

MASONIC MANUAL
AND CODE



1927

MASONIC MANUAL and CODE

OF THE

G R A N D L O D G E

OF

F R E E A N D A C C E P T E D
M A S O N S
O F G E O R G I A

DALTON, GEORGIA
THE A. J. SHOWALTER CO
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PREFACE TO SIXTH EDITION

This Manual and Code was originally prepared by a committee consisting of Robert J. Travis, Geo M Napier and Robert L Colding, and was adopted in 1915.

The second edition was prepared by the same committee and published in 1920.

The third edition published in 1925 was prepared by a committee composed of Robert J Travis, Leon Hood and Robert McMillan.

The fourth edition, prepared by a committee composed of Robert J. Travis, Edgar E Pomeroy and Geo Starr Peck, was adopted and published in 1940.

The fifth or 1944 edition was prepared by a committee composed of Geo. Starr Peck, Chairman, Edgar E Pomeroy and J. Wilson Parker.

The sixth or 1947 edition, prepared by the same committee under appointment of M. W. J. Henry Wilkinson pursuant to the authority and direction of the Grand Lodge at its 1946 communication, contains a codification of the laws enacted thereat. This revision has been thorough and comprehensive and it is hoped will set a new standard. A new feature has been added by placing in parenthesis, following the Code section numbers, the section number, if different, in the preceding Code from which it was derived.

The Craft is urged to avail itself of the Cumulative Pocket Part Supplements published annually by the Code Supplement Committee, which together with the Code, contain all the law up to that date. A pocket is provided on the inside of the back cover for its insertion.

GEO STARR PECK

Atlanta, Georgia
December 18, 1946.

AN ACT INCORPORATING THE GRAND LODGE OF THE STATE OF GEORGIA

WHEREAS, William Stevens, Grand Master; James Jackson, Past Grand Master; William Smith, Deputy Grand Master; James Box Young, Senior Grand Warden; Edward Lloyd and Balthazer Shaffer, Past Grand Wardens; Ulrich Tobler, Junior Grand Warden; George Jones, Past Grand Treasurer; David Bridie Mitchell, Past Grand Secretary, and John Blackstock, Grand Secretary of the Grand Lodge of Freemasons in this State, have by their petition stated, that there has existed, and still exists in this State, divers Lodges or Societies of Freemasons on an ancient establishment, since the year 1735, over which there is a presiding or superintending Grand Lodge, composed of the petitioners as members and divers others who are or may join in promoting the good of the Craft, founded on the ancient usages of their Society, the principles of which are charity and universal benevolence; to the end therefore that charitable institutions may be promoted, and particularly a Society that has existed time immemorial, may be secured in their rights and privileges.

1. Be it, Therefore, Enacted by the Senate and House of Representatives of the State of Georgia in General Assembly met, and by the authority of the same, that the several persons hereinbefore named, and others who are or may become members of the Grand Lodge, and their successors, shall be, and they are hereby, deemed to be a body, corporate and politic, in name and deed, by the style of

THE GRAND LODGE OF GEORGIA

and by the said name and style shall have perpetual succession of officers and members, and a common seal to use; and shall have full power to make, alter, amend and change such by-laws as may be agreed on by the members of the same; provided such by-laws be not repugnant to the laws or Constitution of this State or the United States.

2. And be it further enacted, by the authority aforesaid, that they shall have full power and authority, under the style and name of "The Grand Lodge of Georgia," to take, hold and enjoy real and personal property, to sue for and recover all such sum or sums of money as now are or hereafter may become due to the said Lodge, by any name or style whatever, at any court of law, or at any tribunal having jurisdiction thereof, and the rights and privileges of the said Lodge, in any court or at any tribunal whatever, to defend and also to receive, take and apply

bequests or donations as may be made to and for the uses and purposes intended by the said institution; and shall be, and are hereby declared to be vested with all the powers and advantages, privileges and emoluments of a society of people incorporated to the purpose and intentions of their laudable institution.

3. And be it further enacted that all regular constituted Lodges under the power and jurisdiction of the said Grand Lodge, are hereby declared to be bodies corporate and politic in name and deed, by whatever style or name they may be called and known in their constitution, with equal powers to those which are hereby given to the said Grand Lodge, so long as the said Lodges remain under the powers and jurisdiction of the said Grand Lodge, and in all things abide by and conform themselves to the resolutions and by-laws of the same, and no longer.

4. And be it further enacted, that this Act shall be, and is hereby declared to be deemed and considered a public Act to all intents and purposes whatever.

THOMAS NAPIER,

Speaker House Representatives.

BENJAMIN TALIAFERRO,

President Senate.

Concurred February 6, 1796.

JARED IRWIN,

Governor.

CEREMONIES

OPENING AND CLOSING

Opening Prayer¹

Most holy and glorious Lord God, the great Architect of the Universe, the Giver of all good gifts and graces, in Thy name we have assembled and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne! Amen!²

Response: So mote it be!

¹No lawful communication of any lodge can be held without the ceremony of opening and closing.

²This untranslatable word, the same in all languages, is a name of "the great God of Egypt."—Finlayson's *Symbols and Legends of Freemasonry*, p. 20. In Rev. III, 14, God is called "The Amen"
[Or this:]

Supreme Ruler of the Universe, we would reverently invoke Thy blessing at this time. Wilt Thou be pleased to grant that this meeting, thus begun in order, may be conducted in peace and closed in harmony! Amen!

Response: So mote it be!

[An extemporaneous prayer by the Master, or some brother, may be used instead of the above. A Lodge cannot be opened or closed without some form of prayer. It is optional for the Master to deliver the following or some other charge.]

NOTE:—In a communication dated September 8, 1924, from Geo. M. Napier, Attorney-General of Georgia, to Past Grand Master Robt. J. Travis, Chairman of Committee Revising this Code, the Attorney-General advised with reference to the effect of the above act of February 6, 1796, as follows:

"Upon the reading of the entire Act it is my opinion that the effect of this legislation was to incorporate all of the subordinate Lodges then in existence and which might spring into existence later, provided they came under the power and jurisdiction of the Grand Lodge"

Charge at Opening

The ways of virtue are beautiful; knowledge is attained by degrees; wisdom dwells with contemplation; there we must seek her. Let us then, brethren, apply ourselves with becoming zeal to the practice of the excellent principles of our Order. Let us ever remember that the great objects of our association are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor, and ourselves. Let the benign genius of the mystic art preside over our counsels; and, under her sway, let us act with a dignity becoming the high moral character of our venerable institution.

[The singing of a hymn at opening and closing is recommended, but may be omitted. For appropriate hymns, see index.]

Closing Prayer

Supreme Architect of the Universe, accept our humble praises for the many mercies and blessings which Thy bounty has conferred upon 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 promises and find an entrance through the gates into the Temple and City of our God. Amen!

Response: So mote it be!

[Or this:]

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

Response: So mote it be!

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

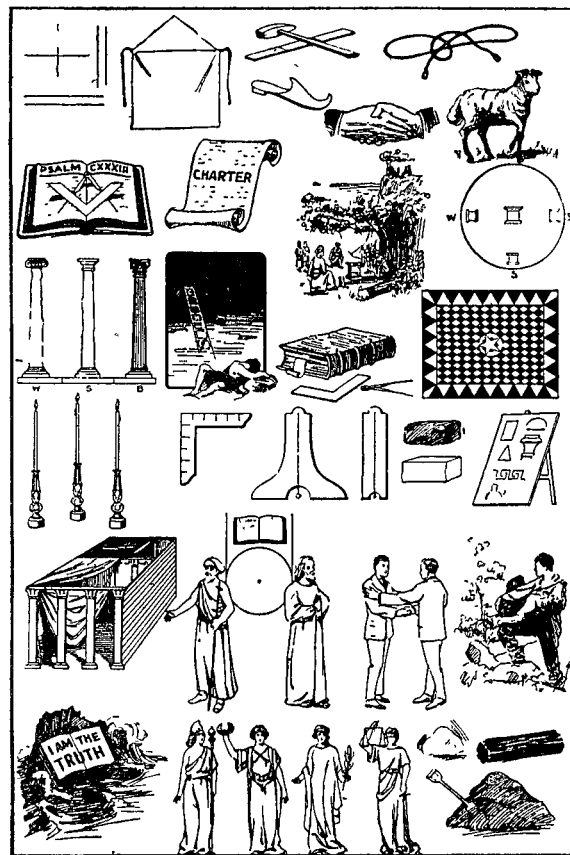
which you have heard so frequently inculcated and so forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. You have promised, in the most friendly manner, to remind him of his errors and to aid his 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. Amen!

Response: So mote it be!

Benediction

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

Response: So mote it be!



ENTERED APPRENTICE CHART

ENTERED APPRENTICE

[Every candidate should, in the ante-room before preparation, be required to answer affirmatively, in the presence of the Senior Deacon and the Stewards, the following questions, propounded to him by the Secretary or Senior Deacon.]

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

2. Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the institution, a desire for knowledge and a sincere wish to be serviceable to your fellow creatures?

3. Do you seriously declare, upon your honor, that you will cheerfully comply with all the ancient usages and established customs of the fraternity?

D. Do you believe in the existence of one supreme and everlasting God, in some revelation of His will, and in the immortality of the soul?

[First impressions are supremely important. The Master should thoroughly know this degree and do his best work in impressing the candidate with the beauty and sacredness of Freemasonry on this, his first vision

of Light. No jesting or frivolous conversation should occur in the preparation. All that is said and done should impress the candidate with the seriousness of the step he is about to take. The following lecture should be given in the preparation room by the Senior Deacon.]

LECTURE IN PREPARATION ROOM

Before proceeding further it becomes my duty to inform you that the ceremonies in which you are about to engage are by no means of a light or trifling character, but are of great importance and deep solemnity. Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols. The design of the Masonic Institution is to make its members wiser, better and consequently happier; and this is accomplished by means of a series of moral instructions taught, according to ancient usage, by types, symbols, allegorical figures and lectures. The forms and ceremonies of this Institution have come down through a succession of ages and are all designed to impress upon the mind wise and serious truths. I will now leave you in the hands of true and trusted brethren, who will see that you proceed as all others have done who have gone this way before.

FIRST SECTION



* * * so should the recollection be to
your mind and conscience * * *

Trust in God

A Mason before entering upon any great
or important undertaking should invoke the
aid of Almighty God.

Prayer

Vouchsafe Thine aid, Almighty Father of
the Universe, to this our present convention;
and grant that this candidate for Freema-
sonry may dedicate and devote his life to Thy
service and become a true and faithful broth-
er among us. Endue him with a compe-
tency of Thy divine wisdom, that by the se-
crets of our art he may be better enabled to
display the beauties of holiness to the honor
of Thy holy name. Amen!

Response: So mote it be!

1 * *

PERAMBULATION

NOTE: The symbolic journey is emblematic of the
pilgrimage of life. Through this wilderness of doubt,
dismay and despair, man must find the true path to
faith, hope and love. From darkness, the way leads to
light.

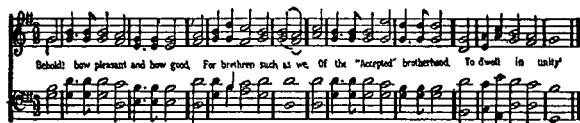
"Behold, how good and how pleasant it is
for brethren to dwell together in unity!

"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 forevermore."

[Or the following ode may be sung or chanted]

TUNE, any M. S.



Behold! how pleasant and how good,
For brethren such as we,
Of the "Accepted" brotherhood,
To dwell in unity!

'Tis like the oil on Aaron's head,
Which to his feet distills;
Like Hermon's dew so richly shed
On Zion's sacred hills.

For there the Lord of light and love
 A blessing sent with power;
 Oh, may we all this blessing prove,
 E'en life for evermore.

On Friendship's altar rising here,
 Our hands now plighted be,
 To live in love with hearts sincere,
 In peace and unity.

* * * *

In the beginning God created the heaven
 and the earth. And the earth was without
 form, and void; and darkness was upon the
 face of the deep. And the Spirit of God
 moved upon the face of the waters. And God
 said, "Let there be light," and there was
 light. And now in humble imitation of that
 august command. * * *

* * * *

The three Great Lights of Freemasonry are
 the Holy Bible, Square and Compasses. The
 Holy Bible is given us as the rule and guide
 for our faith and practice; the Square to
 square our actions; and the Compasses to cir-
 cumscribe our desires and keep our passions
 within due bounds. These are illumined by
 three burning tapers arranged in triangular
 form about the Holy Altar, representing the
 three Lesser Lights, the Sun, Moon, and Wor-
 shipful Master, for as the Sun rules the day

and the Moon governs the night, so should
 the Worshipful Master rule and govern the
 Lodge with equal regularity.

* * * *

Apron¹

I present you with the Lambskin, or white
 leather Apron, which is an emblem of inno-
 cence and the badge of a Mason; more an-
 cient than the Golden Fleece or Roman Eagle;
 more honorable than the Star and Garter or
 any other order that can be conferred upon
 you, at this or any future period, by king,
 prince, potentate or any other person, except
 he be a Mason; and which I trust you will
 wear with equal pleasure to yourself and
 honor to the fraternity.

Carry it to the _____ * * * how to
 wear it * * *

The following may be used:

"It may be that in the coming years upon
 your head may rest the laurel wreath of vic-
 tory; pendant from your breast may hang
 jewels fit to grace the diadem of an Eastern
 Potentate; nay, more than these, with light
 added to the coming light, your ambitious

¹NOTE: Of what is the square the symbol? Of
 what the triangle? As our sense of obligation in-
 creases we behold more of the triangle.

* * * *

feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of the Fraternity may rest upon your honored shoulders, but never again from mortal hands, never again until your enfranchised spirit shall have passed through the pearly gates shall any honor so distinguished, so emblematical of purity and perfection, be conferred upon you as this which I now bestow. It is yours; yours to wear through an honorable life, and at your death be deposited upon the coffin which shall enclose your lifeless remains and with them laid beneath the clods of the valley.

"Let its pure and spotless surface be to you an ever present reminder of purity of life and rectitude of conduct, and when at last, after a life of faithful service your weary feet shall have come to the end of life's toilsome journey and from your nerveless grasp shall have dropped forever the working tools of life, may the record of your life be as pure and spotless as this fair emblem which I place in your hands tonight, and when your trembling soul shall stand, naked and alone, before the Great White Throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme, the welcome words: 'Well done, thou good and faithful servant. Thou has been faithful over a few

things, I will make thee ruler over many things! Enter thou into the joy of thy Lord!" "

The Working Tools

The working tools of an Entered Apprentice Mason are the 24-inch Gauge and the Common Gavel.

The 24-inch Gauge is an implement made use of by operative Masons in laying 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 hours for our usual vocations, and eight for refreshment and sleep.

The Common Gavel is an implement made use of by Operative Masons to break off the corners of rough stones, the better to fit them for the builders' 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."

Charity

* * * *

SECOND SECTION

[This section accounts, rationally and in detail, for the ceremonies of initiation. Containing almost entirely esoteric work, it cannot be written. The Master should not only familiarize himself with it, but he should also diligently learn and explain to the candidate each truth symbolized by each step of the ceremonies through which he has just passed. Unless this is done the mind of the candidate will be left confused and uncertain as to the meaning of what he has just passed through, and he will still grope in that darkness which it is the object of the Masonic light to dispel. The diligent Master can obtain light on these points from Mackey's *Masonic Ritualist*, pp 41-47; Mackey's *Encyclopedia*, titles, "Shock of Entrance," "Shock of Enlightenment," "Hoodwink," "Blindness," "Darkness," etc, etc.; and the English "Emulation Working."]

Northeast Corner

My Brother: As the youngest Entered Apprentice, you are stationed in the northeast corner of the Lodge. Since the north is above the ecliptic line, it is emblematically called a place of darkness. The north east corner is therefore partly a place of darkness. Although you have been admitted to some light in Masonry, you are yet partially in the dark regarding its tenets, symbols and teachings. You are now laying the foundation of your career as a Freemason, and you are attaching yourself to the order as the stone at the corner is attached to the structure of which it becomes a part. May you thus emblematically become one of the sons of light and make strong and permanent the foundation stone of your own Masonic and spiritual character, and thus become fitly a part of "that house not made with hands whose maker and builder is God"

The Lamb has, in all ages, been deemed an emblem of innocence. He therefore who wears the Lambskin as the badge of a Mason is continually 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

THIRD SECTION

[This section defines the Lodge and treats of its form, supports, covering, furniture, ornaments, lights, jewels, situation and dedication.]

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.

Our ancient brethren held their Lodges on a high hill or a low vale, the better to observe the approach of cowans and eavesdroppers and to guard against surprise.

The Form of a Lodge

The form of a Lodge is an oblong square; 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 thus extensive to denote the universality of Freemasonry, and to teach us that a Mason's charity should be equally as extensive.

Supports of a Lodge

A Lodge has three principal supports—Wisdom, Strength and Beauty—because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. Of these the column

Wisdom, in the east part of the Lodge, is represented by the W. M., who is presumed to have wisdom to open and govern the Lodge, devise labor for the craft, and superintend them during the hours thereof. The column Strength, in the west part of the Lodge, is represented by the S. W., because it is his duty to assist the W. M. and strengthen and support his authority. The column Beauty, in the south part of the Lodge, is represented by the J. W., because from his position in the south he is first to observe the meridian sun, which is the beauty and glory of the day; to call the craft from labor to refreshment and superintend them during the hours thereof; to see that none convert the hours of refreshment into intemperance or excess; to call them on again in due season that the W. M. may have honor, and they pleasure and profit thereby.

The Covering of a Lodge

The covering of a Lodge is no less than the clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive by the aid of that theological ladder which Jacob, in his vision, saw ascending from earth to heaven, the three principal rounds of which are denominated Faith, Hope, and Charity, and which teach us Faith in God, Hope in immortality, and Charity to all man-

kind. 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 realms of eternity.

The Furniture of a Lodge

The furniture of a Lodge consists of the Holy Bible, Square and Compasses. The Holy 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; the Compasses to the craft, because by due attention to their use they are taught to circumscribe their desires and keep their passions within due bounds.

The Ornaments of a Lodge

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

The Lights of the Lodge

The Lights of the Lodge are three, situated east, west and 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 of the building. The north, therefore, we Masonically term a place of darkness.

The Jewels of the Lodge

The jewels of the Lodge are six, three immovable and three movable. The Immovable Jewels are the Square, Level and Plumb. The Square teaches morality, the Level equality, and the Plumb rectitude of conduct. They are termed immovable because they belong at fixed stations in the Lodge—the Square in the east, the Level in the west, and the Plumb in the south, and are the jewels of the officers filling these stations.

The Movable Jewels are the Rough Ashlar, the Perfect Ashlar and the Trestleboard; so termed because they are not confined to any particular part of the Lodge.

The Rough Ashlar is a stone taken from the quarry in its rude, natural state. The Perfect Ashlar is a stone made ready by the hands of the workmen to be adjusted by the working

tools of the Fellowcraft. The Trestleboard 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, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestleboard we are also reminded that as the operative workman erects his temporal buildings agreeably to rules and designs laid down by the master on his trestleboard, 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 moral and Masonic Trestleboard.

The Situation of a Lodge

The situation of a Lodge is due east and west, because when Moses crossed the Red Sea, being pursued by Pharaoh and his hosts, he erected by divine command a tabernacle in the wilderness 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 is a pattern of King Solomon's Temple, of which every Lodge is a representation.

Dedication of Lodges

Our ancient brethren dedicated their Lodges to King Solomon because he was our first most excellent Grand Master, but Masons of the present day dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Freemasonry; and since their time, there is represented in every regular and well-governed Lodge a certain point within a circle bordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures. The point represents the individual brother; the circle, the boundary line of his duty beyond which he is never to suffer his passions, interests or prejudices to betray him. In going around this circle we necessarily touch on the two parallel lines, as well as the Holy Scriptures, and while a Mason keeps himself circumscribed within these due bounds, it is impossible that he should materially err.³

³Rockwell, *Ahiman Rezon*, p. 30, n. says "It is highly probable that its meaning is to be sought for only where the emblems of Freemasonry receive an intelligible and consistent interpretation—among the symbols of the Egyptian Priesthood. A circle, with a point in the center, was a symbolic character among the Egyptians, denoting the sun RA, in combination with the obelisk, a symbolic character representing the god AMON it denoted AMON-RA, the Egyptian

The Three Great Tenets

The three great tenets of a Mason's profession are Brotherly Love, Relief and Truth.

BROTHERLY LOVE

By the exercise of brotherly love we are taught to regard the whole human species as one family; the high and the low, the rich and the 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 un-

god of light, and frequently characterized as the giver of life AMON-RA was the second person of the Egyptian Trinity, THE WORD, and equivalent to the idea we recognize of the place and attributes of the Messiah. This was the symbol of the god of light and occupies a place in our Lodge to remind us of Him in whom was life, and the life was the light of men. The reference to the two Saints John is easy and natural, one the initiator into, the other the revealer of, the sacred mysteries connected with 'the true light which lighteth every man that cometh into the world'."

happy, to sympathize with their misfortunes, to compassionate their miseries and to restore peace to their troubled minds, is the great end 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 Freemasonry. 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 * * * * which are illustrated by the four cardinal virtues Temperance, Fortitude, Prudence and Justice.

* * * *

Temperance

Temperance is that due restraint upon our affections and passions which renders the body tame and governable and frees the mind from the allurements of vice. This virtue should be 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 destestation of all good Masons.

An ancient Masonic tradition found in the ancient York lectures is to the following effect: Lodges were dedicated to King Solomon from the building of the temple of the Babylonish captivity, thence to Zerubabel until the coming of Christ; thence to Saint John the Baptist until the final destruction of the temple by Titus in the reign of Vespasian. Owing to the massacres and disorders consequent on that event, Freemasonry declined, many Lodges entirely suspended, and few had sufficient numbers to make them legal. A general meeting of Freemasons was then held in the city of Benjamin, whose conclusion was that the cause of the Masonic decline was the want of a Grand Master. Accordingly, seven of the most eminent Masons, by authority of this general communication, waited on Saint John the Evangelist, at that time Bishop of Ephesus, and requested him to accept the office of Grand Master. He answered that, although past ninety years of age and feeble, yet, having been initiated into Masonry early in his life, he would accept the office. "He did so and thereby completed by his learning what the other Saint John had accomplished by his zeal, and thus drew what the old records term a line parallel. After his decease, the Christian Lodges were dedicated to him and Saint John the Baptist, they both being regarded as eminent patrons of Freemasonry." See Mackey's *Encyclopedia*, p. 208; Moore's *Trestle-Board*, pp. 26-27; Oregon *Monitor*, pp. 12-13; Oliver's *Dictionary*, title "Dedication"

* * * *

Fortitude

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, terror 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 which may be made by force, or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly entrusted 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 prudentially determine on all things relative to our present as well as 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 law, 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 good Mason never to deviate from the minutest principles thereof.

How Entered Apprentices Serve

Entered Apprentices should serve their Masters with Freedom, Fervency and Zeal, which are represented by Chalk, Charcoal and Clay. There is nothing freer than Chalk, the slightest touch of which leaves its trace. There is nothing more fervent than Charcoal, for to it, if properly ignited, the most obdurate metals will yield. There is nothing more zealous than Clay. Our Mother Earth, alone of all the elements, has never proved unfriendly to man. Bodies of water deluge him with rain, oppress him with hail, and drown him with inundation. The air rushes in storms, prepares the tempest, and fire

lights up the volcano, but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his pathway with flowers and his table with plenty. Though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care. And when at last we are called upon to pass through the "Valley of the shadow of Death," she once more receives us and piously covers our remains within her bosom, thus admonishing us that as from her we came, so to her we must shortly return.

Charge at Initiation

Brother: As you are now introduced into the first principles of Freemasonry, 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 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.

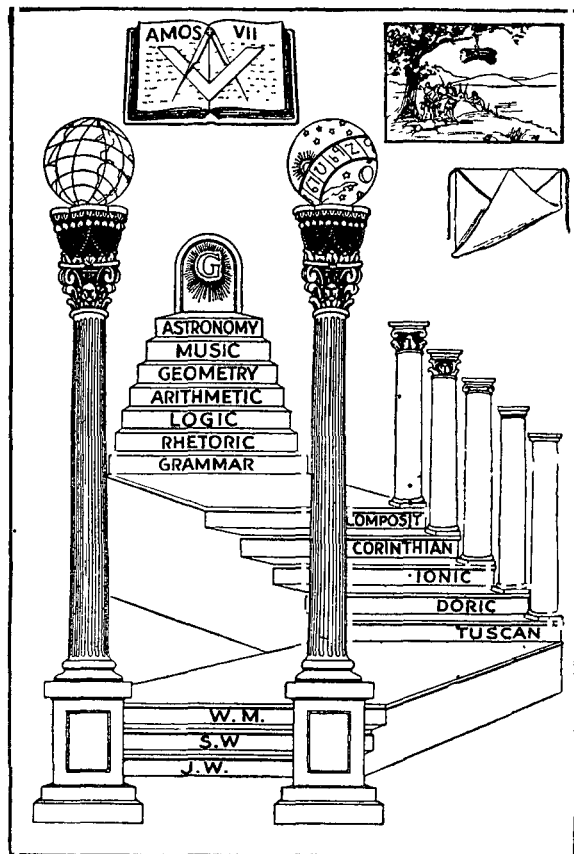
In the State, you are to be a quiet and peaceful subject, true to your government and just to your country; you are not to countenance disloyalty and rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which you live. In your outer demeanor,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



FELLOWCRAFT CHART

Fellowcraft



* * * Square your actions toward all mankind.

 Prayer

Grant, O Father Almighty, to this Candidate for more light, the continuance of Thy divine favor, that he may improve in Freemasonry, and in the knowledge of Thy Word and all liberal art and science. Keep him a faithful brother among us; truly serving Thee all the days of his life, and advancing more and more unto perfect light which surrounds Thy throne: and to Thy great name be all the honor and glory, now and forever. Amen!

Response: So mote it be!

* * * * *

"Thus he shewed me: and behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in His hand.

"And the Lord said unto me, Amos, what seest thou? And I said, A Plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of My people Israel: I will not again pass by them any more"

[Or the following ode may be sung or chanted:]

Come, craftsmen, assembled our pleasure to share,

Who walk by the Plumb, and who work by the Square;

While traveling in love on the Level of time
Sweet hope shall light on a far better clime.
We'll seek, in our labors, the Spirit Divine,
Our temple to bless, and our hearts to refine;
And thus to our altar a tribute we'll bring,
While, joined in true friendship, our anthem we sing.

See Order and Beauty rise gently to view,
Each brother a column, so perfect and true!
When order shall cease, and when temples decay,

May each, fairer columns, immortal, survey.

* * * * *

The Working Tools

The working tools of a Fellowcraft Mason are the Plumb, the Square, and the Level, and are thus explained:

The Plumb is an implement made use of by Operative Masons to raise perpendiculars; the Square, to square their work; and the Level, to lay horizontals.

But we as Free and Accepted Masons are taught to make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our ac-

tions by the Square of Virtue, and ever remembering that we are traveling upon the Level of Time that 'Undiscovered country from whose bourne no traveler returns.'

* * * * *

The Precious Jewels

The precious jewels of a Fellowcraft are the Attentive Ear, the Instructive Tongue, and the Faithful Breast.

The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of Freemasonry are safely lodged in the repository of a Faithful Breast.

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SECOND SECTION

Operative Masonry

By Operative Masonry we allude to a proper application of the useful rules of architecture, whereby a structure derives figure, strength and beauty, 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 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.

We work in Speculative Masonry, but our ancient brethern worked in both Operative and Speculative Masonry. They labored at the construction of King Solomon's Temple and many other sacred and Masonic edifices. They worked six days in the week and rested upon the seventh day; for in six days God created the heaven and the earth and rested upon the seventh day; the seventh therefore our ancient brethern 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.

[Here the Master may discourse extemporaneously upon the creation and its lessons, and repeat, or have the Lodge to sing, the following ode.]

There is an Eye thro' darkest night
 A vigil ever keeps;
 A vision of unerring light,
 O'er lowly vale, o'er giddy height—
 The Eye that never sleeps.
 Midst poverty and sickness lain
 The outcast lowly weeps;
 What marks the face convulsed with pain?
 What marks the pleasant look again?
 The Eye that never sleeps.
 Then rest we calm, tho' round our head
 The life storm fiercely sweeps;
 What fear is in the blast, what dread
 In mightier Death? an Eye's o'erhead—
 The Eye that never sleeps.

* * * * *

And thine house and thy kingdom shall be
 established forever before thee.—II Samuel,
 vii:16.

* * * * *

For he cast two pillars of brass of eighteen
 cubits high apiece; and a line of twelve cu-
 bits did compass either of them about.—I
 Kings, vii:15.

Also, he made before the house two pillars
 of thirty and five cubits high, and the chap-
 iter that was on the top of each of them was
 five cubits.—II Chron., iii:15.⁴

⁴The first passage describes the height of each pillar

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.—I Kings, vii:16.⁵

The Lily, from its extreme whiteness, de-
 notes peace; the Network, from the intimate
 connection of all its parts, denotes unity; and
 the Pomegranate, from the exuberance of its
 seed, denotes plenty.

* * * * *

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 particu-
 lars.

The Sphere, with the parts of the earth de-
 lineated on its surface, is called the terres-

separately, including that part extending into the
 chapter; the second refers to the aggregate height of
 both pillars, measuring only from the bottom of each
 to the bottom of the chapter, there being half a cubit
 at the top of each pillar extending into the chapter
 above.

⁵The cubit was 21 inches. Each pillar, therefore,
 was 31½ feet high, and 7 feet in diameter; and each
 chapter 8½ feet high; making each column 40¼ feet
 in height. The column in no modern architecture pre-
 sents proportionately so great a diameter; and these
 pillars were patterned after the more massive Egyp-
 tian architecture. It is said that the lilies on the
 chapter were probably an exact copy of the lotus of
 the Nile, a frequent ornamentation of Egyptian tem-
 ples

trial globe; and that, with the constellations and other heavenly bodies, the celestial globe.

Their principal use, besides serving as maps to distinguish the outer parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution of the earth around the sun, and the diurnal rotation of the earth around its own axis. They are invaluable 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, navigation, and the arts dependent upon them, by which society has been so much benefited.

* * * * *

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.—I Kings, vi:8.⁶

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⁶For the beautiful symbolism of this part of the lecture, the philosophic Mason is referred to Dr. Mackey's elucidation in his *Encyclopedia*, titles, "Middle

The Lodge consists of three degrees: Entered Apprentice, Fellowcraft, and Master Mason.

The three principal officers of the Lodge are the Worshipful Master, the Senior Warden, and the Junior Warden.

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The Five Orders of 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 a building, which, united with those of a column, form a beautiful, perfect and complete whole.

Antiquity of Order in Architecture

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 learn 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

Chambers" and "Winding Stairs." The splendid beauty of the Fellowcraft degree can be seen only by the studious eye; and the Master who would impress it upon the candidate must store his mind with the history traditions and ritualism of this degree

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 Tuscan, Doric, Ionic, Corinthian, and Composite.

TUSCAN

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 DORIC

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 aftertimes 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 Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to the pillar in its original state.

THE IONIC

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 dentils. 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 CORINTHIAN

The Corinthian is the richest of the five orders, and 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 dentils and modillions. This order is used in stately and superb structures. It was invented at Corinth, by Calli-

machus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance. 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 base of the capital he made to represent the basket; the abacus, the tile; and the volutes, the bending leaves.

THE COMPOSITE

The Composite is compounded of the other orders and was contrived by the Romans. Its capital has the 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; its cornice has dentils, or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed.

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 having 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, the Doric, and the Corinthian, as the most ancient, are most esteemed by Masons. The Ionic, from the skill and ingenuity displayed in its construction, is 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.

The Five Senses

The Five Senses of human nature are: Hearing, Seeing, Feeling, Smelling, and Tasting.

HEARING

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

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 structure, and all the agreeable variety displayed in the landscape of Nature. By this sense we find our way on the path-

less 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 minister to this sense are the most astonishing part of 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

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.

These three senses have always been deemed peculiarly essential among Masons, because * * * .

SMELLING

Smelling is that sense by which we distinguish odors, of various kinds 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 continuously passes in respiration.

TASTING

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 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, cooking, 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.

To sum up the whole of this transcendent measure of God's bounty to man, we shall add that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to Nature and to Nature's God, to whom we and all are indebted for creation, preservation, and every blessing we enjoy.

The Seven Liberal Arts and Sciences

The Seven Liberal Arts and Sciences are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

GRAMMAR

Grammar teaches us the proper arrangement of words according to the idiom or dia-

lect 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

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

Logic teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquires 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.

ARITHMETIC

Arithmetic teaches us the powers and properties of numbers which are variously affected by letters, tables, figures and instruments. 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.

GEOMETRY

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 surface, and from a surface to a solid.

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

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

A surface is a figure of two dimensions, viz.: length and breadth.

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

The Advantages 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 the seas, and specify the divisions of the empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations and to fix the duration of the time and seasons, years and cycles.

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

[The following ode may be repeated or sung with fine effect:]

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

Th' unwearied sun, from day to day,
Does his Creator's praise display,
And publishes to every land
The work of an Almighty Hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth.

While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings, as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round the dark terrestrial ball;
What though nor voice nor minstrel sound
Among their radiant orbs be found?

With saints and angels they rejoice,
And utter forth their glorious voice;
Forever singing as they shine,
"The hand that made us is Divine."

MUSIC

Music teaches us 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 the tones and intervals of sound. It inquires into the nature of concords and discords and enables us to find out the proportion between them by numbers.

Music is the medium that gives the natural world communion with the spiritual. Who has not felt its charm? Who has not had his soul thrilled with its message? With its caressing tenderness it lulls us to sleep; with its powerful harmony it rouses us to action; it wraps us in melancholy; or elevates us in joy.

The glorious notes of the battle hymn float over the red field of carnage.

[Here the organist may play the Marseillaise or some war-like hymn]



Thrilled by the soul inspiring notes, brave

men dash forward to the glorious charge and with a cheer that strikes terror to the heart of the foe, regardless of danger, unmindful of death, across the plain, incarnadined with the blood of patriots, rush on and on, perhaps to death, perhaps to victory. But stop! Yonder the dying soldier raises his head, his life's blood is fast ebbing away and with eyes already dimming with approaching death he takes one last look on life and a smile comes o'er his face as he seems to catch in the distance that plaintive strain "Home, Sweet Home."

[Here the organist may play the notes of "Home, Sweet Home."]



It was our mother's evening hymn and again we kneel at her knee to lisp the evening prayer and again our ears catch her lullaby as she sings to her tired child the soft, low music of our childhood's happy days.

The mellowing tides of old cathedral airs, vibrating through aisles and arches, have stilled the ruffled spirit and, sweeping aside the discordant passions of men, have borne them along its resistless current until their united voices have joined in sounding aloud the heaven born anthem—"Peace on earth, good will toward men" or with seraphic harmony music pours forth hymns of gratitude to the Creator of the Universe.

[The Lodge may here unite in singing "Old Hundred,"]

And when at last the soul yearns for those unseen vistas beyond the span of the present hour, for that communion with God which is its highest life, music, the handmaid of heaven, bears the spirit up and gives it a taste of immortality.

ASTRONOMY

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 hemispheres. 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 world and the preliminary laws of nature. While we are employed in the study of this science we must perceive unparalleled instances of wisdom and goodness; and through the whole creation, trace the glorious Author by His works.

The heavens proclaim thy glory, Lord,

Which that alone can fill,

The firmament and stars express

Thy great Creator's skill:

Their powerful language to no realm

Or region is confined;

'Tis nature's voice, and understood

Alike by all mankind.

Above God formed the stars and placed

Two Greater orbs of light,

The radiant Sun to rule the day,

The Moon to govern the night.

* * * * *

OUTER DOOR

* * * * *

What does it denote?

How was it represented?

Why was it instituted?

* * * * *

THE INNER DOOR

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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 the variety of scenes which each season displays to the discerning eye. Numberless worlds, all framed by the same Divine Artist, roll around us 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. Freemasonry, notwithstanding, has still survived. The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of Freemasonry are safely lodged in the repository of Faithful Breasts.

Tools and instruments of architecture and symbolic emblems, most expressive, are selected by the fraternity to imprint on the mind wise and serious truths; and thus, through succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution.

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THE WAGES OF THE FELLOWCRAFT

The wages of the Fellowcraft are corn, wine and oil, emblematical of nourishment, refreshment and joy.

[Master calls up the Lodge.]

The Grand Geometrician of the Universe, before whom all Masons, from the youngest E. A. who stands in the northeast corner of the Lodge, to the W. M. who presides in the east, humbly, reverently and devoutly bow.

[Master seats the Lodge.]

* * * * *

Charge at Passing

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

It is unnecessary to recapitulate the duties which, as a 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 offense 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, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of Geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a Divine and moral nature, is enriched with the most useful knowledge; while it proves the most wonderful properties

MASTER MASON



FIRST SECTION

* * * * *

Brotherly love, morality and relief, the most important tenets of Freemasonry, are contained between the points of the compasses when properly extended.

[In this degree here may be introduced the following ode, sung where practicable, by the Lodge or a trained choir.]

Death, like an ever flowing stream,
Sweeps us away; our life's a dream,
An empty tale—a morning flower,
Cut down and withered in an hour.

Teach us, Oh, Lord! how frail is man,
And kindly lengthen out our span,
Till, cleansed by grace, we all may be
Prepared to die and dwell with Thee.

* * * * *

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.

[Or, if preferred, the following, or some other suitable paraphrase of this Scripture may be sung or chanted.]

Let us remember in our youth,
Before the evil days draw nigh,
Our Great Creator and His Truth,
Ere mem'ry fail and pleasures fly,

Or sun, or moon, or planet's light,
 Grown dark, or clouds return in gloom;
 Ere vital spark no more incite,
 When strength shall bow and years consume.

Let us in youth remember Him
 Who formed our frame and spirits gave,
 Ere windows of the mind grow dim,
 Or door of speech obstructed wave;

When voice of bird fresh terrors wake,
 And Music's daughters charm no more,
 Or fear to rise, with trembling shake,
 Along the path we travel o'er.

In youth to God let memory cling,
 Before desire shall fail or wane,
 Or ere be loosed life's silver string,
 Or bowl at fountain rent in twain.

For man to his long home doth go,
 And mourners group around his urn;
 Our dust to dust again must flow,
 And spirits unto God return.

* * * *

The Working Tools

The working tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the Trowel.

The Trowel is an implement used 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 use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or, rather, emulation of who can best work and best agree.

* * * *

SECOND SECTION

* * * *

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

Here another guest we bring,
 Scraps of celestial wing,
 To our funeral altar come,
 Waft our friend and brother home!

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

[The above is the standard and ancient ode for this occasion, but the following is sometimes used.]

Hark! from the tombs a doleful sound!
 Mine ears attend the cry;
 Ye living men, come, view the ground
 Where you must shortly lie.

Great God! Is this our certain doom?
 And are we still secure,
 Still walking downward to the tomb,
 And yet prepared no more?

Grant us the power of quick'ning grace,
 To fit our souls to fly;
 Then, when we drop this dying flesh,
 We'll rise above the sky.

* * * *

Prayer

Thou, O God, knowest our downsit-
 ting and our uprising, and understandest our thoughts
 afar off. Shield and defend us from the evil
 intentions of our enemies, and support us un-
 der 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 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 is
 with Thee, Thou hast appointed his bounds
 that he cannot pass; turn from him that he
 may rest, till he shall accomplish, as an hire-

ling, his day. For there is hope of a tree, if it
 be cut down, that it will sprout again, and
 that the tender branch thereof will not cease.
 But man dieth, and wasteth away: yea, man
 giveth up the ghost, and where is he? As the
 waters fail from the sea, and the flood decay-
 eth and drieth up; so man lieth down, and
 riseth not: till the heavens be no more. Yet,
 O Lord! have compassion on the children of
 Thy creation; administer Thou comfort in
 time of trouble, and save them with an ever-
 lasting salvation. Amen!

Response: So mote it be!

FIVE POINTED STAR, BROKEN COLUMN.
 WEEPING VIRGIN, FATHER TIME

* * * *

THIRD SECTION

The Temple of King Solomon occupied sev-
 en years in its construction, during which time
 we are informed that it rained not in the day-
 time, that the workmen might not be obstruct-
 ed in their labor.

This famous fabric was supported by four-
 teen 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 Fellowcrafts, and seventy thousand Entered Apprentices. All these were classed and arranged by King Solomon so that neither envy, discord nor confusion were suffered to interrupt that universal peace and tranquility which pervaded the world at this important period.

The Three Steps

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 Fellowcrafts, 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

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 and beneficent Author of our existence for the manifold blessings and comforts we enjoy.

The Beehive

The Beehive 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.

The Book of Constitutions, Guarded by the Tiler's Sword

The Book of Constitutions, guarded by the Tiler's Sword, reminds us that we should be ever watchful and guarded in our words and actions, particularly when before the enemies of Freemasonry, ever bearing in remembrance those truly Masonic virtues, Silence and Circumspection.

The Sword Pointing to a Naked Heart

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

The Anchor and Ark are emblems of a well grounded hope and 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, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, 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 Hourglass

The Hourglass 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 put 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

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 GRAVE, SPADE, SETTING MAUL, COFFIN,
ACACIA.

* * * * *

Charge at Raising

Brother: Your zeal for the institution of Freemasonry, 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 uninformed brethren, and to guard them against a breach of fidelity; to preserve the reputation of the fraternity unsullied must be your constant care; and for this purpose it is your 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.

CONSECRATION, CONSTITUTION, DEDICATION AND IN- STALLATION

CONSECRATION OF LODGES

After the grant of a charter the new Lodge thus created should be consecrated, dedicated and constituted, and its officers installed, by the Grand Master, or his Deputy, or some past or present Master appointed by the Grand Master for that purpose and acting in his stead.

At the appointed time an occasional Grand Lodge is opened by the Grand Master or his representative in a room convenient to the Lodge to be consecrated, suitable brethren being appointed by the Grand Master or his representative to fill all the offices of the Grand Lodge.

In the meantime, the new Lodge is opened on the third degree in its appointed Lodge room and sends to the Grand Lodge a message indicating their readiness to proceed, on receipt of which the Grand Lodge walks to the new Lodge room in procession. When the Grand Master enters, the grand public honors are given by the new Lodge, whose officers resign their seats to the Grand Officers and take their respective stations on the left.

When the services are to be performed in a church or other public edifice, the procession is then formed in two divisions. In the first march the new Lodge, in the second march the Grand Lodge, all Master Masons marching as private members of the Grand Lodge. But when more than one Lodge attends, each Lodge may march to itself, the youngest being in front and the others following in the inverse order of their age.

For the order of procession, see "Regulations for Processions."

When the head of the procession arrives at the door of the building where the ceremonies are to occur, the procession halts, opens right and left, faces inward, and the Grand Master and others pass through in the inverse order, enter the house, and the Grand Master takes the most important position in the pulpit or on the platform, surrounded by the Grand Officers.

The Holy Bible, Square and Compasses are placed on the table in front of the Grand Master, in the center of which is placed the Lodge,* covered with white cloth; the three

*NOTE — LODGE There are three definitions which, in the technical language of Masonry, apply to the word LODGE.

3. The Lodge, technically speaking, is a piece of furniture made in imitation of the Ark of the Covenant, which was constructed by Bezaleel (Exodus

burning tapers being also placed upon the table in such position as to form the points or angles of an equilateral triangle; and the vessels of corn, wine and oil are placed between them so as to have one vessel at the middle of each of the imaginary lines drawn from one angle to another, forming the sides of the triangle.

MUSIC.—ODE S. M.

Great Source of light and love,
To Thee our songs we raise!
O, in thy temple, Lord above,
Hear and accept our praise!

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 drest.

xxxviii, 1) according to the form prescribed by God Himself, and which, after the erection of the Temple, was kept in the Holy of Holies. As that contained the table of the laws, the Lodge contains the Book of Constitutions and the Warrant of Constitution granted by the Grand Lodge. It is used only in certain ceremonies, such as the constitution and consecration of new Lodges, but its use is obsolete in England.—From Mackey's *Encyclopedia of Freemasonry*, revised edition of 1916. See Volume 1, pages 449 to 451.

PRAYER
ORATION OR ADDRESSES
MUSIC.—ODE. L. M.

How blest the sacred tie that binds,
In sweet communion kindred minds!
How swiftly the heavenly course they run
Whose hearts, whose faith, whose hopes are
one.

Together oft they seek the place,
Where Masons meet with smiling face,
How high, how strong their raptures swell,
There's none but kindred souls can tell.

Nor shall the glowing flame expire,
When dimly burns frail nature's fire;
Then shall they meet in realms above,
A heaven of joy, a heaven of love.

[The Grand Marshal forms the members of the new Lodge in front of the Grand Master, the Master of the new Lodge being in the center, supported on either side by his officers in the order of their rank; whereupon the Deputy G. M. addresses the G. M.]

D. G. M.—Most Worshipful, a number of brethren, duly instructed in the mysteries of Masonry, having assembled together for some time past by virtue of a dispensation granted them for that purpose, do now desire to be regularly constituted as a Lodge agreeably to the ancient usages and customs of the fraternity.

[The charter is presented by the Deputy to the Grand Master, who examines it and, if correct, proclaims it so.]

G. M.—The charter appears to be correct and is approved. Upon due deliberation the Grand Lodge has granted the brethren of this new Lodge a charter establishing and confirming them in the rights and privileges of a regularly constituted Lodge. We shall now proceed according to the ancient usage to constitute these brethren into a regular Lodge.

[The officers of the new Lodge deliver up their jewels and badges to their Master, who presents them, with his own, to the D. G. M., and he to the G. M.]

The D. G. M. then presents the Master-elect to the G. M.]

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

[The G. M. 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 G. M. 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 G. M. and the business of consecration commences.

The G. M. and the Grand Officers form themselves in order around the Lodge, all kneeling.

A piece of solemn music is performed while the Lodge is being uncovered, after which the first clause of the consecration prayer is rehearsed by the Grand Chaplain.]

Grand Chaplain.—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 all Masons): As it was in the beginning, is now, and ever shall be, world without end. Amen!

[The D. G. M. presents the golden vessel of corn; S. G. W., the silver vessel of wine; the J. G. W., that of oil, each in turn, to the G. M., who sprinkles therefrom these elements of consecration upon the Lodge, all others remaining on their knees. The D. G. M. and the two Grand Wardens again kneel and the Grand Chaplain prays.]

G. C.—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 children, wheresoever dispersed and grant speedy relief to all who are oppressed or distressed.

We affectionally 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, world without end. Amen!

DEDICATION

[Here solemn music is slowly and softly performed while the G. M., his Deputy and his two Wardens rise and uncover the Lodge.]

All again kneel except the G. M., who stands stretching forth his hands over the Lodge and exclaims as follows:]

G. M.—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. Amen!

[Then, during the performance of solemn music, the brethren of the new Lodge pass in order before the G. M., each saluting him by crossing the hands upon the breast, bowing as they pass. They then resume their positions. The Grand Master and all the brethren then rise and remain standing while the Grand Master constitutes the new Lodge by the following proclamation:]

CONSTITUTION

G. M.—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. Amen!

Response: So mote it be!

[The public grand honors are then given, after which follows the installation of officers.]

INSTALLATION OF OFFICERS

[After the consecration, dedication and constitution of the new Lodge, its officers are installed by the following ceremonies, which are also used for the installation of newly-elected officers of old Lodges, on which occasion any Past or Present Master may act. He appoints some Present or Past Master, or if this is inconvenient, some old and well-informed Master Mason to perform the duties required in the following ceremonies of the D. G. M., while he himself performs the part hereinafter laid down for the G. M.]

When this ceremony is used for the installation of officers after election, see the note before the proclamation at the end of the ceremony.

The jewels of the several officers having been laid, orderly and conveniently, upon the altar or table in front of the installing officer, the G. M., addressing the D. G. M., says:]

G. M.—Right Worshipful Deputy, have you carefully examined the Master nominated in the warrant (or elected), and do you find him

well skilled in the noble science and the Royal Art?

D. G. M.—Most worshipful Grand Master, I have carefully examined and so find him.

G. M.—You will then present him at the altar for installation.

[The Deputy then presents the Master elect at the altar, saying:]

D. G. M.—Most Worshipful Grand Master, I present you my worthy Brother _____ to be installed 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, I doubt not he will discharge his duties with fidelity and with honor.

[The Master elect facing the brethren, the G M proceeds to address the Lodge.]

G M.—Brethren: you now behold Brother _____, who has been duly nominated [or elected] 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. [A pause.] Hearing no objections, I shall proceed to install him.

[The following, taken from Washington monitor, may be said or omitted, as the installing officer may prefer. When used, the charge which follows in the text is given to the Master while he remains kneeling:]

Ins. Officer—Brother Marshal, you will place our brother at the altar, there to receive the benefit of prayer and to take his official obligation.

The Marshall will conduct the Master elect to the altar, and cause him to kneel facing the East. In like manner, the Chaplain is conducted to the altar, where he kneels, facing the West, and (the brethren being called up) offers the following

PRAYER

Most holy and glorious Lord God, we approach Thee with reverence, and implore Thy blessing on this brother, appointed to preside over this Lodge, and now prostrate before Thee. Fill his heart with Thy fear, that his tongue and actions may pronounce Thy glory. Make him steadfast in Thy service. Grant him firmness of mind. Animate his heart and strengthen his endeavors. May he teach Thy judgments and Thy laws, and be Thy true and faithful servant. Bless him, O Lord, and bless the work of his hands. Accept us in mercy. Hear Thou our prayer, and grant our earnest supplications. Amen!

Response: So mote it be.

The Chaplain will arise and return to his station; the Master elect still kneeling at the altar. The installing officer, rising and standing in the East, says: I O—Brother _____, you will now repeat after me your official obligation:

I solemnly promise upon the honor of a Mason, that in the office of Master of _____ Lodge No. _____, I will, to the best of my ability, strictly comply with the Constitution and Regulations of the Most Worshipful Grand Lodge of the State of Georgia, the By-Laws of _____ Lodge, No. _____, and all other ancient Masonic usages, so far as the same shall come to my knowledge.

The brethren are then seated.

[The Master elect then faces the Grand Master]

G. M.—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. You agree to be a good man, and true, and strictly to obey the moral law?

Ans. I do.

II. You agree to be a peaceful citizen and cheerfully to conform to the laws of the country in which you reside?

Ans. I do.

III. You promise not to be concerned in plots and conspiracies against the Government, but patiently to submit to the law and the constituted authorities?

Ans. I do.

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

Ans. I do.

V. You agree to hold in veneration the original Rulers and Patrons of the Order of Masonry, 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. You agree to avoid private piques and quarrels and to guard against intemperance and excess?

Ans. I do.

VII. You agree to be cautious in your behaviour, courteous to your brethren, and faithful to your Lodge?

Ans. I do.

VIII. You promise to respect genuine brethren, and to discourage imposters, and all dissenters from the original plan of Masonry?

Ans. I do.

IX. You agree to promote the general good of society, to cultivate the social virtues and to propagate the knowledge of the mystic art?

Ans. I do.

X. 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. 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. 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. You admit that no new Lodge can be formed without permission of the Grand Lodge; and that no countenance be given to any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the Ancient Charges of the Order?

Ans. I do.

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

Ans. I do.

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

Ans. I do.

XVI. 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.

G. M.—Brother ———, in consequence of your 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.

[The Grand Master then invests the new Master with the insignia of his office and the furniture and implements of his Lodge, and delivers the following address to him:]

G. M.—The Holy Writings, that Great Light in Masonry, will guide you to all truth; they will direct your paths 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 to harmonize our conduct by the principles of morality and virtue.

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

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

The Line teaches us the criterion of moral rectitude, to avoid dissimulation in conversa-

tion and action, and to direct our steps to the path which leads to immortality.

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

You now receive in charge the Charter by the authority by which this Lodge is held. You are carefully to preserve it, and in no case should it ever be out of your immediate control; 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 following is optional in Georgia:—At this point the Grand Master says: "You will now be solemnly inducted into the Oriental Chair of King Solomon, during the performance of this ceremony it is requested that all but regularly installed Masters of Lodges and Past Masters will retire." All but actual Masters and Past Masters having retired, then the new Master is invested with the mysteries of the Past Master's degree, and solemnly inducted into the Oriental Chair. Then the doors are opened, the brethren (and the public, if the ceremony is public) return, and the brethren form an avenue on each side from west to east, the new Master being in the chair

[The new Master is then conducted into the Master's station, and the brethren form an avenue from East to West, on each side, the Master being in the center]

G. M.—Master, behold your brethren; brethren, behold your Master.

[The Grand Honors are then given, after which a procession is formed and the brethren pass around the Lodge, each giving to the Master, as he passes in

front of him, the signs of the three first degrees (if the ceremony is private; otherwise, the public Grand Honors) to signify their respect and obedience; during which time the following or some other appropriate ode may be sung.]

Hail, Masonry divine,
Glory of ages shine;

Long mayst 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!

G. M.—Right Worshipful Deputy, you will now present together the officers of this Lodge.

[The Deputy then presents all the officers of the Lodge, arranging them in order in front of the G. M.,

who delivers the following charges, and at the conclusion of each, gives to the officer the jewel of his station, to which he is at once conducted by the Deputy if the services are in the Lodge-room and private, otherwise he resumes his position]

The Senior Warden

Brother ———, you are elected Senior Warden of this Lodge, and are now invested with the insignia 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 distinctions 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 ———, you are 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 scale 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 to see that none convert the hours of refreshment into intemperance or excess. Your regular and punctual attendance is particularly requested, and I have no doubt that you will faithfully execute the duty which you owe to your present appointment. Look well to the South.

The Treasurer

Brother ———, you are 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 Secretary, to keep a just and true account of the same, and to pay them out on the order of the Lodge with the consent of the Worshipful Master.) I trust your

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

The Secretary

Brother ———, you are elected Secretary of this Lodge, and are now invested with the badge of your office. It is your duty (to keep a correct account of the proceedings of the Lodge proper to be written; to collect all moneys and pay them over to the Treasurer, taking his receipt therefor.) Your good inclination to Masonry and to this Lodge, I hope, will induce you to discharge the duties of your office with fidelity, and by so doing you will merit the esteem and applause of your brethren.

The Chaplain

Rev. Brother ———, you are appointed Chaplain of this Lodge, and are now invested with the badge of your office. It is your duty (to perform those solemn services which we should constantly render to our infinite Creator,) and which, when offered by one whose holy profession is "to point to heaven and lead the way," may, by refining our souls, strengthening our virtues and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

The Senior and Junior Deacons

Brothers ——— and ———, you are appointed Deacons of this Lodge, and are now invested with the badge of your office.

Brother Senior Deacon, it is your duty (to welcome and provide for the examination of visiting brethren, to carry all messages from the Worshipful Master to the Senior Warden and elsewhere as you may be directed, to attend at the Holy Altar, to attend alarms at the inner door and to receive and conduct candidates.)

Brother Junior Deacon, it is your duty (to see that the Lodge is duly tiled, to attend alarms at the outer door, and to carry all messages from the Senior Warden to the Worshipful Master and elsewhere as you may be directed.)

The square and compasses as badges of your office I entrust to your care, not doubting your vigilance and attention.

The Stewards

Brothers ——— and ———, you are appointed Stewards of this Lodge, and are now invested with the badge of your office.

It is your duty (to cope the Holy Altar, to superintend the preparation of candidates, to introduce them into the Lodge and to assist the Junior Warden in the duties of his office.)

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

The Tiler

Brother ———, 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 keep off all cowans and eavesdroppers, and to see that none enter unless duly qualified and having the permission of the Worshipful Master,) so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions, thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offense toward God and toward man. Your early and punctual attendance will afford the best proof of your zeal for the Institution.

[The members of the Lodge then all standing, the Grand Master delivers the following charge.]

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 conversant with

the rules of propriety and the laws of the Institution to avoid exceeding the powers with which they are entrusted, and you are of too generous dispositions to envy their preferment; I, therefore, trust that you will have but one aim, to please each other and unite in the grand designs of being happy and communicating happiness.

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

[If an installation of officers after election the Grand Marshal proclaims the installation in the following manner:]

Grand Marshal.—In the name of the Most Worshipful Grand Lodge of the State of Georgia, I proclaim that the officers of ——— Lodge, No. ——— have been duly installed in ample and sufficient form. This proclama-

tion I make, once, twice, thrice, in the South, in the West and in the East.

[If the installation of officers is at the consecration of a new Lodge the Grand Marshal then proclaims the new Lodge in the following manner:]

Grand Marshal.—In the name of the Most Worshipful Grand Lodge of the State of Georgia, I proclaim this new Lodge, by the name of _____ Lodge, No. _____, legally consecrated, dedicated, and constituted, and the officers duly installed.

[The Grand Honors are then given, and an ode may be sung.

The new Master may return thanks.

A benediction is pronounced by the Grand Chaplain, and the Grand Lodge returns to its own hall and closes.

When the ceremonies of consecration, dedication, constitution and installation occur at the Lodge room of the new Lodge, all Masons except the Grand Lodge will be in the Lodge room; while the Grand Lodge alone will march from the room where it assembles, observing the same order of procession!

DEDICATION OF MASONIC HALLS

[At the appointed time the Grand Lodge meets at a convenient place near the Hall to be dedicated and is opened in ample form.

A procession is formed and marches to the Hall to be dedicated, in the order prescribed for the Grand Lodge in "Regulations for Processions."

When the procession arrives at the Lodge room it is marched three times on the square around the Hall and halted, and the public grand honors are given. The Grand Officers retire to their respective stations, the Lodge is placed on the altar or a convenient table near the center of the Hall toward the East, and the gold and silver vessels and the lights are placed around it as prescribed on p. 77

The five orders and the Globes, if carried in the procession, are arranged near the Lodge. Each on a separate pedestal near the altar, are the Holy Bible, Square and Compasses, and the Book of Constitutions. Then may be sung the following or some other suitable ode:]

Hail, universal Lord,
By heaven and earth adored,
All hail, great God!
Before thy throne we bend,
To us Thy grace extend,
And to our prayers attend;
All hail, Great God!

O, hear our prayer today,
Turn not thy face away,
O Lord our God!
Heaven, thy dread dwelling-place
Can not contain thy grace,
Remember now our race,
O Lord, our God!

God of our fathers, hear
 And to our cry be near,
 Jehovah, God!
 The heavens eternal bow;
 Forgive in mercy now;
 Thy suppliants hear, O Thou,
 Jehovah, God!

[The Master of the Lodge whose Hall is to be dedicated now addresses the G. M.]

W. M.—Most Worshipful, 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 for Masonic purposes, agreeably to ancient form and usage.

[If the Hall has been built by Masons, the Architect, presenting to the G. M. the Square, Level and Plumb, addresses him as follows.]

A.—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 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.

G. M.—Brother Architect, the skill and fidelity displayed in the execution 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.

Deputy G. M.—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 Deputy G. M., Senior G. W. and Junior G. W. advance from their respective stations to the Lodge, and uncover it. A procession is then formed in the eastern part of the Lodge between the East and the Grand Master's station in the order for processions of the Grand Lodge. See REGULATIONS FOR PROCESSIONS.]

The procession moves once regularly around the Lodge, first to the South, then to the West, then to the North, then back to the East; arriving at which, the Grand Chaplain makes the following prayer:]

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 Beauty and 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. 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 Universe, to bless the craft wheresoever 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: So mote it be!

[The Junior G W presents to the G M the vessel of corn.]

J. G. W.—Most Worshipful, in the dedication of Masonic Halls it has been the im-

morial custom to pour corn upon the Lodge as an emblem of nourishment. I, therefore, present you this vessel of corn to be employed according to ancient usage.

[The G M strikes thrice with his mallet, and pours the corn upon the Lodge.]

G. M.—In the name of the great Jehovah, to whom be all honor and glory, I do solemnly dedicate this Hall to Freemasonry.

[The grand honors are here given. The procession marches again around the Lodge as before, and the Senior G. W. presents to the Grand Master the vessel of wine.]

S. G. W.—Most Worshipful, wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present this vessel of wine to be used on the present occasion according to ancient Masonic form.

[The Grand Master sprinkles wine upon the Lodge.]

G. M.—In the name of the Holy Saints John, I do solemnly dedicate this Hall to virtue.

[The grand honors are given twice. The procession again marches, and is halted as before, and the Deputy G. M. presents to the Grand Master the vessel of oil.]

D. G. M.—Most Worshipful, I present you, to be used according to ancient custom, this vessel of oil, an emblem of that joy which should animate every bosom on the completion of every important undertaking.

[The G M. sprinkles the oil upon the Lodge.]

G. M.—In the name of the whole Fraternity, I do solemnly dedicate this Hall to universal benevolence.

[The grand honors are given thrice. Then all kneel and the Grand Chaplain, kneeling or standing before the Lodge, delivers the following invocation:]

Invocation

And may the Lord, the giver of every good and perfect gift, bless the brethren here assembled in all their lawful undertakings, and grant to each one of them, in needful supply, the corn of nourishment, the wine of refreshment and the oil of joy. Amen!

Response: So mote it be!

[The Grand Master, his Deputy and the two Grand Wardens then cover the Lodge, the officers resume their stations, and appropriate addresses may be delivered, and appropriate music may also be had; after which the Lodge is closed in ample form in the Hall thus dedicated; or, at the option of the Grand Master, the Grand Lodge may form in procession, return to the place whence it came, and be there closed.]

LAYING CORNER STONES

[The Grand Master, or his Deputy, or some acting or Past Master specially appointed by the Grand Master for that purpose, conducts these ceremonies aided by the Grand Officers or brethren appointed to fill their places for the time being. All affiliated Masters are entitled to a place in the procession.]

The Grand Lodge is convened at the appointed time at some convenient and suitable place and is opened in ample form. The procession is formed in the order prescribed for the Grand Lodge. See REGULATIONS FOR PROCESSIONS.

When practicable, the stone should be laid in the northeast corner of the building and engraved with the year of Masonry in which, and the name of the Grand Master by whom, it is laid. Other appropriate inscriptions are permissible.

A platform should be erected at the place of laying the corner-stone, with a triumphal arch over it. Arriving at this platform the procession halts, opens to right and left, uncovers, and the G. M. and his officers pass through the lines and take their places on the platform, the others surrounding.]

Grand Marshal.—By authority of the Most Worshipful Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Georgia, and in obedience to his orders, I do now command and require all persons here assembled to preserve silence and observe due order and decorum during the ceremonies. This proclamation I make that each and every person may govern himself accordingly.

G. M.—Right Worshipful Grand Secretary, you will now read the request to lay this corner stone.

[This is done.]

G. M.—Right Worshipful Senior Grand Warden, from time immemorial it has been the custom among the craft of Free and Accepted Masons to lay the corner stone of churches, public buildings and monuments when requested so to do by those in authority. We have, therefore, here convened the brethren for that purpose; and it is now our will and pleasure that they give us their attention and

assistance in this work. This, our will and pleasure, you will communicate to the Right Worshipful Junior Grand Warden, and he to the brethren, that they having due notice, this corner stone may be laid in ample form.

S. G. W.—Right Worshipful Junior Grand Warden, it is the will and pleasure of the Most Worshipful the Grand Master of Masons that the brethren here assembled do now assist him in laying this corner stone. This you will communicate to the brethren, that they, having due notice, may govern themselves accordingly.

J. G. W.—Brethren, you have heard the order of the Most Worshipful the Grand Master of Masons, as communicated to me by the Right Worshipful the Senior Grand Warden. Of this you will take due notice, and let it be accordingly so done.

(MUSIC)

Grand Chaplain.—Our help is in the name of the Lord.

Response: Who hath made Heaven and Earth.

G. C.—The Lord's name be praised.

Response: Henceforth, world without end.

G. C.—The Lord be with you.

Response: And with thy spirit.

G. C.—Let us pray

[Then the Grand Chaplain and the people will unite in the Lord's Prayer.]

G. C. Most gracious God, we humbly beseech Thee to defend and bless Thy servant, the Grand Master of Masons, and all the Lodges committed to his care. Amen!

Response: So mote it be!

G. C. Almighty God, the Father of all mercies, we humbly pray that Thou wilt grant unto all men peace, concord and the knowledge of Thy truth, and in the world to come, life everlasting. Amen!

Response: So mote it be!

Oration

(MUSIC)

G. M.—Right Worshipful Grand Treasurer, it has ever been the custom of the craft, upon occasions like the present, to deposit beneath the corner-stone certain memorials of the period at which it was laid. Has such a deposit now been prepared?

Grand Treasurer.—It has, Most Worshipful, and the various articles of which it is composed are here safely enclosed.

G. M.—Right Worshipful Grand Secretary,

you will read the record of the articles to be deposited.

[Grand Secretary reads the record of the articles]

G. M.—Right Worshipful Grand Treasurer, you will now deposit these articles beneath the corner-stone, and may the Great Architect of the Universe, in His wisdom, grant that ages upon ages shall pass away ere they shall again be seen of men.

[The Grand Treasurer makes the deposit. Then the Master Architect presents the working tools to the Grand Master.]

Master Architect.—Most Worshipful, I present you the working tools of operative Masonry, which are considered by our craft the most valued jewels of the Lodge, symbols of important truths, and teaching lessons of wisdom and morality.

[The Grand Master delivers the working-tools to the Grand Marshal]

G. M.—Worshipful, you will deliver these implements of the craft to the proper officers.

[The Grand Marshal delivers the working tools and the Grand Master, attended by the Grand Marshal and Grand Deacons, approaches the corner-stone, when the Grand Master, laying his hands thereon, says:]

G. M.—Almighty and Eternal God, by whom all things were made, grant that whatsoever shall be builded on this stone may be to Thy

glory and to the honor of Thy name, to which be praise forever. Amen!

Response: So mote it be!

[The Grand Master then spreads the cement under the stone, after which, during music, the stone is lowered to the proper place, stopping twice in the descent. At each stop the grand honors are given, and again when the stone touches the foundation. The officers now return to their places.]

G. M.—Right Worshipful Deputy Grand Master, what is the proper jewel of your office?

D. G. M.—The Square.

G. M.—What are its moral and Masonic uses?

D. G. M.—To square our actions by the Square of Virtue and prove our work.

G. M.—Apply the implement of your office to that portion of the foundation stone that needs to be proved and make report.

[The Deputy applies the square to the stone and finds it to be square]

D. G. M.—Right Worshipful, I find the stone to be square. The craftsmen have performed their duty.

G. M.—Right Worshipful Senior Grand Warden, what is the jewel of your office?

S. G. W.—The Level.

G. M.—What is its Masonic use?

S. G. W.—Morally, it teaches us equality, and its use is to lay horizontals.

G. M.—Apply the implement of your office to the foundation stone and make report.

[This is done.]

S. G. W.—Most Worshipful, I find the stone to be level. The craftsmen have performed their duty.

G. M.—Right Worshipful Junior Grand Warden, what is the proper jewel of your office?

J. G. W.—The Plumb.

G. M.—What is its Masonic use?

J. G. W.—Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

G. M.—Apply the implement of your office to the several edges of the foundation stone and make report.

[This is done.]

J. G. W.—Most Worshipful, I find the stone is plumb. The craftsmen have performed their duty.

G. M.—This corner stone has been tested by the proper implements of Masonry. I find that the craftsmen have faithfully and skillfully performed their duty, and I do declare the stone to be well formed, true and trusty; and correctly laid according to the rules of our ancient craft. Let the elements of consecration now be presented.

[The D. G. M. comes forward with the vessel of corn and scatters it on the stone.]

D. G. M.—I scatter this corn as an emblem of plenty. May the blessings of bounteous heaven be showered upon us, and upon all the like patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom and gratitude. Amen!

Response: So mote it be!

[The S. G. W. then comes forward with the vessel of wine and pours it upon the stone.]

S. G. W.—I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our National, State and City Governments, preserve the Union of the States, and may it be a bond of friendship and brotherly love that shall endure through all time. Amen!

Response: So mote it be!

[The J. G. W. then comes forward with the vessel of oil, which he pours upon the stone.]

J. G. W.—I pour this oil as an emblem of peace. May its blessings abide with us continually, and may the Grand Master of Heaven and Earth shelter and protect the widow and orphan, shield and defend them from trials and vicissitudes of the world, and so bestow His mercy upon the bereaved, the afflicted and the sorrowing, that they may know sorrowing and trouble no more. Amen!

Response: So mote it be!

[The G. M. standing in front of all and extending his hands, makes the following invocation:]

Invocation

G. M.—May the all-bounteous Author of Nature bless the inhabitants of this place with an abundance of the necessities, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident; long preserve the structure from decay; and grant us all a supply of the Corn of Nourishment, the Wine of Refreshment and the Oil of Joy. Amen!

Response: So mote it be!

[The G. M. strikes the stone three times with the Gavel, and the public grand honors are given. The G. Marshal then gathers and delivers to the Grand Master the implements of architecture.]

G. M.—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 G. M. ascends the platform, when an appropriate anthem may be sung.
The G. M. then addresses the assembly.]

G. M.—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 was 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 interest and defend us against all adversaries.

We are assembled here today in the face of you all, to place the corner stone of 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. Amen!

Response: So mote it be!

G. M.—Worshipful Grand Marshal, you will make the proclamation that this corner stone has been laid in ample and ancient form.

Grand Marshal.—By order of the Most Worshipful the Grand Master of Masons, I now proclaim that this corner stone is laid in ample and ancient form, according to the customs and usages of Free and Accepted Masons. This proclamation I make once, twice, thrice—in the South, in the West, and in the East.

G. C. or G. M.—Glory be to God on high, and on earth peace and good will toward men!

Oh Lord, we most heartily beseech Thee with Thy favor to behold and bless this assemblage; pour down Thy mercy, like the dew that descends upon the mountains, upon Thy servants engaged in the solemn ceremonies of this day Bless, we pray Thee, all the workmen who shall be engaged in the erection of this edifice; keep them from all forms of accident and harm; grant them health and prosperity long to live; and finally, we hope, after this life, through Thy mercy, wisdom and forgiveness, to attain everlasting joy and felicity in Thy bright mansion—in Thy holy temple—not made with hands, eternal in the heavens. Amen!

Response: So mote it be!

[The procession in the same order returns to the place whence it came, and the Grand Lodge is closed with the usual ceremonies.]

INSTALLATION OF THE OFFICERS OF A GRAND LODGE

(Abridged from Mackey and Webb)

[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 and 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 addresses the presiding Grand Officer.]

G. Marshal.—Most Worshipful Sir, you here see present at the pedestal Brother ——— 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:]

G. Master.—Brethren, you here behold before the pedestal Brother ——— 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 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 to 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 Georgia, 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, life, and of love invest you with His choicest gifts; may heavenly wisdom illumine your mind; may heavenly power give strength to your exertions; may heavenly goodness fill and enlarge your breast; may your feet rest upon the rock of justice; from your hands may streams of beneficence continually flow; and round your head may there bend a circle made splendid 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.

[The Grand Marshal then, standing in front of the pedestal, says to the Grand Lodge:]

G. Marshal.—Brethren, behold your Grand Master!

Grand Master, behold your brethren!

[A procession of the craft is then made three times around the Lodge, and an appropriate ode may be sung.

At the conclusion of the procession and ode, the Grand Marshal makes the following proclamation.]

Grand Marshal.—By the authority of the Most Worshipful Grand Lodge of Free and Accepted Masons of Georgia, I proclaim Most Worshipful Brother———, 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 in the following words:]

G. Marshal.—Most Worshipful Sir, you here see present at the pedestal Brother——— who, having been duly elected to serve the craft as their Deputy Grand Master, now declares himself ready for installation.

G. M.—Brethren, you here behold before the pedestal Brother———, who, having been elected to serve the craft as their Dep-

uty 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.]

Charge to the Deputy Grand Master

G. M.—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 cooperation. 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.]

Charge to the Senior Grand Warden

G. M.—Right Worshipful Brother, by the suffrages 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 essentially necessary. In the absence of the Grand Master and his Deputy, you are to govern the craft; in their presence, you are to strengthen and support the authority of your chief.

We firmly rely on your knowledge of Freemasonry and your attachment to our Institution for the faithful discharge of the duties of this important trust. Look well to the West!

Charge to the Junior Grand Warden

G. M.—Right Worshipful Brother, by the suffrages 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!

Charge to the Grand Treasurer

G. M.—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 monies 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 elected embraces an important trust, and the choice of your brethren is an evidence of the high opinion they entertain of your fidelity and discretion.

Charge to the Grand Secretary

G. M.—Worshipful Brother, you have been

elected to the important office of Grand Secretary, and we now invest you with the jewel of your 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.

Charge to the Grand Chaplain

G. M.—Most Reverend 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 hand-maid, and we are sure that, in ministering at its altar, the services you may perform will lose nothing of vital influence because they

are practiced in that spirit of universal tolerance which distinguishes our Institution. The doctrines of morality and virtue which you are accustomed to inculcate to the world, as a 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, that great light of Freemasonry, we intrust to your care.

Charge to the Grand Deacons

G. M.—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 province 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.

Charge to the Grand Marshal

G. M.—Brother, you have been appointed Grand Marshal, and we now invest you with

the jewel of your office, and with this baton as the ensign of your authority.

It is your duty to proclaim the Grand Officers of the Grand Lodge, and to preserve order according to the forms prescribed. Skill and precision are essentially necessary to the faithful discharge of these duties.

Charge to the Grand Stewards

G. M.—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 pleasure.

Charge to the Grand Tiler

G. M.—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 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 Marshal then makes proclamation as follows:]

Grand Marshal.—By authority of the Most Worshipful Grand Lodge of Free and Accepted Masons of Georgia, I proclaim that the Grand and Subordinate Officers have been installed in ample form with the grand honors of Masonry by three times three. Amen!

Response: So mote it be!

[The public grand honors are given and an appropriate ode may be sung, after which the Grand Lodge is closed in ample form.]

GRAND VISITATIONS

When the Grand Master, or some other brother acting for the time being as such, visits a Subordinate Lodge, the following ceremonies should be observed:

The Lodge being opened in the usual form, the two Deacons are placed at the sides of

the door with their rods crossed. Unofficial brethren are arranged in two parallel rows from the door to the Master's station. Some proper brethren should be placed near the door to bear the orders of architecture before the entering Grand Master. A Past Master is selected by the acting Master to escort the Grand Officers who, at the proper signal, enter in the usual form of procession. If only the Grand Master is present, he, of course, enters alone.

Preceded by the Orders of Architecture, they march to the East and the Grand Master assumes the chair. Any Grand Officers with him sit on his right on the platform in the order of their official seniority.

As the Grand Master ascends the East, the acting Master receives him with the private honors, resigns him the chair and the hiram. The Lodge officers resign their seats to the corresponding Grand Officers and take their positions on the right of the latter, respectively.

The Grand Master makes such remarks and attends, through himself, his deputies or officers of the Lodge, to such business as he wishes. If the Grand Officers retire before the Lodge is closed, a corresponding ceremony is observed as in entering. Otherwise the Lodge is closed in the usual form by the Grand Master.

REGULATIONS FOR PROCESSIONS

Order of Procession for Subordinate Lodges

Tiler, with drawn sword;
 Stewards, with white rods;
 Master Masons;
 Secretary and Treasurer;
 Senior and Junior Wardens;
 Past Masters;

Holy Bible, Square and Compasses, supported by oldest unofficial member of the Lodge;

Junior Deacon—Master—Senior Deacon.

When the procession is composed in part of Masons who do not belong in any other specified part of the procession, the following order is observed:

Tiler, with drawn sword;
 Two Stewards, with white rods;
 Master Masons, two and two;
 Junior Deacons, with rods;
 Senior Deacons, with rods;
 Secretaries and Treasurers;
 Junior Wardens, with columns;
 Senior Wardens, with columns;
 Past Masters;

Masters of Lodges with hirms [gavels].

Order of Procession for the Grand Lodge

Grand Tiler, with drawn sword;
 Two Grand Stewards, with white rods;
 Master Masons;

Grand Architect, with Square, Level and Plumb;

Grand Treasurer and Grand Secretary;
 Junior Grand Warden (bearing silver vessel of oil when used) and Senior Grand Warden (bearing silver vessel of wine when used);
 Grand Chaplain;

Holy Bible, Square and Compasses, carried by a Past Master;

Past Grand Officers, in inverse order of their official rank;

Deputy Grand Master (bearing golden vessel of corn when used);

Book of the Constitutions, carried by the Master of the oldest Lodge;

Grand Master, supported by the two Grand Deacons.

Where the Standards, Orders of Architecture, etc., are carried, they may be borne by unofficial brethren stationed at such place in the ranks as the Acting Master or Grand Master may direct. So where the Architect, Civil Authorities, etc. (as, for instance, the laying of corner-stones), unite in the procession, they may be likewise stationed where the Acting Master or Grand Master may direct. Where the Lodge is borne in the procession, it should be by four brethren at some

appropriate place in the procession, to be determined by the officer in charge.

When the Grand Master or Deputy Grand Master or either of the Grand Wardens joins the procession of a private Lodge, proper respect is to be paid to his rank, and his position will be immediately before the Master and Wardens of the Lodge, and Deacons must be appointed to attend them.

Whenever the Grand or Deputy Grand Master is present, the Book of Constitutions must be borne in the procession immediately before him. Originally the supreme authority in the order was vested in the Master of the oldest Lodge and, in allusion to that fact, the Book of Constitutions is always borne in processions by the Master of the oldest Lodge. Unless the Grand or Deputy Grand Master is present, the Book of Constitutions must never be borne in the procession.

The Grand Marshal, in all processions, walks or rides at the side of the procession, gives the commands and attends generally to the formation and progress of the procession, under the order of the Master or Grand Master acting. He and the Deacons should always keep near the Master or Grand Master, and attend his commands.

When the procession faces inward, the Deacons and Stewards cross their rods and the

Brethren then pass under them. As the Acting Master or Grand Master passes through the ranks, all uncover: likewise, when they pass under the crossed rods of the Deacons and Stewards.

All processions return in the same order in which they set out. The post of honor is always in the rear.

PUBLIC GRAND HONORS

The public grand honors are given thus: both arms are crossed on the breast, the left arm uppermost, the open palms of the hands striking the shoulders. The hands are then raised above the head, the palms striking each other; and then made to fall sharply on the side of the thighs, the head bowed.

FUNERAL SERVICES

Regulations

1. To entitle one to Masonic burial, the following conditions are essential:

(a) The deceased must have attained the rank of Master Mason.

(b) He must, at the time of his death, have been a member of some Lodge, and in good standing, or if a non affiliated Mason, he must be entitled under the provision of our law.

See in this volume, title "Burial."

(c) He must have requested it, or his family must, after his death, except in the case of foreign and transient brethren.

2. The Master of the Lodge of which the deceased was a member conducts the funeral ceremonies and his Lodge has the post of honor at the rear of the procession. But if any Grand Officers are present they have the right to officiate in the order of their seniority.

3. When the deceased was not affiliated, or when, being affiliated, he dies and is buried out of the jurisdiction and without the attendance of his Lodge, the oldest Lodge in the locality, if there be more than one, has jurisdiction and its Master conducts the services.

4. When the Lodge is in procession its members are under the supervision and control of the Master as fully as when the Lodge is in session; and no person can join or leave the ranks without the Master's permission.

5. The brethren should be dressed as neatly, gravely and uniformly as practicable. The jewels and rods should be craped. Every brother should wear his apron, white gloves, a sprig of evergreen on his left breast, and a band of crape around his left arm above the elbow.

6. The pallbearers should be appointed by the Master, and they have charge of the body.

7. The Master, in his discretion, may use either the Lodge Service or the Church Service, or both, at the grave. The Grave Service must be had at the grave, and not elsewhere. When the weather and other circumstances permit, it should not be abbreviated. The more distinguished the deceased is for Masonic virtues, the more at length should these services be given.

LODGE SERVICE

[The Lodge is opened in the usual form, the Master states the object of the communication and calls up the Lodge.]

W. M.—What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?

Response (by all): Man walketh in a vain shadow; he heapeth up riches and can not tell who shall gather them.

W. M.—When he dieth he shall carry nothing away, his glory shall not descend after him.

Response: Naked he came into the world, and naked he must return.

W. M.—The Lord gave, and the Lord hath,

taken away; blessed be the name of the Lord.

[The grand honors are then given.]

W. M. (Taking the sacred roll in his hands, where the roll is used.)—Let us die the death of the righteous and let our last end be like his.

Response: God is our God for ever and ever. He will be our guide even unto death.

W. M.—Almighty Father, into Thy hands we commit the soul of our beloved brother.

[The brethren give the grand honors (see page 129) three times, accompanied each time with the words: "The will of God is accomplished. So mote it be." The Master deposits the roll in the archives and he or the Chaplain repeats the following prayer:]

W. M. or C.—Most Glorious God, Author of all good and Giver of all mercy, pour down Thy blessings upon us and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate; and by drawing our attention towards Thee, the only refuge in time of need, may we be induced so to regulate our conduct here that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death; and after our departure hence in peace and in Thy favor, may we be received into Thine everlasting kingdom, and

there enjoy, in union with the souls of our departed friends, the just rewards of a pious and virtuous life. Amen!

Response: So mote it be!

[The Lodge is called down. A procession is formed in the usual order, and moves to the church or the house where the body lies and where the religious services, if any, are to be performed.]

On entering the church or house where the services are to be held, the Master advances to the coffin and places thereon the Lambskin. At the conclusion of the religious services, the Masonic services take place.]

CHURCH SERVICE

[The Master, Wardens, Deacons and Stewards take their places around the coffin; the Master facing the audience at the head of the coffin (if the latter is so placed that he can stand there and face the audience at the same time); the Senior Warden on his right, and Junior Warden on his left and near the foot of the coffin; the Deacon's rods are crossed over the foot.]

W. M.—If a man die, shall he live again?

Response: The dust shall return to the earth as it was, and the spirit to God who gave it.

W. M.—When he dieth, shall he carry nothing away with him?

Response: He brought nothing into this world, and it is certain he can carry nothing out.

W. M.—The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.

Response: God is our God forever. He will be our guide and support through the dark valley of the shadow of death.

W. M.—Man that is born of woman is of few days and full of sorrow. He cometh forth as a flower and is cut down. He fleeth also as a shadow, and continueth not. In the midst of life we are in death. Of whom may we seek for succor but of Thee, O Lord, who for our sins are justly displeased? My brethren, where is now our departed brother?

Response: He has gone over to the majority. He has lifted the veil and entered the Invisible.

W. M.—Can we offer any precious thing to redeem our brother?

Response: We have no ransom; the place that once knew him shall know him no more forever.

W. M.—Shall his name be lost upon the earth?

Response: We will treasure it in our memories; we will record it in our hearts.

W. M.—How then will it be known?

Response: It shall live in the imitation of his virtues.

W. M.—When our brother died, did he carry nothing away with him?

Response: He fulfilled his destiny. Naked he came into the world, and naked departed he out of it.

W. M.—I heard a voice from heaven saying unto me, "Write, from henceforth, blessed are the dead who die in the Lord? Even so, saith the Spirit, for they rest from their labors." Let us pray.

Prayer by the Chaplain or Master

C. or W. M.—Almighty Father, when our journey shall be near its end; when the silver cord shall be loosed and the golden bowl be broken; when the light of life is fading and the shadows of eternity are creeping upon us; may the brightness of Thy presence dispel the gathering gloom until the glories of the Celestial City burst upon our immortal vision; until within the walls of jasper we clasp hands once more with our translated brother! May the benediction of Thy loving favor, sweet as the dews that fall on Hermon, soothe the anguished hearts of these, our brother's loved ones, and lead them into the way everlasting! And to the One Invisible and Everlasting God, without beginning of years or end of days, be all the glory, world without end. Amen!

Response: So mote it be.

[If the remains are to be interred at such a distance that the brethren can not attend, a procession

is formed, marched back to the Lodge-room, and the Lodge is closed. Otherwise the procession is formed and marched, when the distance is not too great, to the cemetery in the usual order; the procession walking in front of the hearse, and the pall-bearers, two and two, immediately behind it.]

GRAVE SERVICE

[Arriving at the grave, the procession is halted; the pall-bearers place the coffin in position; the ranks open, face inward; and the brethren, led by the Master, march through in inverse order. The Master takes his station at the head of the grave, supported on either side by the Deacons with rods crossed over his head. Immediately behind him is the Chaplain, the S. W. on the Master's right and the J. W. on his left; then the Secretary and Treasurer on opposite sides facing each other; Past Masters standing immediately behind the Chaplain; the two Stewards, with crossed rods, at the foot of the grave; the rest of the brethren forming a circle around it large enough, when practicable, to include the family of the deceased, who place themselves at the foot of the grave, unless they prefer to remain outside the circle.]

W. M.—Brethren, the imperious mandate of the dread messenger, Death, against whose entrance within our circle the barred doors and Tiler's sword afford no defense, calls upon us to mourn the loss of one of the Sons of Light. The body of our beloved Brother lies before us in its narrow house overtaken by that fate which must sooner or later overtake us all; which no power or station, no virtue or bravery, no wealth or honor, no tears of friends or agonies of loved ones can avert; teaching the impressive lesson, continually repeated yet soon forgotten, that each one of us must ere long pass through the valley of the shadow of Death.

S. W.—In the midst of life we are in death; of whom may we seek for succor but of Thee, O Lord, who for our sins art justly displeased?

J. W.—Lord, let me know my end and the number of my days, that I may be certified how long I have to live.

W. M.—Let us so regulate our lives by the line of rectitude and truth, that in the evening of our days we may be found worthy to be called from labor to refreshment, and be well prepared for translation from the terrestrial to the celestial Lodge to join the fraternity of the Spirits of just men made perfect.

S. W.—Behold, O Lord, we are in distress; our hearts are turned within us; there is none to comfort us; our skies darken with clouds and mourning, and lamentations are heard among us.

J. W.—Our life is a vapor that appeareth for a little while and then vanisheth away. All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away.

W. M.—It is better to go to the house of mourning than to the house of feasting; for that is the end of all men; and the living will lay it to his heart. Amen!

Response: So mote it be

[The following or some other appropriate hymn may be here sung.]

Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust;
And give these sacred relics room
To slumber in the silent dust.
Nor pain nor grief, nor anxious fear
Invade thy bounds; no mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose.

Prayer

C. or W. M.—The Lord bless us and keep us! The Lord make His face to shine upon us and be gracious unto us! The Lord lift up the light of His countenance upon us and give us peace! And unto Him, the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever! Amen!

Response: So mote it be!

W. M.—Brethren, the solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our Outer Door, and another spirit has been summoned to the land where our fathers have gone before us. Again we are called upon to assemble among the habitations of the dead to behold the narrow house appointed for all the living. Here around us sleep the unnumbered dead. The gentle breeze fans their earthly covering, but they

heed it not. The sunshine and the storm pass over them, but they are not disturbed. Stones and monuments symbolize the affection of surviving friends, yet no sound proceeds save that silent but thrilling admonition: "Seek ye the narrow path and the strait gate that lead unto eternal life."

The last offices paid to the dead are useful only as lectures to the living. By them we are warned to prepare for our own approaching dissolution.

It is passing strange that, notwithstanding the daily mementos of mortality that cross our path; notwithstanding the funeral bell so often tolls in our ears, and the "mournful procession" goes about our streets; we do not more seriously consider our approaching fate. We go on from design to design, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the Messenger of Death, at a moment when we least expect him, and which we probably conclude to be the meridian of our existence.

What, then, are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when nature has paid her just debt? Fix your eyes on the last sad scene; view life stript of its ornaments and exposed

in its natural meanness; and you must be persuaded of the utter emptiness of these delusions. In the grave all fallacies are detected, all ranks are leveled, all distinctions are done away. The monarch at whose bidding nations pay obeisance, and the beggar, shivering at the gate, are equals in the house of death.

While we drop the sympathetic tear over the grave of our deceased brother, let us cast around his foibles, whatever they may have been, the broad mantle of Masonic charity, nor withhold from his memory the commendation that his virtues claim at our hands. Perfection on earth has never yet been attained; the wisest, as well as the best of men, have gone astray. Suffer, then, the apologies of human nature to plead for him who can no longer plead for himself.

The present occasion will have been vain and useless if it fails to excite our serious reflections and to strengthen our resolutions of amendment. Let us, therefore, each embrace the present moment and, while time and opportunity permit, prepare for that great change which we all know must come, when the pleasures of the world shall cease to delight, and be as a poison to our lips; and when the happy reflections consequent on a well spent life afford the only consolation.

Finally, when it shall please the Grand Master of the Universe to summon us into His eternal presence, may the Trestleboard of our lives pass such inspection that it may be given to each of us to "eat of the hidden manna," and to receive the "white stone with a new name" that will insure perpetual and unspeakable happiness at His right hand.

[The Lambskin being removed from the coffin, the Master holds it up and continues:]

W. M.—The Lambskin, or white leather Apron, 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, when worthily worn. This emblem I now deposit in the grave of our deceased brother. [Deposits it.] By it we are reminded of that purity of life and conduct so essentially necessary to gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides.

[All the brethren, led by the Master, go from right to left once around the grave, holding toward the grave the right arm lowered, palm downwards, singing the following stanza:]

**Solemn strikes the funeral chime,
Notes of our departing time;
As we journey here below
Through this pilgrimage of woe.**

[When the Master gets back to his place, the brethren halt and the public grand honors are given once. For directions how to give these grand honors, see p. 129.]

W. M. (Takes off his white glove and holds it up)—This Glove is a symbol of Fidelity, and is emblematical of that Masonic friendship which bound us to him whose tenement of clay lies before us. It reminds us that while these mortal eyes shall see him not again; yet, by the practice of the tenets of our noble Order, and a firm faith and steadfast trust in the Supreme Architect, we hope to clasp once more his vanished hand in love and friendship. [Deposits glove.] "What virtue unites, death never parts."

[All march around the grave again as before, singing the following stanza:]

Here another guest we bring:
Seraphs of celestial wing,
To our funeral altar come,
Waft a friend and brother home!

[When the circuit is completed, the grand honors are given twice.]

W. M. (Holds up a sprig of evergreen.)—The evergreen, which once marked the temporary resting place of one illustrious in Masonic history, is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us that shall survive the grave and which shall never, **never, NEVER** die. By it we are admonished that, though like our brother whose remains lie before us, our bodies shall soon be clothed in the habiliments of death and

deposited in the silent tomb, yet, through our belief in the mercy of God, we may confidently hope that our souls will soon bloom in eternal spring. This, too, I deposit in the grave. Alas, my brother!

[The Master brings his right hand, holding the evergreen, to his left breast; then extends it outward over the grave, palm down, drops the evergreen in the grave at its head; then quickly points upward over his head with his hand closed, except the index finger; then brings the open hand sharply down beside his thigh. All then move around the grave as before, singing the following stanza:]

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

[As each brother passes the head of the grave, he drops his evergreen in the same manner as did the Master.]

The grand honors are then given thrice, the brethren repeating at the last time, when the hands are crossed over the breast, "We cherish his memory here;" when the hands are brought above the head, "We commend his spirit to God who gave it;" when the hands are brought to the thighs, "We consign his body to the ground."

The Master, or some other brother appointed by him for that purpose, may here make some brief, appropriate remarks concerning the deceased, having special reference to his Masonic character.

Or the Master may give the following exhortation:

W. M.—From time immemorial it has been the custom of Free and Accepted Masons, at the request of a brother, to accompany his body to the place of interment and there to deposit the remains with the usual formalities.

In conformity with this usage, we have assembled in the character of Masons to consign this body to the earth whence it came, and to offer up the last tribute of our affection, thereby demonstrating the sincerity of our past esteem and our steady attachment to the principles of the Order.

Unto the grave we consign the body of our deceased brother, there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of the joys which have been prepared for the righteous from the foundation of the world. And may Almighty God, of His infinite goodness, at the Grand Tribunal of unbiased justice, extend His mercy toward him and all of us, and crown our hopes with everlasting bliss in the expanded realms of a boundless eternity. This we beg for the honor of His Name, to whom be all the glory, now and forever. Amen!

Response. So mote it be.

W. M.—Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

S. W.—Behold, Thou hast made my days as a handbreadth and mine age is nothing before Thee: verily, every man at his best estate is altogether vanity.

J. W.—The Lord is my strength and my

shield: my heart trusteth in Him, and I am helped.

W. M.—How excellent is Thy loving-kindness, O God. Therefore the children of men put their trust under the shadow of Thy wings.

S. W.—Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance.

J. W.—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.

[The Chaplain (or the Master, at the latter's option) leads, and all the brethren join in the responses.]

C.—Hear my prayer, O Lord, and with Thine ears consider my calling; hold not Thy peace at my tears.

Response: For I am a stranger with Thee, and a sojourner, as all my fathers were.

C.—O spare me a little, that I may recover my strength before I go hence, and be no more.

Response: Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.

C.—I am the resurrection and the life, saith the Lord. He that believeth in me, though he

were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.

Response: O Death, where is thy sting!
O Grave, where is thy victory!

C.—Glory be to God on high; on earth, peace, good will toward men.

Response: As it was in the beginning, is now, and ever shall be.

C.—World without end. Amen!

Response: So mote it be!

W. M. [Picks up shovel of dirt].—Forasmuch as it hath pleased Almighty God to take out of the world the soul of our deceased brother, we therefore commit his body to the ground, earth to earth [drops in a shovel of earth], ashes to ashes [drops in a second shovel of earth], dust to dust [drops in a third shovel of earth]. Sleep on, my brother!

[In solemn silence the procession goes once around the grave and each brother, as he passes the head of the grave, drops in a shovel of earth, saying: "Earth to earth"; then another shovel, saying, "Ashes to ashes," and then a third shovel, saying, "Dust to dust Sleep on, my brother." When this is completed, all the brethren join audibly in the Lord's Prayer, led by the Chaplain or Master, every brother baring his head and kneeling on his right knee.]

All.—Our Father, which art in heaven, hal-
lowed be Thy name; Thy kingdom come,

Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen! So mote it be!

[The brethren, relieving each other every few minutes to prevent their tiring, now fill the grave *level with the earth*, no mound being erected—none but the brethren being allowed to participate. When the grave is thus leveled, all resume their places.]

W. M.—Brethren, let us clasp hands and reunite again the golden chain of brotherhood from which the rude hand of Death has so lately broken this link.

[Each crosses his arms upon his breast, right arm above the left, his right hand clasping the left of the brother on his left, and his left hand clasping the right hand of the brother on his right. The Master then whispers into the ear of the brother on his left some Masonic word or short sentence suggestive of death, the resurrection, or some kindred topic. This brother in turn whispers the same word or words into the ear of the brother on his left; and so on around the entire circle, all keeping their hands clasped, until the word or words get back to the Master by being whispered into his ear by the brother on his right.]

W. M.—The chain is reunited.

[All bare their heads and the Masonic benediction is pronounced.]

W. M.—May the blessing of heaven rest upon us and all regular Masons! May broth-

erly love prevail and every moral and social virtue cement us. Amen!

Response: So mote it be!

[The procession is then formed and marched back in the usual order to the Lodge room, and the Lodge is closed in the usual form; a committee being usually then appointed to prepare a memorial or resolution on the death of the brother just buried.]

OPTIONAL ABBREVIATED GRAVE SERVICE

W. M.—Brethren, the imperious mandate of the dread messenger, Death, against whose entrance within our circle the barred doors and Tiler's sword afford no defense, calls upon us to mourn the loss of one of the Sons of Light. The body of our beloved Brother lies before us in its narrow house overtaken by that fate which must sooner or later overtake us all; which no power or station no virtue or bravery, no wealth or honor, no tears of friends or agonies of loved ones, can avert; teaching the impressive lesson, continually repeated, yet soon forgotten, that each one of us must ere long pass through the valley of the shadow of Death.

Prayer

C. or W. M.—The Lord bless us and keep us! The Lord make His face to shine upon us and be gracious unto us! The Lord lift up

the light of His countenance upon us and give us peace! And unto Him, the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen!

Response: So mote it be!

W. M.—Brethren, the solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our Outer Door, and another spirit has been summoned to the land where our fathers have gone before us. Again we are called upon to assemble among the habitations of the dead to behold the narrow house appointed for all the living. Here around us sleep the unnumbered dead. The gentle breeze fans their earthly covering, but they heed it not. The sunshine and the storm pass over them, but they are not disturbed. Stones and monuments symbolize the affection of surviving friends, yet no sound proceeds save that silent but thrilling admonition: "Seek ye the narrow path and the strait gate that leads unto eternal life."

While we drop the sympathetic tear over the grave of our deceased brother, let us cast around his foibles, whatever they may have been, the broad mantle of Masonic charity, nor withhold from his memory the commendation that his virtues claim at our hands. Per-

fection on earth has never yet been attained; the wisest, as well as the best of men, have gone astray. Suffer, then, the apologies of human nature to plead for him who can no longer plead for himself.

The present occasion will have been vain and useless if it fails to excite our serious reflections and to strengthen our resolutions of amendment. Let us, therefore, each embrace the present moment, and, while time and opportunity permit, prepare for that great change which we all know must come, when the pleasures of the world shall cease to delight and be as a poison to our lips; and when the happy reflections consequent on a well-spent life afford the only consolation. Finally, when it shall please the Grand Master of the Universe to summon us into His eternal presence, may the Trestleboard of our lives pass such inspection that it may be given to each of us to "eat of the hidden manna," and to receive the "white stone with a new name" that will insure perpetual and unspeakable happiness at His right hand.

[The Lambskin being removed from the coffin, the Master holds it up and says:]

W. M.—The Lambskin, or white leather Apron, is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honor-

able than the Star and Garter, when worthily worn. This emblem I now deposit in the grave of our deceased brother. [Deposits it.] By it we are reminded of that purity of life and conduct so essentially necessary to gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides.

[All the brethren, led by the Master, go from right to left once around the grave, holding toward the grave the right arm lowered, palm downward, singing the following stanza.]

Solemn strikes the funeral chime,

Notes of our departing time;

As we journey here below

Through this pilgrimage of woe.

[When the Master gets back to his place, the brethren halt and the public grand honors are given once. Directions for giving the public Grand Honors are set forth on page 129.]

W. M. [Taking off his white glove and holding it up].—This Glove is a symbol of Fidelity, and is emblematical of that Masonic friendship which bound us to him whose tenement of clay lies before us. It reminds us that while these mortal eyes shall see him not again; yet by the practice of the tenets of our noble order, and a firm faith and steadfast trust in the Supreme Architect, we hope to clasp once more his vanished hand in love and friendship. [Deposits glove.] "What virtue unites, death never parts."

[All march around the grave again as before, singing the following stanza.]

Here another guest we bring;

Seraphs of celestial wing,

To our funeral altar come,

Waft a friend and brother home!

[When the circuit is completed, the grand honors are given twice.]

W. M. [Holds up a sprig of evergreen.]—

The evergreen, which once marked the temporary resting place of one illustrious in Masonic history, is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us that shall survive the grave and which shall never, **never**, NEVER, die. By it we are admonished that, though like our brother whose remains lie before us, our bodies shall soon be clothed in the habiliments of death and deposited in the silent tomb, yet, through our belief in the mercy of God, we may confidently hope that our soul will soon bloom in eternal spring. This, too, I deposit in the grave. Alas, my brother!

[The Master brings his right hand, holding the evergreen, to his left breast; then extends it outward over the grave, palm down, drops the evergreen in the grave at its head; then quickly points upward over his head with his hand closed, except the index finger; then brings the open hand sharply down beside his thigh. All then move around the grave as before, singing the following stanza:]

Lord of all below—above,

Fill us with Thy truth and love;

When dissolves our earthly tie,

Take us to Thy Lodge on high

[As each brother passes the head of the grave, he drops his evergreen in the same manner as did the Master.]

The grand honors are then given thrice, the brethren repeating at the last time, when the hands are crossed over the breast, "We cherish his memory here;" when the hands are brought above the head, "We commend his spirit to God who gave it;" when the hands are brought to the thighs, "We consign his body to the ground."

The Master, or some brother appointed by him for that purpose, may here make some brief appropriate remarks concerning the deceased, having special reference to his Masonic character.

Or the Master may give the following exhortation:)

W. M.—From time immemorial it has been the custom of Free and Accepted Masons, at the request of a brother, to accompany his body to the place of interment and there to deposit the remains with the usual formalities.

In conformity to this usage, we have assembled in the character of Masons to consign this body to the earth, whence it came, and to offer up the last tribute of our affection, thereby demonstrating the sincerity of our past esteem and our steady attachment to the principles of the Order.

Unto the grave we consign the body of our deceased brother, there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of the joys which have been prepared for the righteous from the foundation of the world. And

may Almighty God, in His infinite goodness, at the Grand Tribunal of unbiased justice, extend His mercy toward him and all of us, and crown our hopes with everlasting bliss in the expanded realm of a boundless eternity. This we beg for the honor of His name, to Whom be all the glory, now and forever. Amen!

Response: So mote it be!

W. M. [Picks up shovel of dirt.] Forasmuch as it hath pleased Almighty God to take out of the world the soul of our deceased brother, we, therefore, commit his body to the ground, earth to earth [drops in a shovel of earth], ashes to ashes [drops in a second shovel of earth], dust to dust [drops in a third shovel of earth]. Sleep on, my brother!

All—Our Father, which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power and the glory, for ever and ever. Amen! So mote it be.

W. M.—May the blessing of heaven rest upon us and all regular Masons! May brother-

ly love prevail and every moral and social virtue cement us. Amen!

Response: So mote it be!

The procession is then formed and marched back in the usual order to the Lodge room, and the Lodge is closed in the usual form; a committee being usually then appointed to prepare a memorial or resolution on the death of the brother just buried.]

LODGE OF SORROW

Regulations

1. The services may be in a Lodge room, either private or public; or in some church or public hall, when they are, of course, public. When not in the Lodge room, the Lodge meets in its Lodge room and is marched in the usual order of procession to the hall or church, where the Master occupies the center of a raised platform at one end of the building, the Senior and Junior Wardens in front of him and at his right and left respectively, and facing each other. When in a church, the Master may occupy the pulpit, the Senior and Junior Wardens sitting in the altar space in front, facing each other at the right and left respectively, of the Master; the Senior Deacon at the right front corner of the altar space, and the Junior Deacon at the left front corner.

2. A catafalque should be erected about six

feet long by four feet wide, on which are placed two uniformly smaller platforms in succession so that the whole represents three steps, each an appropriate height above the other. On the top of the last is placed an urn filled with clean, dry sand, and of material capable of resisting the action of heat. The sand should be thoroughly saturated with alcohol.

3. If the services are in the Lodge room, the catafalque should be placed in the center of the Lodge; if in a public hall, at some convenient place in front of the Master's station; if in a church, in the altar space in front of the pulpit. When in a hall or church, it should be between the Senior and Junior Wardens.

4. At each corner of the catafalque should be a tall silver candlestick holding a taper. On the catafalque should be placed white gloves and apron. When the services are in memory of more than one brother, placards may be placed around the catafalque, each bearing the name of one of the memorialized brethren.

5. The Lodge room [or the hall or church] should be appropriately draped in white and black cloth. The catafalque should be covered with black cloth. When the bottom platform rests on legs [which is a more convenient and a cheaper form] the black cloth should hang

down all around it to the floor, concealing the legs and presenting the appearance of a solid altar draped in black with three successive tiers or platforms. Two wreaths of white flowers and a wreath of evergreen should be provided.

6. On a pedestal at the side and to the front of the Master should be placed a skull and a lighted taper. The brethren should be dressed and the regalia craped as on funeral occasions. Each brother should wear a sprig of evergreen on his left breast.

7. Trained voices should be secured for the singing, and the words and music selected beforehand; and this should be under the direction of a competent person, whom the Master should inform of the program.

Service

MUSIC—ANTHEM OR ODE

W. M. [Standing.]—O praise the Lord, all ye nations; praise Him, all ye people. For His merciful kindness is great toward us and the truth of the Lord endureth forever. Praise ye the Lord. [Psalm cxvii]

S. W. [Standing.]—The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill 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. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. [Psalm xxiv, 1.5.]

J. W. [Standing].—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 forever. [Psalm xxiii.]

W. M.—By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget Thee, O Jerusalem, let my

right hand forget her cunning. If I do not remember Thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. [Psalm cxxxvii, 1-6]

[Master calls up the Lodge.]

W.M.—The Lord is in His holy temple. Let all the earth keep silence before Him.

[Here follows an extemporaneous or the following prayer:]

Chaplain.—Come, Thou eternal and invisible God, Lord of all the earth, and inspire our hearts with becoming gratitude, love and praise. Soothe the sorrow of all who mourn the dead whom we this night commemorate. Remember in compassion the weakness and frailties of these their surviving brethren; deliver us not into the bitter pains of eternal death; shut not Thy merciful ears to our prayers; spare us, O Lord, most holy, O God, most mighty; Thou who judgest the quick and the dead, suffer us not in our last hour, for any pains of death, to fall from Thee. Raise us from the death of sin into the life of righteousness, that when we shall depart this life we may rest in Thee; and at the general resurrection on the last day, may we be found acceptable in Thy sight, and receive the crown of life. And to Thee be all the honor and glory, world without end. Amen!

Response: So mote it be!

[Master seats the Lodge.]

MUSIC—ODE

Abide with me; fast falls the eventide;
 The darkness deepens; Lord, with me abide;
 When other helpers fail and comforts flee,
 Help of the helpless, O abide with me!
 Swift to its close ebbs out life's little day:
 Earth's joys grow dim, its glories pass away;
 Change and decay in all around I see,
 O Thou who changest not, abide with me!
 Hold Thou Thy cross before my closing eyes—
 Shine through the gloom and point me to the
 skies;

Heaven's morning breaks and earth's vain
 shadows flee;

In life, in death, O Lord, abide with me!

[The Master and the Wardens rise.]

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 considerations of this transitory existence.

W. M.—Brother Junior Warden, what sentiments should inspire the souls of Masons on occasions like this?

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 God.

W. M.—Brethren, commending this sentiment to your earnest consideration, and invoking your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow opened.

[The Master may here make some remarks appropriate to the occasion, naming those who are commemorated. Here should be read sketches of each brother, prepared expressly for the occasion, giving prominence to their Masonic careers and characters. One or more addresses may also be interspersed by brethren selected for the purpose; special care being taken that each is not too long. The whole should be interspersed by appropriate sacred music.]

W. M. [Taking the skull in his hand.]—Brethren, 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 lessons it teaches

Think on those brethren, who, but a few days since, were among us in all the pride and power of life. Think on yourselves: thus will you be when the candle of life has burned to its socket. Man's life is like a flower which blooms today, and tomorrow is faded and cast aside, and trodden under foot. Most of us, my brethren, are fast approaching, or have al-

ready passed, the meridian of life. Our sun is sinking to the west. How much more swiftly fly now the years than when in rosy youth we looked upon unclouded skies!

Centuries upon centuries have rolled away behind us; before us stretches out an eternity of years to come. On the narrow boundary between the past and the present flickers the puny taper termed life. The candle speaks to us of remembrance; the coffin of hope and a blessed trust in the never ending existence beyond the portals of the tomb.

Let us consider how soon the gaps are filled that are made in society by those who die around us; how soon time heals the wounds that death inflicts upon the loving heart; and from this let us learn humility. We are but drops in the great ocean of humanity.

When God sends His angel to us with the scroll of death, let us meet him with the fortitude of upright men and Masons, and, with peaceful resignation, lie softly down and fall on sleep.

W. M. [Calling up the Lodge.]—Lord, Thou hast been our dwelling place in all generations.

S. W.—Before the mountains were brought forth, or ever Thou hadst formed the earth

and the world, even from everlasting to everlasting, Thou art God.

J. W.—Thou turnest man to destruction; and sayest, Return ye children of men.

W. M.—For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

S. W.—Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up.

J. W.—In the morning it flourisheth and groweth up; in the evening it is cut down and withereth.

W. M.—For we are consumed by Thine anger, and by Thy wrath are we troubled.

S. W.—Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

J. W.—For all our years are passed away in Thy wrath; we spend our years as a tale that is told.

W. M.—The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength, labor and sorrow; for it is soon cut off, and we fly away.

S. W.—Who knoweth the power of this thine anger? Even according to Thy fear, so is Thy wrath.

J. W.—So teach us to number our days, that we may apply our hearts unto wisdom. [Psalm xc, 1-12.]

[The Master and Wardens resume their seats, and the Chaplain rises.]

Chaplain.—Lo, He goeth by me and I see him not; He passeth on also, but I perceive him not. Behold, He taketh away; who can hinder Him?

Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead 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 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.

[After a short pause, the Chaplain says, slowly and solemnly:]

Chaplain.—I heard a voice from heaven saying: "Write, from henceforth, blessed are the dead which die in the Lord: yea, saith the Spirit, for they rest from their labors."

W. M. [Calling up the Lodge.]—Let us pray.

Chaplain.—Almighty God, infinite in wisdom, mercy and goodness, extend to us the riches of Thy everlasting favor. Make us

grateful for the present benefits and crown us with immortal life. And to Thy name shall be glory forever. Amen!

Response: So mote it be!

[Here some brother gives, upon a bell hidden from the view of the audience, twelve strokes, slowly and distinctly, as if tolling. The Wardens light the tapers at the corners of the catafalque.]

J. W. [Holding up the bunch of white flowers.]—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 we, too shall soon follow those who have gone before us, and inciting us so to fill the brief span of our existence that we may leave to our survivors a sweet savor of remembrance.

[Junior Warden deposits the wreath and the grand honors are given once.]

S. W. [Holding up wreath of white flowers.]—As the sun sets in the west to close the day and herald the approach of night, so, one by one, we lay down in the darkness of the tomb to wait in its calm repose 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 then 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 deposits the wreath and the grand honors are given twice]

W. M. [Holding up the wreath of evergreen.]—It is appointed unto all 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. Let this evergreen, symbol of our faith in immortal life, remind us that the dead are but sleeping. 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.

[Master deposits the evergreen. The grand honors are given thrice, all repeating together at the last.]

Response: The will of God is accomplished. Amen. So mote it be.

[Master seats the Lodge and leads the following service, all joining in the response]

W. M.—Oh, give thanks unto the Lord, for He is good.

Response: For His mercy endureth forever.

W. M.—Oh, give thanks to the God of Gods.

Response: For His mercy endureth forever.

W. M.—Oh, give thanks unto the Lord of Lords.

Response: For His mercy endureth forever.

W. M.—To Him Who alone doeth great wonders.

Response: For His mercy endureth forever.

W. M.—To Him that by wisdom made the heavens.

Response: For His mercy endureth forever.

W. M.—To Him that stretched out the earth above the waters.

Response: For His mercy endureth forever.

W. M.—To Him that made great lights.

Response: For His mercy endureth forever.

W. M.—The sun to rule by day.

Response: For His mercy endureth forever

W. M.—The moon and stars to rule by night.

Response: For His mercy endureth forever.

W. M.—Who remembered us in our low estate.

Response: For His mercy endureth forever.

W. M.—Oh, give thanks unto the God of heaven.

Response: For His mercy endureth forever.
[Psalm cxxxvi, 1-9, 23, 26.]

MUSIC—ODE

Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust;
And give these sacred relics room
To slumber in the silent dust.

Nor pain, nor grief, nor anxious fear
Invade thy bounds; no mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose.

[The Master, followed by the Chaplain and Lodge officers in order, and then the members of the Lodge, each advancing to the catafalque separately, and in silence, takes from his left breast the sprig of evergreen and lays it upon the catafalque, each resuming his seat as soon as he has deposited his sprig. When practicable, however, they should pass in single file between the Master and the catafalque, each dropping thereon his sprig when opposite the Master.

The following may now be said or omitted, at the option of the Master.]

Chaplain. [Advancing to the catafalque and facing the audience.]—But some man 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 it 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, an-

other flesh of beasts, another of fishes, and another of birds. There are also celestial bodies.

Response [by all]:—And bodies terrestrial.

C.—But the glory of the celestial is one.

Response: And the glory of the terrestrial is another.

C.—There is one glory of the sun, and another glory of the moon, and another glory of the stars.

Response: For one star differeth from another star in glory.

C.—So also is the resurrection of the dead. It is sown in corruption.

Response: It is raised in incorruption.

C.—It is sown in dishonor.

Response: It is raised in glory.

C.—It is sown in weakness.

Response: It is raised in power.

C.—It is sown a natural body.

Response: It is raised a spiritual body.

C.—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.

Response: The last Adam was made a quickening spirit.

C.—The first man is of the earth, earthy.

Response: The second man is the Lord from above.

C.—As is the earthy, such are they also that are earthy.

Response: And as is the heavenly, such are they also that are heavenly.

C.—And as we have borne the image of the earthy.

Response: We shall also bear the image of the heavenly.

C.—Behold I shew you a mystery. We shall not all sleep.

Response: But we shall all be changed.

C.—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.

Response: And this mortal shall put on immortality.

C.—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:

Response: Death is swallowed up in victory.

C.—O Death, where is thy sting?

Response: O Grave, where is thy victory?

C.—Glory be to God on high; on earth,

peace, good will toward men. As it was in the beginning, is now, and ever shall be, world without end. Amen!

Response: So mote it be!

[Here solemn instrumental music is softly played, and, when practicable, the lights are gradually lowered. They may even be put out entirely, the four tapers still burning at the catafalque. When the lights are lowered or put out, the Master, then the Chaplain, then the Senior Warden, then the Junior Warden, gather around the catafalque; then all the brethren likewise, as silently as possible; each kneeling upon his right knee. The music in the meantime continues. If not already done, the sand in the urn is saturated with alcohol, which is then lighted. The music ceases and an interval of profound silence is observed, the audience remaining in their seats, the brethren kneeling; after which the Master leads and all join audibly in the following prayer:]

All.—Our Father which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil; for Thine is the kingdom and the power and the glory forever and ever. Amen! So mote it be.

[If the services are held in a Lodge room and none but Masons are present, the Master then resumes his station. Then the Chaplain does likewise, then the Senior Warden, then the Junior Warden, then the brethren. The Lodge is then closed in the usual form.

If the services are at the Lodge room and any other than Masons are present, the Master, while the lights are being lowered, announces that at the conclusion of the prayer the public will quietly retire. The

brethren remain upon their knees until all are gone. Then they rise as before indicated and close the Lodge as usual.

If the services are at a church or public hall, and others than Masons are present, after a short interval at the conclusion of the Lord's Prayer the Master will rise, and quietly and silently leave the building, the Chaplain following him; then the Senior Warden, then the Junior Warden, then the Treasurer, then the Secretary, then the Senior Deacon, then the Junior Deacon, then the brethren, one by one, and last the Tiler. After all are gone, the lights are turned up and some person previously instructed announces the conclusion of the exercises. In the meantime a procession is formed outside and marches to the Lodge room, and the Lodge is closed in usual form.]

ADDITIONAL HYMNS

Opening Hymn

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

Hail, Masonry divine!
 Glory of ages shine,
 Long may'st thou reign!
 Where e'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 art 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 should they build;
 Solomon, Great Israel's King,
 Did mighty blessings bring
 And left us room to sing,
 Hail, royal art.

[OR USE TUNE *America*]

Closing Hymn

TUNE, *Woodworth*, or any *L. M.*



The evening wanes; the azure sky
 In starry splendor gleams afar;
 While brothers of the mystic tie
 In concord work with naught to mar.

* * * *

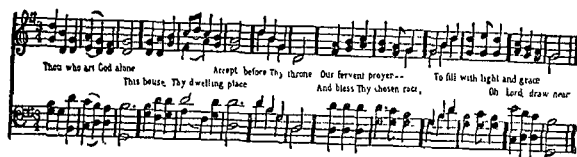
The work is done; the temple door
 Wide opens at the parting sign;
 The Book is closed; upon the floor
 The Lesser Lights now cease to shine.

Great Architect, whose power divine
 Sustains the loyal Mason's heart,
 Go with us from this holy shrine,
 Bestow thy blessing as we part!

Guide us by Faith and Hope and Love
 Amid life's storm and stress and fears;
 Till in th' eternal Lodge above
 We sweetly rest beyond the years.

—J. W. Aktn.

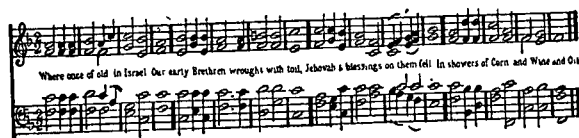
Thou who art God alone,



Accept, before Thy throne,
 Our fervent prayer—
 To fill with light and grace
 This house, Thy dwelling place,
 And bless Thy chosen race;
 Oh, Lord, draw near.

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

Spirit of Truth and Love,
 Descending from above,
 Our hearts inflame;
 Till Masonry's control
 Shall build in one the whole—
 A temple of the soul,
 To Thy great name.



CORN

Where once of old, in Israel,
 Our early Brethren wrought with toil,
 Jehovah's blessings on them fell,
 In showers of Corn, and Wine and Oil.

WINE

When there a shrine to Him above
 They built, with worship sin to foil,
 On threshold and on corner-stone,
 They poured out Corn, and Wine and Oil.

OIL

And we have come, fraternal bands,
 With joy and pride and prosperous spoil,
 To honor Him by votive hands,
 With streams of Corn, and Wine and Oil.



Great Architect! Supreme, Divine!
 Whose wisdom plann'd the grand design,
 And gave to nature birth;
 Whose word with light adorned the skies,
 Gave matter form, bade order rise,
 And bless'd the new-born earth.

O, bless this love-cemented band,
 Form'd and supported by Thy hand,
 For Charity's employ;
 To shield the wretched from despair,
 To spread through scenes of grief and care
 Reviving rays of joy.

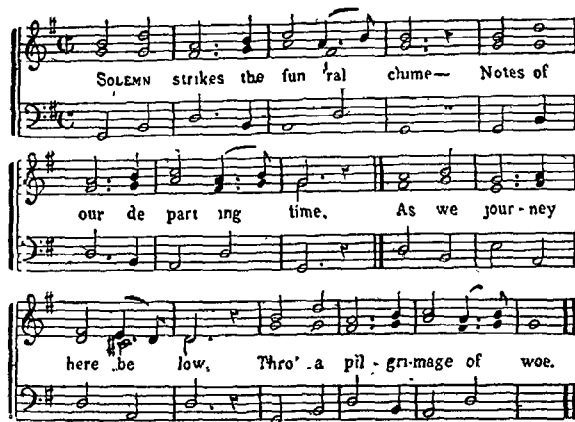
The lib'ral Arts by Thee designed,
 To polish, comfort, aid mankind,
 We labor to improve;
 While we adore Jehovah's name,
 Pour on our hearts the melting flame,
 And mould our souls to love.

TUNE *America*

Father of love and might,
Send forth Thy Holy Light,
On us to shine;
Be Thou our Sovereign Lord,
And may Thy Holy Word
Be to us shield and sword,
Master Divine.

Bound in one brotherhood,
Owing one common blood,
Children of Thine;
Fill us with kindness,
Prompt to relieve distress,
Wearing Thy true impress,
Master Divine.

With joyful hands today,
This corner-stone we lay,
With Corn, Oil, Wine;
But do Thou build up one,
Wrought in the living stone
Of our true hearts alone,
Master Divine.

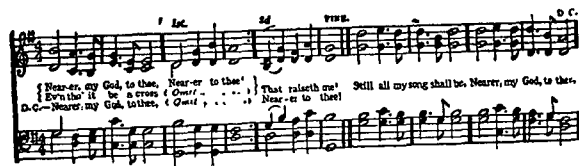
MUSIC, "*Pleyel*"

Solemn strikes the funeral 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!

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

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



Nearer, my God, to Thee, nearer to Thee;
E'en though it be a cross, that raiseth me;
Still all my song shall be—
Nearer, my God, to Thee, nearer to Thee.

There let the way appear, steps unto heaven;
All that thou sendest me, in mercy given.
Angels to beckon me,
Nearer, my God, to Thee, nearer to Thee.

Or if on joyful wing, cleaving the sky,
Sun, moon and stars forgot, upward I fly,
Still all my song shall be—
Nearer, my God, to Thee, nearer to Thee.



Come, thou fount of ev'ry blessing,
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above;
Praise the mount, I'm fixed upon it,
Mount of God's unchanging love.

Here I raise my Ebenezer,
Hither by Thy help I'm come;
And I hope, by Thy good pleasure,
Safely to arrive at home;
Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed His precious blood.

Oh, to grace how great a debtor
 Daily I'm constrained to be!
 Let Thy grace now, like a fetter,
 Bind my wand'ring heart to Thee;
 Prone to wander, Lord, I feel it,
 Prone to leave the God I love;
 Here's my heart, Oh, take and seal it;
 Seal it for Thy courts above.



How firm a foundation, ye saints of the Lord,
 Is laid for your faith in His excellent word.
 What more can He say, than to you He hath
 said.
 To you, who for refuge, to Jesus have fled?
 "Fear not, I am with thee, O be not dismayed,
 For I am thy God, I will still give thee aid;

I'll strengthen thee, help thee, and cause thee
 to stand,
 Upheld by My gracious, omnipotent hand."

"When thro' the deep waters I call thee to go,
 The rivers of sorrow shall not overflow;
 For I will be with thee, thy trials to bless,
 And sanctify to thee thy deepest distress."

"When thro' fiery trials thy pathways shall
 lie,
 My grace all sufficient, shall be thy supply,
 The flame shall not hurt thee; I only design
 Thy dross to consume, and thy gold to refine."

"E'en down to old age all my people shall
 prove,
 My sovereign, eternal, unchangeable love;
 And when hoary hairs shall their temples
 adorn,
 Like lambs they shall still in my bosom be
 borne."

"The soul that on Jesus hath leaned for re-
 pose,
 I will not, I will not desert to his foes;
 That soul, though all hell should endeavor to
 shake,
 I'll never, no never, no never forsake!"

ANCIENT LANDMARKS WITH SUPPORTING EVIDENCES

The Ancient Landmarks

1. The Ancient Landmarks of Freemasonry are the immemorial usages and fundamental principles of the Craft, and are unchangeable.

NOTE.—Most of these annotations were originally published by H. B. Grant

THE PROOFS.—“Provided nevertheless, that such addition and alterations do not remove our ancient *“Landmarks.”*—Constitution of Hiram Lodge No 2, 1786, records in the office of the Grand Secretary of the Grand Lodge of Georgia They indicate leading principles from which there can be no deviation—McKenzie's *Cyclo*, 438 Leading and essential characteristics * * * generally received * * * the very essence and conditions of Freemasonry.—Kenning's *Cyclo.*, 405. Existed from a time when the memory of man runneth not to the contrary * * * unchangeable * * * the universal laws * * * of Masonry * * * to alter * * * a most heinous offense.—Mackey's *Cyclo.*, 440. Ascertained on the authority of ancient documents.—Oliver Ceremonies, rules and laws * * * deemed absolutely necessary to * * * mark out this distinctive order * * * in all time to preserve.—Mitchell's *Com. Laws of M.*, 56. Immemorial and universal * * * rules and principles enunciated in these documents [Ancient Charges, etc.]—Rob Morris' *Diet F. M.*, 274-5. Principles of action which have existed from time immemorial * * * identified with the form and essence of the Society—Simon's *Principles*, 12 Ancient principles and practices which mark out and distinguish Freemasons—Lockwood's *Law*, 14 Compare *“Landmarks”* of Mackey, 25; Simons, 15; Morris, 1; Lockwood, 18, 19 You promise to hold in veneration the original rules * * * discountenance imposters and all dissenters from the ancient landmarks and Constitutions of Masonry—Instal of Master (very old). You admit that it is not in the power of any man or body of men to make innovations * * * Instal

chg. (very old) * * * as all Masters have done in all ages before you.—Ihid Gave them charges * * * the same to be kept ever afterwards.—Landsdown, *M. S.*, 1560 [Masons who composed Gr. L. York, A. D. 930] brought “records” some in Greek, some in Latin, some in French and other languages. From them that assembly did frame the Constitution and charges * * * a law to preserve and observe the same in all time coming * * * and from that day until this time (1441-1483) * * * Masons have kept in that form Ashmole's *M. S.*—Harris' *Antiq.* ii (1798); Anderson's *Const.* (1721) 38.

That we mowe keepe these artyculus here,
And these poynts wel al y-fere
As dede these holy martyres.—*Ars. Qua. Coron*

All these good ordinances * * * of the Craft * * * made by their predecessors of “gude memorie” to be observed and kept.—*M. S.* 1598, 2 Gould 6 At divers assemblies certain changes have been made and ordained by the best advice of Masters and Fellows as the exigencies of the Craft made necessarie—*Record* (1441-1483)—Harris' *Const.* 1798, ii Provided always that the old landmarks be carefully preserved—*Reg.* (1721) xxxix. A law or custom that has existed from time immemorial * * * it is said that the landmarks are the *unwritten* law of Masonry, but this is not correct, for landmarks are found in the Ancient Charges. Indeed, the only evidence that some customs are landmarks, is the fact that they are * * * in the earliest publications in relations to Freemasonry The landmarks can not be repealed or changed—Drummond's *Test Book*, 176.

The Ancient Landmarks are those fundamental principles which characterize Masonry, as defined in the Charges of a Freemason, and without which the institution can not be identified—M Congress, 1893 The crowning landmark of all is * * * can never be changed—Mackey's *Cyclo.*, 443

Freemasonry—Operative and Speculative.

2. Anciently, Freemasonry was both operative and speculative; it is now speculative, embracing a system of ethics—moral, religious and philosophical—and relates to

the social, ethical and intellectual progress of man.

PROOFS.—See "*Landmarks*" of Mackey, 24; Rob Morris, 2.

There is probability that it had a speculative side in 1400 or earlier.—*J. Ars. Qua. Coronat*, 71. See *Regius M. S.* (1390), in its general drift.

As early as 715 B. C., Colleges of Builders were designated as Fraternities, and were religious societies, and had a judiciary of their own. After the day's labors they convened in their own Lodges, initiated new members, were divided into three classes—apprentices, companions or fellow-workmen and Masters—engaged by oath to afford each other succor and assistance. Their Lodge labors were always preceded by religious ceremonies. Organization "based upon that of Dionysian priests and architects."—Rebold-Brennan *Hist. Fm.*, 34-5. (See notes under 3, 6.)

* * * The right of making laws for their own government * * * independent of all other legal tribunals—to which may be attributed the title *Freemason*, which since that time has distinguished the members * * * —Rebold-Brennan *Hist. Fm.*, 41.

After * * * the good rule of Masonry was destroyed until the tyme of Knigte Athelston * * * —*M. S.*, 1583.

So imperceptibly has the purely operative character merged into * * * a purely speculative one that the date * * * can not be decided upon.—Lyon, 2; Gould, 12. Purely operative Masonry was in the ascendancy in 1670.—2 Gould, 50, 288. We work in speculative Masonry, but our ancient brethren wrought in both operative and speculative.—2 *Deg. Lecture*.

The Degrees

3 Freemasonry embraces the degrees of Entered Apprentice, Fellow Craft and Master Mason, conferred in regular lodges whose rites and ceremonies are private.

PROOFS.—See Mackey's *Cyclo*, 730; *Royal M. Cyclo*, 686; Kenning's *Cyclo*, 602; 2 *Gould*, 13, 50. See

"*Landmarks*" of Mackey, 2; Simons, 5, Rob Morris, 5, 11, Charge XIII at installation of a Master—very old.

The third degree is referred to in minutes of Mother Kilwinning in 1736 and in those of Canongate Kilwinning from Leith (now St. David's, Edinburgh), on 2d March, 1738.—*Hist. L. Can. Kt.*, MacKenzie, 29.

The earliest record of three degrees having been worked in the Lodge in Edinburgh, Mary's Chapel, appears November 1, 1738. These degrees whenever or by whomsoever invented, crude or in perfection, are fixed as grades of symbolic Masonry the world over, and are perhaps accepted without question in the 39 Regulations (1720) the "youngest apprentice" was among the lawmakers. The F. C. is recognized in Old Charges (1722). Dermott explains that they were called Fellow Crafts because Master Masons were not so called until they had passed the chair. In 1738, or before, Anderson recognizes the degrees of Entered Apprentice, Fellow Craft and Master Mason. Masters appear to have been obligated as early as 1490 and 1598, and Master Masons vowed on receiving the Master's word in 1670. See Par. 3 and 4 under 7, and 9th Par. under 16. Fellow Crafts are referred to in 1490 and 1695. See 7th Par. under 13; 9th under 16; 9th and 10th Par. proofs under 46; 3d Par. under 2, 35.

There is the Degree of *enter'd Prentice*, Master of his Trade or Fellow Craft, and Master or Master of the Company.—*M.*—Dissected, 1738.

* * * Freemasons always had theirs [secrets], which they never divulged in manuscript and therefore can not be * * * in print.—Anderson's *Introd. Const.*, 1738.

In the beginning the initiations * * * confined to two degrees.—Rebold-Brennan *Hist. Fm.*, 35.

The division of symbolic Masonry into three degrees is a landmark that has been better preserved than almost any other.—Mackey's *Cyclo*, 440.

As you will answer before God * * * yw keep secret and not reveale.—*Harleian M. S.*, 1600.

See proofs under *Landmarks*, 2, 4, 5, 6.

4 The legend of the third degree is a part of it.

PROOFS.—"The legend of the third degree."—Mackey's 3d *Landmarks*; Lockwood's 2d. See *Monitors*.

The legend of the third degree is an important landmark, the integrity of which has been well preserved.—Mackey's *Cyclo*, 441, 492.

Whence it came, we may not know, but we do know that it is now a rule and practice, almost, or quite universal, "immemorial" usage.

If any universal usage exists * * * so long that its origin is unknown, it is a landmark.—Drummond's *Test Book*, 175.

Covenants

5. Secrecy is an essential element of Freemasonry, and every Mason is bound by irrevocable ties to keep inviolate its private ceremonies, signs, words, the business of the Lodge, and (excepting treason and murder) never to divulge any secret that may be confided by a brother if accepted as such.

PROOFS.—"Dyskever thou not thyn owne dede."—*Ars. Qua. Corona*, Line 771.

Compare with *Landmarks* of Oliver, 1; Mackey, 1, 23; Simons, 5, 11; Morris, 8, 9, 16; Lockwood, 12, 17.

That is any Fellow * * * shall at any time * * * discover his Master's secrets, or his owne, he it not onely spoken in the lodge or without, or the secrets or councill of his Fellows, that may * * * damage any of his Fellows or their good names * * * (etc.), shall pay £1, 6s., 3d. Aulwick L., 1701; 3 Gould, 15.

Hys master conwsel he kepe and close,
And hys fellows hy his good purpose
The prevetyse of the chamber telle he no mon,
Ny yn the logge whatsoever they done;
Whatsoever thou heryst, or syste hem do,
Telle hyt no mon, hersever thou go.—Line 282.

That no mon to hys craft be false
A good trwe othe he must ther swere. * * *—Line 429.

Ny tel thou not al that thou heres.—Line 789, *Plures. Const.* 1390.

Accepted Masons, or Freemasons, who are known to one another all over the world by certain signals and watchwords known to them alone. * * * The man-

ner of their adoption or admission is very formal and solemn and with the administration of an oath of secrecy.—Ashmole's *M. S.* Made a Mason in 1682.

"They (the 'Maconnes') concele the arte of keypyng secretees, that see the worlde mayeth nothings concele from them."—*M. S.*, 1422-1451.

Ye shall keepe truly all the counsel that ought to be kept in the way of Masonhood, and all the counsel of the lodge or of the chamber.—*M. S.*, 1685-1689.

An apprentice is bound to keep the Secrets of his Master. A Freemason is obliged to consult the Interest of his Company, and not to prostitute in common the Mysteries of his Trade.—*M. S.* Dissected, 1738.

* * * Ye kepe all the counsellis of yor fellowes trueley he yt in Lodge or in Chamber. And all other Counsellis that ought to be kept by the waye of Massonhoode.—*M. S.* roll, 1583

Yw shall not disclose * * * their councill or secretts wch they have imparted * * *—*Gr. L. M. S.* roll, No 2.

* * * Keep Councill truly of the Secret and of the Craft, and another councill * * * by way of masonrie.—*M. S.*, 1660

It teaches inviolable secrecy * * * never to discover our mystic rites or betray a confidence a brother has placed in us.—Trewman's *Principles*, 1777, 3.

See the Fifteen Points, §3 [A. D. 926].

6. Writing or printing the esoteric part of Freemasonry by word, syllable or signs, is contrary to the covenants of the fraternity.

PROOFS.—Never divulged in manuscript therefore can not be expected in print.—*Introd. Anderson's Const.*, 1738.

Not disclosing the secrecy of our lodge to man, woman nor child: sticke nor stone: thing movable nor vnmovable, soe God you helpe * * *—*M. S.*, 1660.

The small number of documents which the Masonic society possess * * * is easily accounted for by the fact that absolute silence had been imposed by oath * * * not to communicate in any manner except verbally * * * any of the secrets confided to them * * *—Rebould-Brennan *Hist. Fm.*, 350.

See Proofs under 3, 5, 7.

7. The covenants of a Mason do not conflict with his duty to God, his country, his family, his neighbor, or himself, but are binding upon his conscience and actions.

This above all—to thine own self be true,
And it must follow as the night the day,

Thou canst not then be false to any man—*Shaks Ham.*

PROOFS.—It instructs us in our duty to the Great Architect of the Universe * * * to be peaceable subjects * * * instructs us in duty to our neighbor * * * likewise our duty to ourselves * * * —*Trewman's Prin.*, 1777, 2-6.

The Holy Bible is given to us as the rule and guide of faith.—*Monitors.* There are three great duties which as a Mason you are charged to inculcate—to God, your neighbor and yourself—Charge to E—A—

All Masters * * * shall be sworn by their great oath not to conceal any wrong done each other or to the owners of the work, as far as they know—*Schw Statutes*, 1598; 2 Gould, 7.

The Master Masons and Entered Apprentices * * * vow and agree to own the lodge on all occasions * * * as they did on their entry and on receiving the Mason word.—*Statutes Lodge of Aberdeen* (1670), 2 Gould, 48

Every Mason shall make oath, etc.—*Plures Const.*, Ashmole M. S. (1682).

Every man that is a Mason take good heed * * * that you keep all these charges well, for it is a great evil for a man to forswear himself upon a book—*M. S.*, 1685-1689 He must swear to be steadfast to all the ordinances of Masonry—*Plures Const.*, point 14

* * * An oath upon the subject of Masonry is at least justified and lawful * * * a solemn oath * * * is not more obligatory than a simple one, because * * * that God is invoked * * * If the oath be taken * * * no member of the fraternity upon any pretense whatever dares violate the obligation of it without incurring the guilt of perjury.—*M— Dissected*, 1726.

[Assurance on entering a lodge If it were otherwise no upright man would be made a Mason]

CEREMONIES OF ANCIENT COVENANTS—Parties to them selected a calf or kid among the Jews; a sheep among the Greeks, or a pig among the Romans The

throat was cut across with a single blow so as to completely sever the windpipe and arteries without touching the bone. This was the first ceremony of the covenant. The second was to tear open the breast to take thence the heart and vitals. * * * The third ceremony was to divide the body in twain, and to place the two parts to the North and South, so that the parties to the covenant might pass between them. The carcass was then left as a prey to the wild beasts of the field and vultures of the air, and thus the covenant was ratified.—*Mackey's Cyclo.*, 191.

See proof under 5, 6.

His Creed

8. Belief in the existence and reverencing the name of the Supreme Being, whom men call God and whom Masons refer to as "The Grand Architect of the Universe," is unqualifiedly demanded.

PROOFS—

Oh thou eternal one, whose presence bright

All space doth occupy—all motion guide; * * * Being above all beings, mighty one!

Whom none can comprehend and none explore;
Who fills existence with thyself alone;

Embracing all—supporting, ruling o'er
Being whom we call God, and know no more.

Russian Poem, 1748-1791.

As to reverence see "Commandments ten" the 3d; Lecture of Middle Chamber; the tenor of all Masonic teachings, common sense and common decency.

In the Lorde is all our trust.—*M. S.* roll, 1667. As his (candidate's) foundation and corner-stone, he is firmly to believe in the Eternal God * * * as the Great Architect and Governor of the Universe—*Const. Mass.*, 1798, 38.

Pray we now to God Almyght.—*Regius M. S.* (1890) To worchepe thy Lord God bothe day and nygh—*Ibid.*

He will never be a stupid atheist.—*Anc. Char.*, 1. Belief and avowal of Divine authority of Holy Scripture was deemed essential; and disbelief an offense.—*Gr. L. Ky.*, 1844.

[Without such belief Masonic ceremonies would be

farical from first to last.] Compare with "*Landmarks*" of Mackey, 10; Morris, 10; Simons, 1; Lockwood, 1.

"He must love wol God."—*Plures Const.*, 1.

"Only oblige them to that religion in which all men agree."—*Ancient Charges*, I.

Holy Bible as "the Great Light." Record written in the reign of Edward IV (1441-1483).—*Harris' Const.*, 10.

The fool has said in his heart, "There is no God"—*Great Light*.

" * * * For dread of God, you be charged to keep all of these charges well * * * "—*M. S.*, 1665, 1689

"True men they were yn that dawe,
And lyved wel y Goddus lawe; * * *
For to kepe the commandments ten
That God gaf to alle men. * * * "

—*Gothic Consts.*, 1390

"*In deo est omnes fides.*"—Below the arms of John Mervo, first Grand Master of St. John's Lodge, Melbourne, 1186.—2 Gould, 70.

The mighte of the Father in heaven * * * one God be with vs at our beginning * * * that wee maye come to his blisse * * * —*M. S.*, 1583

Honkyd be God our glorious ffadir and founder and former of heuen and of erthe, and of all thyngis—*Cook's M. S.* (1490?).

Their membership (lodge, etc., B. C 715; see notes under 2) was composed of men of all countries * * * and different beliefs, the Supreme Being necessarily had to be represented under a general title, and therefore was styled "The Grand Architect of the Universe."—the universe being considered the most perfect work of a Master-builder.—Rebold-Brennan *Hist. Fm.*, 35.

Ye shall be trewe men to God * * * —*M. S. roll*, 1583; *M. S.*, 1660-'80.

Masonry has its decalogue * * (I) God is the Eternal, Omnipotent, Immutable Wisdom and Supreme Intelligence and Exhaustless Love.—*Pike's Morals and Dogma*, 17.

9. Belief in the immortality of the soul and the resurrection to a future life.

PROOFS —

"Furthermore he grant thee grace,
In heven blysse to have a place."—*Ans. Qua. Cor.*
"Wels thys boke to conne and rede,
Heven to have for yowr mede
Amen ' amen ' so mot hyt be"—*Ibid. M. S.*, 1370.

On a tomb in the church of St. Helen, London, is this inscription: "Here lyeth the body of * * * Freemason, who departed this life * * * Ano 1594."—2 Gould, 279.

The Holy Bible is the rule and guide of faith.—*Lect E. A.* Faith in God, hope of immortality * * * —*Lect E. A.*, Legend 3d degree.

One God * * * so gou'ne vs here in or lyving that wee may come to his blisse that never shall have ending Amen.—*M. S.*, 1583

Every Mason must believe in a resurrection to a future life.—*Mackey's Landmark*, 20. * * * And in the immortality of the Soul.—*J. W. Simon's Landmark*, 1.

Resurrection * * * and immortality * * * —*Lockwood's Landmark*, 1.

* * * As yw will answ: before God at the Great & terrible day of Judgmt yw keep secret & not to revalle * * * —*Barleian M. S.*, 1600.

Masonry has its decalogue * * * * (II) Thy soul is immortal. Thou shalt do nothing to degrade it.—*Pike's Morals and Dogma*, 17.

To believe in Masonry and not to believe in a resurrection, would be an absurd anomaly. * * * —*Mackey's Cyclo.*, 442.

Lights, Tenets and Cardinal Virtues

10. "The Book of the Law," Square and Compasses, are the Great Lights in Freemasonry, and their presence in an open Lodge is indispensable.

PROOFS —That a Book of the Law of God must constitute an indispensable part of the furniture of every lodge.—*Mackey's Landmark*, 21; *Rob Morris's*, 3; *Oliver's*, 2, 6.

A lodge is an assemblage * * * having the Holy Bible, Square and Compasses * * * Manuals.

The Holy Bible, Square and Compasses are not only styled the Great Lights in Masonry * * * it is held there is no lodge without them.—Pike's *Morals and Dogma*, 11.

Masonically, the Book of the law is that Sacred Book which is believed by the Masons of any particular religion to contain the revealed will of God.—Mackey's *Cyclo.*, 124.

See Proofs under 14.

11. The Great Tenets of Freemasonry are Brotherly Love, Relief and Truth.

PROOFS.—M.—Manuals. (If we have no work for him) refresh him with money * * *—M. S., 1583.

Brotherly Love the foundation and Cope Stone.—Harris' No 2 M. S.

You shall at all times cheerfully and bountifully distribute * * * to the relief of poor, sick and distressed fellow Masons.—Harris' No 2 M. S., 15.

12. The cardinal virtues of Freemasonry are Temperance, Fortitude, Prudence and Justice.

PROOFS.—Explicitly taught in every Monitor, and universally recognized and substantially taught in the old MSS., Charges and Regulations.

Apron and Principal Symbols

13. The white lambskin apron is the badge of a Mason.

PROOFS.—"The Lambskin or white leather apron is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece" [an order of Knighthood instituted in 1429], etc.—*Monitors*.

Gloves and aprons mentioned as furnished and used by a Scottish Lodge (1736), and aprons are given in inventory of Lodge Can. Kilwinning (1751).—*Hist. L.—Can. Kil.*, 50.

The apron is the badge of innocence and bond of friendship—Oliver's 7th "*Landmark*."

The apron is the usual clothing of Master Masons.—*Const. Mass.*, 1792, p. 206.

"Every brother at his making is decently to clothe the lodge * * *" [i. e., to furnish aprons and possibly gloves.]

In a covenant (1421-1471) "between the church wardens of a parish in Suffolk and a company of Freemasons, the latter stipulated that each man should be provided with a pair of gloves and a white apron."—*Gr. Rev.*, Vol. xxiv, 146.

1695. December 27, enacted by Melrose Lodge, that neither Apprentice nor Fellow Craft be received unless they have gloves for those entitled thereto, or be mulcted in £10 penalty. 1739 certain members were fined £8 (scots), and to provide a pair of gloves for every member. 1745 a meeting resolved to accept 5s. sterling for Apprentices and Craftsmen, "in lieu of gloves in all time coming"—Gould's *Hist. Fm.*, Vol. ii, pp. 71, 72.

[This does not necessarily do away with the gloves, but provides the means by which the lodge can furnish them.]

Each Apprentice was required to pay four rix-dollars at his admission, and to present every member of the lodge with a linen apron and a pair of gloves.—*Aberdeen Statutes*, 1670, *Hist.*, Vol. ii, p. 49.

The apron of Robert Burns, now in possession of D Murray Lyon, Gr. Sec. Scotland, is of plain white leather.

Each happy Craftsman * * * to wear an apron that is able.—*Grand Khaibar Ode*, 1726.

White * * * gloves and aprons * * * (footnote: "This is the usual clothing of Master Masons.")—Trewman's *Principles*, 1777, 65.

* * * "The Duke of Wharton was admitted into the Society of Freemasons * * * and came home * * * in a white Leather Apron."—*Weekly Journal*, 1721 *Transact. Coronati Lodge*, xxii, 68.

Mr Inays * * * had been invested with the Leather Apron, one of the Ensigns of the Society.—*Ibid*.

14. The Square and the Compasses are Masonic symbols of morality.

PROOFS.—In the Abbey at Salisbury is a shield carved, displayed two pairs of compasses interlaced,

and the almost obliterated inscriptions in quaint Gothic letters [substantially]: "As the compass goes round without deviating from the circumference, so doubtless, truth and loyalty never deviate. Look well to 'the end, quoth John Murdo' [14th to 15th century?]"—2 Gould, 70

The Arms of the Masons, German, shown by old drawing (1515), were four compasses and a sphere. Other Arms (1633-1686), etc., have the compasses on a cheveron, or otherwise—2 Gould

Seals of Masons, Strasburg, 1524, have compasses, levels, etc. Of Dresden, 1725, have compasses, squares, triangle level, etc.—Gould

"Yet I this forme of formless DEITY,
Drewe by the Square and Compasse of our Creed."
—*Summa Totalis, a religious work by John Davis, 1607.*

"How many make a lodge?"

"God and the Square, with five or seven right or perfect Masons."—*Early Catechism* (1725) Mackey's *Cyclo.*, 735.

In the foundation of a very ancient bridge, called Ball Bridge, near Limerick, Ireland, a brass square, much eaten, was found (in 1830), having this inscription: I WILL, STIRUE, TO LIUE—WITH LOUE. & CARE—UPON THE LEUL BY THE SQUARE and dated 1517—Mackey's *Cyclo.*, 735

The Square indicates morality.—*Monitors*

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 keep our passions in due bounds, hence * * * etc.—*Monitors*

See also the installation ceremonies of the Master, which are very old

But friendly love and union tair

They deal in all things on the square

—*Grand Khaibars Ode*, 1726

The Square is an emblem of what concerns the
* * * body * * * the compasses what concerns the
* * * soul—Pike's *Morals and Dogma*, 11

Festivals

15. The Saints Johns' Day (June 24 and December 27) are Masonic Festival days

one of which is the time for the annual election of officers.

PROOFS.—Keep the solemn feasts—*Great Lights, Nah.*, 1, 15,

The brethren of all the lodges * * * shall meet at an annual communication and feast * * * on St. John Baptist's Day, or else on St. John Evangelist's Day. * * * —Reg xxviii (1721).

There shall be yearly two Wardens chosen * * * on St. John Baptist Day—*Lodge of Amwick*, 1701; *Swalwel Lodge*, 3 Gould, 14.

1599—Warden elected "be monyst of thair voitis for ane zeir [year] to cum."—3 Gould, 74.

St. John's Day was to be observed as a day of rejoicing and feasting * * * Absentees were fined—*Aberdeen Statutes*, 1670; 2 Gould 49

We * * * consent * * * to meet yearly on St. John's Day, which is ve 27 of December, if it be not on ye Sabbath day, in vt case we ar to keepe ye next day following—*Lodge of Mehos*, 3 Gould, 75

The Master shall be annually elected on St. John's Day, also the boxmaster and clerk—*Aberdeen Statutes*, 1670; 2, Gould, 48.

The brethren * * * shall meet * * * on St. John's Day and * * * repair to their festival dinners * * * —*Aht Rez. Pa.*, 1783, 80.

The Gr. L. must meet * * * on St. John the Evangelist Day every year.—*Old Reg.*, xxii. See proofs under 16

The Grand Lodge

16. The "General Assembly," or Grand Lodge, is the Supreme legislative, judicial and executive body of the Craft in all matters Masonic within its territorial jurisdiction, and is composed of representatives from lodges therein.

PROOFS.—See remarks and authorities under *Landmarks*, 27, 30

The term "General Assembly" (tantamount to Grand Lodge) formerly indicated the annual meetings. It was noticed in M. S. (1663) quoted by Preston. See also Anderson's *Const. and Hist.* King Athelstan assembled the Craft in York (930), giving them freedom to regulate themselves, amend what might happen amiss, and hold yearly Communications and General Assemblies.—Anderson's *Hist.*, 1721; also M. S. roll, 1583. [Have not discovered that these General Assemblies had control beyond the boundary of the Kingdom; on the contrary, England and Scotland seem to have had their own Grand Masters, which would justify the modern usage of Grand Lodges for different States and Provinces. L. 9; M. S. roll, 1583, says the King gave "A Charter and A Commission to houlde ev'ry yere a semberly once A yeaere wheare they would *with in thee realme* of England. And to correct with in them self faults and Trespasses that weare done within the Crafte. * * *"] The fraternity * * * shall be regulated and governed by one W. M. and as many Wardens as said society shall think fit to appoint at every Annual General Assembly.—*Reg.* 5 of 1663, Harris, p. 29.

Gave them a charter * * * for to houlde A gen'all counsell, And gaue yt the Name of An Assemblie * * * —M. S. Roll, 1583.
Such ordynance as they maken there They schul mayute hyt hoi y-fere [i. e., together].—*Plures Const.*, 12.

They ordent ther a semberly to be y-holde
Every yer * * * to amende the defaultes * * *
Among the Craft.—Line 471-4, M. S., 1390.

One not a member of the Grand Lodge, though he be present, shall not "even give his opinion without leave of the Grand Lodge asked and given."—*Gen. Reg.*, xii (1721). [Showing that the G. M. in the chair is not, but Grand Lodge is supreme.] "All matters are to be determined in Grand Lodge by a majority of votes"—*Gen. Reg.*, xii, 1721. Same in *Const. Mass.*, 1798, 60; *Pa.*, 1783, 61 [So G. M. still is not the Grand Lodge.]

In the "approbation," of the *General Regulations* of 1721, the Grand Master, etc., approve and publish them "with the consent of the brothers and fellows"—which was the Grand Lodge.

A good trwe othe he most ther swere * * *
He most be stedefast and trwe also
To alle thys ordynance, whersever he go.

—*Plures Const.*, 14

"Once a year ye are to come and assemble together to consult how ye may best serve the Craft."—*Latin M. S.*, 1429. The Gr. L. * * * is to * * * transact and settle all matters that concern the prosperity of the Craft and Freemasonry in General or private lodges and brethren in particular. Thus all differences that can not be accommodated privately, nor by a particular lodge, are to be * * * decided. And any brother * * * may appeal, to be finally determined upon at the next [meeting of Grand Lodge].—*Const. Mass.*, 1798, 61; *Reg.*, xii, 1721.

On [one] tyme of the yere or in ill yere, as mede were, * * * congregaciones scholde be made by Masters of all Maister Masons and felases in the forseyed art.—Cook M. S., 1490.

And he gott of the King, his father, a charter and commission once every year to have Assembly *with in the realme*.—M. S., 1560.

The Grand Lodge shall appoint time to elect Gr. M. by a majority of voices. * * * —*Hist. Lodge Can Kilwin*, (1735), 26.

Lodges were required to report admissions "at every General Assembly."—*Reg.* 3, 1663.

Compare with "*Landmarks*" of Morris, 17; Lockwood, 7, 15; Mackey, 17; Simons, 13

No alterations shall be made [in Constitutions] without leave of the Grand Lodge.—*Santon Consts.*, 1738

The Lodge

17. A lodge is a regularly organized body of Freemasons, having a Warrant of Constitution authorizing it to work in conformity with the laws and usages of the Craft.

PROOFS—The privilege of assembling as Masons * * * shall be vested in certain lodges of Masons, convened in certain places; and every lodge * * * shall be legally authorized to act, by a Warrant from the Grand Master for the time being, granted to certain individuals by petition, *with the consent and approbation of the Grand Lodge* in communication;

and without such Warrant no lodge shall hereafter be deemed regular or constitutional.—*Reg. Gr. L. of Eng.*, 1717, iv. "You admit that no new lodge shall be formed without permission of the *Grand Lodge*"—*Anct. Instal. of W. M.*

"A lodge is an assemblage of Masons * * * having * * * a Warrant or Constitution authorizing them to work."—*Monitors*, Webb, 1797-1814; *Eng. or M. S.* 1688-1701.

"No person of what degree soever be made or accepted a Freemason unless in a regular lodge, whereof one to be a Master or a Warden in that limit or division where such lodge is kept, and another to be a Craftsman."—*Reg.*, 1, 1663.

Application for Warrant or Constitution must be made to him. (Pro. G. M.) * * * [showing that dispensation was a "Warrant of Constitution"]—*Trueman's Principles*, 1777, 46; same, p. 47, in petition for lodge U. D., "to make, pass and raise * * * and to execute the other duties of the Craft." No Mason of any denomination can hold any lodge without a Warrant.—*Ahi. Rez. Pa.*, 1783, 104

[Hence: A Dispensation issued by the Grand Master is a Warrant authorized by the Grand Lodge; and is not given as any inherent right or "prerogative" of the former.]

Lodges are peers Compare Lockwood's "*Landmarks*," 14, 9, and Mackey's, 16.

In *Trueman's Principles of Freemasonry*, 1777, 47, under "manner of constituting a lodge according to ancient usage," these ideals are set out: Petition for lodge U. D. calls the dispensation a "Warrant of Constitutions," asks "to execute all the other duties of the Craft," this rule is given: "In consequence of this dispensation * * * its transactions * * * will be equally valid for the time being, with those of a regular lodge." A day is set * * * for installing the Master, Wardens, and other officers of the same." Which shows that a lodge U. D. is, during its existence, the peer of any other lodge, in all respects Why not?

Trueman, 1777, p. 48, uses the term "*subordinate lodge*"

At the Grand Lodge, in ample form on Lady-day 1721 * * * Grand Master Payne proposed * * * His health drank in due form * * * when the Grand Mas-

ter is present it is a lodge in ample form, otherwise only in due form, yet having the same authority as ample form.—*Andrew's Const.*, 1738.

No lodge is acknowledged * * * until * * * regularly constituted and registered by authority of the Grand Lodge.—*Harris' Const. (Mass.)*, 1798, p. 59.

Do you admit that no new lodge can be formed without consent of the Grand Lodge?—Installation charge to a W. M. (very old), written about 1685.

18. Every Lodge, Grand or Subordinate, when lawfully congregated, must be regularly clothed, tyled and opened, before it can proceed to work.

PROOFS.—Every brother * * * always appears therein properly clothed—*Const. Mass.*, 1798, 52. See *Reg.* 1721, vii, *Ahi. Rez. Pa.*, 1783, 60. Meet in a convenient room, and being properly clothed, walk in procession to the lodge-room.—*Trewman's Principles*, 1777, 48

The necessity that every lodge when congregated should be tyled, is an important landmark.—*Mackey's Cyclo.*, 441.

19. Freemasons meet in the Lodge upon the level of equality, and address each other as brother, when assembled.

PROOFS—Compare with *Landmarks* of Oliver, 2; Mackey, 22; Lockwood, 13; Morris, 7.

The Level inculcates equality.—*Monitors*.

In a lodge * * * we rank as brethren on a level * * * —*Trewman*, 1777, 4.

"All Masons are as brethren upon the same level."—*Anc. Char.*, vi, 3 "Calling each other Brother"—*Ibid.* To call each other * * * Brother or Fellow * * * in the lodge—*Anc. Char.*, v [Fellow means a companion, an equal—*Bailey's Dictionary*, 1770—so does "Brother" Hence the Master is chief among equals; in no sense an autocrat]

"But Mason schulde never won other calle,
Withynne the Craft amongus hem alle,
Ny [nor] soget [subject] ny servand, [but] my dere
brother,
Thaht he ben not so perfect as ys another."—*Hist.*
Incip. Const., 50 (1390).

"He that lernede hest, and were of oneste,
And passud hys fellows yn curyste [curiosity];
Gef yn that Craft he dede him passe,
He schulde have more worchepe than the lasse. * * *"
—*Ibid.*, 34.

By the oath of entry the Warden is acknowledged
"as the next in power to the Master," and in his ab-
sence possesses similar authority, and to continue in
office according to the will of the company.—*Aber-*
deen Statutes (1670); 2 Gould, 48. [So the "com-
pany" or lodge, in which all have equal voice as
equals, determines whether even a Warden—equal to
the M. in his absence—shall continue in office.]

December 28, 1674. *Minutes of Melrose Lodge* says:
"Be the voice of the lodge," no Master shall, etc.,
and that when made "frie Meson he must pay * * *
at the pleasure of the lodge."—2 Gould, 70.

Ye shall call all Masons your Fellows or your
Brethren, and no other names.—M. S., 1685-1689
Hence as equals.

All were to love one another as brothers born.—
Statutes Lodge of Aberdeen (1670), Gould's *Hist.*, vol.
ii, p. 50.

Thatt noe Mason shall hivy any other name in the
place of meeting than Brother or Fellow * * * —
Lodge at Aulwick (1701); 3 Gould, p. 15.

* * * As Masons we rank as Brethren on a level.
* * * —Harris' No. 2 M. S.

5. Alsoe that no Mason he chiefe in company so
far forth as shall be known.—Sloane M. S., 1659

That every Mason should prefer his elder and put
him to worship.—M. S., 1600, 1646, 1659, *et al.*

In all true * * * bodies the members are on an
equality, and the officers are but the instruments and
agents of the assembly.—Mill's *Parl. Prac.*, 1.

See under Landmark 14.

Representatives Instructed

20. A Lodge, duly opened, has the right to
instruct its representatives to Grand Lodge.

PROOFS—*Const. Mass.*, 1798, 51; *Ky.*, 1808, 48.

* * * Every lodge * * * shall have the privilege
of giving instruction to their Master and Wardens
before meeting. * * * —*Old Reg.*, x.

The Gr. L. consists, and is formed by the Masters
and Wardens of particular lodges upon record. * * *
—*Old Reg.*, xii.

See "Landmarks" of Mackey, 12; Simons, 14.

A representative is an agent, or deputy, invested
with authority of another. If the lodge, whose rep-
resentative the Master (or another) is, can not be
instructed, it would be a misnomer to call him rep-
resentative.

See proofs under 30.

Politics and Sectarianism in Lodge

21. Questions of politics or sectarian reli-
gious belief can not be brought into a Lodge.

PROOFS—We never suffer any religious disputes in
our lodges.—Trewman's *Principles*, 1777, 5.

* * * Found a lodge to be a safe and pleasant
relaxation from * * * study or * * * business, with-
out Politics or Party.—Anderson's *Hist. Proceed. Gr.*
L. Eng., January 17, 1722; *Quat. Cor. Report*, vii,
115.

Only to oblige them to that religion in which all
men agree, leaving their peculiar opinions to them-
selves * * * —*Anc. Chg.*, i.

Therefore no private picques or quarrels must be
brought within the door of the lodge, far less any
quarrels about religion, or nation or State policy * * *
we being * * * resolved against all politics * * *
—*Anc. Chg.*, vi, 2

Visiting Lodges

22. A Freemason in good fellowship with some regular Lodge of Freemasons, may visit any Lodge not his own when it will not disturb the harmony of the Lodge visited.

PROOFS—That harmony may be preserved—Harris' No. 2 M. S. "Peace and harmony."—*Lecture*

See "*Landmarks*" of Mackey, 14, 15 [who claims the "right" of visitation, but admits there are exceptions] * * * except when such visit is likely to disturb the harmony or interrupt the working.—Simon's *Landmarks*," 8

A visitor to a lodge has no right to demand an inspection of the lodge charter.—M. Congress, 1893.

Every visiting member of a regular lodge—Alcott's *Disq'n*, 1722, 206.

See last paragraph under 23.

Clandestine Lodges

23. A Freemason can not sit in a clandestine lodge nor converse upon the secrets of Freemasonry with a clandestine-made Mason, nor with one who is under suspension or expulsion.

PROOFS.—You admit 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 * * * Instal of Master, very old.

With clandestine lodges of Masons, regular Masons are forbidden to associate or converse on Masonic subjects.—Mackey's *Cyclo.*, 167

Every visiting brother being a member of a regular lodge.—Alcott's *Disq'n*, 1772, 206. [Of course suspended, etc., are under the ban]

The Grand Master

24. The Grand Master is the executive head of the Craft, and presiding officer of the Grand Lodge, by which he is elected and whose laws he must obey.

PROOFS—Gr. M chosen by ballot.—*Old Reg*, xxv

PROOFS—You admit that * * * no countenance

Compare with "*Landmarks*" of Mackey, 4, 5; Lockwood, 5 (See also remarks, etc., under these *Landmarks*, 5, 16, 17, 19, 28.)

The Grand Lodge is formed by the Masters * * * with the Grand Master at their head—*Ahi. Rez Penn*, 1788, 58; *Reg.*, xii, 1721

All the members with the * * * Grand Master at their head, who shall * * * receive any appeal * * * that the appellant may be heard and the affair be * * * decided—*Reg*, xxviii (1721)

He must obtain "the unanimous consent of all the brethren" before he can install a Master.—*Reg.* (1721), *Postscript*.

All matters are determined by a majority of votes, * * * but in special matters he may decide without a vote, for the sake of expedition.—*Reg.* (1721), xii [Which is law governing the chair in any deliberative assembly]

"All matters that concern the fraternity * * * are to be discussed and transacted * * * [quarterly communications] and if any brother * * * may appeal to the annual Grand Lodge * * *"—*Reg.* (1721), xiii. [Not to Grand Master.]

While Grand Master chose his Deputy, he had no power to displace him without consent of the Grand Lodge—*Reg* xviii (1721).

Grand Master is elected by Grand Lodge.—*Reg.* xxix By a majority vote.—*Reg.* xii. [He is then the creature of Grand Lodge]

In the assemblies of 926, 1663, and 1717, the Grand Master was held to obey the laws and edicts of the Grand Lodge—Mitchell's *Com. Law of Masonry*, 186.

"These rulers and governors, supreme and subordinate * * * are to be obeyed in their respective sta-

tions * * * according to the *Ancient Charges and Regulations*.—*Anct. Chorg.* iv. [Which nowhere give him autocratic power, but limits it. A presiding officer is "obeyed in his station," and governs as in any deliberative body.]

The "approbation" of General Regulations (1721) is signed by Grand Master, etc., "with the consent of the brethren and fellows"

Laws proposed can not be executed "without the assent of the Grand Master, duly given by the voice and authority of the Grand Lodge."—*Aht. Rez., Penn.*, 1783, 103.

"It is nevertheless the prerogative of the Grand Lodge and the R. W. — Grand Master has full power and authority, when the Grand Lodge is duly assembled, to make, or cause to be made, in his worship's presence, Free and Accepted Masons at sight * * * " (The prerogative is the Grand Lodge's not the Grand Master's)—*Aht. Rez., Penn.*, 1783, 63. [Copied from Dermott, a schismatic, and dates only about 1738. It is the only regulation sanctioning sight-made Masons, and this is by seceders from established authority, laws, etc., and conflicts with many old charges; e. g. Do you admit that no person can be regularly made a Freemason * * * without previous notice and due inquiry.—Instal. of Master, very old, and common to Masonic Manuals.]

And also that no Mrs. nor fellowes take no allow-
ance to be made masson with assent & counsell of his
fellowes—M. S., 1583.

The Grand Master, with the authority of the Grand Lodge, may grant them a warrant and form them into a new lodge.—*Aht. Rez., Penn.*, 1783, 64.

"We, the present Grand Master * * * with the consent of the brethren and fellows * * * as the only Constitutions." (See "Approbation" and certificate to the General Regulations, 1721), which "has been compared with and reduced to the Ancient Records and immemorial usages of the Fraternity * * * "—*Introd. to Gen. Reg.* 1721.

Ther (at G. L.) they schullen hen ally-swore * * *
To kepe these statutes everychon (everyone).
—*Alia Ordinacio Artis Gemetrieae*, 1390

[To this day the Grand Master at installation reaffirms his promises to obey the law, as he did when in-

stalled Master and before. It is difficult to find an excuse for violating, evading or assuming superiority to the laws he so often vowed to observe.]

The R. W. and Noble Prince, John the Third (etc., etc.), with the approbation and consent of the warranted lodges * * * etc.—*Charter Gr. L. of N. Y.*, September 5, 1781.

Grand Master gives good advice (*Reg.* xxxvii), but to penalty that may be enacted—*Reg.* xix

Regulation of Grand Lodge of England, 1717, explained how lodges formerly met, but declared that "a warrant from the Grand Master * * * by petition, with consent of the Grand Lodge," was essential after that time.

Master and Wardens, or Master Masons or Fellow Crafts to represent them, were to choose the Grand Master (1735).—*Hist. Can. Kilwin.*, 36. But in Scotland the office was hereditary until 1735, when a formal quit-claim to the office was made by William St. Clair, of Rossline, "in favor of the brethren."

You promise to pay homage to the Gr. M * * * and to his officers * * * and strictly conform to every edict of the Grand Lodge * * * not subversive, etc.—Instal. charges, M. S., written in time of James II (about 1685).

* * * There are no dispensing powers so residing that may not be limited or wholly denied by the Grand Lodge, save such as inhere in that office under the sanction of the ancient landmarks.—M. Congress, 1893. [Where is the general law or "Landmark" that does not recognize Grand Lodge supreme?] Inherent right of Gr. L. to choose G. M. and his Deputy.—*Reg., Pa.*, 1783, 16.

25. The Grand Master may preside in any Lodge in his jurisdiction.

Proofs.—The Grand Master or his deputy has full authority and right not only to be present but also to preside in every lodge, with the Master of the lodge on his left * * * *Old Reg.* i. See also "Landmarks" of Mackey, 5. J. W. Simons, 9.

26. The Grand Master may suspend the Master of a Lodge or arrest a Lodge charter for cause.

27. The officers of a Lodge are the Master, the Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon, Junior Deacon, Stewards and Tyler.

If an abbot was * * * Master or Warden * * * they addressed him as Worshipful Brother or Worshipful Master, thus establishing a mode of address which has descended even to our own day as the usual one in speaking to or of the first officer within the lodge—*Riebold-Brennan Hist. Fm., 46*

The Wardens assist the Master, and act in his place if absent. In early times they kept the funds, while the Master or a Warden acted as Secretary.

The Secretary is "the most important position except that of Master."—*Roh Morris*: He must be a good penman; able to form sentences correctly; more than a fair accountant; well versed in Masonic law, usage and forms; a good reader; good collector; patient, courteous and accommodating; quick of perception, correct in judgment, honest and prompt. In short, the most competent man in the lodge. Better have a poor Master than an indifferent, careless, incompetent Secretary. If so much depends upon him his office should be dignified and honored.

The Treasurer is the Lodge hanker, and needs but to be honest and capable of counting money, setting it down properly as received and paid out.

The Deacons, derived from primitive church usage, are called acolytes in the Rite of Mizraim (an attendant or inferior church officer). They, especially the Senior, give particular attention to visitors

The Stewards assist the Secretary and Deacons, and attend to refreshments—very important in ye olden time.

See the Fifteen Points, §9 [A. D. 926]

The Master

28. The Master is the head of the Lodge, and, as a presiding officer, governs it according to the laws and usages of the Fraternity (and may convene it at pleasure).

PROOFS.—See notes under 19, 35, 47, 53; also *Instal. Chg. v, x*.

[From previous *Landmarks* it will be observed that a brother stands to the award of the *brethren* in lodge assembled, where all meet upon a level. If the Master is an autocrat the conceded equality is a myth, and the decision of the lodge is then by consent or sufferance of the Master. No such idea can be sustained. Mackey's *Landmark*, 10, says a lodge is governed by Master and Warden—(and not by the brethren?). Hardly, for his 13th *Landmark* grants appeal from the lodge. Of course it must decide if appealed from. Mackey's 12th and Simons' 14th *Landmark* recognizes the right of the lodge to instruct the representative, and the Master is recognized as such representative. If the Master rules he might forbid or refuse to entertain a motion to instruct. Then Wardens or lodge may act.—*Pa.*, 1783, 52]

"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 call'd *Master* by those who work under him."—*Anc't Charges, v*.

Prince Edwin purchased (procured) from King Edstan a Free Charter for the Free Masons, having among themselves a *Constitution* [the *Magna Charter* of freemen], or a power and freedom to *regulate themselves* * * * —*Anderson's Const.*, 2d ed, p. 63; *Preston*, 2d ed., p. 198. ["Regulate themselves;" not regulated by a Master.]

The Masons having * * * a freedom and power to regulate themselves.—*Elms Ashmole's Record* (1441-1483); *Harris' Antiquities*.

Call the governor of the work Master in the time of working with him.—*Latin MS.*, 1429. [Just as any presiding officer would govern when the assembly was in session]

"Right Worshipful Master, Wardens and brethren" authorized the Lodge Cannongate-Kilwinning, Scotland, to "Receive, enter and pass any qualified person as *Free* and Accepted Masons—*Charter of Lodge Cannongate-Kilwinning Lodge*, dated June 24, 1736, which is signed by the officers and members of the mother Kilwinning Lodge—*Hist. Can-Kilwin*, 47 (original charter still preserved).

The "Finally" of Ancient Charges makes it the duty to appeal to the lodge, and listen to advice of Master and fellows

The Master acts as judge * * * to inflict fines, pardon faults, "always taking the voice of the honorable company. * * *"—*Aberdeen Lodge Statutes*, 1670; 2 Gould, 48.

"We, the Master and Wardens, * * * have subscribed this *by order of the lodge*."—*Letter*, December, 1677; *Hist. Can. Kilwin*, 45.

"The Master of a particular lodge has the right and authority of calling his lodge * * * at pleasure * * * Harris' *Const.*, 1798, 45.

These be three Chardges * * * that longith to ev'ry true Mason to keepe both mrs and fellows.—*MS. roll*, 1583.

"We, the Master and Wardens, * * * have subscribed this *by order of the lodge*."—*Letter*, December, 1677; *Hist. Can. Kilwin*, 45.

29. The Master must have been a Warden [except in the formation of a new Lodge, or when no Past Master or Past Warden, who is competent and willing to serve, is a member of the Lodge*].

*The words in brackets are *ex necessitate rei*, a matter of course—generally so admitted, and is essential to the life of a lodge—at times.

PROOFS—This is another old usage, recognized by the fathers, and generally accepted by the craft.

The brother so elected (to be Master) must have served as a Warden * * * it is one of the written landmarks * * * in the Old Charges * * * the only exceptions allowed are (in the old law) "In case of a new lodge or where, for good reasons, no one can be found * * * who has previously served as Warden."—*Mitchell's Com. L*, 224

The Master, or in his absence a proper person, shall open the lodge. * * *—*Alcott's Disq'n*, 1772, 208.

No brother can be a Warden until he has passed the part of a Fellow Craft [then the grade we now call Master Mason]; 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 [i. e., Master Mason]—*Ancient Charges*, iv.

30. The Master, by virtue of his office, represents his Lodge in Grand Lodge.

PROOFS.—*Const. Mass.*, 1798, 45.

Said officers are their representatives. * * *—*Old Reg.*, x, xii.

[Formerly every Mason had a right to be present in Grand Lodge, but becoming too numerous that body became a representative body, and the Master (and Wardens) were constituted the representatives. In many jurisdictions the Master only represents the lodge, so that as to him it is the universal custom, perhaps without exception, and has become a fixed law or usage, and is a very old one. How old would he difficult to tell.]

The Master and Wardens, or their representatives, shall attend every * * * quarterly communication at expense of the lodge.—*Alcott's Disq'n*, 1772, 206.

The Grand Lodge is formed by the Masters. * * *—*Aht. Rez.*, Pa., 1783, p. 58; *Reg.*, xii, 1721.

See proofs under 20.

31. The Master of a Lodge becomes "Past Master" at the close of his official term—[that is, has "passed the chair" into and out of it by serving his term.]

PROOFS—None but a Master Mason who has passed the chair in some regular lodge * * * can be admitted as proxy, etc.—*Aht. Rez. Pa.*, 1783, 83

A Past Master is one who has presided for twelve months over a lodge. * * * The French employ *Maitre passe* * * * one who has retired from the chair at the expiration of his term. * * *—*Mackey's Cyclo*, 562.

From Solomon to close of 17th century not a line on subject of P. M.'s. In 1717, when present system was instituted, the words Past Master or P. M. degree were nowhere used, but one Regulation provided in absence of the Master the last Past Master should preside.—*Mitchell's Com. Law*, 338. The P. M. degree originated with this spurious lodge (of some malcontents who withdrew their allegiance from Gr. L. * * * and uniting themselves with expelled and suspended Masons * * *)—*Ibid.*, 339. The P. M. degree is a modern innovation.—*Ibid.*, 341

32. The Wardens of a Lodge must be Master Masons.

PROOFS.—See *Ancient Charges*, iv, under 29 The reason is clear and conclusive without such convincing authority for old usage, for otherwise he could not serve when the lodge was opened on the 3^d

33. In the absence of the Master, the Senior Warden performs his duties. In the absence of both, the Junior Warden acts. If all are absent, the Junior Past Master of the Lodge who is present and a member thereof, may preside at a stated or lawfully called meeting.

PROOFS.—By the General Regulations * * * the Master or Wardens of a lodge may * * * send a brother (qualified as the rule requires) to wear their jewels. * * * —*Aht. Rez*, 1783, 105 The S. W. succeeds to all the duties of the Master * * * and in his absence upon the J. W., even although a former Master be present. * * * If none of the officers be present, *nor any* former Master, to take the chair, the members, according to seniority and merit, shall fill the places of the absent officers—*Aht. Rez*, 1783, 55; *Const. Mass*, 1798, 46; Va., 1818, 37; Ky., 1808, 53; *Old Reg.*, Art. 2.

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 can not act until the said Senior Warden has once congregated the lodge, or in his absence, the Junior Warden.—*Gen. Reg.*, ii, 1721. [Congregate is to bring into one place; to meet; hence a by-law fixes the time for a "stated meeting," which brings the members in one place, as does a "call" by the Master or Warden. Not till the lodge is so congregated can a P. M. act]

By the oath of entry the Warden is acknowledged "as the next in power to the Master," and in the absence of the latter he possesses similar authority, and to continue in office according to the will of the company—*Aberdeen Statutes*, 1670; 2 Gould, 48

The Master, or in his absence a proper person, shall open the lodge—*Alcott's Disq'n*, 1772, p. 208

The Warden to act * * * *subject to the lodge*.—*Schaw's Statutes*, 1599; 2 Gould, 9.

He [the Warden] shall carefully oversee the work in the Master's absence—*Ancient Charges*, v.

And lykways we all protest, by the oath we have made at our entrie, to own the Warden of our lodge as the next man in power to the Maister, and in the Maister's absence he is full Maister.—From "*Mark Book*" of Aberdeen Lodge, 1670 (*Mackey's Cyclo*, 866).

34. Officers of a Lodge, Grand or Subordinate, hold their offices until their successors are lawfully chosen and inducted into office, or become lawfully disqualified.

PROOFS.—On November 25, 1723, it was agreed that if a Master of a particular lodge is deposed or demits, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing. * * * —*Old Reg.*, Art. 2; 2 *Mitchell's Digest*, 302

Very many of the Constitutions authorize the Master to be tried or demit Why not?

* * * Authority to continue in office according to the will of the company.—*Aberdeen Statutes*, 1670; 2 Gould, 48.

This law and usage is general—too old to know when it originated—and must therefore be landmark.

Candidates

35. A Mason is not to urge any person to become a candidate for the mysteries of Masonry, for every candidate must offer himself voluntarily and unsolicited.

PROOFS.—Oliver's 3d *Landmark* puts this in strong language. Article 6, Gothic Constitutions, prescribe that the Master shall exercise especial care that none be admitted as "hyse prentyse" (E. A.) that shall work prejudice.

The Grand Lodge of England made it a law, that every person who offers himself for initiation shall

declare that he has not been biased by solicitation or unworthy motive; and a form to this effect is prescribed in nearly all the Manuals of today. It is the general usage, of very old standing, and a good rule as well.

"Yn thys curyus craft, alle and som,
That longuth to a mayster mason."
Gothic Const., Art. 10 (1390).

Unbiased by friends and uninfluenced by unworthy motives, I freely and voluntarily offer myself.—Trewman's *Principles*, 1777, 44; Mass., 1798, 41.

In many forms of petition now in use the applicant is required to say "uninfluenced," etc. The questions put to a candidate before preparation are to the same effect.—See *Monitors*.

See charge of E. A.—*Monitors*.

36. Every candidate must be a man, free born, of mature and discreet age, of good morals and report, possessed of intelligence, and having the natural use of his limbs that will enable him to receive and impart Craft mysteries.

PROOFS.—Compare with *Landmarks* of Oliver, 4; Mackey, 18; Simons, 4; Morris, 6; Lockwood, 10.

That he no hondemon prentys make.—*Gothic Const.*, Art. 4, 1390.

Free born, and of mature and discreet age, no bondman, no woman, no immoral or scandalous man.—*Anct. Charges*, iii.

By olde tyme wryten y fynde,
That the prentes schuld he of gentyl kynde
Gothic Const., Art. 4.

So that the prentes he of lawful blod * * *
That he have hys lymes hole alle y-fere * * *
To the Craft hyt were gret schame.
To make an halt mon and a lame * * *
A maymed mon he hath no myght,
Ye mowe hyt knowe long yer nyght.
Gothic Const., Art. 5.

Unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art * * * descended from honest parents.—*Anct. Chgs.*, iv.

Secondly. * * * That the Apprentice be free born and of limbs whole as a man ought to be, and no hastyard. * * * Thirdly. * * * Able in all degrees, free born, of good kindred, true, and no bondman; and that he have his right limbs. * * * —MS., 1685-1689

Able body, honest parentage, good reputation and an observer of the laws of the land.—*Reg.* 2, 1663.

Fifteen. You shall not take upon you to make a Mason without privacy and consent * * * of your Fellows * * * that has right and perfect limbs and personall of all his body to attend the said science.—Old MS, 1723. [I think "Haddon MS"]

No person shall be accepted unless he be twenty-one years old or over.—*Reg.* iv, 1663.

See "The Fifteen Articles," 4 and 5 [A. D. 290].

Of the age of twenty-one years.—*Ahtimen Rezon*, Penn., p. 49 (1783).

Not mature before they are twenty-one years of age.—*Note to Const. Va.*, Chap. vii, 1791.

The time at which by the civil laws the candidate is declared of lawful age and free to act for himself, which is twenty-one years.—*Gr. Lodge of Ky.*, 1804.

[If he must be a man he is neither female nor minor.]

"An old man in dotage or young man in nonage" was the prohibitory rule taught by Jeremy L. Cross over fifty years ago. Under the tongue of good report.—Jeremy L. Cross *Lectures*.

Also, free born, of mature and discreet age, not under twenty-one years, of good report, of sufficient natural endowments, and the senses of a man * * * some visible way of acquiring an honest livelihood * * * not deformed or dismembered * * * but of hale and entire limbs. * * * —*Constitutions* (Harris) Mass., 1798, p. 38.

Remarkable virtues have always recommended our candidates. No rank or station or condition of life entitles a person to be of our Fraternity.—*Essays*, 1724; *J. Quar. Cor. Rept.*, 427

The prentice he able of brythe, that is to saye free borne, and hole of lymes * * * come of good Kyndred, true and no hondman * * * that he have his right lymes. * * * —MS., 1583.

Noe person shall be accepted a ffree mason except he be twenty-one years or more.—G. L. MS. roll, No 2; Reprints L.; Qua. Cor.

* * * A perfect youth, having no maim or defect in his body that may render him incapable of learning the art.—*Anct. Chgs.*, iv.

Absolute competency to conform literally to all the requirements of the ceremony of the several degrees of Ancient Craft Masonry fulfills the requirements of physical perfection in a candidate—M. Congress, 1893.

The heir, as long as he is a child, differeth nothing from a servant though he be lord of all.—*Gal.*, iv, 1

It is held by some of late, that because the Grand Lodge of England, has changed her law by striking out the word "horn" (see *Anct Chgs.*, iii), and inserting "men" in lieu thereof, a free man, though born in slavery, is eligible. England's proneness to innovations caused the schism in 1738 (happily reconciled by consolidation in 1813). In 1782 another change was made creating a Pro-Grand Master. These things do not affect the old laws and charges nor other jurisdictions of universal Masonry

37. It is the internal qualifications of a man that recommend him to become a Mason.

PROOFS.—Lecture 1st degree

The internal qualifications are those which lie within his own bosom—Mackey's *Cyclo.*, 623.

38. Careful inquiry into the physical, intellectual and moral fitness of every candidate for the mysteries of Masonry is indispensable.

PROOFS.—Oliver says that an old *Landmark* required strict perquisition, and to proceed with great deliberation before balloting for a candidate. If the

qualifications must be such as is shown by *Landmark* 36 to be required, careful inquiry is indispensable, that we "do the lord no pregedysse."—Art. 6, MS.; 1390. And "Lest hyt wolde turn the Craft to schame."—*Ibid.*, Art. 15.

"No man can be made, or admitted a member of a particular lodge, without previous notice one month before * * * in order to make due inquiry into the reputation and capacity."—*Old Reg.*, v, 1721. One month's previous notice—Freeman's *Principles*, 1777, 55.

Do you admit that no person can be regularly admitted * * * without previous notice and due inquiry. * * * —*Instal. Charges*, very old.

See Lockwood's "*Landmark*," 11; Oliver's, 4, 5. Proofs under 40

Without previous notice one month before given to the said lodge, in order to make due inquiry. * * * —*Gen. Reg.*, v (1721).

39. Advancement to the degrees of Fellow Craft or Master Mason is not to be made without examination as to the qualifications of the candidate.

PROOFS.—(See notes under 38, 40, 46.)

It is an almost universal rule of modern constitutions of Masonry, that an examination upon * * * the preceding degree shall be required * * * seems to have been duly appreciated from the earliest times. * * * —Mackey's *Cyclo.*, 267.

If the Master have an Apprentice he shall thoroughly teach him so that he may properly understand his craft.—*York Const.*, 926.[So he will be qualified to advance in his profession.]

Applications for the Fellow Crafts degree were balloted for * * * all F. C.'s voted * * * for the Master's degree * * * and ballot * * * —Mitchell's *Com. L.*, 243.

V No Mason is to be made or member admitted * * * without one month's previous notice and due inquiry into his character.—*Instal. of Master, Trewman's Principles*, 1777, 55.

Apprentices were to be taught by their Intenders [proposer or recommenders], and interrogated at pub-

lic meetings [examined in open lodge?—*Statutes Aberdeen Lodge*, 1670; 2 Gould, 49

Upon his answering such questions in the Apprentice and Fellow Craft part * * * to convince them he was qualified to be raised to the degree of Master Mason." —*Hist. L. Can. Kil, McK.*, 29.

40. Unanimous consent of the Lodge, expressed by ballot, is essential before initiation, or admission to affiliation.

PROOFS.—This is, today, a rule so universal, and so firmly established that even in the absence of any old laws it may be called a "*Landmark*" without strain ing. See proofs under 38, 46.

See Oliver's 5th "*Landmark*"; Lockwood's 11th; Simons' 9th.

"No man can be entered * * * or admitted to be a member * * * without unanimous consent * * * in their own prudent way. This is inherent privilege. * * *"—*Reg.*, vi (1721).

"That Master or Fellow take no allowance to be made a Mason without the assent of his fellows. * * * —M. S., 1685-1689.

No Master receive an Apprentice without informing the Warden of his lodge —*Schaw's Statutes*, 1598; 2 Gould, 6

"Noe Fellow * * * shall * * * call or hold Assemblies to make any masons free' Not acquainting the," etc —*Aulwick L.*, 1701. " * * * Without consent of seven of the Society at least." —*Shadwell L. Orders*, Buchanan M. S., etc, 3 Gould, 15 This does not argue that it shall not be unanimous, but may mean that not less than seven shall be present and all consent.

"No Master or Fellow-of-Craft to be received or admitted except in presence of six Masters and two Entered Apprentices * * * the date thereof being orderly hooked [previous notice] —*Schaw's Statutes*, 1598; 2 Gould, 6.

* * * Immediately join themselves to such other lodge * * * with unanimous consent * * * —*Reg.*, 1721. Ballots for admission to membership or for the mysteries were taken * * * all * * * were privileged * * * nay more, were required to vote * * * —*Mitchell's Com L.*, 343

No brother shall be admitted a member * * * until * * * duly proposed * * * he halloted for * * * —*Alcott's Disq'n.*, 1772, 205.

Individual Masons

41. A Mason must be a good man and true, conforming to the laws of justice and virtue, called "the moral law."

PROOFS.—Compare with "*Landmarks*" of Mackey, 21; Morris, 3; Simons, 2; Lockwood, 3, 4, See also under *Landmarks*, 2, 36.

"A Mason is oblig'd by his Tenure, to obey the Moral Law * * * a good man and true, or men of honor and honesty." —*Ancient Charges*, I.

"And gaf hyt the name of masonry, For the moste oneste crafte of alle." —*Lines* 24, 25, *Hic. Incip. Const.*, (1390).

"And spare, nowther for love ny drede, Of nowther partys to take no mede [reward]; Of lord ny fellow, whether he be, Of hem thou take no maner of fe, And as a juggle stonde upryght, And thenne thou dost to bothe good rygth." —*Art. I, Gothic Const.*

"He will never be an irreligious libertine" [that is, a free-thinker, skeptic or rejector of the customs and decencies of life]. —*Ancient Charges*, I.

* * * A good man and true, and strictly to obey the moral law. —*Instal.* of Master.

"Good and true Men." —*Ancient Charges*, II.

" * * * The skylle of becommynge gude and parfyghte withouten holpynges of fere and hope. * * * " —*M. S.* found by John Locke, 1422-1450, about "That ye shall be true men to God and the holy church." —*M. S.*, 1687.

Dr George Oliver's "*Star in the East*," p. 22, says: "The Ancient Constitution, Charges, etc., were framed about the year 926, from MSS in Greek, Latin, French and other languages. * * * From these charges I select the following:

"A Mason is to study the moral law as contained

in the *Sacred Code*; to consider it as the unerring standard of truth and justice."

To be honest, faithful * * * and upright.—The *Schaw Statutes*, 1598; 2 Gould, 5.

Sabbath-breakers, habitual swearers, unclean persons and drunkards were severely punished.—*Statutes*, 1670; 2 Gould, 50.

No Mason shall vse no leachery nor he no hawde * * * —M. S., 1583.

No Mason shall bee a Thiefe or accessory. * * * —M. S., 1660.

* * * For to keep the commandments ten * * * —Regius' M. S., 1390.

42. Every Mason must be obedient to the laws of the country in which he lives.

PROOFS—Compare with *Landmarks* of Morris, 4; Simons, 3; Lockwood, 4

A Mason is a peaceful subject to the civil powers, wherever he resides or works, and is never to be concerned in plots or conspiracies against the peace and welfare of the nation—*Ancient Charges*, ii (1721).

Ye be true hedges men to ye King—M. S., roll, 1687.

"Ye shall be true to the King and the Master ye serve and the fellowship whereof ye are admitted."—*Ancient Charges* from old M. S. (1429), *Const. Mass.* (Harris), 1798, p. 14.

He must swear to be true to his lord the King—Substance of lines 429-433, Point 14, *Plures' Const.* (1390).

Ye shall be true liege men to the King * * * without * * * falsehood—M. S. (1635-1689), in possession of Lodge of Antiquity, London; Harris' *Const.*, 1798, p. 22

An observer of the laws of the land.—*Gen. Reg.*, 1633, Henry Jemyn, Earl of St. Albans, G. M.; Harris' *Const.*, 1798, p. 29

A quiet and peaceful subject * * * not to countenance disloyalty or rebellion, etc.—Charge to E. A.

Do you promise to conform to the laws of the country * * * respect magistrates, not to be concerned in plots or conspiracies * * * but patiently submit to the decisions of law. * * * —Instal. Charges of a Master, very old.

Also that ye be true leage men to the King * * * without treason or any other falsehood * * * no treachery.—M. S., roll, 1583

You be true men to the King without any treason. * * * —M. S. 1660.

An observer of the laws of the land—*Reg.*, 2, 1663

43. No brother can recognize any one as a Mason until after strict trial or lawful Masonic information.

PROOFS—Personally known or vouched for—*New Reg.* iv. Examined by committee.—*Reg.*, xxv, 1721; *Ancient Charges*, 6.

No visitor shall be received * * * without due examination, and producing proper vouchers—Instal. of Master.

If a stranger * * * you are cautiously to examine him * * * agreeable to the forms established among Masons * * * —Harris' No 2 M. S.

Due examination of strangers * * * should be entrusted only to the most skillful * * * —Mackey's *Cyclo.*, 267.

All who have as Masons to give incontestable proof that they were made in a just and legally constituted lodge of A. F. and A. Ms.—Mitchell's *Com. L.*, 346

44 A Mason is bound to use the utmost caution when in the presence of strangers or profanes, that no sign, token or word to which they may not be entitled shall be discovered by them.

PROOFS—See *Ancient Charges*, 6

* * * Not being overseen or overheard * * * Cautious in your words and carriage, that the most penetrating may not be able to discover or find out what is not proper. * * * —Harris' No 2 M. S.

45. Every Mason ought to belong to some regular Lodge, attend its meetings, and share its burden.

PROOFS.—In 1682 it was "agreed that for the sake of their funds for the poor, each Journeyman who does not belong to the lodge shall pay the sum of 12s. (Scots) per annum * * *"—2 Gould, 22.

See Mackey's 9th *Landmark*.

Every brother ought to belong to one [lodge]. * * * In ancient times no Master or Fellow could be absent from it, especially when warned to appear.—*Ancient Charges*, iii (1721).

Do you promise a regular attendance * * * on receiving proper notice, and pay attention to the duties of Masonry. * * *—Instal. Charges, very old.

Brethren separated must immediately join themselves to some other lodge. * * *—*Gen. Reg.* viii (1721).

By-laws of Canongate Kilwinning Lodge (1739) were "modified from 1s. stg., for each absent member, to 6d stg., and no excuse to be admitted unless being out of the Kingdom."—*Hist. Can. Kil.*, 39.

The Master Masons and Entered Prentices * * * vow and agree to own the lodge on all occasions, unless prevented by sickness, as they did on their entry, and on receiving the Mason Word—*Statutes* Lodge of Aberdeen, 1670; 2 Gould, p. 48

You promise to be * * * faithful to your lodge * * * pay attention to all duties of Masonry * * *—Instal. of Master.

* * * They must immediately join themselves to other lodge Every visiting brother being a member of a regular lodge.—Alcott's *Disq'n*, 1772, 206.

See notes under 51

46. A brother is not to be admitted to Lodge membership without certificate [of demit], due notice and inquiry.

PROOFS.—See notes under 40.

Such as were to be admitted Master Masons or Masters of work, should be examined whether they be able of cunning to serve * * * (About A. D. 930—*Hist. Introd. Andmon's Const.* [These are so evidently essential and generally the rule that in the absence of a hint of such an ancient custom it would seem to

be law. Just what the examination, qualification or notice is should be determined by laws and good usage, but the rule, in a general way, may safely be considered very old.]

Compare with Oliver's 8th *Landmark*.

No apprentice shall be made "brother and fellow-in-craft" unless * * * sufficient trial has been made of his worthiness, qualification and skill.—Schaw's *Statutes*, 1593; 2 Gould, 6.

"Such as were admitted * * * should be examined whether they be able and cunning."—Ashmole, 1441-1483; Harris' *Antiq.*, 12.

"No person * * * shall be admitted into any lodge or assembly until he has brought a certificate from the lodge that accepted him. * * * (Lodge receiving) shall give an account of all such acceptations at every General Assembly"—*Reg.*, 3, 1663.

1653.—The Lodge of Edinburgh elected a "joining member," who had been "entered and past in the Lodge of Linlithgow," to be a "brother and fellow of their companie;" in witness whereof all "set their hands or marks"—2 Gould, 29

1636.—One was admitted to membership as a fellow and brother of the Craft, and another as a "fellow of Craft in among the Mrs. of the lodge." 1638—One was received as "fellow and brother."—2 Gould, 27.

* * * Without previous notice and due inquiry into his character.—Instal. Charges. (Shall not be) admitted into any lodge or assembly, until he have brought a certificate. * * *—Gr. L. MS. roll, No. 2, 17 cent, 29

No man can be accepted a member * * * without previous notice one month * * * in order to make due inquiries * * *—*Old Reg.*, v.

47. Every Mason must patiently submit to the award of his brethren in Lodge assembled, subject to appeal to Grand Lodge.

PROOFS.—Compare with "*Landmarks*" of Mackey, 13, 17; Simons, 13

"* * * To abide the award of Masters and Fellows"—M. S. (1685-1689): *Const. Mass.*, 24 (1798) "Every Master Mason and Fellow * * * shall stand to the correction of other Masters and Fellows to make him

accord. * * *—*Ibid.* * * * And submit to the awards and resolutions of your brethren in lodge convened.
* * * —Instal of Master

"Ageynus [against] thys ordyr he may not stryve."
—*Plures' Constituciones*, v.

If any of them do you injury, you must apply to your own or his lodge; and from thence you may appeal to the Grand Lodge, as has been the ancient and laudable conduct of our fathers in every nation * * * Patiently listen to the * * * advice of Master and Fellows * * * —*Ancient Charges*, vi, 6.

The brother found guilty shall stand to the award and determination of the lodge * * * unless you carry it by appeal to the Grand Lodge.—*Ancient Charges*, vi.

And if any do you injury you must appeal to your own or his lodge, and from thence you may appeal to the Grand Lodge.—*Ancient Charges*, vi, 6. "Finally."

Thus differences that can not be accommodated privately, nor by a particular lodge * * * if any brother thinks himself aggrieved * * * he may appeal * * * to the Grand Lodge.—*Const.* "Compiled religiously from the *Old Landmarks*."—Harris, 1793, p. 61. Substantially the same are *General Regulations*, xiii and xviii, (1721).

Should any * * * refuse to accept the award made they shall be liable to be deprived of the privileges of their lodge. * * * —Schaw's *Statutes* (1598); 2 Gould, 7.

For to abyde the awarde of the mrs and fellowes.
* * * —M. S., 1583

Shall stand at the award of the Master and fellowes. * * * —M. S., 1660.

All the members [of Gr. L.] shall receive any appeal * * * —*Reg.* xviii, 1721 Any brother * * * may appeal to the annual Grand Lodge.—*Reg.* xiii.

See proofs under 16, 24

48. A Mason must be true to his fellow;
instruct, admonish, defend and assist, but
never traduce or supplant him.

Proofs.—Also ye shall be true one to another, that is to say every Mason of the Craft that is Mason allowed, ye shall doe to him as ye would be done unto yourselfe; that none slander another behind his back to make him lose his good name * * * or answer another * * * reproachfully without a cause.—M. S., 1685-1689

A trwe medyater thou most nede be
To thy mayster, and thy fellows fre.—*Plures' Const.*, 8.
Noe Masson nor ffolow shall supplant other of thoir work,

* * * Noe ffolow doo slander other behind his back * * *

* * * Ther schal no mayster supplante other.—
Plures' Const. (1730), Art. x

Shall inform and teach him.—M. S. roll, 1687.

The brothers shall treat the peculiarities of each other with the gentleness, decencie and forbearance he thinks due to his own.—*Lat. M. S.*, 1429.

Apprentices were to be taught by their introduceers.
—*Statutes* (1670) *Aberdeen Lodge*; 2 Gould, 49.

Enterlyche [entirely] thenne that he hime teche.—
Gothic Constitution, Art. 13.

And teche hym thenne hyt to amende. * * *

With fayre wordes that God the hath lende * * *

With swete wordes moeresche hym love.—*Plures' Const.*, xi

Doth Maconnes love eithder myghty lye? Ans. Yea
* * * for gude menne and true, kennynge eithder odher to be soch, doeth always love the more as they be more gude.—M. S. John Lock, 1485 1509

You shall not take in hand anything to do your brother or fellows any wrong * * * You shall not give any evil council to one another, neither reprove one another without just cause.—Harris' No. 2 M. S.

Of hye honeste

To every Mason, wherever he be;
He schal not his fellowes work deprave.—*Regius' M. S.*, 1390, Art. 12.

You promise * * * to avoid private piques and quarrels * * * courteous to your brethren * * * propagate the knowledge of the mystic art according to our statute.—Instal. Charge.

* * * Ye shall be true Eache on' to another. That is to say, to evy Mason of the Craft of Massonry.
* * * Ye shall do vnto them as ye would that they shoulde doe vnto yow. * * * —M. S. roll, 1583.

No mr nor fellowe shall not supplant any other of their work. * * * —M. S., 1583 * * * Shall not put him out of it if he be able of cunning to end the worke.—*Harleian M. S.*, 1600.

Ye shall be true Eache on' to another * * * Ye shall do vnto them as ye would that they should doe vnto yow.—M S., 1583. M. S., 1660, substantially the same

That noe Mason schlander another behynde his backe * * * —M S., 1583.

Noe Master nor fellow shall supplant any other man of his worke * * * No fellow slander another * * * whereby he may Loose his good name. * * * —M S., 1660

Neither envy nor censure * * * among Masons. No Brother is supplanted or put out of his work if he is capable to finish the same * * * You are freely to give * * * instructions. * * * —Harris' No. 2 M. S. * * * If he is in want, you are to relieve him or direct him how he may be relieved. You are to employ him or recommend him to be employed.—*Ibid* Defending their character * * * —*Ibid*

Ther schal no mayster supplant other * * * —Plures' *Const*, 10.

Avoiding all wrangling and quarreling, all slander and backbiting, not permitting others to slander * * * but * * * defending his character and doing him all good offices * * * —*Ancient Charges*, vi, 6 See charge 3d degree

49. A Mason shall not have unlawful knowledge of the wife, daughter, mother, sister or servant of his fellow.

PROOFS.—The vii of the "Commandments ten" referred to in the *Gothic Constitutions*, forbids in general what is here especially interdicted. Jeremy L Cross taught this as a Landmark "That a Mason must covenant not to have carnal knowledge of the wife, widow, mother, sister or daughter of his fellow, except it be in the holy bonds of wedlock"

Tho schal not by thy Maystress wyfely,
Ny [no] by thy fellows * * *
No more thou woldest he dede by thyne—Plures' *Const*, 7

Ye shall not take your fellows wife in villany, nor deflower his daughter or servant, nor put him to no disworship.—M S., 1685 1689

Also ye shall not take yor fellowes weif in vyllany, noi desire vngodly his daughter nor his servant, nor put him to no disworship * * * —M. S. Roll, 1583.

Nor take you fellowes wife violently nor desire his daughter vngodly nor his servant in villaine. * * * —M S., 1660.

"Violate the chastity," sometimes heard, is modern and detracts from the real intention of the law, as must be seen from the authorities cited.

No Mason shall debauch or have carnal knowledge of the wife, daughter or concubine of his master or fellows—*Fifteen Points*, 7 [926].

50. A Mason should be diligent in business, and pay his just debts.

"Not slothful in business" is one of the rules of the Great Light which is our Masonic Chart, and this is the fourth of the "Commandments ten," for "six days shalt thou labor * * *" "Owe no man anything but to love * * *" is another rule of the Mason's chart * * * Idleness is a sin against nature, and mental or bodily afflictions is the penalty.

That the mason worche apron the werk day,
Also twily, as he con or may, * * *
And twily to labrun * * * —Plures' *Const*, 2, 1390
That no werke he undertake
But he conne bothe hytende and make—*Gothic Const*, Art 9

Ther schal never won on other costage
Fie hymself to no vantage,
But every mon schal be lyche [alike], equally fre
Yn that costage [expense] so moste hyt be —Plures' *Const*, 9, 1390.

Loke that thou pay wele every mon algate [always]

Ye shall truly pay for your meal or drinks whatsoever ye goe, to table or bord, also, ye shall do not villanly there, whereby the Craft or Science may be slandered.—M S., 1685-1689

All Masons shall work honestly on working days, * * * be faithfui * * * and honestly finish their work * * * and not desert * * * till the work is finished, etc.—*Ancient Charges*, v (1721)

Do you promise to * * * work diligently, live creditably, and act honorably by all men?—Instal of Master, very old.

Also that ye paye trewly for his meate, and dryncke there where you goe * * * doe no villany * * * to lyve honestly and to paye his fellows trewly. * * * —M. S. roll, 1583.

Pay truly * * * —M. S., 1660.

See explanation of bee-hive, 3d degree.

Work diligently and act honorably —Symbolic Lecture.

51. Every Mason must obey Lodge summons.

PROOFS.—Every Master and Fellow shall come to the assemblee if it be within fifty miles of him, if he have any warning —M S., 1685, 1689

But that ye schullen hym constrayne
For to apere whersever ye wylle

Plures' Const., 10, 1300.

All members of the Mason Craft must attend the meetings when lawfully warned under "the pane of ten pounds."—Schaw's *Statutes*, 1598; 2 Gould, p. 7

* * * Being duly cited to appear (if he) prove rebel and will not attend, the lodge shall determine against him * * * and (he) shall no more use his craft —M S., very old in 1718, quoted in 2 Harris', 1798, 13

That every Mason when he is warned * * * and shall not come to the place appoynted, except he have a reasonable cause * * * nott soe doing he shall pay 6s. 8d.—Lodge at Aulwick When warned by summons, etc —Swalwill Lodge penal orders; 3 Gould, 14.

Every Mr. and fellow shall come to the assembly if that it be within fyfte myles about him, if he have any warning. * * * —M S., 1583.

Every Master and fellow shall come to the Assembly * * * if he have warning or else stand to the award of masters and fellows.—M. S., 1660.

You must not upon any excuse whatsoever, except real sickness or disability of body, absent yourself * * * if it be within fifty miles * * * if you have a letter or any other notice to signify to you the time and place where held —Harris' No. 2 M S., 13.

No master or fellow could be absent, especially when warned to appear.—*Ancient Charges*, iii (1721). See proofs under 45.

52. The only penalties known to Masonry are fines, reprimand, suspension for a definite period, and expulsion.

PROOFS.—It can not be denied that the records of old lodges show that it was formerly a common custom to impose fines for violation of the rules.—Mackey's *Cyclo.*, 277. [Reprimand is private or in open lodge.] Submittinge yorselke to ye censure of yor fellows wherein you have erred —No. 2 M. S. roll, 17th century.

If a member break any rule * * * the Master with the majority * * * if they think fit, shall lay a fine * * * —Alcott's *Disq'n* (1772), 217.

See proofs under Landmarks, 5, 45, 51

* * * To inflict fines, pardon faults * * * by voice of the honorable company. * * * Mal-contents who, if they are further rebellious shall be expelled * * * —Aberdeen Lodge *Statutes*, 1670, 2 Gould, 48.

* * * Empowered to exclude and expel * * * all who persist in disobeying the Ancient statutes * * * and other regulations to be hereafter made —Schaw's *Statutes*, 1599; 2 Gould, 10.

53. A Mason can not be disciplined without having an opportunity to be heard in his own defense, unless he absconds or can not be reached by notice.

PROOFS.—A usage universal and a principle of justice so evident that it needs no argument or proof.

* * * That appellant may be heard and the affair * * * decided.—*Reg.*, xxviii, 1721.

Sepulture

54. Every [affiliated] Master Mason is entitled to burial with Masonic [ceremonies and] honors.

Proofs—No Mason can be interred with the formalities of the Order unless * * * he has been advanced to the Third degree—Harris' *Const*, 1798, p 99

From time immemorial it has been the established custom among the Fraternity * * * to deposit his remains with the usual formalities—Harris' *Const*, 1798,, p 109

The Wrights (or Masons) shall, at their own cost, provide a befitting funeral for "than brother of the Craft"—Statutes, 1475, 2 Gould, 21

Tradition informs us that King Solomon gave due honors to a distinguished Craftsman in a grand Masonic burial—3d degree

[When the burial service was first admitted is uncertain, but in 1742 a caricature of a funeral procession of the "*Scald Mischeable Masons*" was published, evidencing that such ceremonies were in vogue. In 1754 official notice of a funeral procession was made.]

None but Master Masons who are members of a lodge or registered [as a member] * * * are entitled to Masonic burial—Drummond's *Text Book*, 88

It is the duty of [his] * * * or of the nearest lodge to perform the usual Masonic Burial Service—*Ibid*

THE ANCIENT LANDMARKS*

1. The modes of recognition.
2. The division of Symbolic Masonry into three degrees.
3. The legend of the third degree.
4. The government of the fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft.
5. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held.
6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
7. The prerogative of the Grand Master to grant dispensations for opening and holding Lodges.

*No two authors agree in the enumeration of the *Landmarks* and no attempt to state all the *Landmarks* correctly has been universally accepted by the Craft. The *Landmarks* here stated are those published by the eminent Masonic author, Doctor Mackey, in his text book on *Masonic Jurisprudence*, where the student will find a valuable commentary and explanation. The twenty-five *Landmarks* here given have, however, been very generally recognized in the Craft of all the States as correct

8. The prerogative of the Grand Master to make Masons at sight.

9. The necessity for Masons to congregate in Lodges.

10. The government of every Lodge by a Master and two Wardens.

11. The necessity that every Lodge, when congregated, should be duly tiled.

12. The right of every Mason to be represented in all general meetings of the Craft, and to instruct his representative.

13. 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.

14. The right of every Mason to visit and sit in every regular Lodge.

15. That no visitor, not known to some brother present as a Mason, can enter a Lodge without undergoing an examination.

16. That no Lodge can interfere in the business or labor of another Lodge.

17. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.

18. That every candidate for initiation must be a man, free born, and of lawful age.

19. That every Mason must believe in the existence of God as the Grand Architect of the Universe.

20. That every Mason must believe in a resurrection to a future life.

21. That a book of the law of God must constitute an indispensable part of the furniture of every Lodge.

22. That all men in the sight of God are equal, and meet in the Lodge, on one common level.

23. That Freemasonry is a secret society in possession of secrets that can not be divulged.

24. That Freemasonry consists of a speculative science founded on an operative art.

25. 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.

THE FIFTEEN ARTICLES

Based Upon the Ancient Writings, as They
Were Confirmed to Albanus, in the Year
290, by the Emperor Carausius*

1. The Master must be steadfast, trusty and true; provide victuals for his men, and pay their wages punctually.
2. Every Master shall attend the Grand Lodge when duly summoned, unless he have a good and reasonable excuse.
3. No Master shall take an Apprentice for less than seven years.
4. The son of a bondman shall not be admitted as an Apprentice, lest, when he is introduced into the Lodge, any of the brethren should be offended.

*The Freemasons of England have claimed St. Alban as being intimately connected with the early history of the fraternity in their country. The following quotations are from an old manuscript: "St. Alban loved Masons well, and cherished them much * * * and he got them a charter from the King and his Council for to hold a General Council, and gave it to name Assembly. Thereat he was himself, and did help to make Masons, and gave them good charges."—*Illustrations of Masonry*—Preston.

We have another tradition on the same subject. Carausius was made Emperor of the British Isles, and

5. A candidate must be without blemish, and have the full and proper use of his limbs; for a maimed man can do the Craft no good.

6. The Master shall take special care, in the admission of an Apprentice, that he do his lord no prejudice.

7. He shall harbor no thief, or thief's retainer, lest the Craft should come to shame.

8. If he unknowingly employ an imperfect man, he shall discharge him from the work when his inability is discovered.

9. No Master shall undertake a work that he is not able to finish to his Lord's profit and the credit of his Lodge.

being a great lover of Art and Science, appointed Albanus Grand Master of Masons."—*Encyc. Freemasonry*—Mackey, 681.

The English Stone-Masons, like their German brethren, wrote down their laws from time to time, in which perpetual reference can be traced to the constitutional laws of a similar date. The most ancient of the documents, as yet known to us, is that of the antiquarian, J. O. Halliwell, a non-Mason, which he found in the British Museum under the form of an ancient parchment manuscript, in duodecimo, and, to quote the words of the discoverer, could not have been written later than the latter half of the fourteenth century. The document contains besides its general title, 790 lines in old English verse. First

10. A brother shall not supplant his Fellow in the work, unless he be incapable of doing it himself; for then he may lawfully finish it, that pleasure and profit may be the mutual result.

11. A Mason shall not be obliged to work after the sun has set in the west.

12. Nor shall he decry the work of a brother or Fellow, but shall deal honestly and truly by him, under a penalty of not less than ten pounds.

13. The Master shall instruct his Apprentice faithfully and make him a perfect workman.

14. He shall teach him all the secrets of his trade.

15. And shall guard him against the commission of perjury, and all other offenses by which the Craft may be brought to shame.

comes (lines 1-86), the ancient legend, then, in two divisions, the laws, in fifteen articles, and fifteen additional resolutions.—*Hist Freemasonry*—Findel, 30

NOTE.—It is not claimed here that these articles were enacted by the Assembly of Masons under Albanus as Grand Master, but it is reasonable to suppose that the Fraternity at that time adopted, or at least possessed some written laws or regulations, and as it appears from authority that these are the most ancient bearing any impress of authority, they are believed to be the "Fifteen Artycules sought on" by the Fraternity at York in 926

The Fifteen Articles:

1. He must be "stedefast, trusty and trwe" and upright as a judge.

2. "Most ben at the generale congregacyon," to know where it "schal be holde."

3. Take apprentices for seven years "Hys craft to lurne, that ys profytable."

4. "No bondemon prentys make * * * Chef yn the logge he were y-take."

5. "The prentes be of lawful blod," and "have hys lymes hole."

6. "To take of the Lord for hyse prentyse, also muche as hys felows."

7. "Schal no thef" accept, "Lest hyt wolde turne the craft to schame."

8. "Any mon of crafte, be not also perfytt, he may hym change."

9. "No werke he undurtake, but he conne bothe hyt ende and make."

10. "Ther schal no mayster supplant other, but be as systur and brother."

11. He ought to be "bothe fayr and fre," and "techyt by hys mychth."

12. "Schal not hys felows werk deprave," but "hyt amende."

13. His apprenytce "he hym teche," in all the requisite particulars.

14. So, "that he, withynne hys terme, of hym dyvers poyntes may lurne."

15. Finally, do nothing that "wolde turne the craft to schame."

--*History of Freemasonry*—Gould, 1, 84.

THE FIFTEEN POINTS

Laws for the Government of the Craft, Said to Have Been Made at the Meeting in York, in the Year 926*

1. Every Mason shall cultivate brotherly love, and the love of God, and frequent Holy Church.

2. The workman shall labor diligently on workdays, that he may deserve his holidays.

3. Every Apprentice shall keep his Master's counsel, and not betray the secrets of his Lodge.

4. No man shall be false to the Craft, or entertain a prejudice against his Master or Fellows.

*Of King Athelston we are told that:

"He sende about ynto the londe
After alle the masonus of the crafte,
A semble thenne he cowthe let make
Of dyvers lordis, yn here state,
Dukys, erlys, and barnes also,
Knyehthys, sqwyers, and mony mo,
And the grete burges of that syte,
They were there alle yn here degre;
Fyftene artyculus they there sowchton.
And fyftene poyntys there they wrochton."

--*History of Freemasonry*—Gould, 1, 83

NOTE.—The Tradition of a General Assembly of Masons at York, sometimes referred to as "The York Legend," is mentioned in many of the old manuscripts, and especially in the Cooke Manuscript, where in the rise of the Art of Masonry in England is described.

5. Every workman shall receive his wages meekly, and without scruple; and should the Master think proper to dismiss him from the work, he shall have due notice of the same before H. XII.

6. If any dispute arise among the brethren, it shall be settled on a holiday, that the work be not neglected, and God's law fulfilled.

7. No Mason shall debauch, or have carnal knowledge of the wife, daughter, or concubine of his Master or Fellows.

8. He shall be true to his Master, and a just mediator in all disputes and quarrels.

9. The Steward shall provide good cheer against the hour of refreshment, and each Fellow shall punctually defray his share of the reckoning, the Steward rendering a true and correct account.

10. If a Mason live amiss, or slander his brother, so as to bring the Craft to shame, he shall have no further maintenance among the brethren, but shall be summoned to the next Grand Lodge; and if he refuses to appear, he shall be expelled.

11. If a brother see his Fellow hewing a stone, and likely to spoil it by unskilled workmanship, he shall teach him to amend it, with fair words and brotherly speeches.

12. The General Assembly, or Grand Lodge, shall consist of Masters and Fellows, Lords, Knights and Squires, Mayor and Sheriff, to make new laws, and to confirm old ones when necessary.

13. Every brother shall swear fealty, and if he violates his oath, he shall not be succored or assisted by any of the Fraternity.

14. He shall make oath to keep secrets, to be steadfast and true to all the ordinances of the Grand Lodge, to the King and Holy Church, and to all the several Points herein specified.

15. And if any brother break his oath, he shall be committed to prison, and forfeit his goods and chattels to the King.

The Fifteen Points

1. "Most love wel God, and holy churche, and his mayster and felows."

2. Work truly for "huyres apon werk and halydays."

3. Apprentices to keep "their mayster conwsel" in chamber and "yn logge."

4. "No mon to hys craft be false," and apprentices "to have the same lawe."

5. Masons to accept their pay meekly from the master and not to strive.

6. But to seek in all ways "that they stonde wel yn Goddes lawe."

7. Respect the chastity of his master's wife, and "his felows concubyne."

8. Be a true mediator "To his mayster and felows fre," and act fairly to all.

9. As steward to pay well, and truly "To mon or to wommon, whether he be."

10. Disobedient masons dealt with by the Assembly, the Law, and forswear the craft.

11. Masons to help one another by instructing those deficient in knowledge and skill.

12. The decisions of the Assembly to be respected, or imprisonment may follow.

13. "He schal swere never to be no thef," and never to succor any of "fals craft."

14. Be true to "hys lyge Lord the Kynge," and be sworn to keep all these points.

15. And obey the Assembly on pain of having to forsake the craft, and be imprisoned.

—*History of Freemasonry*—Gould 1, 85

FUNDAMENTAL LAWS

Accepted by the Fraternity of Masons, Convened in General Assembly at York, in the Year 926*

Article 1. Your first duty is that you reverence God with sincerity, and submit to the laws of the Noachides, because these are the Divine Laws to which all the world should submit. For this reason you should also avoid following false doctrine and offending against God.

**General History of Freemasonry*—Rebold, 350

The Constitution or Charter of York is not only the basis of the British Masonic Corporations, from the time of its promulgation to the separation of the lodges of Freemasons from the companionship of ordinary stone-dressers and masons, as the different ordinances published under the reigns of different kings, relating to the affairs of these corporations distinctly prove, but it became the model of Masonic corporations, which, subsequent to its promulgation, were generally organized upon the Continent. The Charter of York also served as the basis of that constitution of modern Freemasonry which was adopted at London, in 1717, and altered but in those points necessary to make that Constitution correspond with the new object of the Society, and the changes and developments wrought by the lapse of eight centuries in the condition of British law, custom and usage. This Constitution of the Grand Lodge of London has, in its turn, served as the model for the constitutions of all the Grand Lodges which have been formed since 1717 upon our globe, and it is only to be regretted that among this great number of lodges, there should be found so few who have had the courage and the Ma-

Art. 2. You should be faithful to your King, without treason, and obedient to constituted authority, without deception, wherever you may find yourself, to the end that high treason should be unknown to you; but if you should be apprized of it, you must immediately inform the King.

Art. 3. You should be serviceable to all men, and a faithful friend to the extent of your ability, without disquieting yourself as to what religion or opinion they shall hold or belong to.

some spirit to reform that part of the Constitution of the Grand Lodge of England which provides for the predominance of that body, and replace it by a form in harmony with the fundamental principles of the Masonic institution—*Gen'l Hist. of Freemasonry*—Reboul, 347, 348.

Was there an Assembly of Masons held in or about the year 926 at York, under the patronage or by the permission of King Athelstane? * * * The uninterrupted existence for several centuries of a tradition that such an Assembly was held, requires that those who deny it should furnish some more satisfactory reason for their opinion than has yet been produced. "Incredulity," said Voltaire, "is the foundation of history." But it must be confessed that while an excess of credulity often mistakes fable for reality, an obstinacy of incredulity as frequently leads to the rejection of truth as fiction. The Rev. Mr. Woodford, in an essay on "*The Connection of York With the History of Freemasonry in England*," inserted in Hughan's *Unpublished Records of the Craft*, has critically discussed this subject, and comes to this conclusion: "I see no reason, therefore, to reject so old a tradition, that under Athelstane the Operative Masons obtained his patronage, and met in General Assembly" * * * Are the constitutions which were adopted by the General Assembly now extant? It is not to be doubted that if a General Assembly was held, it must

Art. 4. You should be above all, faithful among yourselves, instructing each other and aiding each other, not calumniating one another, but doing to each other as you have done to yourself; so that, according as a brother shall have failed in his engagement with his Fellow, you ought to help him to repair his fault, in order that he may reform.

Art. 5. You should assist assiduously at the discussions and labors of your brethren in the Lodge and keep the secret of the signs from all who are not brethren.

have adopted Constitutions or regulations for the government of the Craft. Such would mainly be the object of the meeting. But there is no sufficient evidence that the Regulations now called the "*York Constitutions*," or the "*Gothic Constitutions*," are those that were adopted in 926. It is more probable that the original document and all genuine copies of it are lost, and that it formed the type from which all the more modern manuscript Constitutions have been formed.—*Encyc. of Freemasonry*—Mackey, 904-5.

Krause considered this document as genuine. The external proofs, he gives of its genuineness are: (a) the testimony of Bro. J. Stonehouse of York; (b) Anderson, whose statement in the *Book of Constitutions*, agrees almost entirely with that in the York document; (c) Preston, who in his *Illustrations of Masonry*, declares that it still exists; (d) the speech which was given December 27, 1726, by the Junior Grand Warden of the York Lodge, etc., in reference to the internal evidence of its genuineness, besides the exactness of the historical data, he points to the contents themselves: "With regard to its contents and form, they are both conceived according to the spirit of those times; it is exactly the language and mode of expression used in the tenth century. The evangelical tone of its commencement, the purity of its doctrines, free from all Papistical tendencies and especially from all dogmas, and the spirit and oriental

Art 6. Each should guard himself against infidelity, seeing that without fidelity and probity the fraternity can not exist, and a good reputation is a valuable property. Also constantly hold to the interest of the Master whom you may serve, and honestly finish your labor.

Art. 7. You always pay honorably that which you owe, and, in general, do nothing that will injure the good reputation of the Fraternity.

Art. 8. Furthermore, no Master ought to undertake a work which he may be unable to perform, for, by doing so, he puts his Fellows to shame. Masters, however, ought to

Christianity which imbues it, leaves us without a doubt concerning the authors, as we find in the tenth century, under the names of the Cudees, Christian Mystics, and teachers of church doctrines, in England, Scotland and Ireland, whose writings agree with the convictions and sentiments contained in the York Constitution Kloss, on the other hand, founded his doubts of the great antiquity of the Krause documents on these grounds (a) that in the speech delivered in York, December 27, 1726, several important points in the document are not once mentioned; (b) that a document bearing a much more modern date, has attached to it, viz, the document produced in the reign of King William III; (c) that in it are wanting those articles which are to be met with in all other ancient manuscripts, in accordance with the acts of Parliament of the period and with the spirit of the times, especially those articles relating to the observance of the marriage vow, and those warning against thieving, and the receiving of stolen goods; (d) that in it alone, opposed to all other manuscripts, are very clear intimations of the degrees of Apprentice and Master—*History of Freemasonry*—Findel, 87

demand that a sufficient salary be paid them, so that they can live and pay their fellow workmen.

Art. 9. Furthermore, no Master ought to supplant another, but leave him to finish the work that he has found to do, at least to the extent of his ability.

Art. 10. Furthermore, no master ought to accept an Apprentice for less than seven years, and not until the expiration of that time ought he to be made a Mason, after the advice and consent of his Fellows.

Art. 11. Furthermore, no Master of Fellow-Craftsman should accept indemnity for

The so-called Charter of York consists of three parts, an introduction like a prayer, a short history of Architecture, and the peculiar statutes which form the basis of the laws—*History of Freemasonry*.—Findel, 85.

NOTE—The introduction runs thus. "The Omnipotence of the Eternal God, of the Father and Creator of Heaven and Earth, the Wisdom of His Divine Word, and the co-operation of His Spirit sent amongst us, may be with our commencement; and grant us grace so to govern ourselves in this life as to obtain his approbation now, and, after our death, Life Eternal." Then follows the history of Architecture in two subdivisions, first, that of foreign countries; second, that of Britain, and then the Fundamental Laws given in the text

After the death of Saint Alban, the Kingdom of England was rent with internal dissensions and foreign invasions to such an extent that the beneficent rule of Masonry was suspended until Athelstane became King. This worthy ruler succeeded, after infinite labor in pacifying the turbulence of his subjects, and finally reduced the country to a condition of peace and quietude. Athelstane erected a number of impor-

admitting any person as a Mason if he be not free-born, of good reputation, of good capacity, and sound of limbs.

Art. 12. Furthermore, no Fellow-Craftsman ought to blame another if he does not know better than him whom he may reprimand.

Art. 13. Furthermore, each Master, when he is reprimanded by the Architect (chief of the Lodge) or each Fellow-Craftsman, when he is reprimanded by the Master, should lis-

tant public edifices, and among these were many abbeys and numerous towns. It is particularly mentioned that the English King loved the Masons; but, according to assertion of our gossiping records, not nearly so much as his son Edwin, 'for he loved the Masons more than his father did.' Edwin seemed to have possessed a decided genius for geometry and yielded to the attractions of Masonic science, which he practiced with intense zeal And in order to make himself more proficient in the details of this art, he gathered around him the Craft, and communed with them. Subsequently, as it would appear, from pure affection, he was initiated into their secret mysteries, and became an ardent Mason By virtue of his royal patronage, he procured for the Masons a charter and commission to hold once in each year a General Assembly, in whatever locality they might be directed to meet with in the realm—*Early History and Antiquities of Freemasonry*.—Fort, 165.

The city of York, in the north of England, is celebrated for its traditional connection with Masonry in that kingdom. No topic in the history of Freemasonry has so much engaged the attention of modern Masonic scholars, or given occasion to more discussion, than the alleged facts of the existence of Masonry in the tenth century at the city of York, as a prominent point of the calling of a Congregation of the Craft in the year 926, of the organization of a General Assembly and the adoption of a Constitution. During

ten respectfully, correct his work, and conform to instructions.

Art 14. Furthermore, all Masons should be obedient to their Chiefs and execute with good will that which may be ordered.

Art. 15. Furthermore, all Masons should receive their Fellows coming from abroad, and who will give the signs; but they ought to be careful, and as they have been taught. They also ought to come to the relief of brethren who may need assistance, as soon

the whole of the last and the greater part of the present century the Fraternity in general, have accepted all of these statements as genuine portions of authentic history; and the adversaries of the Order have, with the same want of discrimination, rejected them all as myths; while a few earnest seekers for truth have been at a loss to determine what part was historical and what part was legendary. Recently the discovery of many old manuscripts has directed the labors of such scholars as Hughan, Woodford, Lyon, and others to the critical examination of the early history of Masonry, and that of York has particularly engaged their attention For a thorough comprehension of the true merits of this question, it will be necessary that the student should first acquaint himself with what was, until recently, the recognized theory as to the origin of Masonry at York, and then that he should examine the newer hypotheses advanced by the writers of the present day. In other words, he must read both the tradition and the history.—*Encyc. Freemasonry*.—Mackey, 902.

In Saint Alban's day the kings of England were still accustomed to practice the heathenish rites of their ancient religion, and, although the ruling monarch appears to have detested the principles of the Christian creed, nevertheless, urged by the necessities of barbaric warfare, and desirous of having a more complete system of fortification, the King induced Saint Alban to wall the town, which subsequently

as they shall learn, in manner as they have been taught, that such assistance is necessary, and the distance be within half a league.

Art. 16. Furthermore, no Master or Fellow-Craftsman shall admit into a Lodge another who has not been received a Mason, to learn the art of dressing stones, or allow him to dress; neither shall he show him how to use square or compass.

bore the ecclesiastic's name, and strengthened its natural defenses. This worthy Saint achieved the honors of Knighthood, from whom is uncertain, and was the trusted steward of the royal household. As a member of the King's council, he governed the English Kingdom with all the powers of a prime minister, and also superintended all building operations, which were carried on to fortify various cities in the land. Saint Alban cherished the Masons with much zeal, and, in addition to other substantial tokens of his love for the fraternity, he gave them a practical evidence of such regard, by enhancing the price of labor and regulating their wages—*History and Antiquities of Freemasonry*—Fort, 165

Extract from the *Buchanan Manuscripts* "And this same King Solomon confirmed both charges and manners that his father had given to Masons and soe was this worthy craft of science of Masonrie confirmed in the Countrie of Jerusalem and in many other Countreies and Kingdoms glorious Craftsmen about full wide into divers countries some because of learning moie knowledge and skill in the Craft and some to teach others and see it befell that there was a curious Mason whose name was Mamon Grecus that had been att the building of Solomon's Temple And hee came into France and there he taught the Craft of Masonrie to men in France And there was a man in France named Carolus Martill came to this Mamon Grecus aforesaid and learned of him the craft Masonrie well hee tooke upon the charges And afterwards by the Grace of God hee was elected Kinge of France and where hee was in his estate hee tooke many Masons and helpe to make men Masons that were none before

These are the duties which he well and truly ought to observe. Those which shall yet be found good and useful in the future ought always to be written and published by the Chiefs of the Lodges, for all the brothers to learn the same, and be sworn to their performance.

Additional Ordinances

That a General Assembly shall be held every year, with the Grand Master at its head, to enforce these Regulations, and to make new laws, when it may be expedient to do so, at which all the brethren are com-

and sett them to worke and gave them good wages and confirmed to them a Charter to hould there As semble from yeare to yeare where the would and cherished the much and thus came the Craft of Masonrie into France. England stood att that time void from any charge of Masonrie untill the time of St. Albons and in his time the Kinge of England being a pujan walled the Towne about that is now called Saint Albons and Saint Albons was a worthy Knight and chiefe steward with the Kinge and the governance of the Realme and alsoe of the making of the Towne wall"—*History of Freemasonry*—Gould, vol 1, 99.

Extract from the *Buchanan Manuscripts*. "Right soone after the deace of St Albons there came men of divers nations to warr against the Realme of England soe that Rule of good Masonrie was destroyed untill the Time of King Athelston in his dayes hee was a worthy King of England and brought this Land to rest and peace and bullded many great buildings of Abbey's and castles and divers other great buildings And hee loved masons well. And hee had a sonn named Edwin and hee loved masons much more than his father did and hee was a great practizer in Geometrie and came himselfe to commune and talke

petent to be present; and they must renew their OB. to keep these statutes and constitutions, which have been ordained by King Athelstan, and adopted by the General Assembly at York. And this Assembly further directs that, in all ages to come, the existing General Assembly shall petition the reigning monarch to confer his sanction on their proceedings.

much with masons and to learn of them the Craft and afterwards for the love hee had to Masons and to the craft hee was made a mason himselte. And hee obtained of his father the Kinge a Charter and a Commission to hould every year once an Assembly where they would within the Realme of England that they might correct faults errors and trespasses if that any there were committed and done concerning the craft or Masonrie. And hee with other Masons held an Assemblie at Yorke and there hee made Masons and gave them a Charge and commanded that rule to be houlden and kept ever after and hee made an ordinance that it should be renewed from Kinge to Kinge. And when the assemblie were gathered together hee caused a crie to be made after this matter that old Masons and younge that had any writeings or understandings of the charges and manners that were made before in this Land or in any other that they should show them foith and there were found some in Greeke some in Latine and some in French and some in English and some in other Languages and the meaning of them were all one. And hee caused a booke to be made thereof: And how the craft was found and hee commanded that it should be read or told when any free mason should be made for to give him his charge. And from that day until this time Masonrie hath bene much made on and kept and that from time to time as well as men might governe it. And furthermore att divers Assemblies there hath bene put and ordained certain charges by the best advised Masters and Fellows"—*History of Freemasonry*—Gould 1, 99, 100

CONSTITUTION OF EDWARD III

Between the Years 1327 and 1377 the Grand Master with His Wardens, at the Head of the Grand Lodge, Ordained the Following Constitution:*

1. That for the future, at the making or admission of a brother, the Constitution and the Charges shall be read.
2. That Master Masons, or Masters of the Work, shall be examined whether they be able of cunning to serve their respective Lords, as well the highest as the lowest, to the honor and worship of the aforesaid art, and to the profit of their Lords; for they be

**Constitutions of Freemasonry*, 2d ed.—Anderson, 71.

NOTE.—This manuscript quoted by Anderson, also by Preston, as an old record referring to "the glorious reign of King Edward III," bears evidence that the Masons of that period found it necessary to submit to the censorship of constituted authorities, and in certain cases to deliver offenders to the "keepers of the peace." Had the King been as favorably disposed towards the Masons, as one might infer from the reference above quoted, it would hardly have required this submission, but that they were not in favor with the King may be implied from the statutes which were enacted during his reign, for in the thirtieth year after his accession certain laws were enacted known as the Statute of Labourers, regulating their hire and wages, and four years afterwards it was by law declared "that all alliances and covines (collusive agreements) of Masons and Carpenters and Congregations, Chapters, ordinances and oaths betwixt them made, shall be from henceforth void and wholly annulled."

their Lords that employ them for their travel.

3. That when the Master and Wardens meet in a Lodge, if need be, the Sheriff of the county, or the Mayor of the city, or the Alderman of the town, in which the Congregation is held, should be made Fellow and sociate to the Master in help against the rebels, and for upbearing the rights of the realm.*

In this connection it may be appropriate to remark that the Statute of Labourers was several times renewed and as repeatedly disobeyed by the Freemasons until the year 1425 when it was enacted. "First, Whereas by the yearly Congregations and Confederacies made by the Masons in their General Chapters assembled, the good course and effect of the Statute of Labourers be openly violated and broken, in subversion of the law, and to the great damage of all the Commons, our said Lord, the King, willing in this case to provide remedy, by the advice and assent aforesaid, and at the special request of the said Commons, hath ordained and established, that such Chapters and Congregations shall not be hereafter holden, and if any such be made, they that cause such Chapters and Congregations to be assembled and holden, if they thereof be convict, shall be judged for Felons, and that all the other Masons that come to such Chapters and Congregations, be punished by imprisonment for their bodies, and make fine and ransom at the King's will."

This statute was repealed about the year 1563, yet, it is said, "it had not been enforced during the preceding one hundred years, and the Masons never neglected their Lodges because of it, nor sought to have it repealed, because the working Masons who were free of the Lodge scorned to be guilty of such combinations and the Freemasons had no concern in trespasses against the Statute of Labourers."

*This paragraph is to be found, substantially as here, in the Cooke Manuscript, and so much similarity

4. That Entered Prentices, at their making were charged not to be thieves, or thieves' maintainers; that they should travel honestly for their pay, and love their Fellows as themselves, and be true to the King of England, and to the realm, and to the Lodge.

5. That at such Congregation it shall be enquired, whether any Master or Fellow has broken any of the articles agreed to. And if the offender, being duly cited to appear, prove rebel and will not attend, then the Lodge shall determine against him that he shall forswear (or renounce) his Masonry, and shall no more use this craft; the which, if he presume for to do, the Sheriff of the county shall prison him, and take all his goods into the King's hands, till his grace be

exists between these Constitutions and the Cooke Manuscript that it is believed that both were derived from the same source—*Encyc. Freemasonry*—Mackey, 971.

NOTE—The so-called Constitutions of Edward III can hardly be dignified by the name of "Constitution," for they appear merely to be additional regulations, and it must be so inferred from the first clause, "That for the future," etc. If these so-called Constitutions are authentic, or if the Cooke Manuscript is authentic, that is, if either of these documents existed as early as the fourteenth century, this fact alone bears witness that the Masonic Fraternity was before then in possession of written Constitutions, Laws or Regulations, for it is not in consonance with human experience that regulations such as these, should be formulated as the first of fundamental laws for the government of any association of men, nor is it consistent

granted him an issue; §for this cause principally have these Congregations been ordained, that as well the lowest as the highest should be well and truly served in this art aforesaid, throughout all the Kingdom of England.

with our knowledge of human action that any organized body, which should find it necessary to promulgate such regulations, would have existed without some law more fundamental in its character.

§The Hallwell *Manuscript* contains the following regulation for the punishment of disobedient members:

"The sheref schal come hem sone to,
And putte here hodyes yn deeppe prison,
For the trespass that they hav y-don,
And take here goods and here cattell,
Ynton the Kynges hand, every delle,
And let hem dwelle here ful styлле,
Tvi hyt be our lege Kinge's wyлле."

REGULATIONS OF 1663

Adopted at a General Assembly and Feast
Held on Saint John the Evangelist's
Day, 1663*

1. That no person, of what degree soever, be made or accepted a Freemason, unless in a regular Lodge, whereof one to be a Master or

*In the reign of Charles I, Henry Jermyyn, Earl of St Albans, being chosen Grand Master, he held a General Assembly and Feast on St. John the Evangelist's Day, 1663, when the following regulations were adopted.—*Masonic Jurisprudence*—Mackey, 48

NOTE.—Other authorities give this date, December 8, 1663.

The Harleian *Manuscript*, vol. 1942, contains the New Articles, which are not in any other known manuscript.—*History of Freemasonry*—Gould, I, 63

NOTE.—The original articles read as follows.

26. Noe person [of what degree soever] bee accepted a free mason, unless hee shall have a lodge of five free masons; at least, whereof one to bee a master, or warden, of that limitt, or devision wherein such Lodge shalbee kept, and another of the trade of Free Masonry.

27. That no p'son shal bee accepted a Free Mason, but such as are of able body, honest parentage, good reputacon, and observers of the Laws of the Land

28. That noe p'son hereafter bee accepted free mason, nor shalbee admitted into any Lodge or assembly untill hee hath brought a certificate of the time of adoption from the Lodge yt accepted him, unto the Master of that Limit, and devision, where such Lodge was kept, which sayd Master shall enrole the same in

a Warden, in that limit or division where such Lodge is kept, and another to be a Craftsman in the trade of Freemasonry.

2. That no person shall hereafter be accepted a Freemason but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land.

3. That no person hereafter who shall be accepted a Freemason, shall be admitted into any Lodge or Assembly, until he has brought a certificate of the time and place of his acceptance from Lodge that accepted him, unto the Master of that limit or division where

parchm't in a role to bee kept for that purpose, to give an acct of all such acceptations at every General Assembly.

29. That every person whoe now is Free Mason, shall bring to the Master a note of the time of his acceptation to the end the same may bee enroll'd in such priority of place of the p'son shall deserve, and to ye end the whole company and fellows may the better know each other.

30. That for the future the sayd Society, Company, and fraternity of Free Masons, shalbee regulated and governed by one Master, and Assembly, and Wardens, as ye said Company shall think fit to choose, at every yearlye generall assembly.

NOTE.—The Articles are numbered in the manuscript, 26 to 31, and include those here numbered 1 to 5. The last Article, numbered here 6, is not given in the manuscript cited, and is believed to have been added, not to the manuscript, but by some one of the earlier publishers of these Articles, and accepted, after a lapse of time, by others, who have been mere copyists. The last Article, or number 31, given in the manuscript, is as follows

such Lodge is kept; and that the said Master shall enroll the same in a roll of parchment, to be kept for that purpose, and shall give an account of all such acceptations at every General Assembly.

4. That every person who is now a Freemason, shall bring to the Master a note of the time of his acceptance, to the end that the same may be enrolled in such priority of place as the brother deserves and that the whole company and Fellows may the better know each other.

5. That for the future the said Fraternity of Freemasons shall be regulated and governed by one Grand Master, and as many Wardens as the said Society shall think fit to appoint at every annual General Assembly.

"31. That noe p'son shalbee accepted a Free Mason, or know the secrets of the said Society, untill hee hath first taken the oath of secrecy hereafter following: 'I, A. B. Doe, in the presence of Almighty God, and my Fellowes, and Brethren here present, promise and declare, that I will not at any time hereafter, or by any Act or circumstance whatsoever, Directly or Indirectly, publish, discover, reveale, or make knowne any of the secrets, privileges, or Counsells, of the Fraternity or Fellowship of Free Masonry, which at this time, or anytime hereafter, shalbee made knowne unto mee soe helpe mee God, and the holy contents of this booke.'" *History of Freemasonry*—Gould, 1, 90, 91. It is claimed by some writers that this is the oldest Oath of Secresy known to have been preserved in character. The manuscript from which it is taken is supposed to have been written about the year 1670

6. That no person shall be accepted**unless he be twenty-one years old or more.

**In the year 1686, Plot says, in the most emphatic terms, that although the Freemasons were still a body of operative workmen actually employed in the construction of public edifices, there was much zeal manifested among the people of the most exalted positions to be admitted as members of these bodies, and who were accordingly introduced into the mystic rites practiced in the lodges, and designated as "accepted Masons." The earliest use of the last words is to be found in Ashmole's *Memoirs*, where he states that, in the year 1682, on the 10th of March, he dined at the expense of the new "accepted Mason." This or analogous phraseology had already begun to prevail in a different form. In the year 1670, according to the *Harleian Manuscript*, the words "accepted a Free Mason," were used to distinguish a Mason so received and taken by the fraternity without professional apprenticeship, from one who was initiated because of his vocation, and this signification is corroborated by Dr. Plot.—*History and Antiquities of Freemasonry*—Fort, 137

CHARGES OF 1686

Extracted From the Antiquity Manuscript in Possession of the Lodge of Antiquity, at London*

1. That ye shall be true men to God and the Holy Church, and to use no error or heresy by your understanding, and by wise men's teaching.

**Old Charges of British Freemasons*—Hughan, 64.

The Antiquity Manuscript is a roll of parchment nine feet long by eleven inches wide, stated to have been written in 1686, by Robert Padgett, clearke to the Worshipful Society of the Freemasons of the City of London. It is considered a document of extreme historic value.—*Royal Masonic Cyclopaedia*—Mackenzie, 44.

These be all the charges and covenants that ought to be read at the Installment of Master.—*Illustration of Masonry*—Preston, book ii, sec. vi.

Preston makes an unwarrantable addition by inserting "*at the installment of master.*"—*History of Freemasonry*—Gould, i, 68.

The words in italics are not to be found in the original manuscript, but were inserted by Preston—*Encyc. of Freemasonry*—Mackey, 76.

NOTE.—Notwithstanding the statement last cited, that Preston interpolated the words "Installment of Master," Bro. Mackey has in his work on *Masonic Jurisprudence* continued to refer to these old charges as the "Ancient Installation Charges," and says, "They are said to have been used at the Installation of a Master of a Lodge." Shall we follow Mackey, as a writer upon the science, philosophy and history of Masonry, or upon the jurisprudence of Masonry? Ex-

2. That ye shall be true liegemen to the King of England, without treason or any falsehood, and that ye know no treason but ye shall give knowledge thereof to the King, or to his Counsel; also, ye shall be true one to another, that is to say, every Mason of the Craft that is Mason allowed, ye shall do to him as ye would be done unto yourself.

cept the interpolation by Preston, there is no authority for the statement that these were Installation charges. The text contains nothing which would indicate that these charges were intended for an installation ceremony, or any part of such ceremony. On the other hand, the entire charges would seem to be peculiarly applicable to the instruction of one at the time of his admission as a Fellow or at the time of his advancement as a Master. These charges are substantially the same as those found in the Buchanan Manuscript which conclude as follows: "These are the charges in general that belong to all Freemasons to keep both Masters and Fellows," and from this it is the more apparent that these charges were not intended to be read at the "Installment of Master" in the modern sense of the installation charge as a part of the ceremony prescribed for the installation of the Master of a Lodge. Therefore, we accept Bro Dr. Mackey, the scientist, philosopher and historian, rather than Bro Mackey, the Masonic jurist.

The thirteenth article of the General Regulations adopted by the Grand Lodge in 1721, provided among other things, "Apprentices must be admitted Masters

3. And ye shall keep truly all the counsel that ought to be kept in the way of Masonhood, and all the counsel of the Lodge or the Chamber. Also, that ye shall be no thief nor thieves to your knowledge free; and ye shall be true to the King, Lord or Master that ye serve, and truly to see and work for his advantage.

4. Ye shall call all Masons your Fellows, or your brethren, and no other names.

and Fellow Crafts only here, unless by dispensation." Bro Drummond says, *Masonic Text Book*, 203. "In 1725 it was provided that a Master of a Lodge, with his Wardens and a competent number of the Lodge assembled in due form, can make Masters and Fellows at discretion. Before that, the second and third degrees would be conferred only in Grand Lodge, or by dispensation of the Grand Master." The advancement to the degree of Master was in those days considered an honorable distinction and a prerogative of a Mason by his brothers, and it is reasonable to suppose that his advancement was attended with some ceremony. We do not know what the ceremony was called, it may have been called "Installment," and this may have been the meaning of the term "Installment of Master," used by Preston, though he may not so have understood it. Preston flourished three-quarters of a century or more after these charges are supposed to have been adopted. In his time the Masters of Lodges were inducted into office by an installation ceremony and such a ceremony existed as early as 1723. In those days but little was published in relation to Masonry and the purpose of these charges, being handed down orally, may have conveyed a wrong impression to the mind of the Mason of 1772, and it is no answer to this that the word install is derived from *in*, *on*, and *stallum*, a seat, for a tradition informs us that there were 3,300 Masters installed as overseers of the 80,000 Fellows and 70,000 Apprentices engaged in the building of the Temple.

5. Ye shall not take your Fellow's wife in villany, nor deflower his daughter or servant, nor put him to disworship.

6. Ye shall truly pay for your meat or drink, wheresoever ye go to table or board. Also ye shall do no villany there, whereby the Craft or Science may be slandered.

"To the Antiquity MS. I attach the highest value of all. It comes down to us with every concomitant of authority that can add weight to the evidence of an ancient writing. Other versions of the 'Old Charges,' of greater age, still remain in the actual custody of Scottish Lodges. These assist in carrying back the ancestry of the Society, but the Antiquity MS. is by far the most important connecting link between the present and the past, between Freemasonry as we now have it, and its counterpart in seventeenth century. The Lodge from whose custody it is produced—the oldest on the English roll—was one of the four who formed and established the Grand Lodge of England, the Mother of Grand Lodges, under whose fostering care, Freemasonry, shaking off its operative trammels, became wholly speculative, and ceasing to be insular, became universal, diffusing over the entire globe the moral brotherhood of the Craft."—*History of Freemasonry*—Gould, ii, 336.

THE APPRENTICE CHARGE

Extracted From the York Manuscript, No. 4,
Written About the Year 1693*

1. That he shall be true to God and the holy Church, the prince, his Mr. and dame whome he shall serve.

2. And that he shall not steale nor peke away his Mr or dames goods, nor absent himselfe from their service, nor goe from them about his own pleasure by day or by night without their License.

3. And that he do not commit adultry or fornication in his Master's house with his wife, daughter, or servant, or any other.

4. And that he shall keepe councell in all things spoken in Lodg or Chamber by any Masons, fellows, or fremasons.

5. And that he shall not hold any disobedient argument against any fremason, nor disclose any secret whereby any difference may arise amongst any Masons, or fellows, or apprentices, but Reverently to behave him-

**History of Freemasonry*—Gould i, 69, 91.

These regulations are variously entitled: in the Gateshead Manuscript, A. D 1730, the "Apprentices' Orders," in the Wren Manuscript, A. D., 1852, the "Future Charges;" they are also found in the Harleian Manuscript, A. D. 1670; but are not there entitled —*History of Freemasonry*—Gould, i, 91

selfe to all fremasons being sworne brethren to his Mr.

6. And not use any carding, diceing, or any other unlawful games.

7. Nor haunt Taverns or alehouses there to waste any mans goods, without License of his said Mr or some other fremason.

8. And that he shall not commit adultry in any mans house where he shall worke or be tabled.

9. And that he shall not purloyn nor steale the goods of any p'son, nor willingly suffer harme or shame or consent thereto, during his said apprentisshyp either to his Mr or dame, or any other fremason. But to withstand the same to the utmost of his power, and thereof to informe his said Mr or some other fremason, with all convenient speed that may bee.

The 9th Regulation, in the Harleian manuscript, above cited, is: "You shall not marry or contract yourselfe to any woman during your apprenticeship."

GENERAL CHARGES*

1. The charges are, that you shall bee true men to God and his holy church; that you use noe heresie nor errors in your understanding to distract mens teacheings.

From the Buchanan MS. No. 15 Title added. History of Freemasonry—Gould, I, 100.*

2. And Alsoe that you bee true men to the Kinge without any treason or falshood and that you shall know noe treason or falshood but you shall amend it or else give notice thereof to the Kinge and Councell or other officers thereof.

3. And alsoe you shall be true each one to other that is to say every Master and Fellow of the Craft of Masonrie that be free-masons allowed and doe you to them as you would that they should doe to you.

4. And Alsoe that every free Mason Keepe councill truly of the secret and of the Craft and all other Councell that ought to bee Kept by way of Masonrie.

5. And Alsoe that noe Mason shall be a Theife or accesary to a theife as farr forth as you shall know.

6. And Alsoe you shall be true men to the Lord and Master you serve and truly see to his proffitt and advantage.

7. And Alsoe you shall call Masons your fellowes or brethren and noe other foule name nor take your fellowes wife violently nor desire his daughter ungodly nor his servant in villanie.

8 And Alsoe that you truly pay for your table and for your meate and drinke where you goe to table.

9. And Alsoe you shall doe noe villanie in the house in which you table whereby you may be ashamed.

These are the charges in general that belong to all free masons to keepe both Masteis and Fellows.—*Extract from the Buchanan Manuscript. History of Freemasonry, Gould, i, 101.*

NOTE—There is a peculiar instruction in the York Manuscript, No. 4, preliminary to the Charges: "The one of the elders taking the Booke and that *hee* or *shee* that is to bee made mason, shall lay their hands thereon, and the Charge shall be given." *History of Freemasonry*—Gould, i, 69. This clause has given rise to much discussion as to the possibility of women having been admitted and obligated as Freemasons. In view of the many errors, noticeable in the publication of some of these manuscripts, it is not strange that some copyist should have committed this patent error. Refer to the Buchanan Manuscript (*History of Freemasonry*—Gould, i, 100), and this clause appears: "The manner of taking an oath att the making of free Masons Tunc unus ex Senioreshus teneat librum ut illi vel ille ponant vel ponat manus supra librum tunc precepta debeant legi."—here "illi vel ille," is translated "he or they," but if one by error write "ille vel illa" it would so far mislead the translator that he would read it "he or she." We think it is an error merely and does not tend to prove that women were obligated as Freemasons.

There is no direct testimony as to the admission of women unto Masonic Lodges or Assemblies at any time, though they were sometimes allowed to partially reap the benefit, as widows, of a deceased husband's business, if they had a Freemason to help them. The records of "Mary's Chapel" Lodge, under date of 17th of April, 1683, furnish an instance of the legality of a woman occupying the position of "dame" or "mistress" in a masonic sense, but from the minute of the Lodge it will be observed that it was only to a very limited extent that the widows of Master Masons could benefit from the privilege.

I suppose we must accept the claim in question either as an error or a fancy of the translator or copyist.—*History of Freemasonry*—Gould, i, 94

SPECIAL CHARGES§

Extracted From the Antiquity Manuscript in Possession of the Lodge of Antiquity, at London*

1. That no Mason take on him no lord's work, nor any other man's unless he know himself well able to perform the work, so that the Craft have no slander.
2. Also, that no Master take work but that he take reasonable pay for it; so that the

§Title added.

*Old Charges of British Freemason—Hughan, 65. *The Ancient Charges at Makings.—Masonic Juris.*—Mackey, 50.

NOTE.—The foregoing are quoted from a manuscript in the archives of the Lodge of Antiquity. They are substantially the same as found in the Buchanan Manuscript prefaced as follows: "These hee the Charges, singular for every Master and Fellow as followeth," and are additional to the Charges of 1686.—Ante., p. 261. See *History of Freemasonry*, Gould, i, 101. These Charges will conclude Excerpts of this character, except in these footnotes will be given some quotations peculiar in their character.

The earliest records relating to the stone-cutters of Germany, allude to four Christian engravers, who had received the crown of martyrdom under Diocletian for refusing to perform certain work in the decoration of a heathen temple. They are denominated, in direct allusion to the sacred cause of their death. Quatour Coronati, and an allusion to this is incorporated in the Halliwell Manuscript, as follows:

lord may be truly served, and the Master to live honestly, and to pay his Fellows truly. And that no Master or Fellow supplant others of their work; that is to say, that if he hath taken a work, or else stand Master of any work, that he shall not put him out, unless he be unable of cunning to make an end of his work. And no Master nor Fellow shall take no Apprentice for less than seven years. And that the Apprentice be free born, and of limbs whole as a man ought to be, and no bastard. And that no Master nor Fellow take

"Pray we now to God Almyght,
And to his swete modr Mary Bryght,
Yat me mowe kepe yese articulus here,
And yese pointes well al yfere,
As dede yese holy martyres fowre,
Yat in yys craft were of great honoure,
Yey were as god masons as on erthe shul go,
Gravers and image makers yey were also,
For they were werkmen of ye beste,
Ye Emperour hade to hem gret luste,
He wylned of hem a ymage to make,
Yt mowt be worshiped for hys sake,
Such mawetys he had yn hys dawe,
To turne ye pepal from Cryst's lawe,
But yey were stedfast yn Cstis lay,
And to their craft wtouten nay."

The invocation in the Buchanan Manuscript is as follows: "O Lord God Father of Heaven with the wisdom of the glorious Sonn through the grace and goodness of the Holy Ghost three persons in one Godhead Bee with us att our beginning And give us grace soe to governe us in our Lives here that we may come to his heavenly bliss that never shall have ending. Amen

The frequent allusion to the Trinity, in the old manuscripts, as well as to the Holy Church, in the charges therein recited, strongly indicate that the early Masons of England were not only Christians but

no allowance to be made without the assent of his Fellows, at the least six or seven.

3. That he that be made be able in all degrees; that is, free born, of good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have.

4. That a Master take no Apprentice without he have occupation to occupy two or three Fellows at the least.

impressed it strongly on all that it was the duty of Masons to not only profess Christianity, but to practice the Christian virtues, and this continued to be the rule of action until the adoption of the Charges of 1722

THE MANUSCRIPT OF HENRY VI

Certayne Questyons, wyth answers to the same, conceyninge the Mystery of Maconrye Wryttenne by the Hande of Kinge Henrye, the Sixthe of the Name, and faythfullye copied by me, Johan Leylande, Antiquari- us, by the Commaunde of his Highnesse They be as followethe:

Question What mote ytt be?

Answer. Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondiye werckynges; sonderlyche, the skylle of recenyngs, of waigtes, and metynges, and the treu manere of faconnyng all thynges for manne's use, headiye, dwellynge, and buyldynges of alle kindes, and alle other thynges that make gudde to manne.

Q. Where dyd ytt begynne?

A. Ytt dyd begynne with the ffyrste menne yn the este, which were before the ffyrste manne of the weste, and comynge westlye, ytt hathe brought here wythe alle comfortes to the wyld and comfortlesse,

Q. Who did bryng ytt westlye?

A. The Venetians, whoo, beyng grate mer-

5. That no Master or Fellow put away any lord's work to take that ought to be journeywork.

6. That every Master give pay to his Fellows and servants as they may deserve, so that he be not defamed with false working. **And that none slander another behind his back to make him lose his good name.**

7. That no Fellow in the house or abroad, answer another ungodly or reprovably without a cause.

8. That every Master Mason do reverence to his elder; and that a Mason be no common

chaundes, comed fyrste ffrome the este ynn Venetia, for the commodytie of merchaundysynge bethe east and weste, by the Redde and Myddlelonde sees.

Q. How commede ytt yn Engelonde?

A. Peter Gower, a Grecian, journeyedde ffor kunnynge yn Egypte, and yn Syria, and yn everyche land whereas the Venetians hadde plauntedde Maconyre, and wynnage entraunce yn al lodges of Maconnes, he lerned muche, and retounedde and woned yn Grecia Magna wachsynge and becommynge a myghtye wyseacre, and gratelyche renowned, and her he framed a grate lodge at Groton and maked manye Maconnes, some whereoffe dyd journeye yn Fraunce and maked manye Maconnes, wherefromme, yn processe of tyme, the arte passed yn Engelonde

Q. Do the Maconnes descrouer nere artes unto others?

A. Peter Gower, whenne he journeyedde to lernne, was fyrste made, and anonchedde; evenne so shude all odhers beyn recht. Natheless Maconnes hauethe always yn everyche tyme from tyme to tyme communicatedde to mankynde soche of her secrettes as

player at the cards, dice or hazard; or at any other unlawful plays, through the which the science and craft may be dishonored and slandered.

9. That no Fellow go into town by night, except he have a Fellow with him, who may bear him record that he was in an honest place.

10. That every Master and Fellow shall come to the assembly if it be within fifty miles of him, if he have any warning. And if he have trespassed against the craft, to abide the award of Masters and Fellows.

generallyche myghte be usefulle; they haueth keped backe soche allein as shulde be harmfulle yff they commed yn euylle hanndes, oder soche as ne myghte be holpyng wythouten the techynges to be joynedde herewythe in the lodge, oder soche as to bynde the freres more stronglyche together, by the profyfte, and commodytie commynge to the confrerie herfromme.

Q. What artes haueth the Maconnes techedde mankynde?

A. The arts agricultura, architectura, astronomia, geometrie, numeres, musica, poesie, kymistrye, governmente and relygyonne.

Q. Howe commethe Maconnes more teachers than oder menne?

A. The hemselfe haueth allein in arte of fyndynge neue artes, whyche arte the fyrste Maconnes receaued from Godde; by the whyche they fyndeth whatte artes hem plesethe, and the tren way of tchyngynge the same. Whatte oder menne doethe fynde out, ys onelyche bey chaunce, and herefore but lytel i tro.

Q. Whatte doth the Maconnes concele and hyde?

A. They concelethe the art of fyndynge neue artes

11. That every Master and Fellow that hath trespassed against the craft, shall stand to the correction of other Masters and Fellows to make him accord; and if they can not accord, to go to the common law.

12. That a Master or Fellow make not a mould stone, square, nor rule, to no lowen, nor let no lowen work within their Lodge nor without, to mould stone.

13. That every Mason receive and cherish strange Fellows, when they come over the

and thatt ys for here own proffyte, and preise; they concelethe the art of kepyng secrete, that soe the worlde mayeth not lunge concele from them. They conceleth the arte of wunderweickyng, and of force saying thynges to comme, that so they same artes may not be usedde of the wyckedde to an euylle end, they also concele are arte of chaunges, the wey of wynnyng the facultye of Abrac, the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle longage of Maconnes.

Q. Wylle he teche me thay same aites?

A. Ye shalle be techedde yff ye be worthy, and able to lerne

Q. Doth alle Maconnes kunne more than other menne?

A. Not so Thay onylche haueth iecht, and occasonne more than other menne to kunne, but many doeth fale yn capacity, and manye more doth want industrie, thatt ye pernecessarye for the gaynyng all kunnyng.

Q. Are Maconnes gudder menne then others?

A. Some Maconnes are not so vertuous as some other menne; but, yn the moste parte, they be more gude then they would be yf thay war not Maconnes

Q. Doth Maconnes love either odher myghty lyas beeth sayde?

A. Yea verylche, and yt may not odherwise be; for

country, and set them on work, if they will work as the manner is; that is to say, if the Mason have any mould stone in his place, he shall give him a mould stone, and set him on work; and if he have none, the Mason shall refresh him with money unto the next Lodge.

14. That every Mason shall truly serve his Master for his pay.

15. That every Master shall truly make an end of his work, task or journey, whitherso it be.

gude menne, and true, kennyng either odher to be soche, doeth always lose the more as thay be more gude.

Here endethe the questyonnes and awnswers.

In the year 1748, a small pamphlet is said to have been published at Frankfort, in Germany, which, it is alleged, was written by the hand of Henry VI of England, purporting to be the record of an official investigation into the principles of Freemasonry held by that monarch, or under his direction. Great diversity of opinion obtains among modern masonic writers and authorities as to the authenticity of this document; the preponderance of authority, however, asserts its spuriousness.

A careful examination of the pamphlet, republished by Krause, convinces me that it is genuine and entitled to full credence. Who the author was is uncertain, but it presents all the appearance, from the phraseology and antique orthography at least, of having been written as early as the middle of the fifteenth century. The traditions of the fraternity are also as accurately transmitted by this manuscript as by those which masonic historians have accepted to be genuine. Among other legends which it contains, is one that Venetians brought Freemasonry from the East. How closely this corresponds with the actual transmission of architectural art to the West readily appears. Whoever wrote the document in question was profoundly learned in the secrets possessed by the craft—*History and Antiquities of Freemasonry*—Fort, 417.

REGULATION OF 1703

Adopted by the Lodge Held at the Goose and
Gridiron During the Latter Part of the
Grand Mastership of Sir
Christopher Wren*

That the privileges of Masonry shall no longer be confined to Operative Masons, but be free to men of all professions, provided they are regularly approved and initiated into the Fraternity.

*This important decision met the determined opposition of the Grand Master, Sir Christopher Wren, an opposition he maintained until his death, in 1716,† so that it was not until after this event that four old lodges felt themselves at liberty to put into active operation the resolution of 1703.

—*History of Freemasonry*—Rebold, 56.

†[Sir Christopher Wren died February 25, 1723 (Gould, *Hist. of Freemasonry*, Vol. II, p. 132; supported by contemporary obituary notices.) The foregoing statement is, therefore, at least partially in error. The change from Operative to Speculative Masonry may have resulted when, in 1716 at the age of 85 (Mackey's *Enc. of F. M.* 861), Wren "neglected the lodges" Gould, the first to challenge Wren's Grand Mastership, argues at great length that he was not a Freemason. (Ibid. Vol. II, pp. 125-179.) Mackey's *Encyclopedia of Freemasonry*, pp. 860, 861 quotes Anderson's *Constitutions* (1738) as stating that Wren was elected Grand Master in 1685, and cites the fact that the records of the Lodge of Antiquity, London, "Show that the maul and trowel used at the laying of the stone of St. Paul's, together with a pair of carved mahogany candlesticks, were presented by

Wren, and are now in possession of that Lodge," (where they still repose in 1947.) [This note, under (†), added by the Editor. G. S. P.]

SCENE.—The Green Tree Tavern. London. Sir Christopher Wren old and feeble. Mr. Edward Strong and others

Mr. Edward Strong: Assembled craftsmen; When We next assemble in our hall at Goose and Gridiron, I propose that thence the old restrictions be removed; That all good men, without regard to architectural Knowledge, be admitted to our brotherhood.

Sir Christopher Wren: In heaven's name, in justice And in mercy to the craft, take not this fearful step Of progress! When Dionysius bade farewell to men, And with his sister Ceres, passed from earth, Resigning all dominion of the Gods, the Tyrian Architect proclaimed that this henceforth should be the Home of artisans. Then let it not be said that here A line of near three thousand years have died. I've Toiled through many long and weary years, and stand Upon the verge of life prolonged in service. Then if this blow must fall upon the craft, let me hut Sleep with this long line of fraters, ere the Order is dissolved.

Farewell! Now old and tremulous, I've met you for The last time in a sublunary hall. My limbs have lost Their vigor; my eyes are dim; and on the crumbling Edge of time's extremity, my steps are faltering. Let not the last sad sound that falls upon my withered Ear be that slow, solemn toll, which speaks the knell of Architectural science. One last request in these last Words that I shall utter to the craft; let me, upon the Shores of vast eternity, one sacred greeting have with That long cherished brotherhood, before the architectural

Cord is broken.

—*The Eleusinian Mysteries*—R. R. Rees, P. G. G. M., 38.

REGULATION OF 1717

Adopted by the Four Lodges in London on Saint John the Baptist's Day*

That the privilege of assembling as Masons, which has been hitherto unlimited, shall be vested in certain Lodges or Assemblies of Masons, convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, shall be legally authorized to act by a warrant

*A sufficient number of Masons met together within a certain district; with the consent of the sheriff or chief magistrate of the place, were empowered at this time to make Masons — *Illustrations of Masonry*, 11th Ed — Preston, 210

NOTE — From the foregoing statements of Preston it is not to be concluded that prior to the promulgation of this regulation no permanently organized Lodges existed in England, for it is well established that no less than four Lodges had a permanent organization. These were numbered in the order of their respective claims to priority of organization.

No 1. Met at the Goose and Gridiron in St Paul's church-yard until 1729, when it removed to the King's Arms; it was organized as early as 1691. It is now known as "Antiquity No. 2."

No 2 Met at the Crown, Parker's Lane, until 1723, when it removed to the Queen's Head, Turnstile Holborn; it was organized as early as 1712. It was struck off the roll in 1740.

No 3 Met at the Apple Tree Tavern in Charles Street, Covent Garden, until 1723, when it removed to

from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant, no Lodge shall be hereafter deemed regular or constitutional.

the Queen's Head, Knave's Acre; it was organized about 1712. It was afterwards known as "Fortitude and Old Cumberland, No. 12."

No 4. Met at the Rummer and Grapes Tavern, in Channel Row, Westminster, until 1723, or 4, when it removed to the Horn Tavern, in Palace Yard; it was organized prior to 1717. It is now known as "Royal Somerset House and Inverness, No. 4."

These four old Lodges held their authority under what was styled "Immemorial Constitutions," that is, their organizations existed without any written authority. These Lodges organized the Grand Lodge of England, the account runs as follows: In February, 1717, at the Apple Tree Tavern, some old Brothers met and having voted the oldest Master Mason then present into the Chair, they constituted themselves a Grand Lodge, pro tempore, and resolved to hold an Annual Assembly and Feast. Afterwards, on St John the Baptist's Day following, they met again and elected Mr. Anthony Sayre Grand Master of Masons.

REGULATIONS OF 1721

Compiled by R.... W.... George Payne in 1720.
When He Was Grand Master, and Ap-
proved by the Grand Lodge of Eng-
land on Saint John the
Baptist's Day*

1. 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

*These Regulations have, by command of our Right Worshipful Grand Master, Montague, been compared with and reduced to the ancient records and immemorial usages of the Fraternity, and digested into this new method, with several proper applications, for the use of the Lodges, in and about London and Westminster.—*Book of Constitutions*, 1st Ed.—Anderson.

NOTE.—The Minutes of the Grand Lodge of England, from its organization in 1717, to June 24, 1723, have not been preserved; hence its history to that time must be learned from other sources, and the accounts given by Dr. Anderson in this *Book of Constitutions*, 2d Ed., published in 1738, are probably the most authentic, and from that work we glean the

2. 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 can not act until the said Senior Warden has once congregated the Lodge, or in his absence, the Junior Warden.

3. 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

facts, as nearly as may be, relating to the adoption of these General Regulations. At the Assembly of the Grand Lodge at the Goose and Gridiron, June 24, 1718, "Brother Sayer having gather'd the Votes, after Dinner proclaim'd aloud our Brother George Payne, Esq., *Grand Master of Masons* who being duly invested, install'd, congratulated and homaged, recommended the strict Observances of the Quarterly Communication; and desired any Brethren to bring to the Grand Lodge any old Writings and Records concerning Masons and Masonry in order to show the Usages of ancient times; And this Year several old Copies of the Gothic Constitutions were produced and collated"

NOTE.—From the foregoing it might be inferred that

the usual times and places of their forming, and all their transactions that are proper to be written.

4. 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.

5. 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.

6. But no man can be entered a brother in any particular Lodge, or admitted to be 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 formerly asked by the Master; and they are to signify their consent or dissent in their own prudent way, either vir-

the compilation of the General Regulations by Brother Payne, Grand Master, was concluded during the year 1718-19, but this is probably not the case, for the work of Brother Payne was called "Payne's Code of 1721," from which it may be reasonably concluded that they were not adopted until the latter year. The account continuing shows:

At the Assembly of the Grand Lodge at the Goose and Gridiron, June 24, 1720, "Brother Desaguliers

tually 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.

7. 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

having gather'd the Votes, after Dinner proclaim'd aloud George Payne, Esq., again Grand Master of Masons; who being duly invested, install'd, congratulated and homag'd, begun the usual Demonstrations of Joy, Love and Harmony."

NOTE.—It appears, however, that "Brother Payne's Code" did not prove entirely satisfactory, for at the Quarterly Communication following the selection of the Duke of Montagu, Grand Master, the account further shows:

At the Assembly of the Grand Lodge at King's Arms, September 29, 1721, with the former Grand Officers and those of 16 Lodges.

to the Constitution, the Charges and Regulations, and to such other good usages as shall be intimated to him in time and place convenient.

8. No set or number of brethren shall withdraw or separate themselves from the Lodge in which they are made brethren, or were afterwards 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 other Lodges, or obtain the Grand Master's Warrant to form 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, nor approve of their deeds; but must treat them as rebels, until they humble themselves, and obtain the Grand

"His Grace's Worship and the Lodge finding Fault with all the copies of the old Gothic Constitutions, order'd Brother James Anderson, A. M., to digest the same in a new and better Method."

NOTE.—And afterwards at the next Quarterly Communication it appears:

At the Assembly of the Grand Lodge at King's Arms, December 27, 1721, with former Grand Officers and those of 20 Lodges.

Master's Warrant, which must be signified to the other Lodges, and this new Lodge register'd in the list of Lodges.

9. But if any brother so far misbehaves himself as to render his Lodge uneasy, he shall be twice 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 afterwards made.

10. 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 com-

"Montagu, Grand Master, at the Desire of the Lodge, appointed 14 learned Brothers to examine Brother Anderson's Manuscript, and to make Report. This Communication was made very entertaining by the Lectures of some old Masons."

NOTE.—At the following Quarterly Communication the account is:

At the Assembly of the Grand Lodge at the Fountain Tavern, Strand, March 25, 1722, with former Grand Officers and those of 24 Lodges.

munications hereafter mentioned, and of the annual Grand Lodge too; because their Masters and Wardens are their representatives, and are supposed to speak their mind.

11. 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.

12. 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 Ladyday, 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 dis-

"The said Committee of 14 reported that they had perused Brother Anderson's Manuscript, viz: the History, Charges, Regulations, and Master's Song, and after some Amendments, had approv'd it; Upon which the Lodge desir'd the Grand Master to order it to be printed."

NOTE.—At a subsequent Quarterly Communication the work was again approved.

At the General Assembly of the Grand Lodge at

pensation; 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.

13. 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 can not be made up and accommodated privately, nor by a particular Lodge, are to be seriously considered and decided; and if any brother thinks him-

King's Arms, January 17, 1722-3, Philip Wharton, Duke of Wharton, Grand Master of Masons, with the former Grand Officers and those of 25 Lodges.

"G Warden Anderson produced the New *Book of Constitutions* now in Print, which was again approved, with the Addition of the antient Manner of Constituting a Lodge."

NOTE.—The first edition of the *Book of Constitutions*, which is the most remarkable and the rarest, contains, on little more than 100 pages in quarto, besides the dedication written by Dr Desaguliers, the following 1 A brief history of Freemasonry from the

self aggrieved 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

creation of the world, i. e., a history of Architecture taken from the Legend of the Guilds; 2. The fundamental laws called the old Charges; 3. The ancient General Regulations, compiled by Br. G. Payne, to which is annexed 4. the approbation of the Book. Lastly come four masonic songs.

NOTE.—The minutes of the Grand Lodge of England from June 24, 1723, have been preserved and the following is an extract

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

"AT THE GRAND LODGE HELD AT MERCHANT
TAILOR'S HALL MONDAY, 24TH
JUNE, 1723."

"Present—His Grace, the Duke of Wharton, G. Master.

"The Reverend J. T. Desaguliers, LL. D., F. R. S., D. G. M.

"Joshua Timson,)
"The Reverend Mr. James Anderson) G. Wardens

"ORDERED, * * * The order of the 17th Jan. 1722-23, printed at the end of the Constitution, page 91, for the publishing the said Constitutions was read, purporting, That they had been before Approved in

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

Manuscript by the Grand Lodge, and were then (viz), 17th Jan. aforesaid, produced in Print and approved by the Society."

"Then, The Question was moved, That the said General Regulations be confirmed, so far as they are consistent with the Ancient Rules of Masonry."

"The previous question was moved and put, Whether the words (so far as they are consistent with the Ancient Rules of Masonry) be part of the Question RESOLVED in the affirmative. But the main question was not put."

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.

14. 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 brother 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.

"And the Question was moved, That it is not in the Power of any person, or Body of men, to make any Alteration, or Innovation in the Body of Masonry without the Consent first obtained of the Annual Grand Lodge."

NOTE.—The last proposition above quoted is cited by Dr. Anderson in his *Book of Constitutions*, 2d Ed. 1738, as a New Regulation in lieu of original XXXIX, and at the next Quarterly Communication, held November 25, 1723, the following question was put, "Whether the Master and Wardens of the Several Lodges have not power to regulate all things relating to Masonry at the Quarterly Meetings, and one of which must be on St. John Baptist's Day? Agreed to without remark." And at the same communication it was resolved, "That any G. Lodge duly met has a power to

18. 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, can not 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.

19. If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the Lodges, he

following '14 learned Brothers' were appointed to examine the manuscript who reported favorably on the 25th March, 1722, when the Grand Master was desired 'to order it to be printed.' The '*New Book of Constitutions*' was submitted in print to the members, 17th January, 172(2-3), and again approved, with the addition of 'the ancient manner of Constituting a Lodge,' from which we may infer that the work could not have appeared before 1723 * * *

The 'General Regulations' were first compiled by Mr. George Payne in 1720, and approved in 1721. They were also subjected to revision by Dr. Anderson, but I

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 worthy of that honorable office.

20. The Grand Master, with his Deputy and Wardens, shall (at least once) go round and visit all the Lodges about town during his mastership.

21. 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

apprehend it was the historical introduction and the arrangement of the 'Charges of a Freemason,' for which the latter was mainly responsible"—*History Freemasonry*—Gould, i, 105 and Note 2.

George Payne, the second Grand Master, was elected June 24, 1718. He felt the importance of inquiring into the history of the Association, which had just stepped forth with renewed vigor and activity; therefore, he earnestly desired that the Brethren would bring to the Grand Lodge any old writings or records concerning Masons and Masonry, to shew the usages of ancient times—*History Freemasonry*—Findel, 142.

resume his 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.

22. 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 on St. John Evangelist'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 a general communication of all the brethren; for if either the Grand Master, or the majority of the particular Masters are against it, it must

In compliment to the brethren of the four old Lodges, by whom the Grand Lodge was first formed, it was resolved, "That every privilege which they collectively enjoyed, by virtue of their immemorial rights, they should still continue to enjoy; and that no law, rule, or regulation, to be hereafter made or passed in the Grand Lodge, should ever deprive them of such privilege, or encroach on any Landmark, which was at that time established as the standard of Masonic government." This resolution being confirmed, the old Masons in the metropolis, agreeably to the resolution of the brethren at large, vested all

be dropped for that time. But whether there shall be a feast for all the brethren or not, yet the Grand Lodge must meet in some 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.

23. 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 Warden shall have the care of preparing of 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

their inherent privileges, as individuals, in the four old Lodges, in the trust that they would never suffer the old Charges and ancient Landmarks to be infringed. The four old Lodges then agreed to extend their patronage to any Lodge which should hereafter be constituted by the Grand Lodge, according to the new regulations of the society; and that the Masters and Wardens of such new Lodges should be permitted to share with them all the privileges of the Grand Lodge, except precedence of rank—*Digest Masonic Law*—Chase, 11.

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 amongst them by a majority of voices, except the Grand Master or his Deputy interpose by a particular direction or appointment.

24. 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 re-

"It may, however, be considered as an axiom of Masonic law, that in every Masonic jurisdiction, where any one of these Regulations has not been formally or implicitly repealed by a subsequent enactment of a new law, the old Regulation will continue in force, and the Craft must be governed by its provisions. So in all doubtful questions of masonic law, recourse must be had, in forming an opinion, first to the Landmarks, and then to this code of Written Laws; and out of these two authorities, the legal *dictum* is to be established, because all the principles of law are em-

ceive 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 thereunto, that may require advice, or else to take it upon himself altogether.

25. 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; so no true brother may be debarred, nor a false brother or mere

braced in these two authorities, the Ancient Landmarks and the Ancient Written Law; and hence they have been necessarily incorporated into this volume, as a fitting introduction, under the appropriate title of the Foundations of Masonic Law.—*Masonic Juris.*—Mackey, 80.

These Constitutions are claimed to have embodied all the Regulations of the Craft up to that time, not only in England, but of "Lodges beyond sea," and as they certainly contain all the law of a general nature that we have, we see no good reason for multiplying authorities, and our reference will be made to them. We are the more inclined to this opinion, from the fact that they were collated immediately after the revival in 1717, by one to whom every facility for

pretender admitted. This committee must meet very early on St. John's Day at the place, even before any persons come with tickets.

26. The Grand Master shall appoint two or more trusty brethren to be porters or door-keepers, who are also to be early at the place, for some good reasons, and who are to be at the command of the committee.

27. 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 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 communication may be free and harmonious.

making them correct was extended, and before the increase of the Fraternity, under the new regime, led to the innovations which appear in subsequent editions. It should be observed, too, that during the schism in England, Lawrence Dermott, who was Deputy Grand Master of the seceding, or Athol Grand Lodge, published a "Book of Constitutions," similar in its general features to the true version, but in which he took occasion to make alterations in some essential points, probably to suit the exigencies of his irregular Grand Lodge. Many of the warrants for the establishment of Lodges in this country issued from the Dermott or Athol Grand Lodge, which is doubtless the reason why so much of the spurious Constitutions is found in the jurisprudence of the several States—*Masonic Juris*.—Simons, 20.

28. 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 is done in order—

(a) 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 can not, it must be delayed till after the new Grand Master is elected; and if it can not 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.

(b) To present 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.

George Payne, who on the 24th of June, 1720, amid the "customary expressions of mirth, love, and concord" was re-elected, revised, arranged, and digested the decrees of the Grand Lodge hitherto issued, and formed the groundwork of that inestimable collection of the thirty-nine General Regulations, which in 1721 were approved of by his successor. Anderson, however, was commissioned, "to compare these with the ancient documents and vary ancient customs of the Fraternity, to arrange and digest them, and to prepare them for the use of the Lodges in and around London and Westminster."

These General Regulations, called "Ancient Regulations," in contradiction to those which were afterwards added, were made to suit the organization of the

(c) 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.

(d) 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.

29. 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 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

Grand Lodge The single Lodges had to sacrifice some of their former independence, which signified the less, as at first the Grand Lodge was composed entirely of representatives from the Lodges. These Regulations were destined partly for the better arrangement of internal affairs, partly for the purpose of doing away with certain abuses which had crept in, and partly they had regard to the ancient customs whose revival had been considered as necessary.—*Hist. Freemasonry*—Findel, 143.

NOTE.—From the foregoing citations, the weight of

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.

30. 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 the table.

31. Some time after dinner the Grand Lodge is formed, not in the 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 and allowed.

32. If the Grand Master of last year has consented with the Master 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

authority appears to be that the Regulations of 1721—frequently noted as the "Regulations of 1722," but perhaps more frequently referred to as the "Old Regulations"—from the time of their original adoption, were subject to amendment by modification, by the addition of new articles or by the repeal of old ones by any Grand Lodge, so far as the same related to the government of such Grand Lodge. This right of modification has been exercised by all General Assemblies of Masons of which any authentic account exists, or whose proceedings have been handed down to modern times by tradition.

NOTE.—The Regulations of 1721 were originally intended for the government of the then Grand Lodge of England, and the Lodges in and about London and Westminster, and therein including only the four old

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 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.

33. But if either the Master 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,

Lodges and those subsequently constituted under the authority of the Grand Master or Grand Lodge. This is evidenced, first, by the "Title" which precedes them in the first edition of Anderson's *Constitutions*. (Note 1, Ante, pg. 280.) Second, by the action of the Grand Lodge at its communication held February 19, 1724, when it was ordered, "That no Brother belonging to any Lodge within the Bills of Mortality be admitted to any Lodge as a visitor, unless personally known to some Brother of that Lodge where he visits, and that no Strange Brother, however skilled in Masonry be admitted without taking the obligation over again, unless he be introduced or vouched for

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.

34. 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 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.

35. 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 the new one, who

by some Brother known to, and approved by, the Majority of the Lodge. And whereas some Masons have mett and formed a Lodge without the Grand M Leave. Agreed: That no such persons be admitted into Regular Lodges" And, Third, by the action of the Grand Lodge at its communication held April 28, 1724, when the rule last cited, was modified as follows: "That if any brethren shall meet irregularly and make Masons at any place within ten miles of London, the persons present at the making [the New Brethren excepted] shall not be admitted, even as

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 congratulated, 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.

36. 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 can not 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 Mas-

visitors, into any regular Lodge whatsoever, unless they come and make such submission to the Grand Master, and Grand Lodge, as they shall think fit to impose upon them."

NOTE.—A critical reading of these "Old Regulations" will disclose the fact, that they are for the most part obsolete, not only in form, but in substance; especially is this true of paragraphs xxii to xxxvi inclusive, and a comparison with the regulations of the Grand Lodge of England adopted in 1883, will show

ter 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.

37. 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—

38. 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 can not be written in any language, the brethren may go away or stay longer, as they please.

39. Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these, for the real

that even that Grand Lodge is so far wanting in veneration for the "Old Regulations" that it has not hesitated to depart materially from the original plan; a departure so marked that it is difficult to trace the genealogical descent.

NOTE.—There are a few points of the original preserved and recognized in the laws of all the Grand Lodges, of which an illustration may be given. First the right of the Grand Master (or in his absence of his Deputy), to preside over the Craft whenever he

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.

may be with them assembled; his right to assemble the Craft at such times and places, and for such purposes as he shall deem necessary for the interests of Masonry; his right to authorize the formation of new Lodges, to make Masons at sight, and generally to govern the Fraternity during the recess of the Grand Lodge Second: the right of succession to the office of Grand Master by the Deputy Grand Master, Grand Senior Warden and Grand Junior Warden when, by death, absence, sickness or other disability, the Grand Master is unable to perform his duties, and that the officer, so succeeding, possesses all the rights, and powers of Grand Master for the time being.

MASONIC CODE OF GEORGIA

1947 EDITION

This Code Has Been Revised for a Sixth

Edition to January 1, 1947.

CODE REVISION COMMITTEE:

GEO. STARR PECK, Chairman

EDGAR E. POMEROY J. WILSON PARKER

PREFACE TO FIRST EDITION

After due consideration the Grand Lodge of Georgia determined to issue an official Manual and Code. Pursuant to its resolution, this book has been prepared, using the Manual published by the lamented John W. Akin as a basis. Indebtedness is gratefully acknowledged for assistance and advice given by the Grand Master, the Grand Secretary and Chairman of the Custodians of the Work, Brother LeRoy Duncan.

Of course the book has its imperfections, but if studied by Lodge Officers, it is trusted that it will be of service to the Craft. To serve effectively and intelligently, a Mason should be conversant with the spirit of the institution, and to advance towards the true light, he must first fit himself by service.

ROBERT J. TRAVIS.

Savannah, Georgia
January 1, 1917

PREFACE TO SIXTH EDITION

This Manual and Code was originally prepared by a committee consisting of Robert J. Travis, Geo. M. Napier and Robert L. Colding, and was adopted in 1915.

The second edition was prepared by the same committee and published in 1920.

The third edition published in 1925 was prepared by a committee composed of Robert J. Travis, Leon Hood and Robert McMillan.

The fourth edition, prepared by a committee composed of Robert J. Travis, Edgar E. Pomeroy and Geo. Starr Peck, was adopted and published in 1940.

The fifth or 1944 edition was prepared by a committee composed of Geo. Starr Peck, Chairman, Edgar E. Pomeroy and J. Wilson Parker.

The sixth or 1947 edition, prepared by the same committee under appointment of M. W. J. Henry Wilkinson pursuant to the authority and direction of the Grand Lodge at its 1946 communication, contains a codification of the laws enacted thereat. This revision has been thorough and comprehensive and it is hoped will set a new standard. A new feature has been added by placing in parenthesis, following the Code section numbers, the section number, if different, in the preceding Code from which it was derived.

The Craft is urged to avail itself of the Cumulative Pocket Part Supplements published annually by the Code Supplement Committee, which together with the Code, contain all the law up to that date. A pocket is provided on the inside of the back cover for its insertion.

GEO STARR PECK

Atlanta, Georgia
December 18, 1946

ANNOUNCEMENT

The Grand Lodge of Georgia acknowledges no degree of Masonry or Order of Knighthood to be legitimate and genuine except those conferred by or under the authority of the following regularly constituted Masonic bodies of the United States of America, and those of corresponding rank in foreign countries, to-wit: The Grand Lodge of Free and Accepted Masons of the several States and Territories; the General Grand Chapter of Royal Arch Masons of the United States, and Grand Chapters of Royal Arch Masons of the States and Territories; the Grand Councils of Royal and Select Masters of the United States, and the Grand Councils of Royal and Select Masters of the States and Territories, the Grand Encampment of Knights Templar of the United States and the Grand Commanderies of the States and Territories; the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States; and the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Northern Jurisdiction of the United States.

DECLARATION OF PRINCIPLES

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 ceremonies 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 strengthen-

ing 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 the 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; 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 we owe allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of those 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 Freemasonry, 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.

(Formulated in February, 1939, by the Grand Masters' Conference at Washington, D. C., and adopted by the Grand Lodge of Georgia Oct 30, 1940)

CONSTITUTION

Article 1. The GRAND LODGE OF FREE AND ACCEPTED MASONS, according to the Old Institution, of the State of Georgia, existing since 1733, and by virtue of, and in pursuance of the right and succession legally derived from the Most Noble and Right Worshipful Thomas Thynne, Lord Viscount Weymouth, Grand Master of England, for the year of Masonry Five Thousand Seven Hundred and Thirty-five, by his warrant directed to the Right Worshipful Roger Lacey, and by the renewal of the said power by Sholto, Charles Douglass, Lord Aberdour, Grand Master of Scotland, and for the year Five Thousand Seven Hundred and Fifty-five and Five Thousand Seven Hundred and Fifty-six, the Grand Master of England for the years Five Thousand Seven Hundred and Fifty-seven and Five Thousand Seven Hundred and Fifty-eight, by his warrant directed to the Right Worshipful Gray Eliot, and incorporated by the General Assembly of the State of Georgia, by an Act passed for that purpose, dated February 6, 1796, and by due succession delivered down to the present day, doth hereby ordain and establish, for the government of the several Lodges now chartered and here-

after to be chartered, in this State, and for the regulation of the exercise of its own authority, the following:

Art. 2. Title.—The style and title of this Grand Lodge is, and it shall be known and hailed as the GRAND LODGE OF FREE AND ACCEPTED MASONS FOR THE STATE OF GEORGIA.

Art. 3. Authority.—This Grand Lodge is hereby declared to be the highest legitimate source of Masonic authority of and over the three Symbolic Degrees of Freemasonry within the State of Georgia; and of right, exercises jurisdiction and government over all Symbolic Lodges within this State.

Art. 4. Jurisdiction. — No Lodge can exist or exercise any Masonic privilege or duty in this State without the sanction of this Grand Lodge, either by warrant or dispensation duly granted for that purpose. And all convocations or assemblies of persons calling themselves Lodges of Freemasons and assuming to exercise the duties or perform the ceremonies of Freemasonry in this state of either or all of the three Symbolic Degrees without having obtained the sanction of this Grand Lodge are hereby declared to be spurious and clandestine and of no Masonic authority whatever.

POWERS

Art. 5. This Grand Lodge shall have powers as follows: To propose, enact and establish new regulations for the government of the Craft within its jurisdiction, and the same to alter, amend, explain or repeal, not contravening the ancient Landmarks of the Order.

Art. 6. To establish and preserve the traditions, lectures, work and ceremonies of the Order, and to exclude all innovations and unauthorized modifications of the same.

Art. 7. To authorize the formation and institution of such new Lodges as may be found necessary, and to alter, amend, repeal or suspend the warrants of Lodges now in existence in such manner as may be hereinafter pointed out and defined.

Art. 8. To investigate, to regulate and decide all matters pertaining to the Craft at large, and to particular Lodges, which it may exercise, either by itself or by such delegated authority as it may, in its wisdom and discretion, from time to time appoint; but in this Grand Lodge alone resides the power of extinguishing Lodges, or expelling brethren from the privileges of Freemasonry, which power shall not be delegated to any subordinate authority.

Art. 9. To exercise all such powers, discharge all duties, and perform all such acts as have been performed by Grand Lodges of Freemasons in times past, within the ancient customs of the Fraternity.

Art. 10. **Quorum.**—The Grand Lodge shall not proceed to the election of officers or to any other business, except to open and adjourn unless there be present the Representatives of at least twenty-five regular Lodges of this Jurisdiction, which shall be a sufficient number at all times to form a Grand Lodge; **provided**, that this section shall not preclude the Most Worshipful Grand Master, the Right Worshipful Deputy Grand Master when acting, or any Past Master, or present member of this Grand Lodge, especially appointed by the Grand Master or his Deputy for that purpose, from assembling and opening an occasional Grand Lodge for the purpose of laying corner-stones, dedicating Masonic Halls, constituting new Lodges duly chartered by this Grand Lodge, performing funeral rites over present or past elective Grand officers, provided two or more present or past Masters, members of this Grand Lodge, are present with him to fill the principal offices of such occasional Grand Lodge.

Art. 11. Officers.—The Grand Lodge shall consist of the following officers and members, with the following ranks and titles:

1. Most Worshipful Grand Master.
2. Right Worshipful Deputy Grand Master.
3. Most Worshipful Past Grand Masters.
4. Right Worshipful Past Deputy Grand Masters.
5. Right Worshipful Senior Grand Warden.
6. Right Worshipful Junior Grand Warden.
7. Right Worshipful Past Senior Grand Wardens.
8. Right Worshipful Past Junior Grand Wardens.
9. Right Worshipful Grand Treasurer.
10. Right Worshipful Grand Secretary.
11. Right Worshipful Past Grand Treasurers.
12. Right Worshipful Past Grand Secretaries.
13. Worshipful and Reverend Grand Chaplain.
14. Worshipful Grand Senior Deacon:
15. Worshipful Grand Junior Deacon.
16. Worshipful Grand Marshal.
17. Worshipful Grand Stewards [three, designated first, second and third].
18. Grand Tyler.

19. The Worshipful Masters, for the time being, of the several Lodges duly chartered by the Grand Lodge [or their proxies legally qualified or appointed as hereinafter provided].
20. All Past Masters who have been duly elected, installed and have presided over a regularly chartered Lodge under the jurisdiction of this Grand Lodge, and are at the same time members in good standing in some regularly chartered Lodge under the jurisdiction of this Grand Lodge.

Art. 12. Permanent Members.—The Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, Past Grand Treasurers, Past Grand Secretaries, and Past Masters of Lodges qualified as above, shall be permanent and standing members of the Grand Lodge.

Art. 13. Elections and Appointments.—The Grand Master, Deputy Grand Master, Grand Wardens, Grand Treasurer and Grand Secretary shall be elected by ballot on the second day of the annual communication, before any other business is taken up; and a majority of all the votes present shall be necessary to a choice. The Grand Deacons and the Grand

Tyler shall be appointed by the first four Grand Officers; the Grand Marshal, Grand Chaplain and First Grand Steward, by the Most Worshipful Grand Master; the Second Grand Steward shall be appointed by the Senior Grand Warden, and the Third Grand Steward by the Junior Grand Warden. Should the Grand Master be absent, the above appointments shall be made by the officer discharging his duties, as hereinafter provided. All Grand Officers, when installed, shall hold their offices until their successors are duly elected or appointed and installed.

Art. 14. Honorary Membership.—Brethren of eminence and ability, who have rendered services to the Craft and who are not residents within this Jurisdiction, may, by a vote of two-thirds of the Grand Lodge, be constituted members thereof, with such rank and distinction as may be thought proper, not exceeding that of Past Grand Warden:

Art. 15. Proxies. When the Master of any particular Lodge cannot personally attend the Grand Lodge on account of urgent business or providential cause as may sufficiently excuse him he may nominate and send a Past Master of his Lodge, with a

proxy under the seal of the Lodge, to supply his place and support the honor of his Lodge in the Grand Lodge; and in case of failure on the part of the Master to appoint his proxy by the regular meeting of his Lodge which next precedes the annual communication, the Lodge at that meeting shall elect, by ballot, a delegate, who shall be a Past Master of said Lodge, to represent the Lodge. If there be none of that degree members of such Lodge who can attend the communication of the Grand Lodge, then he may nominate or his Lodge may elect any Past Master entitled to a seat in the Grand Lodge to represent them. When any Lodge is represented by proxy, that proxy shall state to what Lodge the representative belongs. But no person shall represent more than one Lodge at the same time.

Art. 16. Place of Meeting.—The Grand Lodge shall assemble as such once at least in every year, in the city of Macon, Georgia, unless some special exigency shall arise to prevent; in that case, the Grand Master, or Grand Officer acting in his stead, shall summon the Grand Lodge at such place as he may deem proper.

Art. 17. Special Communications. — The Grand Master, and in his absence or inability from any cause to act the Deputy Grand Master may call special or occasional Meetings of the Grand Lodge at such time and place as he deems necessary.

Art. 18. Endowment Fund.—The endowment fund of the Masonic Home, now known as "Georgia Masonic Home Endowment Fund," has always been and is now hereby formally declared to be a perpetual trust fund for the use and benefit of the Masonic Home of Georgia and (or) orphans. The corpus shall be kept intact and only the income shall be expended and that paid to the Trustees of the Masonic Home for the purpose of the trust. The corpus of said fund shall be invested only in securities lawful for investment of fiduciary and trust funds under the laws of the State of Georgia.

Art. 19. Amendments.—Any amendment to this Constitution may be proposed at any regular communication of the Grand Lodge by any member thereof, or by any subordinate Lodge; and if agreed to by two-thirds of the members present, it shall lie over and be submitted to the next regular communication;

and then if agreed to by two-thirds of the members present, it shall become a part of this Constitution.

REGULATIONS CONCERNING THE GRAND LODGE COMMUNICATIONS

1. Regular Communication. — The regular communication of the Grand Lodge of the State of Georgia shall be held on the fourth Tuesday in October of each year, until the Grand Lodge shall otherwise order; and upon the failure of the representation of the number of Lodges required by the Constitution, at that time, the Grand Secretary shall notify the subordinate Lodges of the same, and request them to send their representatives to a Grand communication, which in that event, shall be held at such time as the Grand Master or officer entitled to preside shall appoint. And the Most Worshipful Grand Master, or in case of his absence from the State, indisposition, or death, the Deputy Grand Master, or, in his absence, the Senior and Junior Grand Wardens, in succession, shall have the power to convene the members thereof, at any time they or one of them shall think proper to appoint; provided always, that all the subordinate Lodges under the jurisdiction of the Grand Lodge be notified of said meeting by the Grand Secretary at least thirty days before time of said meeting.

2. Representation.—It is required that all Lodges under the Jurisdiction of the Grand Lodge be represented at the several communications thereof.

3. Adjournments.—There shall not be any adjournment of the Grand Lodge during any communication, unless it be from day to day, immediately succeeding the first day of the meeting, except that if Sunday intervenes it may be adjourned from Saturday until the next Monday, but not for a longer time.

4. Divine Homage.—It shall be the duty of the presiding Grand Officer before proceeding to business to call on the Grand Chaplain, if present, for an address to the Throne of Grace, and also to repeat this act of homage before the adjournment of each Grand Communication.

COMMITTEES

STANDING COMMITTEES

5. The following shall be the standing committees of the Grand Lodge:

1. Grand Master's Address.
2. Jurisprudence.
3. Charters and By-Laws.

PERMANENT COMMITTEES

6. The following shall be the permanent committees of the Grand Lodge:

1. Appeals and Grievances.
2. Finance.
3. Foreign Correspondence.
4. Auditing.
5. Board of Relief.
6. Educational and Historical Commission
7. General Welfare.
8. Code Supplement.
9. Publications.

7. (14) The **Committee on the Grand Master's Address** shall consist of three members.

8. (7) The **Committee on Appeals and Grievances** shall consist of five members. When first appointed, one member shall be appointed for five, one for four, one for three, one for two, and one for one year. Vacancies due to expiration of term shall be filled by appointment for five years. Other permanent vacancies shall be filled by appointment for the unexpired term only. Vacancies due to absence may be filled by appointment for the session only.

9. (8) The **Committee on Finance** shall

consist of three members, who must prepare a full and complete report of the financial condition of the Grand Lodge and submit the same before the time for the election of Grand Lodge officers. It shall purchase the Past Grand Master's jewel, and no other committee shall be appointed for such purpose.

10. (9) The **Committee on Foreign Correspondence** shall consist of one member, who shall be paid such sum as the finance committee may from time to time direct.

11. (10) The **Auditing Committee** shall consist of three members

12. (11) The **Board of Relief** shall consist of the members of the Board of Trustees of the Masonic Home of the Grand Lodge of Georgia.

The subordinate Lodges shall refer all cases of needy, aged Masons and their widows to this Board, which shall adopt such rules as it may deem proper for its operations. Each case shall be properly investigated by it, and if the applicant is found worthy, the Board shall vote to render such monthly assistance as it sees fit, subject to the approval of the Grand Lodge. Appropriations necessary for this purpose shall be included in the recom-

mendations of the Finance Committee.

The creation of this Board is not intended to relieve the subordinate Lodge of its primary obligation in the premises, but to assist such Lodges as are unable to carry out those obligations in whole or in part in any particular case. As a condition precedent to any assistance rendered by the Board of Relief it may require the appropriate subordinate Lodge to pay over to the Grand Treasurer for the credit of the Board such amounts for this purpose as the Board feels the subordinate Lodge is able to pay.

13. (12) The Educational and Historical Commission shall consist of nine members who shall be selected according to their education and Masonic learning as being qualified to perform the duties of this commission. The terms of three of said members shall expire every year, the present members drawing lots to determine who shall have terms of one, two and three years. The Grand Master shall appoint members of this commission as vacancies occur. Vacancies due to expiration of term shall be filled by appointment for three years. Other permanent vacancies shall be filled by appointment for the unexpired term only. The purpose of the

commission shall be to stimulate Masonic education in its symbols, philosophy, and history by publications, programs or otherwise. Upon appointment the commission shall annually elect its chairman. The commission shall have the authority to appoint an Executive Committee from among its members to function between the meetings of the commission and to carry out its directions and purposes.

14. (13) The General Welfare Committee shall consist of one member appointed from each Masonic District by the incoming Grand Master.

The members of the General Welfare Committee shall (1) appraise and report upon the progress of the Craft and make recommendations for its welfare, (2) advise with the Grand Master and aid him in carrying into effect his plans and program, and (3) make plans and inaugurate programs looking to the general welfare of Freemasonry in this Grand Jurisdiction.

Where a member of the General Welfare Committee, acting under the authority of the Grand Master, incurs expenses, the Grand Master may ratify the action taken and include the expenses of the Committeeman in

his own account rendered. See Sec. 36.

15. Code Supplement Committee.

1. The Code Supplement Committee shall consist of three members, one of whom shall be the Chairman of the Jurisprudence Committee.

2. Such committee shall annually, after the closing of the Grand Lodge, codify all amendments to the Constitution and enactments of the Grand Lodge and all resolutions adopted by the Grand Lodge on reports of the Jurisprudence Committee relating to the rulings of the Grand Master, or of any acting Grand Master, which will have been enacted or adopted at the preceding annual Grand Lodge Communication.

3. Such codification shall include references to any sections of the Masonic Code which will have been repealed.

4. The various matters so codified shall be compiled under appropriate Section numbers, indexed and delivered to the Grand Secretary who shall have them printed and submit proofs thereof to said Code Supplement Committee, and when such proofs have been finally approved by said Committee the Grand Secretary shall have them

published and bound so that they may be inserted in the pocket provided in the back cover of the Code, as a supplement thereto.

5. Each annual supplement shall consolidate and contain all modifications of the Masonic law since the publication of the last preceding Code.

6. Each such supplement shall be submitted by the Code Supplement Committee to the next regular Grand Lodge Communication for adoption and upon being adopted shall become part of the Masonic Code.

7. Between the time of such codification and such adoption the codification shall be advisory only; and insofar as there may be any variance between the language of the original enactment or resolution and the codification thereof, the language of the original enactment or resolution shall prevail.

8. The cost of printing such supplement shall be paid out of the sums appropriated therefor by the Grand Lodge, which shall be reimbursed by the sale of such supplements at not over twenty-five (25c) cents a copy, the quantity to be printed to be determined by the Grand Secretary. See Sec. 278.

16. The Publications Committee shall be

composed of the Grand Master, the Deputy Grand Master, the Grand Secretary, the Grand Treasurer, and a fifth member to be chosen by the other members to be known as Executive Secretary of said Committee. The Executive Secretary shall also be Editor and Business Manager of the *Masonic Messenger* and shall perform such other duties as may be assigned to him by the Grand Master or by said Publications Committee, which shall have the authority to assign such additional duties to said Executive Secretary, and to employ, to fix the compensation and assign the duties of such additional personnel, as it may deem necessary to carry on properly the work of said committee or the office of said Executive Secretary. The Executive Secretary shall receive such compensation as may be prescribed from time to time by the majority vote of the other four members of said Publications Committee. Every Master Mason in good standing in this Grand Jurisdiction shall receive a copy of all issues of the *Masonic Messenger*. See Sec. 53.

17. (16) Committee Appointments — No Committee, whether standing or permanent, shall consist of more than ten members except the General Welfare Committee, which

shall consist of as many members as there are Masonic Districts in the State.

Committee appointments shall be made by the Most Worshipful Grand Master as soon as practicable after his installation.

18. (17) Reference to Committee.—All communications, returns, petitions, motions, resolutions and documents, unless otherwise ordered, shall be referred to appropriate committees, who shall report thereon in writing.

19. (18) Special Committees.—A member of any special committee appointed at a communication of the Grand Lodge to report at a succeeding communication, shall, at such succeeding communication, be entitled to per diem and mileage as if he were Master of a Lodge. He shall also be entitled to the same per diem and mileage for attending special meetings of such committees between the communications of the Grand Lodge.

20. (19) Pay of Other Committeemen.—All other Committeemen, while serving as such, shall receive mileage and per diem for attendance upon the communication of the Grand Lodge.

RULES OF ORDER OF THE GRAND LODGE

21. (20) Address.—When a member desires to address the Grand Lodge, or to deliver any matter for its consideration, he shall rise and respectfully address himself to the Most Worshipful Grand Master, and confine himself to the subject under consideration.

22. (21) Form.—All motions, resolutions or propositions of any description shall be reduced to writing, and if seconded, shall be properly before the Grand Lodge for its action; but the mover may, at any time, with the consent of the seconder, withdraw the same before a decision or before an amendment is passed.

23. (22) Division.—Any member may call for a division of the question if the sense will admit of it.

24. (23) Last Amendment First Put.—A motion to amend an amendment shall preclude all further propositions to amend, until it shall be decided, and the question on the proposition to amend last made, shall be first put.

25. (24) Speech Limited.—No member shall speak on any subject more than twice without leave.

26. (25) Order of Putting Questions.—All questions shall be put in the order in which they are moved; and in filling blanks the largest sum or quantity and the longest time shall be put first.

27. (26) Vote When.—The call of the vote on any question shall not be entertained until every member present shall have had an opportunity of speaking thereon.

28. (27) All Vote.—When the question is put, every member present shall vote, unless excused by the Grand Master.

29. (28, 31) Reconsideration.—When a question has been decided by vote, it shall be in order for any member to move for a reconsideration thereof on the same day on which the decision was had, or on the next day thereafter; but except by such reconsideration it shall not be presented for action again at the same communication unless by the recommendation of a committee and the assent of two-thirds of the members present.

30. (29) Parliamentary Law.—In all dis-

cussions, the same rules of parliamentary law that prevail in other legislative bodies shall control, unless otherwise provided for.

31. (30) Voting. — One-fifth of the members present at any communication may require that any vote of the Grand Lodge be recorded on the minutes, in which event the members shall vote by ayes and noes, beginning with Lodge holding the smallest number, next the Past Masters, then the Grand Officers beginning with the youngest Grand Steward, and finally the Grand Master. On all other occasions, except at elections, the vote of the Grand Lodge shall be determined by a show of hands or by division if called for.

32. Enactment of Laws.—1. The enacting clause of all proposed laws and amendments shall be as follows: "Be it Enacted by the Grand Lodge of Georgia Free and Accepted Masons."

2. No law shall be enacted unless the same shall have been read at two separate sessions, and upon its first reading it shall have been referred to the Jurisprudence Committee, which shall report upon it at a later session. Discussion then shall be permitted thereon; and upon its second reading, its en-

actment shall be by a majority vote of the members of the Grand Lodge present and voting.

3. No bill shall contain more than one subject matter, which shall be expressed in the caption thereof.

4. No law shall be amended or revised by reference to its title or section only; but such law, section or sections, sought to be amended or revised, shall be set forth and enacted at length.

5. These provisions shall not be construed to alter the provisions of Article 19 of the Constitution with reference to amendments to the Constitution.

6. All laws and amendments to laws enacted by the Grand Lodge of Georgia shall become effective immediately unless otherwise provided in the bill.

33. Amendments.—An amendment to a law or regulation shall be proposed by a written resolution which shall be referred to the Committee on Jurisprudence. The adoption of the report or recommendation of no other committee shall have the effect of changing the law.

GRAND MASTER

34. The Grand Master shall have the power and authority, during the recess of the Grand Lodge:

1. To grant dispensations for the constitution of new Lodges, continuing in force until the next regular communication of the Grand Lodge, unless revoked by him for good cause. See Secs. 319, 320.

2. (36) To convene the Grand Lodge at his pleasure when any business affecting the welfare of the Craft shall seem to require it, giving thirty days' notice, through the Grand Secretary, to the Lodges and members, of the time, place, and object of such meeting.

3. (37) For good cause, and with the written concurrence of the Grand Wardens, to suspend from office any member of the Grand Lodge appointed to office by the Grand Master, Deputy Grand Master or Grand Wardens, until the next regular communication of the Grand Lodge.

4. (38) To convene any Lodge under his jurisdiction, and preside therein, with the Master of the Lodge on his left hand; to command the Wardens of the Lodge, or any Master Mason, to act as his Wardens for the time

being; to inspect their records and work, and require their conformity to the laws and regulations of the Grand Lodge.

5. (39) If unable to attend in person, to grant authority to any Past Master of a Lodge to convene a Grand Lodge for the following purposes only: to lay the foundation or cornerstone of some public edifice; to dedicate and consecrate Masonic Halls; to constitute new Lodges, and to install officers of Chartered Lodges.

6. (41) To grant dispensations for processions, and exercise all such powers as are warranted or required of him by the Ancient Regulations or Customs of the Craft; provided, always, that he shall have no power to suspend the operation of any By-Law of the Grand Lodge.

7. (42) To appoint or remove Grand Representatives to Foreign Jurisdictions in fraternal intercourse with this Grand Lodge, the appointee in each case to be a Master or Past Master.

35. (40) **Grand Master's Address.** — On the first day of the regular communication of the Grand Lodge, or as soon thereafter as possible, the Grand Master shall lay be-

fore the Grand Lodge a written message, detailing an account of his official acts during the recess, the state and condition of Masonry in this jurisdiction, and recommend to the Grand Lodge such measures as he deems expedient and necessary.

36. (43) Expenses.—Such sum as the finance committee may authorize for traveling and contingent expenses shall be allowed the Grand Master annually and shall be paid by the Grand Treasurer on presentation of the account. See Sec. 14.

DEPUTY GRAND MASTER

37. (45) Duties.—The duties of the Deputy Grand Master shall be to assist the Grand Master as he may direct, and, in case of the absence from the jurisdiction of the Grand Master, or of his death or incapacity, to exercise all prerogatives and perform all the duties of the Grand Master.

GRAND WARDENS

38. (46) Duties. — The Grand Wardens shall assist the Grand Master in Grand Lodge, attend him when required, and discharge such duties as are prescribed in our Masonic Ritual and Ceremony of Installation.

39. (47) Preside, when. — The Senior Grand Warden, and in his absence the Junior Grand Warden, shall preside over the Grand Lodge, in the absence of the Grand Master and Deputy Grand Master.

GRAND TREASURER

40. (48) Duties. — The Grand Treasurer shall have charge of all the funds, properties and jewels of the Grand Lodge. It shall be his duty to attend all grand communications of the Grand Lodge, and, when required, to meet with Grand Officers and Committees and to produce all books and documents relating to his office; to make a full report at the regular communications; to pay all orders drawn on him by authority of the Grand Lodge; to receive all funds of the Grand Lodge and immediately to deposit them in the repository approved by it; to pay over to his successor in office all moneys on hand, together with all books, papers, vouchers, securities, jewels, and other properties in his possession belonging to the Grand Lodge, taking duplicate receipts for the same, one of which he shall deliver to the Grand Secretary. He shall also be the fiscal officer of the Masonic Home.

41. (49) Salary. — The Grand Treasurer shall receive as salary for his services the sum designated from time to time by the Finance Committee, not to exceed \$1200 per annum.

42. (49) Bond. — The Grand Treasurer shall give bond for the faithful discharge of his duties as Grand Treasurer in such sum as the Finance Committee may direct. He shall also give the bond required by the Trustees of the Masonic Home for the faithful discharge of his duties as fiscal officer of the Masonic Home. He shall also give the bond required by the Board of Trustees of the Georgia Masonic Home Endowment Fund. All said bonds, before acceptance, shall be approved by the Grand Master. See Secs 49 (3), 50 (4).

GRAND SECRETARY

43. (50) Duties.—The duties of the Grand Secretary shall be: 1. To attend upon the communications of the Grand Lodge; to investigate and report upon the credentials of all representatives, and to pass upon their right to mileage and per diem; to observe and record the proceedings of the Grand Lodge

and preserve the same in suitable books kept for the purpose. He shall at the beginning of each session of the Grand Lodge read a typewritten report of the proceedings of the preceding session before any other business shall be done.

2. (51) To keep suitable books for accounts, and carefully record therein all accounts of the several Lodges, collect all accounts due the Grand Lodge and make monthly remittances of same to the Grand Treasurer.

3. (52) To keep accurate accounts of all moneys received by him, and annually exhibit to the Grand Lodge, or to the Grand Master, an attested copy thereof.

4. (53) To receive all petitions, applications and appeals and lay them before the proper committees of the Grand Lodge.

5. (54) To have custody of the Seal of the Grand Lodge.

6. (55) To engross, attest and fix the Seal to all warrants, charters, commissions and certificates, when so ordered by the Grand Master or the Grand Lodge.

7. (56) To keep in a bound book a correct list of all Lodges under this jurisdiction,

their number, place of meeting, and the number of members.

8. (57) To attend upon the several committees appointed by the Grand Master, when required, with the records, documents and papers of the office.

9. (58) To cause the Journal of the Proceedings of the Grand Lodge to be printed, unless otherwise ordered by the Grand Lodge, and, with all convenient dispatch, to forward the requisite number of copies to the several Lodges, and three copies to each of the Grand Lodges of the United States and of Foreign States in communication with the Grand Lodge.

10. (59) To append to the Journal of Proceedings every year, a list of all the Grand officers and members of the Grand Lodge present at its communication; also a tabular statement exhibiting the name and number of the several Lodges, the time and place of their regular meetings, the number initiated, passed, raised, and admitted to each; and the total number of members belonging to each Lodge.

11. (59) To answer all communications in the interval between the communications of the Grand Lodge, and when required,

lay before the Grand Lodge all communications received, together with a copy of his correspondence with the subordinate Lodges and with the Fraternity in this Jurisdiction.

12. To notify the several District Conventions of the expiration of the term of the Masonic Home Trustee representing that District.

13. (60) To keep on hand in his office at all times the necessary supplies for subordinate Lodges.

44. (62) **Reading Clerk.**—The Grand Master shall appoint a Reading Clerk to assist the Grand Secretary during the sessions of the Grand Lodge.

45. (63) **Salary.**—The Grand Secretary shall receive as salary for his services the sum designated from time to time by the Finance Committee not to exceed \$5000 per annum and shall give bond in such sum as it may direct, to be approved by the Grand Master.

GRAND CHAPLAIN

46. (64) **Duties.** — The Grand Chaplain shall attend the regular communications of the Grand Lodge and perform the customary

religious services. He shall prepare all memorials for the Grand Lodge.

GRAND MARSHAL

47. (65) Duties. — The Grand Marshal shall proclaim the Grand Officers at their installation, introduce the Representatives of Foreign Grand Lodges and distinguished visiting brethren, conduct processions of the Grand Lodge, and perform such other duties as may be imposed upon him by the Grand Lodge.

OTHER GRAND OFFICERS

48. (66) Duties. — The Grand Deacons, Grand Stewards and Grand Tyler shall perform all the duties assigned them in their respective installation charges, and the Grand Tyler shall receive such compensation as the Grand Lodge may direct.

MASONIC HOME AND BOARD OF TRUSTEES

49. (67) The Masonic Home maintained by the Grand Lodge is located near the City of Macon. The Grand Lodge provides its present support by appropriating forty-five per cent of the income received by it from per capita tax and initiations. See Sec. 57.

It is governed by the following regulations:

1. (67-1) The Home shall be largely industrial in its main features.

2. (67-2) The government and management of the Home shall be by a Board of Trustees to consist of twelve members, one from each Masonic District of the State, whose terms of office shall be three years, four of which terms shall expire each year upon the election of their successors at the annual Grand Lodge Communication. The Trustees shall be nominated by their respective District Conventions. The District Worshipful Master and District Secretary shall certify the name of such nominee to the next communication of the Grand Lodge which may either elect or reject said nominee. In the event of a rejection the entire membership of the Grand Lodge in attendance shall then elect such Trustee. The Grand Master shall be an ex-officio member of the Board with a vote. Interim vacancies caused by death, resignation or otherwise, shall be filled by appointment made by the Grand Master until the next meeting of the Grand Lodge at which time the vacancy shall be filled for the unexpired term as herein provided. The Grand Secretary shall be ex-officio Sec-

retary of the Board and shall serve without compensation. The Chairman of the Board and the Executive Committee shall be elected by its members.

3. (67-3) The fiscal affairs of the Home shall be in charge of the Grand Treasurer, who shall be required to give such additional bond as the Board of Trustees may prescribe. See Sec. 42.

4. (67-4) The actual care and supervision of the Home shall be committed to a Superintendent, to be chosen by the Board of Trustees, to serve according to such terms and under such rules and regulations as the Board may direct.

5. (67-5) All other officers and servants of the Home shall be chosen by the Board, which shall likewise fix their compensation.

6. (67-6) The Board shall be further authorized to adopt such plan of education, mental, moral and industrial, as will best tend to educate and train such orphans as may be committed to the care of the Home, and employ such teachers and instructors as may be necessary to carry such plans into successful operation.

7. (67-7) This Home shall be maintained for children only.

8. (67-8) The Board of Trustees shall have full authority and power so to regulate, conduct and maintain the Home that it shall be in all respects, as far as their agency can reasonably accomplish, a Home in fact as well as in name for the care, maintenance and education of orphans, priority being given to orphans of Masons. The Board of Trustees shall have full authority to make and prescribe all such rules and regulations as may in their judgment be necessary to govern the admission of applicants to said Home.

9. (67-9) The Board of Trustees may, in its discretion, use a portion of the funds appropriated for the operation of the Home in defraying the expenses of maintenance and education of children eligible to admission into said Home at places other than said Home, under such rules and regulations as they may adopt.

10. (67-10) The salary of the Superintendent of the Home shall be fixed by the Board of Trustees, but it shall not in any event exceed \$2400 per annum. No person shall be eligible to be Superintendent who holds any office, or is a member of any com-

mittee, in any Grand Lodge or Grand Body of Masons, including any and all branches thereof in the State of Georgia, and the holding of any office or the acceptance of an appointment on any committee in any such Grand Body of Masons or branch thereof in this state shall disqualify such Superintendent from the further performance of his duties as such.

11. (67-11) The Board of Trustees shall have the power to admit to the privileges of said Home, children not orphans of Masons, provided that no such child shall be admitted after the Home's population reaches ninety per cent of its capacity, nor shall such non-Masonic orphans remain in said Home if thereby eligible Masonic orphans are deprived of its privileges. The admission, rejection, dismissal, placing or other handling of such non-Masonic orphans shall be in the discretion of the Board of Trustees and shall conform in all respects to the rules of said Board.

12. (76) The Board of Trustees shall have discretionary power to sell the personal property belonging to the plant of the Masonic Home.

50. (68) Georgia Masonic Home Endow-

ment Fund.—1. The Georgia Masonic Home Endowment Fund is hereby declared always to have been, and now is, a perpetual trust fund for the use and benefit of the Masonic Home and (or) orphans. The corpus of this fund shall not be used except for investment or reinvestment in the manner herein expressly provided and only the income thereof shall be expended and that for the support and maintenance of the Masonic Home and (or) orphans under the direction of the Trustees of said Home.

2. (68-2) Title to said fund is vested in the Trustees of the Georgia Masonic Home Endowment Fund, who shall consist of the Grand Master, the Grand Treasurer and the Grand Secretary, then or at any time serving as such.

This Board of Trustees by a majority vote of the whole board, at a duly called meeting, shall have authority to sell, redeem, accept payment, invest or reinvest and to make transfers of any item or asset of said fund, and to sign transfers of all or any part thereof for any purpose herein provided and shall pay over to the Trustees of the Masonic Home the interest thereon for the purposes hereinbefore stated.

3. (68-3) The said fund shall be held by said Trustees of the Georgia Masonic Home Endowment Fund and may be retained in their present form in the discretion of the Trustees. No future investment of the corpus thereof shall be made except in securities now or hereafter authorized by the laws of the State of Georgia as lawful investments for fiduciary or trust funds. All bonds and securities capable of registration, shall be registered in the name of Trustees of the Georgia Masonic Home Endowment Fund and their successors in office as such trustees.

4. (68-4) The said Trustees may elect officers and prescribe their duties and powers and may act in any matter through any two of said trustees to the extent of authority given by resolution at a regularly held meeting. Any two Trustees may sign for the Board in the transferring or surrendering for payment of any securities authorized by the Board to be transferred or surrendered. The Grand Treasurer shall be Treasurer of said Board of Trustees and shall give such bond as the Board shall prescribe. The Trustees shall keep minutes of all their proceedings. See Sec. 42.

CLOTHING AND JEWELS

51. (69,70) The following Masonic clothing and insignia shall be worn by the Craft. Aprons and collars shall be as follows:

A plain white apron, preferably lamb-skin, with sky blue lining and ending, and tassels, with such emblems as may appertain to the Degree, at the pleasure of the wearer. Masters of Lodges or Past Masters may have the emblems of their office wrought in appropriate colors.

Grand Officers—Aprons of a similar character, bordered with purple and edged with gold. Grand Masters, Past Grand Masters and Deputy Grand Masters may wear a gold fringe.

The apron of the Grand Master may be ornamented with emblems, emblazoned in gold in the center; on the edging, the pomegranate and lotus, with the seven-speared wheat at each corner, and also on the flap, all in gold embroidery.

The apron of the Deputy Grand Master may have the emblem of his office in gold embroidery in the center; and the pomegranate and lotus alternately embroidered in gold on the edging.

The collars of the Grand Officers may be chains of gold, or metal gilt, or the pattern thereof embroidered on a purple ground with gold edging: of the Grand Master and Past Grand Master, with nine stars; Deputy Grand Masters, seven stars and gold bullion fringe; Grand Wardens, five stars; other Grand Officers, three stars; Masters of Lodges, silver or plated chains, collars of silk or velvet, embroidered in silver, with a sprig of acacia on one side, and an ear of wheat with stem and leaves, on the other; or three stars on each side.

52 (71) Jewels.—The jewels of gold or metal gilt, shall be as follows:

Grand Master—The Compasses extended to forty-five degrees, with the segment of a circle at the points, and gold plate included, on which is represented an eye, irradiated within a triangle, also irradiated.

Past Grand Master—A similar jewel, with a blazing sun in the center.

Deputy Grand Master—A similar jewel, with a five-pointed star in the center.

Senior Grand Warden—The Level.

Junior Grand Warden—The Plumb.

Grand Chaplain—An open book, with a

triangle surrounded with a wreath of acacia and wheat.

Grand Treasurer—Crossed Keys.

Grand Secretary—Crossed Pens.

Grand Senior Deacon—Square and Compass, with a sun.

Grand Junior Deacon—Same with a Crescent.

Grand Marshal—Crossed Batons, with a tie, and a wreath of acacia and wheat.

Grand Stewards—Cornucopias.

Jewels for subordinate Lodges shall be for: Master—The Square.

Past Masters—The Compass, extending to sixty degrees on an arc, enclosing the meridian sun.

Senior Warden—The Level.

Junior Warden—The Plumb.

Treasurer—The Key, single or crossed.

GRAND LODGE FEES AND FUNDS

53. (72) There shall be paid to the Grand Lodge as follows:

For a Warrant	\$70.00
For a Dispensation to hold Lodges	15.00
For a Dispensation to hold Elections	3.00

For a Dispensation to initiate, pass or raise more than five Brethren at one Communication, for each additional Brother	1.00
For a Dispensation for any other purpose	1.00
For every initiation by a Lodge (whether chartered or under Dispensation)	1.50
For every Member Reinstated	1.50
For every Master Mason who is a member of a Lodge on the 31st day of August in each year, per annum . . .	1.50
For a dispensation to examine, ballot for advancement, and confer a degree not on a regular meeting night and within two weeks of the preceding degree, for each candidate for each degree See Secs. 174, 193	2.50
For every candidate raised, for remittance to the George Washington National Masonic Memorial Association See Sec. 56.	1.00
For every Master Mason who is a member of a Lodge on the 31st day of August in each year, per annum for publication of the <i>Masonic Messenger</i>25

54. (73) Special Fee from Entered Apprentice.—In addition to the usual fee for

initiation, the sum of five dollars shall be collected from each candidate at the time of his initiation, which shall be paid to the Grand Lodge and shall be used strictly as a benevolent fund. Such funds shall be turned over to the Board of Trustees of the Masonic Home and shall be expended by said Board either for maintenance of the Home or for Masonic charity and relief.

55. (74) Dispensation Fees.—The fee for a dispensation shall be paid by the party for whose benefit the dispensation is granted. If issued to a Lodge for the benefit of any person, it shall be collected by such Lodge and transmitted to the Grand Lodge, and upon failure to transmit the same, it should be charged by the Grand Secretary to said Lodge as part of its dues to the Grand Lodge.

56. (75) George Washington National Masonic Memorial Fund.—Each subordinate Lodge shall contribute One Dollar (\$1.00) to the George Washington National Masonic Memorial Fund for each candidate raised, which shall be remitted to the Grand Lodge with each annual report, for remittance to the George Washington National Masonic Memorial Association. See Sec. 53.

57. (76) Funds of Grand Lodge, How Used.—Forty-five per cent of the amount received by the Grand Lodge from per capita tax and fees from initiation shall be appropriated for the maintenance of the Masonic Home or orphans. The moneys paid into the funds of the Grand Lodge being to defray the necessary expenses in the administration of its government, and to support the dignity and respectability thereof, and also for charitable purposes. No disbursement shall be made unless by a vote of the Grand Lodge. See Sec. 49.

58. (76) Mileage and Per Diem.—Grand Officers of the Grand Lodge, who are not Representatives of subordinate Lodges, the Elective Past Grand Officers and the Representatives of each subordinate Lodge, and Committeemen in attendance upon the annual communication of the Grand Lodge, shall receive from the funds of the Grand Lodge three dollars per day for their actual attendance, and also mileage at two cents per mile to and from the Communications of the Grand Lodge by the most direct route. Past Masters, not included in the above classification, in attendance upon the annual communication of this Grand Lodge shall

receive the same per diem but no mileage. However, neither mileage nor per diem shall be paid to a member of any subordinate Lodge which has failed to make its returns and pay its dues, until said returns are made and dues paid to the Grand Secretary, even though he be an officer or a committeeman of the Grand Lodge.

59. (76) Forfeiture of Per Diem.—Representatives of subordinate Lodges to the Grand Lodge forfeit per diem for failure to attend its sessions promptly and punctually. They can not remain away and collect pay, and neither the Grand Lodge nor Grand Master has the power to excuse non-attendance; except that where a representative has actually been present at the Grand Lodge and is on the roll, it may, for good cause, excuse him from further attendance.

60. (76) Authorization of Expenditures.—Expenditures of every kind whatsoever, except funds already prescribed for salaries, for expenses, and for support of the Masonic Home, must be authorized by written resolution, adopted by the Grand Lodge after being referred to and reported upon by a proper committee.

GRAND LODGE PROPERTY

61. (76) Conveyances of Real Estate — All conveyances of, or encumbrances on, real estate belonging to the Grand Lodge must be authorized by written resolution, adopted by the Grand Lodge after being referred to and reported upon by a proper committee, except as provided in Sec. 62.

62. (76) Sale of Devise Property.— The Grand Master, with the advice and consent of the Board of Trustees of the Masonic Home, may sell and convey any property, estate, interest or chose in action devised, bequeathed or donated for the use and benefit of the Masonic Home of Georgia to either the Grand Lodge or to said Board of Trustees, which sale may be for cash or on terms, for the purpose of converting the same into cash and transmitting same to the Trustees of the Georgia Masonic Home Endowment Fund; and for such purpose the Grand Master, with the Grand Treasurer, may execute and deliver deeds or other conveyances in the name and under the seal of the Grand Lodge of Georgia or the Board of Trustees of the Masonic Home, and shall pay the proceeds of such sale into the said Endowment Fund.

This section shall not apply to property forming a part of the Masonic Home plant nor to property in the hands of the Trustees of the Georgia Masonic Home Endowment Fund.

63. (76) Settlement with Estates. — The Grand Master, with the advice and consent of the Board of Trustees of the Masonic Home, shall be empowered in the name and on behalf of the Grand Lodge of Georgia when the same is not in session, or in behalf of said Board of Trustees, to make final settlement with any administrator, executor, trustee, cestui que trust, legatee, distributee, heir at law, co-tenant, life tenant or tenant for years of any estate, trust, claim, right, chose in action or other property devised, bequeathed or donated, for the use and benefit of the Masonic Home of Georgia, to either the Grand Lodge or the said Board of Trustees.

DISTINGUISHED SERVICE MEDAL

64. (336) Medals of Honor.—The Grand Master and the Past Grand Masters shall have the right to confer at any Annual Communication of the Grand Lodge not more than five medals of honor for distinguished ser-

vice. No such medal shall be awarded except by the unanimous consent of the Grand Master and the Past Grand Masters present at such Communication, and their action shall be evidenced in writing signed by them and filed with the Grand Secretary. Neither the Grand Master nor a Past Grand Master shall be eligible to receive such a medal.

MEMBERSHIP SERVICE BUTTONS

65. Fifty Year Membership Buttons.—Any Master Mason who shall have completed fifty years' affiliation with any Georgia Lodge or Lodges or who shall have been affiliated with any Georgia Lodge or lodges for ten or more years, and shall furnish satisfactory evidence that he has been affiliated for the remainder of the period of fifty years with any Lodge or Lodges subordinate to a Grand Lodge in fraternal relation with the Grand Lodge of Georgia, shall receive from the Grand Lodge of Georgia at its expense, a gold button of design approved by the Educational and Historical Commission. When a Lodge has a member eligible for this award of merit for long and faithful service, application therefor shall be made in triplicate, on forms prescribed by the Grand Secretary

signed by the Worshipful Master and Secretary of the Lodge applying therefor, with supporting evidence and extracts from records and documents to show eligibility, two copies of which shall be forwarded to the Grand Secretary and one of which shall be retained by the subordinate Lodge and spread upon its minutes when eligibility shall have been determined. The Grand Master and Grand Secretary shall be the judges of eligibility. The awards shall be made by the Grand Master in person or by some distinguished Mason selected by the Grand Master for the purpose.

66. Twenty-five Year Membership Buttons.—A twenty-five year silver membership button may be awarded by the subordinate Lodges to any of their members who have been members in good standing of any Georgia Lodge or Lodges for a period of twenty-five years, or who have been affiliated with any Georgia Lodge or Lodges for ten or more years and with any Lodge under the jurisdiction of another Grand Lodge in fraternal relation with the Grand Lodge of Georgia for the remainder of the period of twenty-five years. Such buttons, of a design approved by the Educational and Historical

Commission, shall be purchased and kept on hand by the Grand Secretary in sufficient quantities to meet the demands of the subordinate Lodges and shall be sold by the Grand Secretary to the subordinate Lodges at actual cost, plus reasonable handling charges, to be fixed by the Grand Master.

ADVANCEMENT

67. (77) Petition Necessary.—An Entered Apprentice or Fellowcraft Mason must petition in writing for advancement to the succeeding degree before he may be elected thereto. A form of petition is in the Appendix.

68. (78) Member of Defunct Lodge.—An Entered Apprentice or Fellowcraft Mason who has received his degree or degrees from a Georgia Lodge which has subsequently become defunct, upon presenting a certificate of the Grand Secretary attesting such fact, may apply for advancement to any Lodge in whose jurisdiction he may reside. The Grand Secretary, in determining the right of the applicant to such certificate, may consider not only the records in his office, but the minutes of the defunct Lodge. If these minutes be destroyed, then he may

receive other evidence, but it must be convincing and satisfactory to him. See Secs. 155, 189, 192, 313, 569.

69. (79) Not Required to Take Degree Again.—An Entered Apprentice or Fellowcraft Mason may not be compelled to take such degree again, regardless of the lapse of time, but suitable proficiency in the degree must be shown before advancement.

70. (80) Examination Necessary.—An applicant for advancement must show suitable proficiency in the catechism of the preceding degree up to and including the obligation, upon examination in open Lodge. Any Lodge violating this regulation shall be punished as the Grand Lodge may deem proper.

71. (80) By Foreign Lodge.—Where the applicant for advancement shall have removed from the State, it is yet necessary that he be examined as to his proficiency. In such case, his Lodge may request a Foreign Lodge to examine him as to his proficiency in open Lodge, and by ballot pass thereon. The result of such examination will be certified by such Foreign Lodge, and, if favorable, the Lodge holding jurisdiction over

his person will then ballot upon his petition for advancement.

72. (80) Advancement Denied, Reballot for Proficiency.—If after examination in the Lodge there should be a negative ballot upon a petition for advancement, the Master should immediately hold a new ballot upon the sole question of the proficiency of the candidate, and if this ballot be favorable it will not be necessary that he be re-examined therefor upon each petition for advancement until accepted. However, he must sign an application each time he petitions for advancement, which he may do at every regular Communication so long as he lives. See Sec. 76.

73. (81) Voting for Advancement. — A unanimous ballot is required on petitions for advancement to each Degree, and the petition of an Entered Apprentice or Fellowcraft Mason for advancement may be rejected without charges or trial. See Sec. 99.

74. (81) Character and Proficiency. — The vote for advancement passes upon character as well as proficiency.

75. (81) Examination by Courtesy. — A lodge, examining for advancement a can-

didate of another lodge as a courtesy, may vote only upon the proficiency of the candidate and not upon his character. Such lodge shall pass upon his proficiency by ballot and certify the result of such examination to the lodge holding jurisdiction; and, if favorable, the latter lodge will ballot upon the petition for advancement.

76. (82) Renewal, Abeyance.—After rejection, a petition for advancement may be renewed at every regular communication unless held in abeyance by charges preferred or by objection. See Sec. 72.

77. (83) Objection. — Advancement may be stopped by charges or by written objection. If by objection, to be effective the objector shall state to the Master when his objection is filed that his reason is based upon a violation by the applicant of the moral law, the laws of Masonry or the laws of the land involving moral turpitude, but such objection shall terminate and become inoperative at the expiration of three months from the time it is filed with the Master. Charges directed or accepted by the Lodge delay advancement, and no examination for advancement shall be held or petition for advancement

acted upon until such objection or charges shall have been finally disposed of. See Sec. 356.

78. (84) Withdrawal.—At any time before ballot has been ordered spread, the candidate may withdraw his application for advancement

79. (85) Master May Postpone.—If a candidate for advancement shows a serious lack of proficiency, the Master may postpone the ballot until the candidate shall show greater proficiency.

AFFILIATION

80. (86) Petition Necessary.—Except as provided in Section 313 of this Code, all applications, for affiliation shall be by written petition accompanied by proper dimit, which dimit, in case of rejection, shall be returned to the applicant. The form to be used is found in the Appendix. The applicant must be legally vouched for by two Master Masons, members of the petitioned Lodge. The application shall be read in open Lodge at a regular meeting and shall lie over until the next regular meeting, when it may be con-

sidered and adopted by ballot which must be secret and unanimous. See Sec. 368.

81. (87) May Apply to Any Chartered Lodge.—A non-affiliated Mason may apply to any chartered Lodge, which need not necessarily be the Lodge nearest his legal residence; but no Lodge, until it shall have been duly chartered and constituted and its officers installed, may entertain an application for affiliation or affiliate a member, except as provided in Section 320 of this Code. The Grand Master has no authority to authorize such affiliation by dispensation. See Secs. 188, 191.

82. (88) Jurisdiction After Rejection.—The rejection of a petition for affiliation does not give such Lodge permanent jurisdiction over the applicant. See Sec. 188.

83. (89) Physical Qualifications.—The law as to physical qualifications relates only to applicants for degrees and does not apply to a Master Mason who desires to affiliate. See Secs. 136, 360.

84. (90) Transfer Certificate.— A Lodge

may not elect a brother to membership upon a transfer certificate.

85. (91) Date of Dimit No Bar.—A dimit regardless of the time of its issuance, authorizes an application for affiliation.

86. (92) Ballot Unanimous.—A unanimous ballot is required upon an application for affiliation, and the applicant may be rejected, although no charges have been preferred. In such case, the applicant has no remedy by which he can compel charges to be preferred.

87. (93) Application Rejected, New Application Necessary.—An application for affiliation, if rejected, may not again be voted upon. A new application is necessary.

88. (94) Renewal At Every Regular Communication.—An application for affiliation, although rejected, may be renewed at every regular communication unless stopped by objections or charges.

89. (95) Charges.—Charges duly preferred will delay action upon a petition for affiliation until they are finally disposed of.

90. (96) Objections.—Action upon a petition

for affiliation may also be stopped by objection in the manner and with the limitations provided as to advancement. See Sec. 77.

91. (97) Withdrawal of Application.—Such an application may be withdrawn upon an affirmative unanimous secret ballot. After the ballot has been ordered spread, no motion to withdraw or postpone it shall be entertained.

92. (98) Applicant Elected May Attend Meetings.—The Lodge must be satisfied that the applicant is entitled to become an affiliate before the applicant for affiliation may be elected, but after election he may not be prevented from attending the meetings of his Lodge because of his inability then to stand a satisfactory examination.

93. (99) Clandestine Affiliated, Stricken.—Should the Lodge inadvertently elect to membership by affiliation a member of a clandestine Lodge, the regular Lodge should strike the name of such person from the roll as soon as such fact be definitely ascertained. Such clandestine-made Mason is not entitled to a Masonic trial as he is not a regular

Mason. The regularity of the Lodge initiating him may be established from the records of the duly recognized Grand Lodge of the State, territory or country from which the alleged offender comes. The records of such Grand Lodge failing to show any such Lodge on its roster as a constituent member, the summary action set forth should be followed.

BALLOT

94. (100) Shape and Color.—The ballots must consist of white balls and black cubes. A ballot of a white ball shall be an affirmative vote and a ballot of a black cube shall be a negative vote.

95. (101) Joint Ballot.—A joint secret ballot may be had upon two or more candidates for the degree of Entered Apprentice or for advancement to the degree of Fellowcraft or Master Mason, or upon two or more petitions for either affiliation, dimit, restoration or waiver of jurisdiction. In any case when joint ballot shall be taken, if the same should be unfavorable, then a separate secret ballot shall be had upon each application.

96. (102) When Taken. — The ballot for initiation or affiliation may be taken only

at a regular communication. No dispensation may be granted to ballot therefor at any other time.

97. (102) For Advancement.—The ballot for Advancement may not be taken except at a regular communication unless a special dispensation be granted therefor.

98. (103) In Master Mason Degree.—All balloting shall take place in the Master Mason degree.

99. (104) Must Cast Own.—Every member must cast his own ballot upon all petitions and in all elections, but the Master may excuse any member from voting. See Sec. 73.

100. (105) How.—In balloting, the ballot box should be handed first to the Master, then to the Senior Warden and then to the Junior Warden; then placed upon the altar, when all the members shall advance and deposit their ballots under the sign of a Master Mason. It is not proper to pass the ballot box around the room.

101. (106) Viewed and Declared.—The ballot must be viewed and declared by the Master as well as by the Wardens. It should

be closely inspected by all. When declared dark by the Wardens, it is contrary to Masonic law for the Master to ask how dark. No one save the Master and Wardens is entitled to know how many negative ballots were cast. If declared dark by mistake, it should be declared no ballot.

102. (107) New, When.—When one negative ballot appears on a ballot for initiation, passing, raising, or affiliation, the Master shall immediately order a new ballot. The result of the second ballot must be at once announced.

103. (108) Void.—A ballot disclosing more ballots than members present is void and should be so declared by the Worshipful Master, and another ballot ordered.

If a visitor should vote, the ballot should not be declared but should be retaken.

104. (109) Irregular.—The ballot may be irregular but not void, for example, when presented through the door to the Tyler, or when some members do not vote though not excused.

105. (110) Secrecy.—It is exceedingly improper and un-Masonic for any brother to

make any remark, reflecting upon the ballot of any other brother or the motives influencing him. The ballot is and should remain secret. No brother has the right to inquire who cast a negative ballot or why. No one has the right to say how he voted, or why, and a by-law contravening this is void. The secrecy of the ballot is always inviolable under all circumstances and can not be discussed or inquired into even by unanimous consent; nor can the Master comment on the result by hint, innuendo, or otherwise. He may only declare it.

106. (111) Favorable Report.—Although the investigating committee shall have made a favorable report, any member shall have the right to cast a negative ballot.

107. (112) Unfavorable Report.—Although the report of the investigating committee be unfavorable, the petition for the degrees must nevertheless be balloted upon.

108. (113) Who May Cast.—Until suspended or recommended for expulsion, a member shall have the right to vote.

109. (114) Vote Required.—Petitions for initiation, advancement, affiliation, dimit and

restoration require unanimous secret ballot, for conviction upon charges, two-thirds of the ballots cast; for the acceptance of charges or the fixing of punishment, a majority of the ballots cast.

110. (115) Finality.—When once declared, a ballot shall be final. No reconsideration thereof may be permitted under any pretense whatever; provided only that where transactions in the taking of a ballot constituting illegality, fraud, accident or mistake, are certified by a Lodge to the Grand Master, he, having made a finding upon the facts so submitted to him, may, in his discretion, declare such ballot void and may thereupon suspend or nullify the result of said ballot.

BURIAL

111. (116) Who Entitled.—An Entered Apprentice or Fellowcraft Mason is not entitled to Masonic burial. Only a Master Mason may be buried with Masonic honors.

112. (117) Suspended or Expelled Masons.—A suspended or expelled Mason, dying under such sentence, shall not receive Masonic burial.

113. (118) Member in Arrears but not Charged.—Masonic burial may not be refused a member in arrears for dues, but not charged or suspended.

114. (119) Member Under Charges.—Masonic burial may be refused a member upon testimony before the Lodge showing that a refusal would be proper, where such member dies under charges preferred but not acted upon.

115. (120) Demented Masons.—A suicide, insane at the time in the opinion of the Master and Wardens, is entitled to Masonic burial.

A demented Mason is not subject to dues during the period of his mental disability; and if a Lodge, without knowledge of such fact, suspends a brother while mentally incapacitated, and the brother dies before the wrong is rectified, he is entitled to Masonic burial.

116. (121) Non-Affiliates.—A non-affiliated Mason may not have Masonic burial unless he shall have dimitted within six months prior to his death, with the expressed intention of joining another Lodge, and die before such purpose be consummated; or un-

less he was a member of a Lodge whose charter was forfeited within six months prior to his death; or unless he shall have made application for affiliation within six months after his membership with the former lodge terminated, and such application shall be pending at the time of his death. See Secs. 68, 152, 155, 189, 192, 313.

117. (122) Burial by Former Lodge, When.—In the event a member who has within thirty days after receiving a dimit from a Lodge, transmitted the same to another Lodge, with petition for affiliation, and such member dies before such application to the latter Lodge shall have been acted upon, such dimitted member shall be entitled to burial by the Lodge which granted the dimit.

118. (123) Regular Form Only.—Masonic burial may be had only in due and regular form, the Masonic ceremonies always concluding the services where other orders also officiate. A Masonic funeral, if had, must be had at the same time as the burial and not at a later time. The subordinate Lodge may not act as escort to a funeral conducted by Knights Templar or by any other society.

119. (124) Burial Is Part of Lodge Labor; Charter not Present at Grave.—A Masonic burial is a part of the labor of the Lodge; therefore, it is improper to call the Lodge from labor to refreshment when leaving its hall to follow the remains of a deceased brother to their last resting place. It is unnecessary to carry the Lodge charter to the grave. The Lodge must be regularly closed after the burial.

BY-LAWS

120. (125) Every Lodge to Have.—Each Lodge is governed by its own by-laws and may enforce them independently of every other Lodge.

121. (126) Copy to Grand Lodge.—Upon the adoption of a new By-Law by a Lodge it shall send to the Grand Secretary a true copy of its By-Laws for submission to the next Grand Communication. Any Lodge may pass such By-Laws as it may deem proper for its government, not contravening this constitution and subject to revision by the Grand Lodge.

122. (127) Power of Grand Lodge.—It is not within the province of the Grand Lodge

Committee on By-Laws to require any change of a Lodge By-Law that does not conflict with some law, rule, or regulation of the Grand Lodge.

123. (128) Amendment, How Made.—The By-Laws of a Lodge may not be amended unless the proposed amendment be submitted in writing at a stated meeting and laid over until the next regular meeting, and then be concurred in by two-thirds of the members present. The Lodge may not at an occasional meeting, alter, change or revoke any of its regulations passed at a stated meeting.

124. (129) Not Suspended. — No Lodge shall suspend the operation of its By-Laws for any purpose whatever, whether by unanimous resolution or otherwise. Its By-Laws may be changed only as provided by Masonic law.

125. (130) When Operative.—Upon submission to the Grand Lodge for revision and until the Grand Lodge convenes, an amendment to a By-Law is operative from its enactment; but any member may attack the legality of such an amendment and have the question determined by the Grand Master or the Grand Lodge.

126. (131) Extent of Operation. — The amount of compensation allowed the Secretary may be altered by a By-Law, regularly adopted during the year, but the new By-Law will be operative only from the time of the adoption of the amendment.

127. (132) Examples of Valid.—(a). A By-Law may prescribe that the failure of a candidate to apply for degrees within a stated period after election should be equivalent to rejection.

(b) A Lodge may by an amendment to its By-Laws change the fees for the degrees, provided the amount charged is not less than \$20.00.

128. (133) Examples of Invalid. — (a) A Lodge may not by By-Law provide for recess during the summer months; the Ancient Charges require meetings at least once a month.

(b) A Lodge may not by By-Law provide permanently for a fixed percentage of all its receipts to be set aside for the purchase of furniture, as such provision might put it beyond the power of the Lodge, during its existence, to serve the Masonic demands made upon it for charity.

(c) A Lodge may not by By-Law provide for the opening of a regular communication in advance of the established hour of meeting without a dispensation.

CANDIDATES

129. (134) Application.—No one shall be initiated in any subordinate Lodge without being proposed by a written petition at a regular communication, which petition shall lie over until the next regular communication, that the character of the candidate may be fully investigated.

130. (134) Notice and Inquiry Not Waived.—The charge to every Master provides that no man shall be admitted a member of a lodge without previous notice and due inquiry, and as the Grand Master may not suspend the operation of any law of this Grand Body, he may not by dispensation waive the requirement as to previous notice and due inquiry.

131. (134) Requirements.—A candidate shall pay not less than \$20.00 for the three degrees. Before filing his petition, he must have attained the full age of twenty-

one years; must be free-born and his own master; and at the time of his initiation must be in respectable circumstances; and must, previous to his initiation, subscribe his name at full length to a petition the form of which is in the Appendix hereto. The fees for initiation must accompany this petition.

132. (134, 147) Failure to Take Degrees.—If within twelve months from the time a candidate is elected to receive the degrees he does not present himself for initiation or if within a like time from the conferring of the preceding degree an Entered Apprentice or Fellowcraft Mason does not apply for advancement, he must again answer in writing all questions required to be answered by an applicant for the degrees; a new committee on character must be appointed and must report, and the report balloted upon and the applicant elected as in the first instance.

133. (136) Dotage.—Old age is not of itself a bar to Masonry, provided the candidate, in consequence thereof, has not lost possession of his physical or intellectual faculties, of which the Lodge must be the judge.

Whether a man is in his dotage is a question of fact to be determined in each particular case. There is no stated age at which a man may be considered to be in this unfortunate condition. A man possessed of all his faculties, capable of transacting the ordinary affairs of life and memorizing our lectures and ceremonies, no matter how old he may be, is not in his dotage.

134. (137) General Requirements.—A candidate should be able to perform all the duties of Masonry, whether intellectual or physical. He should be capable of learning the art of Freemasonry.

135. (138) Vision and Hearing Impaired.—One whose vision or hearing is so much impaired as to prevent his fully understanding any of the forms and ceremonies of Masonry is ineligible to receive the degrees.

136. (139) Physical Qualifications.—Every candidate for initiation should be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, organs and members, as a man ought to be.

If the petitioner, however, be physically defective by reason of deformity or of being

mained and still be able to earn a livelihood and honestly acquire a means of subsistence and can conform substantially to the forms and ceremonies of Masonry and be instructed in its mysteries, eligibility shall be first determined by the Lodge to which the candidate shall have applied. Until this action, if favorable, shall have been submitted to and approved by the Grand Master in writing the petitioner shall not be eligible to receive the Masonic degrees See Secs. 83, 360.

137. (140) Read and Write.—A candidate must be able to both read and write. A man who can read, but can not write, except to sign his name, is not eligible for admission. Should a candidate who is unable either to read or write be initiated through inadvertence, he may not advance until he shall have learned to read and write.

138. (141) No Dispensation.—The Grand Master has no right to grant a dispensation to initiate persons who are not physically and mentally qualified to receive the degrees.

139. (142) Illegitimate.—An illegitimate is not disqualified because of his illegitimacy.

140. (143) Indian.—An Indian, being nec-

essarily free by birth, is eligible as an applicant, if otherwise qualified

141. (144) Citizenship Unnecessary.—It is not necessary that an applicant for initiation be an American citizen. Masonry is universal.

142. (145) Character.—It is the duty of the whole Lodge to examine into the character of a candidate. Any member may report against him, and it is his duty to do so if he knows anything rendering him unworthy; but a specific committee must be appointed in every case.

143. (146) Liquor Business. — No Lodge shall initiate, pass or raise any candidate, who is engaged in selling, manufacturing or furnishing spiritous, malt or intoxicating liquors, or who holds any position, either official or clerical, in a firm or corporation, engaged in such manufacture or sale; but this provision shall not apply to licensed druggists selling same in accordance with law for medical or scientific purposes only. See Secs. 431, 432, 466.

144. (148) Withdrawal of Petition.—A candidate, elected to receive the degrees and

desiring to withdraw his petition before the Entered Apprentice degree is conferred, may do so only by unanimous favorable secret ballot. See Sec. 375.

145. (149) Under Indictment.—It is not advisable to receive a petition for initiation from one who is under indictment, notwithstanding the fact that the Lodge and the community in general believe him to be not guilty. The better course would be to await the decision of the court.

146. (150) Reputation. — A candidate should come under the tongue of good report. One recently a convict should not be elected unless his good reputation shall have been restored. A pardon does not of itself restore a reputation.

147. (151) Rejected Applicants.—No candidate whose application has been rejected by a Lodge having jurisdiction shall be initiated, passed or raised by any other Lodge until the lapse of one year from the time of such rejection, nor shall a second petition be entertained by that or any other Lodge until the expiration of a like period, nor is it within the power of the rejecting Lodge to au-

thorize a waiver or a variance from this rule. See Secs. 254, 262, 377.

148. (152) Name not Divulged.—The name of a candidate for initiation should not be divulged publicly until after election.

149. (153) No Investigation Before Petition.—A committee may not be appointed to investigate the character of any person until his petition is received by the Lodge.

CHARITY

150. (154) Appeals for Aid, How Made.—All appeals for aid by individuals must be made only to the subordinate Lodge of which the applicant is a member at the time of such appeal. If an appeal for aid is made by a member of the family of the deceased brother, it should be made to the Lodge of which he died a member. Any subordinate Lodge to which an appeal for aid has been made, should it see fit, may apply in turn to the Grand Master for the right to participate in the charity fund set aside by the Grand Lodge, which application should be referred to and be passed upon by the Board of Relief. Every subordinate Lodge

is prohibited from making a general public appeal for charity or for any other purpose without the approval of the Grand Master under the seal of the Grand Lodge. Any Mason or subordinate Lodge violating this regulation shall be subject to Masonic discipline.

151. (155) Charitable Contributions Not Restricted.—The foregoing regulations are intended in nowise to modify or restrict the personal application of an individual Mason or to prohibit the subordinate Lodge from contributing, should it see fit, to any worthy charitable cause, but are intended to prohibit the issuance contrary to law of letters or circulars of appeal asking financial aid, save only in the exception stated.

152. (156) Persons Not Entitled to Aid.—Except as provided by Sec. 155 of this Code, neither an Entered Apprentice nor Fellowcraft Mason, nor a suspended, expelled, or non-affiliated Master Mason, nor the family or widow of either, are entitled to or have any right or claim to Masonic aid. See Secs. 116, 155, 189.

153. (157) Profane Not Entitled.—While a subordinate Lodge may contribute of its

funds to any worthy cause, no profane has any claim on Masonic charity; and should a member of a Lodge or the Board of Relief use Lodge funds to assist a profane, there would be no proper claim on the Lodge for reimbursement.

154. (158) Relatives of a Master Mason.

—The widow or daughter of a Master Mason loses her right to Masonic assistance by marrying a profane. The brother of a Master Mason has no claim to Masonic assistance. Peculiar circumstances may make the daughter or son of a Master Mason a proper charge upon Masonry, even after they have attained majority. Such cases are, however, for the discretion of the Lodge, and stand upon their own merit.

155. (159) Defunct Lodge Member. —

Where a member has died in good standing and after his death the Lodge has surrendered or lost its charter, his dependents are entitled to make application for relief to the Board of Relief after the application has been approved by the Grand Master. See Secs. 68, 155, 189, 313 .

CHARTER

156. (160) Custody of Charter.—The warrant of the Lodge is committed to the custody of the Master thereof, to be by him delivered in due form to his successor. He shall not withhold the same under any pretense whatever to prevent the Lodge from assembling.

157. (161) Duplicate Warrant.—Upon the loss or destruction of a warrant of a Lodge, a copy taken from the records of the Grand Secretary and certified to be true under the seal of the Grand Lodge shall be issued in lieu of the original.

158. (162) Presence Of. — No work should be done in the absence of the charter, which should at the time be in the Lodge room, except at funerals or public installations, where its actual presence is not required.

159. (163) Surrender Of. — So long as seven Master Masons who are regular members of a Lodge and in good standing are willing and desirous of working as a Lodge, the remaining members shall not have the power to surrender its charter, nor may a

charter be surrendered by the vote of the Master and Wardens alone.

160. (164) Arrest by Grand Master.—The Grand Master has the right to arrest the charter of any subordinate Lodge which violates the laws of Masonry or is guilty of gross un-Masonic conduct, and for good reason to restore such charter so arrested by him. In either case he shall report his action and the reasons therefor in writing to the next regular communication of the Grand Lodge for confirmation or disapproval by it.

161. (164) Arrest by Grand Lodge.—The Grand Lodge may of its own initiative arrest charters of subordinate Lodges, and its action of approval or disapproval of an arrest of a charter by the Grand Master shall be final.

162. (165) Effect of Arrest.—The arrest of a charter suspends all the members of such Lodge unless otherwise specifically stated in the suspending act.

163. (166) Restoration. — The restoration of a forfeited charter restores all members in good standing at the date of forfeiture, and all such members are liable to the Lodge for

their proper dues which the Lodge had to pay to the Grand Lodge before restoration of the charter.

CORNER STONES

164. (167) Laying Regulated. — If when asked to lay a cornerstone the Grand Master be unable to perform the ceremony himself, he shall delegate some other officer of the Grand Lodge; and if no such officer be available he shall appoint some competent member of the Grand Lodge to represent him. Such acting Grand Master shall open an emergent communication of the Grand Lodge in regular form and perform the ceremony authorized. A minute of the proceedings shall be forwarded to the Grand Master, who in turn shall transmit it to the Grand Secretary, and it shall be published among addenda to the proceedings of the Grand Lodge.

The stone shall be engraved with the square and compasses and the year of Masonry in which, and the name of the Grand Master under whose authority, it is laid; and if it is not properly prepared in accordance therewith, the presiding officer for the time being may, nevertheless, proceed with the ceremony, provided proper guarantees are entered into

to make the stone conform to these requirements.

165. (168) Not Laid for Commercial Enterprise.—It is proper for Masons to lay cornerstones of churches, public buildings and monuments when requested to do so by those in authority. It is improper for Masons, as such, to lay, with Masonic ceremonies, corner-stones of buildings erected for commercial enterprises, no matter how stately they may be.

166. (169) Northeast Corner.—It is desirable, but not necessary, that the corner-stone be laid in the northeast corner.

167. (170) Of a Church.—The cornerstone of a church may be laid on Sunday as a part of the divine services of the church.

DEGREES

168. (171) Conferred One at a Time.—The Lodge may not confer more than one degree upon a candidate at the same communication. Dispensation for conferring a degree out of time, when there is good reason to expedite his taking the degrees, should not be requested, unless there be time for the

acquisition of the usual standard of proficiency between the conferring of the respective degrees. See Secs. 53, 194

169. (172) More Than Five.—No degree may be conferred upon more than five candidates at one communication without a dispensation from the Grand Master, but no dispensation shall be necessary for the conferring of a degree upon courtesy candidates, not exceeding five, from any one Lodge. See Sec. 195.

170. (173) Side Degrees Not Recognized.—Masonry recognizes no side degrees, nor attempts to exercise jurisdiction over them, but it punishes its members for the improper use of the secret work in connection with any side degree.

171. (174) May Be Refused.—A Lodge, for any cause which it deems sufficient, may refuse to confer any degree even after the election of a candidate thereto.

172. (175) May Call From One Degree to Another.—The Worshipful Master may declare labor suspended in one degree and resume it in another, in short form, as formulated by the Grand Master; otherwise the

Lodge must be regularly called off in one degree and opened in another.

173. (176) Roughness Prohibited.—Frivolity, roughness, or brutality in conferring degrees will upon the first offense subject the Lodge to severe reprimand, and upon the second offense, to forfeiture of charter.

174. (177) Conferred at Called Meeting.—Where a candidate has been duly elected at a stated meeting, the degree may be conferred upon him at a called meeting without dispensation. See Sec. 53, 193.

175. (178) Other Than Master's Degree.—Entered Apprentice and Fellowcraft Lodges may open and close as such at a called communication.

DIMIT

176. (179, 180) Master Mason Entitled.—Every Master Mason who is a member of a chartered Lodge, who shall have fully paid up all indebtedness to his Lodge, and who is free from charges, which facts shall be certified by the Secretary, shall be entitled, upon his written application, to receive a dimit or certificate of good standing, upon unani-

mous secret ballot. If the vote be not unanimous and dimit is thereby refused, charges should be preferred against the applicant; and if no charges be preferred by the next regular meeting, the Secretary shall record the fact in the minutes and issue the dimit without further action, but at any time prior to its issuance he may withdraw the application.

177. (181) An Entered Apprentice or Fellowcraft May Dimit.—Upon the permanent removal of an Entered Apprentice or Fellowcraft Mason from the jurisdiction of the Lodge in which he has received such degrees, he may apply to and secure a dimit from such Lodge, provided that the application for such dimit shall be made at a regular meeting and lie over until the next regular meeting of said Lodge, and that the same be granted by unanimous secret ballot. Such dimit shall attest the attainment of such degree or degrees, and when received by another Lodge to whose jurisdiction he may remove, shall have the effect of waiving the jurisdiction of the Lodge granting the same. See Sec. 257.

178. (181) Objection.—Upon the application of an Entered Apprentice or Fellowcraft

Mason for a dimit, any member shall have the right to object either by ballot or by objection to the Master of the Lodge. Such objection, if made to the Master, shall be subject to the provisions governing objections to advancement. See Sec. 77.

An Entered Apprentice or Fellowcraft Mason may renew his application for a dimit, when not under charges or other objections, at every regular communication. See Sec. 257.

179. (182) Effective. When.—The failure of the Secretary to issue a dimit granted by the Lodge does not affect the status of the dimittee. The dimit is effective from the time the Lodge grants it, though the Secretary should fail to issue a certificate of dimit.

180. (183) Dues. — Dues for the entire year shall be paid before a dimit may be granted.

181. (184) No Fee For.—The Secretary may not charge an applicant a fee for issuing a dimit; any Lodge By-Law authorizing such fee is void.

182. (185) Legal. When.—The grant of a dimit is evidenced by the minutes. The certificate of dimit shall be attested by the

Worshipful Master and Secretary under the seal of the Lodge.

183. (186) Second Original.—If the original certificate of dimit be lost, the Lodge issuing it, upon being satisfied of the fact of such loss, may issue a second original, endorsing it as such. A member shall not be liable for dues, after the date of the issuance of the original dimit.

184. (187) Foreign Dimit.—A dimit from a foreign Grand Jurisdiction must bear the seal and attest of such foreign Grand Jurisdiction.

185. (188) None After Charter Surrendered.—Members of a Lodge after surrendering its charter may not grant dimits to themselves.

186. (189) Master and Wardens May Not.—All Lodge Officers may dimit except the Master and Wardens.

187. (190) Lodge Under Dispensation — A Lodge under dispensation may not grant dimits.

DIMITTED MASONS

188. (191) Must Petition.—A dimitted Ma-

son sustains the same relation to all Lodges and may not affiliate with any without petition and ballot. This rule is applicable even to the Lodge granting the dimit. Form of petition will be found in Appendix. See Secs. 81, 82.

189. (192) Rights.—A dimitted Mason has no Masonic rights except to burial and to visitation as herein provided. See Secs. 116, 152, 155, 192, 313.

190. (193) Amenable to Discipline. — A dimitted Mason is in all respects amenable to Masonic Law. See Secs. 411, 412.

191. (194) Affiliate with Chartered Lodge Only.—A dimitted Mason may not affiliate with a Lodge under dispensation, except as provided in Section 320 of this Code. See Sec. 81.

192. (195) Restrictions. — A non-affiliate having continued as such for more than twelve months shall not be permitted to make more than three Masonic visitations, nor shall he be permitted to appear in any Masonic procession. See Secs. 116, 152, 189, 313.

DISPENSATIONS

193. (196) Only for Good Cause.—A dis-

pensation for conferring a degree within two weeks of the preceding degree or for balloting at other than a regular communication of a subordinate Lodge should be granted only for urgent and imperative reasons, and then only in the discretion of the Grand Master. See Secs. 53, 174.

194. (197) Two Degrees Forbidden. — No dispensation shall be granted for the conferring of more than one degree on a candidate at one communication. See Sec. 168

195. (198) Dispensation for More than Five.—A dispensation to confer a degree upon more than five candidates at one communication shall specify the number upon whom the degree may be conferred, provided no dispensation shall be necessary for courtesy candidates not exceeding five from any one Lodge. See Sec. 169.

196. (199) Petition for Restoration.—No dispensation may be granted to receive and ballot upon a petition for restoration at the same communication.

DISTRICT CONVENTIONS

197. (200) Constitution and Limits.—There

shall be twelve Masonic districts in the State in each of which there shall be held annually a Masonic District Convention. Said districts shall be constituted as follows:

First District: Composed of the Counties of Bryan, Bulloch, Burke, Candler, Chatham, Effingham, Evans, Jenkins, Liberty, Long, McIntosh, Screven and Tattnall.

Second District: Composed of the Counties of Baker, Calhoun, Colquitt, Decatur, Dougherty, Early, Grady, Miller, Mitchell, Seminole, Tift, Thomas and Worth.

Third District: Composed of the Counties of Ben Hill, Clay, Crisp, Dooley, Lee, Macon, Quitman, Randolph, Schley, Stewart, Sumter, Taylor, Terrell, Turner and Webster.

Fourth District: Composed of the Counties of Carroll, Chattahoochee, Coweta, Harris, Heard, Marion, Meriwether, Muscogee, Talbot and Troup.

Fifth District: Composed of the Counties of DeKalb, Douglas, Fulton and Rockdale.

Sixth District: Composed of the Counties of Bibb, Butts, Clayton, Crawford, Fayette, Henry, Jasper, Jones, Lamar, Monroe, Pike, Spalding and Upson.

Seventh District: Composed of the Counties

of Bartow, Catoosa, Chattooga, Cobb, Dade, Floyd, Gordon, Haralson, Murray, Paulding, Polk, Walker and Whitfield.

Eighth District: Composed of the Counties of Clark, Elbert, Franklin, Greene, Hart, Madison, Morgan, Newton, Oconee, Oglethorpe, Putnam, Walton and Wilkes.

Ninth District: Composed of the Counties of Barrow, Banks, Cherokee, Dawson, Fannin, Forsyth, Gilmer, Gwinnett, Habersham, Hall, Jackson, Lumpkin, Pickens, Rabun, Stephens, Towns, Union and White.

Tenth District: Composed of the Counties of Baldwin, Columbia, Glascock, Hancock, Jefferson, Lincoln, McDuffie, Richmond, Taliaferro, Warren, Washington and Wilkinson.

Eleventh District: Composed of the Counties of Appling, Atkinson, Bacon, Berrien, Brantley, Brooks, Camden, Charlton, Clinch, Coffee, Cook, Echols, Glynn, Irwin, Jeff Davis, Lanier, Lowndes, Pierce, Ware and Wayne.

Twelfth District: Composed of the Counties of Bleckley, Dodge, Emanuel, Houston, Johnson, Laurens, Montgomery, Peach, Pulaski, Telfair, Toombs, Treutlen, Twiggs, Wheeler and Wilcox.

198. (201) Membership.—Membership in such Convention shall not be compulsory upon the subordinate Lodges in said districts, but is earnestly recommended. Any Lodge may obtain membership in such convention by giving the officers thereof written notice of such desire and paying the per capita tax required by the By-Laws of said Convention.

199. (202) Officers.—The Master, Deputy Master, Wardens, Treasurer and Secretary shall be first nominated, and then elected by secret ballot. The remaining officers shall be appointed by the Master, unless a By-Law of the Convention requires their election. See Sec. 233.

200. (203) By-Laws.—The By-Laws governing said bodies shall be subject to the same provisions as are the By-Laws of subordinate Lodges.

201. (204) Sessions. — Said Conventions may assemble as an ordinary, deliberative body, with its officers in their respective stations; or a Lodge may be opened by the duly qualified and regular officers of a local Lodge with which such Convention meets. At the close of the Convention the Lodge should be closed by the convention officers,

or by the officers of the local Lodge, at the convenience of the officers of the Convention. The same precaution as to cowans, eavesdroppers and profanes should be exercised by the Convention as by a subordinate Lodge. While the work of any or all degrees may be exemplified by the officers of the convention, an actual candidate shall not be initiated, passed or raised unless the regular Lodge has been duly opened therefor. In such event, if the sessions of the Convention be held elsewhere than at the Lodge room of the local Lodge, a special dispensation must be procured from the Grand Master to authorize such actual initiation, passing or raising.

202. (205) Instruction.—In addition to exemplification of one or more degrees, it is the duty of the Master of each district to cause Masonic instruction to be given to the Craft on the occasion of the session of such Convention.

203. (206) Reports.—It shall be the duty of the Master of each district to forward to the Grand Master a report of the proceedings at sessions held in his district as well as of the condition of the Craft therein.

DUES

204. (207) Liability For.—Master Masons shall be liable for dues and subject to discipline for non-payment thereof. Entered Apprentice and Fellowcraft Masons shall not be liable for dues.

205. (208) Accrue and Payable, When.—Dues to the subordinate Lodge accrue against a member as soon as he becomes a member, unless the By-Laws of the Lodge provide differently and are payable at the time fixed in its By-Laws, which may require dues to be paid in advance.

206. (209) Dues to Grand Lodge.—The dues to the Grand Lodge are payable on the 31st of August of each year for each member then on the roll. See Sec. 308

207. (210) Suspension. — A Mason may not be suspended until he is actually twelve months in arrears for dues. However, no Mason who is in any branch of the military service of the United States may be suspended for non-payment of dues while a state of war exists between the United States and any foreign power.

208. (210) By Resolution.—When a mem-

ber is twelve months in arrears, a trial is unnecessary and suspension may be by resolution. Each member so in arrears should be given sufficient notice to show cause why he should not be suspended, and a separate motion or resolution must be had on each individual member of the Lodge so charged. See Secs. 461, 547.

209. (210) Card Presumes Payment.—Possession of a card signed by the Secretary is presumptive evidence of the payment of dues for such year but the presumption is rebuttable.

210. (211) Proportioned, When.—A member raised or affiliated between the dates fixed by the By-Laws for the payment of dues, is liable for only such part of the whole dues for that period as is proportioned to the time between his raising or affiliation and the next date for payment.

211. (212) Estopped to Deny Liability.—A Mason who procures membership in a Lodge, and subsequently acts as a member thereof, is estopped from denying his liability for dues as such, notwithstanding there may be some illegality in the proceedings.

212. (213) Demented Member, Not Subject.—A demented member remains in good standing and is not subject to dues, nor is his Lodge subject to any per capita tax for such member during the period of his mental disability.

213. (214, 233) Ministers.—Lodges may exempt a minister of the Gospel from dues and initiatory fees by a recorded resolution in each instance, but each case must be determined upon its peculiar facts. Ordinarily the remission of fees or dues unless in the exercise of Masonic charity, is prohibited.

214. Remission of Dues.—It is entirely within the discretion of a subordinate Lodge, upon the decision by a majority vote, to remit, or to refuse to remit the dues of a member unable to pay them; and from its refusal to do so no appeal lies to the Grand Lodge. It should not remit dues of any member who is able to pay the same. Blanket remission of dues without regard to the ability of the members to pay the same is not permissible.

215. (214) Life Membership Prohibited.—The granting by a subordinate Lodge of a life

membership as a gift to a member exempting him for life from the payment of dues to the subordinate Lodge, when he is able to pay the same, is prohibited. See Sec. 214.

216. (215) Emeritus Members.—An exemption from dues to Masons over seventy years of age is allowed by the Grand Lodge to the subordinate Lodge, provided they have been contributing members for a period of twenty years, not necessarily continuous, nor in the same jurisdiction; and such Masons shall be known as Emeritus Masons, but they are still liable to the subordinate Lodge for dues to it unless such subordinate Lodge shall exempt them by By-Law. See Sec. 307.

217. (216) Dues of Suspended Members.—No member who has been suspended for any cause is liable for dues during the term of his suspension, nor is the subordinate Lodge liable to the Grand Lodge for dues on such suspended member during such time; but where such member has been suspended for the non-payment of dues, he must pay all dues for which he was suspended before he may file a petition for restoration, unless remitted because of inability to pay the same.

218. (217) Dues Liabie to Latter, When.

—A Mason who dimitts before the end of the year in which he has paid all dues and who affiliates with another Lodge in the same year is yet liable to the latter for dues from the date of his affiliation. See Sec. 317.

219. (218) Notes or Due Bills for Dues.

—No Secretary shall take a note or due bill from a member for his fees or dues. Should he do so, however, he is required to make immediate payment thereof to the Treasurer, but may look only to such member for reimbursement.

220. (219) Remittance to Grand Lodge.

—All dues and fees shall be paid to the Grand Secretary in cash or by cashier's check, certified check, post office order, or express money order, before he may receipt for same.

221. (220) Overpayment by Subordinate Lodge.—Where a Lodge has overpaid an undisputed amount, the Grand Secretary shall draw a warrant on the Grand Treasurer in favor of the Lodge for the amount of such overpayment, and the Grand Treasurer shall pay such check when presented.

ELECTIONS

222. (221) Election When. — The election

of officers in all subordinate Lodges shall be by ballot, at the regular meeting of such Lodge on or next preceding the Festival of St. John the Evangelist, in each year and shall be held following the regular order of business; and the installation, if circumstances permit, shall be held at the same meeting before any further business takes place. The officers so elected shall hold their offices until their successors are elected and installed.

223. (221) If on St. John's Day.—Where an election or work of any character is to be had on St. John's Day, which may fall on Sunday, the day may be observed but the election should be held and the Masonic work done on Monday succeeding the Sabbath day on which St John's Day may fall.

224. (221) Illegal, When.—An election had without dispensation and at an improper time is illegal and should be reheeld at a proper time.

225. (222) Report of Election.—Immediately after each annual election of officers, the Master of each Lodge shall cause the Secretary to report to the Grand Secretary

the result of said election with the names of the officers elected.

226. (223) Who Entitled to Vote.—Every Master Mason who is a member of the Lodge and not under suspension is entitled to vote, notwithstanding the fact that charges may have been preferred against him, provided he has not yet been tried and convicted, as every man is presumed to be innocent until proven guilty.

227. (224) Election May Not Be Held Before Hour Named.—Election of officers must not be held before the hour named in the By-Laws for the meeting of the Lodge, and any member may move to set aside an election thus held.

228. (225) Electioneering. — Electioneering in the Lodge is prohibited.

229. (226) Summon for Elections.—It is not proper for the Worshipful Master to summon the Lodge for the election of officers unless there be an absolute necessity therefor.

230. (227) Set Aside, How.—Even though an election for Lodge Officers has been held and the elective officers have accepted, such

election may be set aside for good and sufficient reasons upon appeal to the Grand Master.

231. (228) Election Not Postponed in Advance.—The election may not be postponed in advance by the Master.

232. (229) Majority Vote Elects.—Lodge Officers are elected by a majority of the votes cast, a Lodge quorum being present. Three members of a Lodge constitute a quorum.

233. (230) Nominations.—Nominations for officers, except those specifically provided for in District Conventions, are prohibited See Sec. 199.

FEES OF SUBORDINATE LODGE

234. (231) Regulated By Lodge.—Every subordinate Lodge has the right to regulate its own fees and dues, provided the fee shall not be below the minimum of twenty dollars provided by law; except, however, that in all areas where there are more than two Lodges holding concurrent jurisdiction, the minimum fee to be charged by any new Lodge in such area of concurrent jurisdiction shall

be determined by a majority of the Lodges already existing therein.

235. (231) May be Divided.—The subordinate Lodge may require the payment of the entire fee for the three degrees with the application for initiation or may permit division of the fees among the three degrees.

236. (232) Agreements As to Fees Revocable.—Subject to the foregoing provision, two or more Lodges in an area of concurrent jurisdiction may agree upon the amount of fees to be charged, but such agreement shall be operative only so long as the By-Laws of the respective Lodges so provide and may be altered by amendment to the By-Laws of any of the Lodges party to such agreement at any time. See Secs. 244, 246.

237. (234) Fees, To Which Lodge Paid.—When degrees are conferred by a Lodge upon the request of another Lodge, the fees belong to the latter Lodge of which the candidate becomes a member.

238. (235) Where Jurisdiction Waived.—Where jurisdiction is waived, the fees are due the Lodge to which the applicant applies.

239. (236) Due Lodge Having Jurisdiction.—A Lodge conferring degrees on a candidate within the jurisdiction of another Lodge, without obtaining a waiver of jurisdiction, must pay to the latter the fee fixed by that Lodge for such degrees, even though the Lodge whose jurisdiction is invaded is working under a dispensation.

240. (237) Fees for Degrees Taken Not Returned.—A candidate who has received the Entered Apprentice or Fellowcraft degree, and whose application for advancement is rejected, has no right to demand the return of the amount he has paid as a fee for the degree or degrees he has received.

241. (238) Return Of, When Improper.—Where a failure to take the degrees is caused by the neglect of the applicant, he is not entitled to a return of the fees.

242. (239) Fees Returned, When.—The fee accompanying a petition should in all cases be promptly returned if the applicant be rejected, whether by ballot or objection.

JURISDICTION

243. (240) Of Candidates.—Without a waiver

er of jurisdiction or a legal request to confer a degree as a courtesy no candidate shall be initiated, passed or raised in any Lodge other than a Lodge having jurisdiction over said candidate; and should any Lodge confer any such degree in violation of this section, the fees for the same shall be paid to the Lodge within whose jurisdiction the candidate shall reside, and the offending Lodge may be suspended or otherwise punished at the discretion of the Grand Lodge.

244. (241) Concurrent In Cities. — All Lodges within any City limits have concurrent jurisdiction, whether chartered or under dispensation See Secs. 236, 246.

245. (242) Areas of Concurrent Jurisdiction.—All Lodges having concurrent jurisdiction may, without securing any warrant from any other Lodge, entertain a petition from a candidate residing in any part of said area of concurrent jurisdiction.

When, however, a man residing in an area of concurrent jurisdiction by his own voluntary act elects which Lodge shall have jurisdiction by filing his application in one of said Lodges, the Lodge to which application has been made holds perpetual jurisdiction

over said applicant as long as he resides in said area of concurrent jurisdiction, and if he be rejected he shall not then be permitted to apply for the degrees to another Lodge in said area of concurrent jurisdiction, but if a second application be made it must be made to the Lodge to which he first applied for the degrees. See Sec. 246.

246. (243) Jurisdictional Lines. — Airline distance between two Lodges determines the boundary line between their jurisdictions except as herein provided. Where one Lodge is in the city and the other in the country the distance is measured by an air-line between the Lodge room of the country Lodge and the city or town limits, as established by law from time to time, except that a Lodge situated outside of but contiguous to any city having three or more Lodges shall have concurrent jurisdiction with all Lodges in such city over any candidate who shall reside between said city limit and a point midway between said city limit and said country Lodge. All Lodges outside of such cities but within one mile from its city limit shall also have concurrent jurisdiction with all other Lodges in such city or within one mile from its city limits, over all candidates residing in such city or

within one mile of its city limits, provided however that such areas of concurrent jurisdiction shall not extend across the city limits of any other city. See Secs. 236, 244.

247. (243) Extension of City Limits.—When the corporate limits of a city are extended, the jurisdictional lines shall be determined from such extended city limits.

248. (243) Pending Dispensation.—Where a dispensation is issued for a new Lodge within an incorporated city or town of over one thousand inhabitants and nearer than six miles to a country Lodge already in existence, the jurisdiction line between such country Lodge and such proposed new Lodge shall be the corporate limits of such city or town until such new Lodge shall have been duly chartered and constituted.

249. (244) Distance Determined From Latest Location.—When a Lodge changes its place of meeting, the distance determining jurisdiction is measured from the latter, not the former location.

250. (245) Agreements May Not Vary.—Subordinate Lodges may not by mutual agreement alter the boundary lines of their re-

spective jurisdictions in violation of the statutes of the Grand Lodge.

251. (246) Jurisdiction of Defunct Lodge Lapses.—Upon the final forfeiture or surrender of a Lodge charter the jurisdiction of such Lodge passes to the Lodges nearest it, which thereupon control the territory precisely as if the extinct Lodge had never existed.

252. (247) Grand Master Has No Authority to Extend.—The Grand Master is without authority to issue a dispensation increasing the jurisdictional limits of a subordinate Lodge or authorizing such Lodge to ballot upon candidates contrary to Masonic law fixing jurisdiction.

253. (248) Twelve Months' Residence Necessary.—Except as provided in Section 256 of this Code, an applicant for the degrees of Masonry must have actually resided within the jurisdiction of the Lodge applied to for a period of twelve months before making such application. Ownership of property in the jurisdiction of another Lodge does not confer upon such Lodge jurisdiction of the person of the applicant.

254. (249) Jurisdiction Over Elected Candidate.—If a candidate had no objections made or recorded after his election to receive the degrees, but has not received the Entered Apprentice degree; or if a candidate had objections made or recorded and one year has elapsed since the expiration of the period of time for which such objection or the renewal thereof holds, the Lodge to which the application was made loses jurisdiction over such a candidate one year after the removal of his residence from the jurisdiction of such Lodge, or as soon thereafter as another Lodge acquires jurisdiction over him.

255. (250) Jurisdiction Over Rejected Candidate.—A Lodge which has rejected a candidate who thereafter removes his domicile from the jurisdiction of such Lodge, retains jurisdiction over him for one year from the date of such rejection, but loses jurisdiction over such candidate after the expiration of such year to any Lodge acquiring jurisdiction over him by virtue of his residence for a year in such jurisdiction, part of which year may be within the year after his rejection. See Secs. 147, 263.

256. (251) Waiver From Georgia or Foreign Lodge Necessary.—A waiver of juris-

isdiction by the Georgia or foreign Lodge from whose jurisdiction an applicant comes is necessary before any Lodge may entertain his application within twelve months from his removal from that jurisdiction.

Notwithstanding certain Grand Lodges disclaim jurisdiction over a profane from the time of his leaving such state, and therefore refuse to grant a waiver, without such waiver the Lodge applied to must wait until it acquires jurisdiction by twelve months residence before entertaining his petition for the degrees.

257. (252) Retained, When.—A Lodge which conferred only the Entered Apprentice degree holds jurisdiction of the candidate, no matter where he removes nor how long he remains away, unless a dimit be granted. See Sec. 177

258. (253) When Rejection Void.—The rejection of a petition by a Lodge without jurisdiction is a nullity; and the applicant may, without waiting twelve months, present his petition to the Lodge having jurisdiction, but should disclose in his petition the fact of such rejection.

259. (254) Candidate Becoming of Age.—Jurisdiction of a candidate who has just

attained his majority is determined by the same rules that govern other candidates.

260. (254) Treasure trove is not recognized in Georgia.

261. (255) Parents' Home When Elected, Determines.—An unmarried candidate, without a fixed place of abode, who has not resided twelve months at any one point since majority, and who elects the home of his parents as his place of residence, is under the jurisdiction of the Lodge nearest to the residence of his parents.

262. (256) Residence of Family Determines.—The jurisdiction of a married man is determined by the residence of his family.

263. (257) Residence in Several Places.—Residence in two or more places for an aggregate of more than twelve months, but for less than twelve months at each place, does not divest the jurisdiction of the Lodge from whose jurisdiction the person first removed.

264. (258) Jurisdiction not Lost by Temporary Absence.—The absence or removal of a man from the place which he bona fide claims as his home and to which he intends

to return does not remove him from the jurisdiction of the Lodge nearest thereto.

265. (259) Resident Near Another State May Apply to Nearest Lodge, When.—An applicant residing near the boundary line of this State may make application to a Lodge in such adjoining State if it be the nearest Lodge, provided the State in which such Lodge is located has, by resolution, agreed to similar concurrent jurisdiction with this Grand Lodge over applicants in the corresponding area of such State, but if such bordering State has not agreed to such concurrent jurisdiction, the applicant must apply to the nearest Lodge in the State in which he resides at the time of the application.

266. (260) Waiver.—A Lodge, whether chartered or under dispensation, having jurisdiction of a candidate, may waive jurisdiction to any other Lodge.

267. (261) Waiver Secured, How.—To secure a waiver, the candidate must apply to a subordinate Lodge, which, under its seal, shall apply through the Grand Secretary to the Lodge having jurisdiction, which latter Lodge may grant a waiver, but only by unanimous secret ballot. In areas of concurrent jurisdic-

tion, any Lodge may waive but application for waiver, having been made to one Lodge and rejected, may not then be made to another Lodge in said area of concurrent jurisdiction. See Secs. 246, 274.

268. Made Through Grand Secretary.—Request for waivers of jurisdiction shall be executed in duplicate, both copies of which shall be forwarded to the Grand Secretary. One copy thereof shall be transmitted by the Grand Secretary to the lodge from whom the waiver is requested. If the request be denied, the Lodge denying to grant the waiver shall forward to the Grand Secretary, notice of such rejection in duplicate, one copy of which shall be transmitted by the Grand Secretary to the lodge petitioning for the waiver. If granted, report thereof shall be made directly to the petitioning Lodge.

269. Vote at First Communication Without Character Recommendation.—A Lodge which has been requested to waive jurisdiction over a candidate shall not be required to vote upon the character of the applicant and shall not be required to appoint an investigating committee, but may vote, at the same communication at which the request is read, upon the

sole question of its willingness or unwillingness to grant such waiver.

270. Character Investigated By Lodge Seeking.—The grant of a waiver of jurisdiction shall be no recommendation whatsoever as to the character of the applicant. The responsibility for the determination of the character qualification of the candidate shall be on the Lodge requesting the waiver.

271. (263) Waiver of Jurisdiction Refused Without Reason.—A Lodge holding jurisdiction of a candidate may refuse to waive jurisdiction without assigning any reason therefor. The Lodge petitioning for such waiver may not inquire into the motive prompting the refusal, and is without remedy.

272. (264) Application for Waiver Refused, Renewed Every Regular Communication.—If an application to a Lodge for a waiver of jurisdiction over an applicant is refused it may be renewed at every regular communication. It is subject to objection, however, under the rules governing objections to advancement. See Sec. 76.

273. (265) Waiver to Rejected Applicant.—A Lodge having rejected a candidate may

not within twelve months grant him a waiver of jurisdiction, but may do so after the lapse of twelve months from the date of such rejection.

274. (266) Refusal of Waiver Stops.—Refusal of a Lodge to waive jurisdiction stops all further proceedings relating to such candidate in the Lodge applying for such waiver.

275. (267) Jurisdiction After Waiver.—If an applicant for the degrees who resides within an area of concurrent jurisdiction applies to a Lodge outside of such area, which Lodge obtains a waiver of jurisdiction from one of the Lodges in such area but then rejects the application, the applicant remains for twelve months from the date of such rejection within the exclusive jurisdiction of the Lodge rejecting him; but thereafter he may apply for the degrees to any Lodge in said area of concurrent jurisdiction. See Sec. 246, 274.

276. (268) Withdrawal of Application for Waiver.—A Lodge having applied to another Lodge for a waiver of jurisdiction may not, before action thereon, withdraw the application for the purpose of filing it with another Lodge having concurrent jurisdiction, with-

out the unanimous consent of the Lodge applied to, expressed by secret ballot.

LAW

277. (269) Not Repealed—The unwritten law, the immemorial usages and the landmarks of Masonry, are not repealed by the adoption of any constitution and by-laws. Nor is it in the power of any man or body of men to change, alter, or repeal them or any of them.

278. (270) Masonic Code the Approved Law.—This Masonic Code, and the official approved supplements thereto constitute the approved body of laws effective in this Grand Jurisdiction. It should be consulted and relied upon. If any other manual or book may vary or differ from the Masonic Code, this Code must and does control.

This Code repeals all enactments and edicts of the Grand Lodge at variance with its provisions or not contained herein. See Sec. 15.

279. (271) Masonry Non-Sectarian, Non-Political.—The avoidance of political subjects in the Lodge room is a cardinal principle of Masonry, and a Mason must not use his

Lodge connection to further his political ambition. Masonry unites, upon the principles of brotherly love, men of every country, sect, and opinion. No political or religious distinction should ever limit its charity. It is peculiar to no country, but common to all. It recognizes no religion but that unfaltering trust in God, who created the world and all things therein—the Grand Architect of the Universe, by whose unerring square the blocks we offer must at last be tried, and who will reward us according to our merit. See Sec. 378.

LODGE

280. (272) Officers.—Every Lodge shall consist of a Master, Senior and Junior Warden, the usual Masonic Officers, and as many members as may be found convenient for working; but no Lodge may be held under the jurisdiction of this Grand Lodge without its warrant or indorsement. See Sec. 359.

281. (273) Seal.—Every Lodge held under the Grand Lodge shall have a seal, with a device determined by the subordinate Lodge, which shall contain the name of such Lodge and its number in figures or numerical letters. An impression of such seal shall be

deposited with the Grand Secretary, who shall record such device described in writing, in a book to be kept by him for that purpose.

282. (274, 327) Opened and Presided over by Whom.—The Master if present should open the Lodge, but the Senior Warden or Junior Warden may act for the Master at his request. If all three be absent the junior Past Master present should open it. If any one of the three principal officers is present, a Past Master may open or preside only by courtesy, upon the invitation of the officer in charge; but if neither of the Wardens is able to open the Lodge such officer in charge should call upon the junior Past Master present to preside. The officer entitled to open may cause the degree work to be done by another competent brother or a degree team, such officer, however, being responsible for the work and actions of the Lodge. The Lodge may not be opened without some part of the lecture or ritual. The degree work may continue if there be present at all times an officer who is entitled by Masonic law to open the Lodge.

283. (275) Master's Station.—The station

of the Master need not be in the actual East. The Master sits in the symbolic, not the actual, East.

284. (276) Meetings Not Held Elsewhere.—

A Lodge may not hold its meetings elsewhere than in its own lodge room without special dispensation, nor may it remove its place of meeting without the consent of the Grand Lodge, or if during its recess, of the Grand Master, subject to the confirmation of the Grand Lodge. See Secs. 285, 293, 294, 300.

285. (277) Two Places, Prohibited.—A Lodge may not have two places to meet, nor may the Lodge meet in two places at the same time, nor may it be divided, one part of the Lodge conferring one degree and the other part another degree, although such sessions be in the same building or in adjoining rooms. See Secs. 284, 293, 294, 300.

286. (278) May Meet on Ground Floor.—Lodge meetings may be held on the ground floor if so situated as to be free from cowans and eavesdroppers.

287. (279) Adjourned Meeting.—Upon the occasion of a district convention, a Lodge

opened on one day may be called off until the next day but its right to adjourn from one day to a later day is limited to such occasion. If called off to reassemble at a later hour, due notice must be given the members present.

288. (280, 324) No Adjournment in Advance.—The Master may not adjourn a regular communication of the Lodge prior to such communication.

289. (281) Time of Meeting, Once a Month.—A Lodge must meet at least once monthly. A By-Law providing otherwise is illegal, being contrary to the Ancient Charges.

290. (282) Lodge at Recess May Not Transact Business.—A Lodge has no right to consider any business of a Masonic nature while at recess. Consequently, a Lodge upon its regular meeting night may not call the Lodge from labor to refreshment, admit a suspended or an expelled Mason and permit him to address the brethren upon his petition for restoration.

291. (283) Masonic Halls.—A Lodge may meet in the same hall used by other orders. While looked upon with disfavor, it may rent

a lodge room in conjunction with other orders, but in such case all articles of Masonic character should be safely stored and protected from the curiosity of the profane.

While of doubtful advisability, a Lodge is not forbidden to enter into a contract with others, or with another secret society, for the joint use of a building or joint ownership of a hall or of a building, the lower floor to be used for a store and the upper for the lodge room.

A Lodge shall not rent its Masonic hall for purposes not Masonic, except to benevolent, charitable or other secret organizations; nor shall it be used for dancing.

292. (284) Lodge of Sorrow; Dispensation, When Necessary.—A Lodge of Sorrow is not a work of necessity, but, being a fit service for Sunday, it is proper to be held on that day, provided a dispensation be obtained. See Secs. 284, 293, 294, 300.

293. (285) Memorial Services.—It is proper for a Lodge to hold memorial services in honor of departed brethren at any time, in a church or any appropriate place. See Secs. 284, 285, 292, 294, 300.

294. (286) Divine Services.—It is proper

for a Masonic Lodge to attend divine services in a body and in regalia. See Secs. 284, 285, 292, 293, 300.

295. (287) Festival Days.—A Lodge may elect officers on St. John the Evangelist's Day, December 27th, and may transact business on that day, or on St. John the Baptist's Day, June 24th. See Sec. 222, 223.

296. (288) Control of Funds.—A Lodge having a surplus of cash on hand, may expend a portion of its funds for the purchase of a Past Master's jewel as a reward for faithful service. Upon such action, it is the duty of the Secretary to sign the necessary order on the Treasurer to cover the expense thereof.

297. (289) Support Proper Movements.—A Lodge may actively support a movement looking toward the development and improvement of young people, such as the Boy Scout movement. While Masonry is non-sectarian and non-political, it is proper for Masons to support any movement for the relief or uplift of humanity, provided they first discharge their obligations of Masonic charity and relief.

298. (290) Issue Bonds.—A Lodge may issue

bonds to retire a mortgage upon its Lodge building.

299. (291) Majority Vote.—Only a majority vote of the Lodge is necessary to decide all questions before a Lodge except where the law makes a different requirement.

300. (292) Appear in Public, When.—A Lodge shall not appear in public upon any occasion except such as may be authorized by Masonic law. It may, without a dispensation, assemble as a Lodge and attend religious services or funerals or celebrate St. John's Day. See Secs. 284, 285, 292, 293, 294.

301. (293) Admittance Refused Entered Apprentice and Fellowcraft. — Where the Lodge for good reason has declined to confer the Fellowcraft or Master's degree, it may refuse an Entered Apprentice or Fellowcraft admittance to the lodge until the trial of charges against him.

302. (294) May Not Recommend. — A Lodge may not, as such, recommend an applicant for Masonry to any other Lodge.

303. (295) Committees for Good of Masonry.—The Lodge has authority to provide for committees looking to the good of Masonry,

wherein not prohibited by Masonic law, but all appointments of committees shall be made by its Master.

304. (296) Diplomas for Members. — A Lodge may furnish a diploma to any member who has shown by proper examination, suitable proficiency in the Master Mason's degree. A subordinate Lodge has no authority to award a diploma to a courtesy candidate from a foreign jurisdiction.

305. (297) Sunday Meetings. — Lodge or committee meetings should not be held on Sunday, except for Masonic funerals, or to celebrate the Saints John festivals, or in case of imperative necessity. The members of the Lodge may hold memorial exercises on the Sabbath day, or may lay the cornerstone of a church as a part of the divine services thereof.

306. (298) Open Meetings. — Meetings open to the public may be held without dispensation, but no business shall be transacted thereat.

307. (299) Returns to Grand Lodge.—Returns from the several Lodges must be forwarded to the Grand Secretary each month,

on a special blank, and all papers requiring action by the Grand Lodge must be filed with the Grand Secretary before the first day of October each year. See Sec. 554.

308. (299) Dues.—Every Lodge shall pay to the Grand Lodge on or before October 1st of each year One Dollar and Fifty Cents (\$1.50) for each member in good standing, and One Dollar and Fifty Cents (\$1.50) for each member reinstated, and also One Dollar and Fifty Cents (\$1.50) for each candidate initiated since August 31st of the preceding, and prior to September 1st of the current, year. Every Lodge which fails to make such payment on or before October 15th of each year shall in addition thereto pay ten per cent on such sum as shall have been due on October 1st of each year; and the Grand Secretary is authorized to charge and collect the additional ten per cent in the same manner as other dues to the Grand Lodge are collected. The Grand Master upon cause shown, may remit this penalty. No such Subordinate Lodge, however, shall be chargeable with dues to the Grand Lodge on members in good standing who have reached the age of seventy years, provided they have

been contributing members for a period of twenty years. See Secs. 206, 216.

309. (299) Penalty. — The several sums due by the subordinate Lodges to the Grand Lodge shall be punctually paid at the time herein prescribed, and every Lodge which shall neglect or refuse to pay such sums at the time aforesaid, and continue to neglect or refuse until the next annual session thereof, without good reasons shown to the satisfaction of the majority of the members of the Grand Lodge present, shall be deemed a violator of this section and an unwholesome member of this Grand Body and shall be punished by forfeiture of its warrant and expulsion from the Grand Lodge, and shall be restored only by a two-thirds vote of the Grand Body, after payment of all its dues and a sufficient and satisfactory apology for the breach of rules.

310. (300) Remission of Per Capita Tax.—The Grand Master, Deputy Grand Master and Grand Wardens shall have the right together to remit the whole or any part of the per capita tax due by a Subordinate Lodge, when after full and proper investigation, they find good and sufficient reasons therefor, and that such remission is a proper exercise of

Masonic charity and for the best interests of the order. A report of their action in each case shall be duly filed with the Grand Secretary and by him reported to the Grand Lodge.

311. (301) Negro Lodges.—African or Negro Masonry in the United States is irregular and clandestine.

312. (302) Suits.—Any regularly constituted Lodge under the power and jurisdiction of the Grand Lodge may sue or be sued under a general act adopted by the General Assembly of Georgia, February 6, 1796, declaring such Lodges to be bodies corporate. See Sec. 382.

LODGES, DEFUNCT

313. (303) Status of Members.—When the charter of a Lodge has been surrendered or forfeited, any member may procure a certificate from the Grand Secretary showing such fact and that, from the last return of said Lodge, the applicant does not appear as being in arrears to the Lodge; or if he be in arrears, upon payment of same to the Grand Secretary for the use of the Grand Lodge, the Grand Secretary shall issue a

certificate showing the fact. This certificate is issued in lieu of a dimit, the force and effect of which it shall have. Such a certificate under the seal of a foreign Grand Lodge shall be accepted in lieu of a dimit. See Secs. 68, 80, 116, 152, 155, 189.

314. (304) Organization of New Lodge Does not Restore.—The organization of a new Lodge at the place formerly occupied by a defunct Lodge, though of the same name, does not restore the members of the latter to membership. Before such former member may become affiliated he shall procure a certificate in lieu of dimit from the Grand Secretary and petition for membership as a non-affiliate.

LODGES, NEW

315. (305) Charter, When Issued by Grand Lodge.—No warrant shall be granted by the Grand Lodge for the creation of any Lodge unless upon the petition of at least thirty affiliated Master Masons of this jurisdiction in good standing, directed to the Grand Lodge, praying that a warrant may issue to authorize the creation of a new Lodge, which petition must be recommended by the Lodge near-

est to the place where the new Lodge is to be created, and said recommendation shall vouch that the petitioners are regular Master Masons in good standing and of good moral character. Upon the issuance of a charter for a new Lodge, it shall be assigned the lowest number vacant.

316. (306) Constitution.—When a warrant shall issue to authorize the creation of a new Lodge, the Lodge shall be constituted and its officers installed by the Most Worshipful Grand Master, the Deputy Grand Master, or the Senior, or Junior Grand Wardens in order of rank, if in their power to attend; and if none of them can attend, the Grand Master may authorize a capable past or present Master of a Lodge to perform the said ceremonies. It should not be constituted on the Sabbath. No new Lodge shall be acknowledged nor its officers be admitted as members of the Grand Lodge until such new Lodge shall have been first regularly constituted and its officers installed under authority of the Grand Lodge and registered therein.

317. (307) Membership and Dues as Between Old and New Lodges.—Master Masons uniting to form a new Lodge do not lose their membership in the Lodges to which

they formerly belonged until the new Lodge is chartered, at which time such membership ceases and they immediately become members of the new Lodge without the necessity of obtaining a dimit. Thereupon the new Lodge shall become responsible for the payment of the dues in arrears to the Lodges from which such members came. Dues are owed by such Masons to the old Lodge until the new Lodge is constituted under charter. Thereupon, if such Mason has paid dues for the current year to his old Lodge, he shall pay dues to the new Lodge only in proportion to the unexpired portion of its fiscal year; and if dues for the current year have not been paid to his old Lodge then he shall pay same to the new Lodge together with the dues owing to the new Lodge as herein set forth, and the dues so collected owing to such former Lodge shall be paid by the new Lodge to such former Lodge. See Sec. 218.

318. (308) Duty of Secretary.—The Secretary of each new Lodge is required within ten days after it shall have been constituted to make a written report to the several secretaries of the various Lodges from which the Master Masons have withdrawn to become charter members of such new Lodge,

notifying them of such fact and of its membership derived from each of said Lodges in order that the secretaries of said Lodges may at once clear their membership lists of said members.

319. (309) Under Dispensation.—During the recess of the Grand Lodge, the Grand Master has the power and authority to grant dispensations for holding Lodges in the first three degrees upon a regular application to him for that purpose of at least thirty affiliated Master Masons of this jurisdiction, in good standing, accompanied with the required fee, which fee together with the return of the Grand Master thereon shall be thereupon transmitted to the Grand Secretary. Such dispensations shall remain in force only until the first day of the next regular communication of the Grand Lodge, at which time the Grand Secretary shall lay same before the Grand Lodge whose duty it shall be to confirm or annul such action at its discretion; but no dispensation shall issue for a new Lodge to be located within six miles of one then in existence, except in cities or towns of over one thousand inhabitants.

320. (35) Dispensation for Lodge Grant-

ed Ten Members, When.—During the recess of the Grand Lodge, the Grand Master has power and authority to grant a dispensation for holding Lodges in the first three degrees in communities without a Masonic Lodge but in which a Lodge or Lodges formerly existed, upon a regular application to him for that purpose of at least ten affiliated Master Masons of this Jurisdiction, in good standing, accompanied with the sum of money required, which dispensation shall remain in force until the next Grand Lodge communication after such Lodge will have acquired a membership of thirty, but in no event beyond the second regular Grand Lodge communication after granting such dispensation. When the dispensation is granted, the Grand Master shall make a return together with the money to the Grand Secretary; and at the first Grand Lodge communication within the term of the dispensation after acquiring such membership, the Grand Secretary shall lay before the Grand Lodge his report showing same, and thereafter proceedings shall be had as now provided for Lodges under dispensation. Among Lodges under dispensation, only such as are herein provided for may receive petitions for affiliation from dimitted Masons; but should such Lodge not be char-

tered within the time herein limited, then such affiliated members shall occupy the status of members of a defunct Lodge. See Secs. 81, 191.

321. (310) Lodge Under Dispensation.—A Lodge under dispensation is not liable for per capita tax.

322. (311) Fees Payable by Lodge Under Dispensation.—Every Lodge working under a dispensation shall pay to the Grand Secretary the sum of \$1.50 for each candidate initiated, which sums shall be punctually paid and returns thereof promptly made at the same times and under the same penalty provided for chartered Lodges.

323. (312) Name of New Lodge.—A Lodge shall not be named for a living person.

LODGES, CONSOLIDATED

324. (313) How Had. — Two or more Lodges with contiguous or concurrent jurisdiction may, upon application, consolidate under dispensation granted by the Grand Master. The resolution to effect consolidation must be adopted by a majority vote at a regular communication of each lodge concerned, of which communication and resolu-

tion the entire membership of such Lodges, as far as practicable, shall have been sent previous written notice.

Upon a majority vote of the members of each lodge, the Grand Master may order a consolidation of the two Lodges under the Lodge charter and name of either, or may issue a dispensation for a new Lodge composed of the membership of the consolidated Lodges upon the constitution of which, or upon such consolidation, said Lodge automatically takes over the assets and assumes the liabilities of both Lodges.

MASTER

325. (314) Care in Election.—No Lodge should elect any member as Master or Warden who has not manifested such care and zeal for Masonry as to justify the belief that he can and will qualify himself to preside according to the laws and usages of Masonry.

326. (315) Eligible Though Never Before an Officer.—Any Master Mason may be elected Worshipful Master, although never having been a Lodge officer.

327. (316) Unaffiliated Mason Ineligible.—An unaffiliated Mason may not be Worship-

ful Master. If elected, he may not visit the Grand Lodge or receive pay.

328. (318) Acting Master.—An acting Master is clothed with the power and held to the same accountability as the regularly installed Master of the Lodge during the time he is lawfully acting as Master and no longer.

329. (319) Entitled to Installation. — An absent member who is elected Worshipful Master is entitled to installation although the Lodge, at the same meeting, after an unauthorized statement that the Worshipful Master cannot accept the office, elects another member as Worshipful Master.

330. (320) Installation Notwithstanding Charges.—If charges be preferred against a Master after election and before installation, the installation shall proceed and the Master must be tried by a Lodge of Masters or Past Masters. See Sec. 533.

331. (321) Installation By Proxy.—No Master-elect shall be installed by proxy.

332. (322) Master's Authority is Complete Upon Installation.—Upon installation, the authority of the Master to preside over the

Lodge is complete, and his acts, within the scope of that authority, are binding.

333. (323) Serves Until Successor is Elected and Installed.—The Master shall preside at the annual election and his term continues until his successor is elected and installed. Should the Master-elect decline to serve, and no new election be had, the incumbent Master shall hold over.

334. ((325) May Not Resign While Under Dispensation.—The Worshipful Master of a Lodge under dispensation may not resign or have his name stricken from the dispensation.

335. (326) Vacancy. Filled How.—Upon the death, permanent removal, expulsion, suspension, or other disability of the Worshipful Master or any other elective officer, the Grand Master upon a report thereof to him by the Lodge, may at his discretion declare the office vacant and grant a dispensation authorizing the vacancy filled by an election, of which due and timely notice shall be given.

336. (328) When Lodge Closed in One Degree and Opened in Another.—Unless the By-Laws permit or the members by vote consent,

the Worshipful Master may not close the Lodge in one degree and immediately open it in another except to confer degrees; nor may he legally declare a Lodge of Master Masons closed and an Entered Apprentice or Fellowcraft Lodge opened without the usual or abbreviated ceremony as authorized by the Grand Lodge.

337. (329) Power to Call Special Communication.—The Master, or upon his absence from the city the highest ranking Warden, has the power to call a special communication of the Lodge; but the call must state the business to be transacted, and no other business is proper for consideration, except by the unanimous consent of the entire membership of the Lodge.

338. (330) Master Appoints Committees.—A By-Law of a Subordinate Lodge which provides for the appointment of a committee of three or more members to serve respectively one, two, and three or more years, and further provides for the appointment at each subsequent annual communication of one member whose term of office shall be for such highest number of years, is illegal; provided that this section shall not prohibit such

appointment of committeemen on a Building or Endowment Fund Committee, or a Committee having charge of the real estate of a Lodge. The Master of a Lodge is held responsible for its condition and has the right to appoint and remove the members of all annual committees. To compel the Master to conduct any of the functions of the Lodge with a committee, only one member of which he has appointed, might impair his usefulness and ability to serve the Lodge properly.

339. (331) Master May Appoint New Committees.—Upon the failure of two members of an investigating committee to report at the next regular communication following their appointment, the Master may discharge such committeemen and appoint others to serve in their stead who must be given time for investigation. An immediate report is irregular. See Sec. 373.

340. (332) Duty to Vote.—It is the duty of the Worshipful Master to vote on all applications for affiliation, initiation, passing and raising; and he has the right to vote on all questions, trials and elections, but may not vote but once upon any matter.

341. (333) May Excuse a Member.—The

Master may excuse any member present from voting.

342. (334) Must View and Declare Ballot.—The Master must view and declare the result of the ballot.

343. (335) Deaths Reported, Certificate.—Upon the death, in good standing, of a member of a Subordinate Lodge, the Master shall cause a record of his death to be made and reported to the Grand Secretary, who, upon application, shall transmit to the Master, without charge, a Grand Lodge certificate for the benefit and use of the family. See Sec. 389.

MEMBERSHIP

344. (337) Dual.—Dual membership in Lodges is not recognized.

345. Honorary Membership.—While dual membership is prohibited in this Grand Jurisdiction, honorary membership may be conferred as a compliment, where such membership gives no right or privilege and is conferred only as an evidence of appreciative friendship.

346. (338) Concordant Orders.—Suspension

from concordant orders does not affect membership in the Lodge.

347. (339) Degrees by Courtesy.—An Entered Apprentice or Fellowcraft Mason who removes into the jurisdiction of another Lodge and receives from the latter by courtesy one or more degrees, remains a member of the Lodge which initiated him.

348. (341) Charter Applicant Suspended, Not Member of New Lodge.—A Mason suspended by his Lodge while an applicant for a new Lodge, remains at the end of the period of suspension a member of his original Lodge.

349. (342) Name Changed.—When a member changes his name by law, the Masonic records should show the change, and the member should be hailed by his new name.

350. (343) Grand Lodge Courtesy; Comity.—A brother coming to reside within this jurisdiction from any Grand Lodge in communication with or recognized by this Grand Lodge shall receive such rank and consideration as he was entitled to in the Grand Lodge from which he comes, but shall be allowed no other privileges.

351. (344) Member's Right to Reception

by Lodge.—Upon the initiation, passing or raising of a Candidate he shall thereupon become a member of the Lodge of such degree and be entitled to reception therein, except when done by courtesy for another Lodge.

352. (346) Suspended Member.—A suspended member has no right to participate in the business of a Lodge.

MINUTES

353. (347) Minutes Should Speak the Truth.—The minutes of a Lodge should speak the truth and should record the actual proceedings of the Lodge regardless of the opinion of the secretary with respect to their wisdom. The minutes should not be changed except to correct them.

OBJECTIONS

354. (348) Objections or Charges After the Election of a Candidate.—The initiation of a candidate will be stopped by the objection of a member, made upon the ground that the petitioner has violated the moral law or the laws of the land involving moral turpitude.

355. (349) How Made.—After the election of a candidate to receive the Entered Apprentice degree, objection may be made to his initiation; and, if recorded upon the minutes, it holds for twelve months, unless withdrawn. If made to the Master, it holds during his term of office, but may be withdrawn.

The Master should inquire of the objecting brother whether his objection is upon a legal ground, and if not, it is not valid. A legal objection may be made to a new Master.

356. (350) Objections to Advancement.—The provisions as to objections to the conferring of the Entered Apprentice degree differ from those applicable to petitions for advancement in which an objection made to the Master becomes inoperative after the expiration of three months. See Sec. 77.

357. (351) Charges.—The initiation of such candidate may be stopped after his election, but before the conferring of the degree, by bringing against him charges of fraud or concealment of material facts in procuring his election; and if such charges be sustained by the Lodge, his election shall be vacated. Such finding by the Lodge shall be equivalent to his rejection.

358. (352) Objections by Members of Other Lodges.—No objections may be entertained from members of another Lodge.

OFFICERS

359. (353) Elective and Appointive Officers.—The officers of the Lodge shall be as follows:

1. Worshipful Master.
2. Senior Warden.
3. Junior Warden.
4. Treasurer.
5. Secretary.
6. Chaplain.
7. Senior Deacon.
8. Junior Deacon.
9. Senior Steward.
10. Junior Steward.
11. Tyler.

The first five officers above shall be elected annually by ballot, at the first meeting on or next preceding the festival of St. John the Evangelist, December 27, and the installation, if circumstances will permit, shall be had at the same meeting. The other officers shall be appointed as follows: the Chaplain and the Senior Deacon by the Mas-

ter-elect; the Junior Deacon by the Senior Warden-elect; the Stewards by the Junior Warden-elect; and the Tyler, in the absence of By-Laws providing for his election, shall be appointed by the Master-elect.

360. (354, 317) No Disqualification by Misfortune.—No member of a Lodge shall be disqualified from holding office by illegitimacy or by the loss of a limb or similar misfortune since being made a Mason. See Secs. 83, 136.

361. (356) Appointed Officers, How Removed.—If, in the opinion of the Master, an appointed officer is not properly performing the duties of his office, the Master has the right to report the facts to the Lodge and recommend the removal of said appointed officer. Such recommendation, upon being made to a regular communication of the Lodge, shall lie upon the table until the next succeeding regular communication thereof, at which time, if not withdrawn by the Master, a ballot shall be spread, and if a majority of the membership of the Lodge present vote in favor of the recommendation of the Master, such appointed officer shall be thereby removed from the office to which he was appointed. Such action shall not

affect his rights as a Master Mason. In case such action has been had, the Master shall have the right to fill the vacancy so caused; and if said vacancy be filled by promotion, the Master has the right to fill all vacancies caused by such promotion. See Sec. 408.

362. (357) Election of Delinquent. — Although the election of an officer who is in arrears for dues, but not suspended, is legal, it is inadvisable, unless the reason for non-payment is justifiable.

PAST MASTERS

363. (358) Past Masters, When.—An installed Master of a chartered Lodge becomes a Past Master at the close of his official term, notwithstanding consecutive reelection, but this section will not affect the status of a Past Master recognized by the Grand Lodge as such prior to January 1, 1947. See Sec. 367.

364. (359) Past Masters From Other Lodges.—A Past Master dimitting from one Lodge to another in this Grand Jurisdiction retains all the rights and privileges of a Past Master and should be carried on the roll of the latter as an affiliated Past Master.

A Past Master dimitting from another Grand Jurisdiction to a Georgia Lodge does not become a member of the Grand Lodge, but such privilege may be conferred by a majority vote of the Grand Lodge.

365. (360) Dimittee May Not Preside.—A Dimitted Past Master may not preside at a Lodge trial.

366. (361) Tried as Other Members. — A Past Master may be tried in the same manner as any other member for an offense committed while Worshipful Master. Exemption from trial by the Lodge ceases with his term of office.

367. (362) Past Master's Jewel. — A Past Master's jewel should not be presented to or worn by one who is not a regular Past Master. See Sec. 363.

PETITIONS

368. (363) Requisites. — An application for initiation must be signed by the petitioner in person and not by another for him. A Master Mason who is a member of any Lodge may sign as a voucher. Two vouchers are required. The petition should state wheth-

er the candidate has been previously rejected, and if so, when, and by what Lodge. It must be read in open Lodge at a regular meeting, referred to a committee, and lie over until the next regular meeting, and shall be granted only upon unanimous secret ballot. The form of the petition is shown in the Appendix. See Sec. 80.

369. (364) Fee Accompanying.—The fee should accompany the petition. A note may not be taken therefor.

370. (365) Month Deferment Recommended.—It is recommended that a petition for initiation lie over for one month, as a full investigation and sufficient inquiry must be made into the character and qualifications of the candidate.

371. (366) Property of the Lodge.—A petition once read becomes the property of the Lodge.

372. (367) May Not Lie on Table.—A petition may not lie on the table even at the request of the petitioner.

373. (368) Committee Must Report.—An investigating committee must be appointed and must report after a sufficient time for investigation. See Sec. 339.

374. (369) Report Unfavorable.—An unfavorable report made by an investigating committee may not be set aside by the Lodge, nor may the committee be required to give any reason for such report.

375. (370) Petition Withdrawn Only by Secret Ballot.—After an application for the degrees has been regularly read, a Lodge may not allow it to be withdrawn before ballot except by unanimous consent expressed by secret ballot. The withdrawal of an application in any other manner is illegal and void. Any member has the right to demand that a ballot be had on the application for withdrawal. If the Lodge refuses to allow same to be withdrawn, it must be voted upon. See Sec. 144.

376. (371) Withdrawn, Renewed When.—A petition withdrawn by consent of the Lodge before action thereon may be renewed at any time.

377. (372) Rejected, May Not Renew Within Twelve Months.—A petition having been rejected may not be renewed within twelve months, even though the Lodge voted without a report from the committee. See Sec. 147.

POLITICS

378. (373) Avoided. — A Lodge may not legally petition the Legislature on any political subject. It is contrary to the spirit and teachings of Masonry for a member to be endorsed for political preferment on account of his Masonic Membership either by a Masonic Lodge or by members of the Craft as such. See Sec. 279.

PROCESSIONS

379. (374) Dispensation Must Be Had for, When.—Public processions may not be had without a dispensation from the Grand Master except for funerals or on June 24th or December 27th.

380. (375) Lodge in Rear.—The Lodge must be in the rear of every procession in which it takes part.

381. (376) Must Be for Masonic Purposes.—Public Masonic processions may be had only for some Masonic purpose.

PROPERTY, MASONIC

382. (377) Title Vested, How.—The title to the real and personal property of a Sub-

ordinate Lodge may be vested in it as a corporation or in trustees for the benefit of the Lodge. If in trustees, they should preferably be the Master and the Wardens, and their successors in office. See Sec. 312.

383. (378) Grand Lodge Has No Control Of.—The Grand Lodge has no control over the title to the real estate of a Subordinate Lodge unless the conveyance vests title or control in the Grand Lodge. The conveyance should prescribe to whom the property shall go in event the Lodge, for any cause, should cease to exist.

384. (379) Does Not Need Dispensation to Convey.—A Subordinate Lodge holding title to realty does not need a dispensation to dispose of any of its property nor to reinvest the proceeds.

385. (380) Investment of Lodge Funds.—Lodge funds may be invested upon vote of the Lodge unless vetoed by the Worshipful Master.

386. (381) When Property of the Grand Lodge.—The jewels and paraphernalia of a Subordinate Lodge, when it ceases to exist, are taken possession of by the Grand Lodge

and held until delivered to the successors of that Lodge, which right is derived from the general right of the Grand Lodge over its subordinate. The title to other property of a defunct Lodge shall not vest in the Grand Lodge unless the conveyance to the Subordinate Lodge or its trustees so provides

SECRETARY

387. (382) Must Make True Record.—A Secretary who willfully refuses to make a true record of the action of the Lodge, after having been ordered to do so by the Master or the Lodge, subjects himself to removal. His appeal from the order of the Master or the Lodge lies either to the Grand Master or to the Grand Lodge.

388. (383) Secretary Collects.—The Secretary alone shall collect all moneys and must pay them over to the Treasurer. The Lodge in its discretion may compensate the Secretary for collecting the dues. The Master may not collect or hold any funds, but he has the right to take a past due note from the hands of the Treasurer to deliver it to an attorney for collection; and should the Treasurer refuse to obey the order of the Master to deliver such a note, he would be guilty of un-Masonic conduct.

389. (384) Report Deaths.—The Secretary of each Subordinate Lodge shall, upon the death of a member of the Lodge, immediately write the Grand Secretary, announcing the fact of such death, giving the date of birth of deceased, if obtainable, the date of his death and the number of years he had been a member of the Craft. All such reports sent to the Grand Secretary shall be turned over to the Grand Chaplain. See Sec. 343.

390. (386) Member of Another Lodge.—A member of one Lodge may not be Secretary pro tem. of another Lodge.

391. (387) May Not Refuse to Summon.—A Secretary may not refuse to issue a summons to members and has no discretion in the premises upon being so ordered by the Master.

392. (388) Refusal to Obey Subjects to Charges.—The refusal of a Secretary to obey the order of the Worshipful Master, rightfully given, subjects him to charges.

393. Monthly Reports.—The Secretary of each Subordinate Lodge shall forward a monthly report to the Grand Secretary by the tenth of the succeeding month, on the form

provided by the Grand Secretary, furnishing all information provided for therein; including reports of rejections.

394. (389) Report Rejections.—Upon the rejection of an applicant for any of the degrees of Masonry, or for membership, by any Lodge in this State, it shall be the duty of the Secretary to communicate the same to the Grand Secretary, with his current monthly report; and, should said Subordinate Lodge deem it necessary, it shall be the duty of its Secretary to forthwith inform the other Subordinate Lodges having concurrent jurisdiction.

395. (390) Report Suspensions.—Upon suspension of a member, the Secretary shall notify the Grand Secretary of the fact.

396. (391) Charges Against Secretary.—Upon the filing of charges against the Secretary, the Grand Master may declare the office temporarily vacant and appoint an acting Secretary pending the final disposition of said charges.

397. (392) Removal of Secretary.—Should a Secretary be guilty of a gross violation of duty as prescribed by law, the Grand Master

should remove him from office and prescribe the method of appointment of an acting Secretary in order that the proper functions of the Lodge shall not be discontinued.

VISITATION

398. (393) Entered Apprentice or Fellowcraft May Visit.—An Entered Apprentice or Fellowcraft Mason may visit an Entered Apprentice or Fellowcraft Lodge respectively, unless such Lodge should refuse him admission, which is its right.

399. (394) Visitation.—The right of visitation is subject to the prerogative of any member of a Lodge to object to the admission of a visitor when his relations to that visitor are of such nature as to render it unpleasant to sit in Lodge with him.

400. (395) Right to be Satisfied.—Proficiency in examination does not require a Lodge to admit a visitor. A Lodge has a right to be satisfied that he is worthy.

Documentary evidence is not sufficient to prove a man to be a Mason. If no one in the Lodge is able to vouch for the visitor, an examining committee should be appointed. No hearsay evidence may be accepted. No

is it lawful for a member of another branch of Masonry to vouch for a brother in a Masonic Lodge merely because he has sat with him in such other body. A Master Mason may be suspended and, through oversight, be permitted to continue his membership in such other body.

401. (396) Examination.—A visitor may be examined privately by any competent Master Mason and vouched for by him, but it is the better practice to have the examination conducted by a committee from the Lodge.

402. (397) May Not Visit During Suspension.—A suspended Mason may not, during suspension, visit any Lodge except when summoned as a witness, or during his own trial for some offense committed during his suspension.

403. (398) Visiting Brother Has No Rights.—A visiting brother has no right to participate in the discussions of a Lodge and may speak only when special permission is granted

VOTE

404. (399) Every Member Votes. — Every

member present must vote on every question before the Lodge, unless he be personally interested therein or be excused by the Worshipful Master.

405. (400) Petitioners May Vote. — Lodge members who are also petitioners for a new Lodge may vote on a motion to consent to the establishment of such new Lodge.

406. (401) May Not Vote by Proxy. — A vote by proxy is not allowable.

407. (402) Tyler May.—The Tyler, if a member of the Lodge, may vote on all applications for membership and on all other questions.

WARDENS

408. (403) When Preside. — Upon the death or absence of the Worshipful Master, the Senior Warden shall preside; and upon the death or absence of the Master and Senior Warden, the Junior Warden shall preside. Such presiding officer shall perform all duties of the Master, including representation of the Subordinate Lodge in the Grand Lodge. The Junior Warden under such circumstances may displace a Senior Warden previously

appointed pro tem. by the Master and may appoint other brethren temporarily to fill the vacant chairs. See Sec. 361.

409. (404) Emblems Worn By Female Relatives.—It shall be lawful for the wife, mother, unmarried sister or unmarried daughter of a Master Mason who is living and in good standing, or for the widow during her widowhood, mother, unmarried sister or unmarried daughter of a deceased Master Mason who was in good standing at the time of his death, but not for the wife, widow, mother, sister or daughter of a dimitted Mason, to wear a Masonic badge, pin or emblem. See Sec. 449.

PENAL CODE

JURISDICTION OF OFFENSES

410. (405) Masons of all Degrees Subject to Discipline.—Any chartered Lodge has penal jurisdiction over all its members, whether Entered Apprentice, Fellowcraft or Master Mason, regardless of their residence or of the place where an offense is committed, and of non-affiliated Masons within its jurisdiction. A Lodge under dispensation has no penal jurisdiction.

411. (406) Dimitted Masons.—The Lodge

within whose jurisdiction a non-affiliated Mason resides has primary penal jurisdiction and control over him, although his offense may have been committed within the jurisdiction of another Lodge. It is the duty of the latter Lodge to report the offense to the former. Where more than one Lodge has concurrent jurisdiction, the same discipline and control may be exercised by any of them. See Sec. 190.

412. (406) Offense Committed Before Dimit.—Upon the commission of an offense prior to the granting of the dimit, such dimit does not prevent charges and trial by the Lodge granting the dimit where the details of the offense were learned subsequently by the Lodge, although the offense itself may have been generally known and the dimitted Mason may have removed into another jurisdiction, provided he has not affiliated with another Lodge. In the latter case, the Lodge receiving his dimit should try him upon notice of the offense from the Lodge granting the dimit. See Sec. 190.

413. (407) Expelled Mason.—An expelled Mason may not be charged and tried, because expulsion is Masonic death. See Sec. 473.

414. (408) Foreign Masons.—If a member of a Lodge of a foreign jurisdiction, whether a resident or non-resident of this State, commits a Masonic offense in this State the Lodge within whose jurisdiction he committed the offense should first report the case to the Lodge to which the offender belongs, transmitting proper charges; and if that Lodge should fail or refuse to take cognizance of it, then such Georgia Lodge may charge and try him. The result of such trial, if had by the Georgia Lodge, when confirmed by the Grand Lodge, should be communicated to the Grand Lodge of the offender.

415. (409) Lodge Under Dispensation.—A member of a Lodge under dispensation shall be tried by the nearest regularly chartered Lodge.

416. (410) Waiver Carries Full Control.—A waiver of jurisdiction as to initiation, passing, or raising, also confers full penal jurisdiction.

417. (411) Insane Member. — No Lodge may suspend from membership or strike from its rolls a member who is insane. A member laboring under such disability is incapable of committing a Masonic offense.

418. (412) Must Report an Offense.—The Lodge within whose jurisdiction an offense is committed by a member of another Lodge in this State must report such offense to such Lodge, and upon its failure to act, should report the matter to the Grand Master for action.

419. (413) Grand Master Without Jurisdiction.—The Grand Master may not take jurisdiction of a Masonic offense by a private member; but if he has probable cause to believe that a member of a Subordinate Lodge is guilty of a Masonic offense and that the Lodge having jurisdiction fails to take appropriate action, he may in his discretion order the trial of such member for such offense; and if said Lodge should fail to obey said order promptly, the Grand Master may arrest its charter and direct another Subordinate Lodge to try the offending member.

420. (414) Grand Lodge May Expel.—The Grand Lodge may upon its own motion expel any Georgia Mason, though not a member of its body and with or without the recommendation of the Subordinate Lodge.

MASONIC OFFENSES

421. (415) Masonic Offenses. — The following are Masonic offenses subjecting the offender to Masonic discipline:

1. Violation of the moral law.
2. Violation of the laws of Masonry.
3. Violation of the laws of the land involving moral turpitude.

422. (416) Hearsay Not the Basis of Charges.—Charges may not be based solely upon rumor, without evidence of a specific offense against the laws of the Order. Such charges would tend to encourage slander and backbiting, themselves Masonic offenses. If any member, however, should do anything contrary to the good order, peace and dignity of the Craft, or by overt act or improper practices should bring reproach upon the Order of Freemasonry, he shall be subject to charges and discipline.

423. (417) Performance of an Official Duty Not a Masonic Offense. — A Mason who occupies an official position such as judge, prosecuting attorney, juror, mayor, etc., should perform his official duties without showing partiality to anyone, whether Mason or profane. Thus it is not a Masonic of-

fense for a Mason in the performance of such official duty to issue an execution against a brother Mason.

424. (418) Adultery or Fornication. — Adultery or fornication with any one subjects the offender to discipline; but where the woman in question is known by the offender to be the wife, widow, mother, daughter, or sister of a Master Mason, there is the added guilt of the breach of a Masonic obligation, and the want of chastity on her part does not excuse the offender.

425. (419) Insults.—A Master Mason may not make improper proposals to the wife of any man, whether Mason or profane.

426. (420) Backbiting and Slander. — Backbiting and slander are Masonic offenses.

427. (421) Solicitation Prohibited. — Any Mason who shall solicit a profane to join the Fraternity, or who shall directly or indirectly make such overtures as would conflict with the spirit of the unwritten law forbidding such solicitation, shall be charged with gross un-Masonic conduct, and if found guilty, shall be punished as in other cases of un-Masonic conduct.

428. (422) Failure to Pay an Obligation.—Failure to pay an obligation does not necessarily constitute a Masonic offense; but if at the time credit was extended, there was a deliberate intention to swindle a brother Mason by fraudulent misrepresentation, the offending brother should be expelled as a common cheat, although he should subsequently give a note representing the indebtedness, which he should afterwards fail to pay.

429. (423) Failure to Pay Debt to Lodge.—Failure of a member to pay a debt which he is able to pay to his Lodge is a violation of his obligation.

Scheduling in bankruptcy a debt due the Lodge is not un-Masonic conduct, but the action of the civil court does not bind the Lodge; and for non-payment of his dues, a member may nevertheless be suspended if not relieved by his Lodge.

A member who borrows money from the Secretary of the Lodge, knowing or having reason to believe that the loan is actually from Lodge funds, and is unauthorized by it or some authorized committee thereof, may be charged for non-payment as a violation

of his obligation if the loan is actually made from Lodge funds.

430. (424) Disputing Correctness of Account.—Neither of the following may be considered as un-Masonic conduct: (a) disputing the correctness of a debt with a Mason if the transaction does not involve moral conduct, (b) refusing to submit business differences to the decision of the Lodge before going to law, (c) suing a brother without notice, or (d) taking advantage of what the law allows, such as taking a homestead to prevent a brother Mason from collecting his debt. Masonry is not a collecting agency.

431. (425) Intoxication.—A member guilty of intoxication although only once, may be tried and punished. Drunkenness is ground for suspension; and, if habitual, for expulsion. Habitual drunkenness is such as has become a habit, to be judged by the special circumstances of each case.

Upon the discovery during the conferring of a degree that a candidate is drunk, proceedings should be stopped, charges preferred, and the candidate punished.

432. (426) Liquor Business.—No Mason in this State is permitted to engage in

selling, manufacturing, or furnishing spirituous, malt, or intoxicating liquors anywhere, for his own account or as an employee; but if he be a licensed druggist, and such dealing consists merely in selling by permission of law for medical or scientific purposes only, he is permitted to deal in such intoxicants. A violation shall be punished by suspension and recommendation for expulsion. This provision is not applicable to an official who collects taxes on whiskey, but who has nothing to do with the handling or sale thereof. A change in the laws of the State does not alter this regulation. Nor is it a defense that the accused is no longer engaged in such business. See Secs. 143, 431, 466.

433. (427, 520) Action of the Civil Court.

—No action of the civil courts can affect a Masonic offense. Neither a conviction, appeal, acquittal nor settlement of a case therein involving a transaction for which a member is or may be on trial by the Lodge can affect or control such Masonic trial. A conviction by the civil court does not dispense with the necessity of a formal trial of the offending member by the Lodge having jurisdiction.

434. (428) Cipher Code.—It is a violation of Masonic law in Georgia to use any description of key, cipher, or written work of a secret character. It is also unlawful for any member to give, sell, furnish, or to keep in stock in any bookstore or place of business, the management of which he may control in any manner, any printed, engraved, typewritten, or written book, pamphlet or leaflet containing anything whatsoever pertaining to a key, cipher, or written or printed work of a secret character. Any member so offending, shall be charged with gross un-Masonic conduct, and be tried by his Lodge. Upon conviction, he shall be subject to expulsion, or to suspension for a definite period, dependent upon the gravity of the circumstances.

435. (429) The Substitute.—The substitute for the secret word of a Master Mason may be communicated in only one way. It is grossly improper for it to be communicated in any other manner.

436. (430) Invasion of Jurisdiction. — A Subordinate Lodge which encroaches upon the jurisdiction of another without a waiver, commits a Masonic offense, even though the

two had arbitrarily, but illegally, agreed on a division of territory and their agreement was not violated.

437. (431) Failure to Advance.—Failure to prepare for and take degrees is not a Masonic offense; nor is holding a dimit and refusing to affiliate.

438. (432) Carrying Weapons in Lodge Room.—It is a violation of Masonic law and contrary to the rules of decorum and common decency for a member to enter the lodge room carrying a deadly weapon; and should he do so, he shall be charged and tried for un-Masonic conduct.

439. (433) Masonry Not Used for Advertising.—Masonry should not be used for advertising purposes. Business cards bearing Masonic emblems are prohibited, nor should such cards carry any parody or doggerel tending to make light of any Masonic lecture or ceremony. A violation of this edict is gross un-Masonic conduct.

440. (434) Electioneering or Seeking Office.—Electioneering or seeking office in a Lodge is un-Masonic conduct; and it is also improper and un-Masonic to use at annual

elections, tickets upon which are printed the names of candidates for Lodge Offices.

441. (435) Entered Apprentice Withholding Facts.—An Entered Apprentice Mason applying for the Fellowcraft degree may be rejected for an offense committed before his initiation; but no charges may be preferred against him for such offense, unless he concealed the facts so that his conduct amounted to a fraud upon the Lodge, such fraud being equivalent to the commission of an offense subsequent to initiation.

442. (436) Charity by Misrepresentation.—Obtaining charity by misrepresentation is a Masonic offense.

443. (437) Refusal to Sit in Lodge.—A refusal to sit in the Lodge room with another member is not, in itself, un-Masonic conduct; but if the reason assigned for such refusal reflects upon the brother, the party thus assigning it may be charged with un-Masonic conduct, if he thereby slanders such brother.

444. (438) Revealing Who Voted in Negative.—A member revealing who deposited a negative ballot is subject to charges.

445. (439) Threatening to Vote Against Candidate.—A member who threatens to vote against an applicant unless the latter withdraws a pending suit or pays a claim is guilty of un-Masonic conduct.

446. (440) Willfully Removing Black Ballots.—A Mason who willfully removes any black ballot from the ballot box so as to prevent a full and free ballot is guilty of un-Masonic conduct authorizing expulsion.

447. (441) Public Announcement of Conviction.—Public announcement of the conviction of a Mason is not un-Masonic conduct, especially when the commission of the offense was well known to the community and tended to discredit the Craft. Publicity of such results may be effective of good.

448. (442) No Limitation Against.—There is no statute of limitations against prosecution of Masonic offenses.

449. (443) Improperly Wearing Emblems.—It is unlawful for a Mason who has been expelled or who is under suspension from the Fraternity to wear the emblems of the order. (A misdemeanor under §106-9905 Code of Georgia of 1933.) See Sec. 409.

450. (444) Games of Chance.—No Lodge should conduct a game of chance.

CHARGES

451. (445) Basis for Charges.—Any Master Mason, although himself under charges at the time, who knows or has reasonable ground to believe that a brother of any degree has committed an offense against the laws of Masonry, may, upon his Masonic honor, make a statement, either orally or in writing, to the Lodge having jurisdiction of the alleged offender, setting forth the facts in reference thereto as he believes them to exist; and if written charges be preferred, it shall be the special duty of its Junior Warden to prepare and prefer charges and specifications therefor.

452. (446) Charges Preferred by Whom.—If no written charges are presented but only oral information is furnished to the Lodge as provided in the preceding section, and if the Lodge shall determine that the facts stated are such as should be investigated and would justify the preferring of charges against the accused, the Lodge should order the Junior Warden or some other Master Mason who

is a member of the Lodge to prepare a suitable charge with an appropriate specification or specifications against the accused and present the same to the Lodge.

453. (447) Charge Defined.—The term charge, as distinguished from the term specification as used in this Code, means a word or short sentence giving the general nature of any violation of the moral or Masonic law—such as larceny, adultery, embezzlement, slander, habitual profanity, murder, drunkenness, etc. When the offense is a mere neglect of Masonic duty or the violation of a purely Masonic obligation, the charge may be stated as un-Masonic conduct, or, in aggravated cases, gross un-Masonic conduct, if it can not be more specifically set out.

454. (448) Specification Defined.—A specification, as used in this Code, consists of an elaboration of the charge by giving a statement of the time when, the place where, and the circumstances under which the offense is alleged to have been committed; the particular words or acts constituting the offense, together with the name of the person or persons, if any, against whom the offense was committed.

455. (449) Contents of Charges and Specifications.—The accused should be described by his name, surname, and the highest degree he has attained. The name, number, and location of the Lodge to which he belongs, if any, should be given. If non-affiliated, that fact should be stated together with his place of abode, and within the jurisdiction of what Subordinate Lodge the offense was committed, and, if obtainable, the name and location of the Lodge with which he was last affiliated. In cases where a necessary element of the offense is that it was committed against a brother Mason, or against one to whom the accused owed a Masonic duty, a like degree of particularity should be used in describing the person against whom the offense is alleged to have been committed. The time when, and the place where the offense is alleged to have been committed, and a general statement of facts constituting the offense, should be given, so as to enable the accused to know definitely the charge to which he is to answer, and to be prepared to meet the charges with evidence at the trial. However, technicalities of accusation are not to be enforced with that degree of strictness which prevails in civil and crimi-

nal courts. Unless the precise time and place of the act are necessary elements of the offense, the time may be stated as "on or about" a given date, and the place may be stated as "at or near" a given place.

456. (450) Charges Must Be in Writing, and Signed.—The charges must be in writing and signed on behalf of the Lodge by the Junior Warden, or by such other member as the Lodge shall have directed to prepare the same; or they may be made by some brother without such direction, but in the latter case they must be accepted by the Lodge before any further proceedings thereon.

457. (451) Written Instruments.—Written instruments, where they form a part of the gist of the offense charged, should be recited verbatim in the specifications, and may be introduced by the words "in words and figures as follows." When the substance only is necessary to be set forth, they may be introduced by the words "in substance as follows."

458. (452) Obscene or Improper Language.—Where language or other matter which is the basis of charges is profane or obscene,

the law does not require it to be precisely stated, but does require that its nature be indicated in general and becoming terms. If any words or matter improper to be written are involved they should be stated to the accused when charges are served upon him, and repeated when called upon to plead, and the fact noted in the record as fully as the nature of the case will permit.

459. (453) Number and Character of Specifications.—Specifications should be expressed as briefly as possible consistent with the circumstances. No specification shall set out more than one offense, but several specifications may be separately made under one charge.

460. (454) Joinder of Charges.—Two or more charges may be joined in the same complaint, but each charge shall be separately stated and each shall have its own specification or specifications thereunder.

461. (455) Charges Necessary.—Written charges, except for non-payment of dues, are always necessary and should be filed with the Secretary although the accused confesses his guilt. See Secs. 208, 547.

462. (456) New Charges.—If a member, after charges have been preferred, becomes

guilty of a new offense, new charges may be instituted.

463. (457) Against Officer of Another Lodge.—A member of one Lodge may prefer charges against any officer of another Lodge.

464. (458) Withdrawal of Charges.—Charges preferred by the Lodge or accepted by it may be withdrawn at the communication fixed for the trial, but only by a majority vote and upon secret ballot. See Sec. 522.

Charges brought without direction from the Lodge, and not yet accepted by it, may be withdrawn at any time by the member preferring them.

A Lodge may try and punish a member charged with intoxication who shall confess and repent it, or, if fully satisfied with the sincerity of his repentance, may by majority vote dismiss the charges. See Sec. 529.

465. (459) Lodge May Forgive Members.—A Lodge has the authority to forgive a member guilty of using improper language, who appears before the Lodge, acknowledges his transgression, makes a manly apology, shows a previous good character, and promises faithfully never to offend again. See Sec. 522.

466. (460) Confession Does Not Purge for Un-Masonic Conduct.—A Master Mason guilty of violating the law does not purge himself of his un-Masonic conduct by appearing in open Lodge and acknowledging his transgression. See Secs. 143, 431, 432.

467. (461) Restitution After Theft.—After a theft has been committed, the fact that the stolen funds are repaid, in whole or in part, does not bar charges for the theft committed.

468. (462) Failure to Obey Summons.—A member failing to obey a Lodge summons legally issued should be notified to appear and show cause why he should not be tried. If no cause is shown, or the cause presented is not sufficient, regular charges should be preferred against said member for un-Masonic conduct. But where a brother is summoned to show cause why he should not be suspended for non-payment of dues, the payment of his dues prior to the meeting is a sufficient compliance with the summons.

469. (463) When Charges May Be Preferred.—Charges may be preferred only at a stated meeting.

470. (464) Amendments to Charges and Specifications.—No new charge or specification may be added by way of amendment after service upon the accused, but charges and specifications after service are amendable in form or substance.

471. (465) Accepting Charges.—Charges offered at a stated meeting shall be read by the Secretary, and the Lodge shall thereupon determine by a majority vote whether or not the same shall be accepted and the alleged offense investigated. See Sec. 474.

472. (466) Voting Upon the Acceptance of Charges.—Acceptance of charges is not a determination of the guilt or innocence of the accused, but of the issue as to whether the charges are frivolous, and whether under the circumstances the alleged misconduct should be inquired into.

473. (467) Suspended Members.—A member under suspension is subject to other charges for acts committed during or before his suspension. See Sec. 413.

NOTICE TO ACCUSED

474. (468) Service.—Upon the preferring or acceptance of charges by the Lodge the

Master shall immediately appoint the time of trial; and the Secretary shall thereupon make a true copy of charges and specifications, attesting the same, and cause it to be served upon the accused at least ten days before the time of trial.

475. (469) When Unnecessary.—If the residence of the accused be unknown to the Lodge service shall not be necessary.

476. (470) Residence Farther than Ten Miles.—If the residence of the accused be not within ten miles of the place of meeting of the Lodge, an attested copy of the charges and specifications with a notice of the time of trial sent by registered mail to the post office nearest to the residence of the accused at least twenty days before the time of trial shall be good service.

477. (471) Personal Service.—Personal service had upon the accused at least ten days before the time of trial shall be sufficient in any case. See Sec. 553.

478. (472) Accused Absconding.—If the accused should abscond and the Lodge be unable to ascertain his whereabouts so as to serve him in person or by registered mail,

the Lodge may proceed with the trial as if the residence of the accused were **unknown**, but such fact should be shown by the record.

CHANGE OF VENUE

479. (473) Prior to Trial.—Prior to trial, a change of venue may be had only upon good cause shown by either party to the Grand Master, who in his discretion, having investigated the facts, may arrest the proceedings and change the venue of the trial to another Lodge selected by him. The accused, if he should so desire, should be given a reasonable opportunity to apply for such change of venue.

480. (475) Expense of Trial.—Where the venue is changed, the Lodge in which the case originates is liable to the trial Lodge for the expense of the trial.

481. (476) After Trial.—Should a new trial be granted by the Grand Lodge, the Grand Master or the Grand Lodge may grant a change of venue for the next trial.

482. (477) Lodge Must Notify.—A Lodge to which a case is transferred is bound to notify the parties and witnesses of the time

and place of trial, and such witnesses must attend.

483. (478) A Recharge Not Necessary.—A Lodge to which a case is transferred is not required to recharge the accused.

484. (479) Case Transferred, Lodge Furnished Papers.—The Lodge from which a case is transferred on change of venue obtained, should furnish to the Lodge to which it is transferred, all papers, documentary evidence, names of witnesses and other things connected with the case which will enable the trying Lodge to properly investigate and try the case. The Lodge to which the case is transferred acts in all respects as would the Lodge from which it was transferred.

SUMMONS

485. (480) Form of Legal Summons.—A legal written or printed summons should be issued by the Subordinate Lodge or its Worshipful Master under the seal of the Lodge. If in the body of the summons it appears that it was issued by order of the Master, it is unnecessary for the Master to affix his signature thereto, but it must be signed by

the Secretary, otherwise the summons must be signed by both the Master and Secretary.

486. (481) Contents.—A summons issued as aforesaid need not contain any other matter except a summons to attend the Lodge issuing the same.

487. (482) Obedience to Summons. — Every Master Mason is bound to obey a summons; and for failure, without a good and sufficient cause, may be summoned to appear before his Lodge. If, after due trial a satisfactory excuse be not rendered, and he be found guilty, he shall be punished as provided herein.

488. (483) Non-Affiliate Is Bound to Obey Summons.—A non-affiliate is bound to obey a summons to testify in a Masonic trial; and for failure to obey such summons, he may be charged and tried.

489. (484) Worshipful Master May Not Excuse.—The Worshipful Master may not excuse non-attendance, but may, for causes satisfactory to himself, relieve from further attendance a brother attending upon summons.

490. (485) Summons Binding. — A sum-

mons is binding on all members of a Lodge wherever such member may be located.

491. (486) Service of Summons.—Any Master Mason may serve a summons.

CONTINUANCE

492. (487) Continuance, When. — A case pending for trial in a Subordinate Lodge may, by two-thirds vote of the members present, be continued until a subsequent definite date. The defendant, if absent and unrepresented, should be immediately notified in writing of such postponement, if his whereabouts be known.

PLEADING

493. (488) Pleas, How Made.—The accused shall be called upon to plead to the charges and specifications. A direct plea of guilty or not guilty may be made orally and that fact entered of record. Special pleas should be reduced to writing and made a part of the record. If the accused should fail or refuse to appear or refuse to plead, his conduct should be construed to be a plea of not guilty, and such plea should be entered.

494. (489) Plea of Guilty, Proceedings.—If a plea of guilty be entered by the accused, it shall not be necessary to take testimony in the case, unless the Lodge, by vote, should require this to be done in order to determine the punishment to be fixed.

EVIDENCE AND WITNESSES

495. (490) How Delivered.—Masons shall deliver their testimony upon their Masonic honor; other witnesses shall testify under oath.

496. (491) Master Passes On.—The Master shall pass upon the admissibility of evidence, but his rulings shall be subject to correction on appeal.

497. (492) How Recorded.—The Secretary need not record the evidence on the Lodge minutes, but should keep a record capable of transmission.

498. (493) Ex Parte Affidavit. — An ex parte affidavit is inadmissible. The defendant has the right to cross-examine all witnesses.

499. (494) Evidence Submitted in Court.—Evidence, duly certified, given by a wit-

ness under oath in a court of justice, may be used in a Masonic trial if the witness giving such evidence can not at the time be found, and if the defendant in the Masonic trial was a party in the trial in the court of justice so as to have had an opportunity for cross-examination.

500. (495) Worshipful Master May Stop.—Pending the trial, the Worshipful Master may suspend the trial of the case for a definite time in order to have a committee take additional evidence from a profane witness, provided such evidence be material.

501. (496) Dying Statement. — A dying statement may be used as evidence against any person on trial for a Masonic offense under the same conditions as obtain in courts of justice in Georgia.

502. (497) Committee to Take Testimony.—A committee to take testimony must take all testimony bearing on the case, whether for or against the accused, without allowing technical rules to stand in the way of Masonic investigation.

503. (498) Worshipful Master May Testify.—The Worshipful Master may be called to testify the same as a private member.

504. (499) Testimony Before Court Commissioner.—Whenever a court commissioner or ex officio commissioner, authorized by law to take testimony by depositions in a case pending in a civil court of this state, shall be a Master Mason in good standing, either the accused or prosecutor may take the testimony of any witness, whether Mason or profane, or submit and prove relevant documentary evidence before such commissioner or ex officio commissioner, upon three days notice to the opposite party, and under similar rules as would govern the taking of such testimony, were such case pending in a civil court of this state instead of the Masonic Lodge. This rule applies also to court commissioners in other states than the state of Georgia, except that ten days notice would then be required.

505. (500) Testimony Before Committee.—Both accuser and accused should be notified and given an opportunity to be present at the taking of testimony before a committee.

506. (501) Notice of the Taking of Testimony, When Necessary.—If the residence of the accused be unknown, or if he shall have

absconded, it shall not be necessary to serve him with notice of the taking of testimony

507. (502) Lodge Must Furnish Evidence.—A Master Mason on trial in court for a criminal offense is, upon demand, entitled to have for introduction in evidence an affidavit in possession of the Lodge, made by one of the state's witnesses, who now makes a different statement from that contained in his affidavit. A member accused of crime is entitled to have all available evidence tending to illustrate his innocence and to prevent false swearing to induce his conviction.

508. (503) Cross-Examination.—Both the accuser and the accused shall have the right to be present at all examinations of witnesses whether in or out of the Lodge, and to propound such relevant questions as they may desire, and each party shall have the right to cross-examine the witnesses offered by the opposite party.

509. (504) General Rules of Evidence.—The laws of evidence universally recognized, unless modified by this Code, shall govern in all examinations, but without unnecessary technicalities.

510. (505) Witness, Competency. — The witnesses in all Masonic trials, whether Masons or not, shall be persons who have the use of their reason and such religious belief as to feel the obligation of an oath, and who have not been convicted of any crime involving moral turpitude.

511. (506) Who May or Must Testify. — Any Mason, of whatever degree, may be compelled to testify; if he persists in refusing, he may be tried for un-Masonic conduct, and such punishment imposed as the law and facts warrant. A profane can not be compelled to testify, yet he may do so if he will take such oath as is usually administered in a state court; provided, however, that no witness, other than the accused, shall be required to testify to any matter which would incriminate himself, nor which, under the laws of the civil or criminal courts, would be a privileged communication; nor shall the accused be compelled to testify, but if he does so he may not decline to answer any question on the ground of self-incrimination.

512. (507) Testimony by Accused. — The practice in the criminal courts of the state

allowing a defendant to make a statement not under oath, without subjecting himself to cross-examination, is not a Masonic law. In a Masonic trial, should the accused testify, he becomes subject to cross-examination by any member present.

513. (508) Wife Admissible as a Witness. — The wife of a Mason, notwithstanding such relationship, shall be permitted to testify either for or against him, her interest or bias to be considered by the Lodge.

514. (509) Interrogatories. — The testimony of competent witnesses, not Masons, or of Masons not residing within the jurisdiction of the trying Lodge, may be taken by written interrogatories. In such case the opposite party shall be served with a copy of the interrogatories, and given a reasonable opportunity to file cross interrogatories. When this has been done, the Master of the trying Lodge shall appoint some disinterested person to execute and return such interrogatories, provided the parties fail to agree in writing upon such a person.

REPRESENTATION AND ARGUMENT

515. (510) Representation Allowed. — Ar-

gument and representation by proper counsel or person is allowed both the accuser and accused in Masonic trials; said counsel or person, however, shall be a Mason in good standing.

516. (511) Right to Be Heard. — A suspended Mason on trial has the right to be heard in open Lodge.

517. (512) Employment of Counsel.—There is no duty on a Lodge to employ counsel for the defendant.

GENERAL CONDUCT OF TRIAL

518. (513) Persons Present.—Unless by consent of the Lodge no person shall be admitted as a visitor to a Lodge during the trial except counsel and witnesses.

519. (514) Every Member Summoned. — In Lodge trials, every member is required to be summoned and to sit as a prior, except in case of non-payment of dues where notice of such trial for non-payment of dues, given in open Lodge, is sufficient. If the trial is postponed to a future meeting, another summons is necessary for all members not present at the time such continuance is declared.

520. (515) Trial of Masters. — If the Master of a Lodge be charged with immoral or un-Masonic conduct by a majority of the Lodge over which he presides, or by the Master of any other Lodge, the accusers or accuser shall present a written accusation to the Grand Master, or, in his absence, to the Deputy Grand Master, who shall summon a Lodge of Masters or Past Masters of not less than three nor more than thirteen, designating one of them to preside as Master. They shall proceed to try the case and pronounce such sentence as they deem just; but the same shall not take effect until approved by the officer summoning such Lodge. The accused shall have the right of appeal as provided by law.

521. (516) Discretion of Lodge. — Only such rules are proper in Masonic trials as will enable the Lodge to reach the justice of the case; and, therefore, it is discretionary with the Lodge to fix the place for the trial, length of sitting, and to manage such details in its discretion. There are no technical rules which stand in the way of Masonic investigation.

522. (517) May Not Entertain Motion to Dismiss.—After a case has been set for trial,

the Worshipful Master may not entertain a motion to dismiss the charges at a communication previous to that fixed for trial. This rule applies even where the accused acknowledges his guilt, makes apology to the Lodge, and asks forgiveness at an intervening communication. The brethren, having been summoned to appear on a certain date to attend the trial, have the right to presume that no action will be taken in the matter until such date. See Secs. 464, 465.

523. (518) May Adjourn.—If a trial is not concluded at one meeting, the Master may adjourn the trial; but none can vote except those who have heard all the evidence.

524. (519) Cases Separate, When — Two cases in the same Lodge, wherein the accused in one is the prosecutor in the other, are entirely separate and distinct; and the procedure in one can not affect the other.

525. (521) Trial Ex Parte.—The presence of a Mason who has been convicted by the civil courts and is serving a term under sentence is not necessary at the trial where charges are brought against him for the offense alleged in the indictment or accusation upon which he was tried and convicted, where the evidence presented to the Lodge

is such as the accused heard under oath upon his trial. The accused, however, should be regularly notified of the charges.

526. (522) Junior Warden Prosecuting Officer.—The Junior Warden in all cases shall be the prosecuting officer; but in case of disqualification, absence or other good reason, the Worshipful Master may appoint some other member to act as prosecutor.

527. (523) No Trial by Committee.—A Lodge may not, even by unanimous consent, elect a committee from its own members or from any other Lodge to try a case.

528. (524) May Not Try at Same Communication.—Charges may not be preferred and a member tried at the same communication, as notice is necessary.

529. (525) Appeal From Dismissal of Charges. —The action of the Subordinate Lodge in dismissing charges may be the subject matter of an appeal to the Grand Lodge, the decision of which is final. See Sec. 464.

530. (526) Relationship.—The vote of a relative of the accused on the withdrawal of the charges does not invalidate the ballot

531. (527) Shortage Not Justified. — A shortage cannot be justified upon the ground that the offending member used the money entrusted to his care for the benefit of Masons. His obligation to keep safely and account for trust funds is not diminished, qualified or affected by the obligations of charity.

532. (528) Entered Apprentice or Fellowcraft Trial, Where.—All trials shall be held in the Lodge of the highest degree to which the accused has attained; and the Lodge should be opened, the testimony taken, and the argument made in such degree; but the vote must be taken in the Master's degree.

533. (529) May be Tried as a Private Member.—A Mason who is elected Worshipful Master while under charges, shall be tried in the same manner as any other member, but another Worshipful Master or Past Master must preside at the trial. See Sec. 330.

534. (530) May Not Object.—The accused may not object to the participation in the voting of any Lodge members merely on the ground of prejudice, nor may he select those he thinks impartial and qualified to try the case. See Sec. 538.

535. (531) Worshipful Master Related.—If the Worshipful Master be related by blood or marriage within the fourth degree to either prosecutor or accused, or be interested in the outcome of a trial in his Lodge, some other Worshipful Master or Past Master shall be selected to preside; or, if deemed proper, the Grand Master shall, upon application, assign some Master or Past Master to preside. See Sec. 538.

VERDICT

536. (532) How Found.—After the conclusion of the trial, the accused shall retire; and if the trial shall have been conducted in a Lodge of Entered Apprentice or Fellowcraft Masons, the Lodge shall then be opened in the Third Degree in which all decisions, after a trial, shall be made. The question of "Guilty" or "Not Guilty" shall be put by the Master, and the members shall be required to vote thereon by ballot, of which two-thirds must be in the affirmative or the accused shall be declared "Not Guilty."

537. (533) Vote Necessary. — Two-thirds of the members of the Lodge present and not two-thirds of those summoned must vote in favor of guilt in order to convict.

538. (534) Who May Not Vote.—Neither the accused nor the members of the Lodge who are related to either the accused or accuser within the fourth degree of blood or marriage shall be entitled to a vote on his trial; provided, that in such cases where the Junior Warden, by virtue of his office, is prosecutor, his said relatives shall not be excluded from voting. See Secs. 534, 535.

539. (535) Master Votes.—Unless disqualified, the Master shall vote on all trials. See Secs. 535, 538.

540. (536) Charges Necessary.—A Mason may not be convicted of an offense with which he is not charged.

541. (537) Plea of Guilty.—A plea of guilty determines guilt and voting thereon is illegal. The penalty must thereupon be fixed.

PENALTY

542. (538) Must Inflict Penalty.—The Subordinate Lodge must inflict some penalty upon a member convicted by it under pain of liability of forfeiture of its charter.

543. (539) Fixed by the Lodge.—The pen-

alty must be fixed by the Lodge at the same meeting at which the verdict is rendered.

544. (540) Non-Payment of Dues; Suspension.—In case of suspension for non-payment of dues it is unnecessary for the Lodge to vote upon the penalty as indefinite suspension is fixed by law. A subordinate Lodge may not change this penalty.

545. (541) Vote Necessary.—The defendant having pleaded guilty or having been found guilty, a majority vote only is necessary to fix the punishment.

546. (542) Reconsideration of Vote.—Reconsideration of the vote fixing the penalty may be moved at the same communication, but may be had only by unanimous secret ballot.

547. (543) Procedure in Case of Suspension for Non-payment of Dues.—A member in arrears for dues for one year may be suspended by resolution and without trial. Such suspension is indefinite; and it is not necessary for the Secretary of the subordinate Lodge to report such suspension other than in his current monthly report, unless there be an appeal. In case of appeal, the pro-

ceedings should be sent up as in other cases of appeal. See Secs. 208, 461.

548. (544) Reprimand: How Administered.—

If the member is to be reprimanded, it must be done publicly in the Lodge, by the Master or acting Master, who may carry the sentence into immediate effect or give notice that the reprimand will be administered at the next stated meeting. If the accused be not present, the Master in open Lodge should direct the Secretary to summon him to attend the next stated meeting to receive the award of the Lodge. Should he fail to obey the summons, he must immediately be charged by the Junior Warden, in the name of the Lodge, with "disobedience of a lawful summons," and regularly tried upon the charge, with proper specifications.

549. (545) Classes of Punishment. — Masonic punishment, except in cases of non-payment of dues, or where otherwise provided herein, shall be expulsion from all the rights and privileges of Masonry, definite suspension, or reprimand; and in fixing the amount of punishment, the Master or presiding officer shall first put the question as to suspension with recommendation for expulsion.

If this be not imposed, the vote shall then be for definite suspension. If this also be not imposed, reprimand shall be administered without further ballot.

550. (546) Plenary Power. — Where the subordinate Lodge recommends expulsion, the Grand Lodge shall have plenary power to take such action as may seem proper notwithstanding the absence of an appeal.

551. (547) Definite Suspension. — Where the penalty is definite suspension, the Lodge should fix the time of such suspension; and upon expiration of such time, the member is restored to all his rights without any further action of the Lodge.

APPEALS

552. (548) How and by Whom. — The Lodge or any member thereof or the accused may appeal; but such appeal shall be in writing, signed by the appellant, in the form prescribed in the Appendix, and shall be filed with the Secretary of the Lodge within thirty days after the trial and judgment.

553. (549) Notice of Appeal.—The appellant, within fifteen days after the filing of the ap-

peal, shall give to the opposite party written notice thereof, provided service can be made upon the opposite party under the law governing service on the accused; and a copy of said notice with the evidence of its service, or written waiver thereof, or legal reason for non-service, shall be forwarded to the Grand Lodge. See Sec. 477.

554. (550) Transmission of Record.—The Secretary of the Lodge shall immediately record the appeal and transmit to the Grand Lodge a true copy of the evidence in the case, together with the appeal, certified under his hand and seal of office. See Sec. 307.

555. (551) Subordinate Lodge May Not Grant New Trial.—It is not within the power of a subordinate Lodge to accord a new trial to a member convicted of un-Masonic conduct. The member having been found guilty, it then becomes the duty of the Secretary of the Lodge to send the proceedings to the Grand Lodge for final action as provided by law.

556. (552) No Appeal From Master to Lodge.—There shall be no appeal to the subordinate Lodge from the decision of the Worshipful Master. His erroneous ruling may be

corrected only by the Grand Master or the Grand Lodge on appeal.

557. (553) Case Appealed, Evidence by Affidavit.—Upon an appeal, either party desiring evidence other than that adduced upon the trial, or not satisfied with the report of the case made by the Secretary to the Grand Lodge, may procure evidence by an affidavit of a profane, or by the written statement of a Mason on his Masonic honor, the same to be presented to the Grand Lodge upon the hearing of the appeal. The reason why this evidence was not submitted upon the trial should be stated. There is no provision for attendance and examination of witnesses upon the trial of an appeal by the Grand Lodge.

558. (554) May Appeal. — Appeal may be had from the judgment of a subordinate Lodge to the Grand Lodge, which shall be then possessed of the cause and shall proceed to examine and review the same. It has plenary power to reverse or amend the sentence, to increase or reduce the punishment, to remand the case for new trial to the same or another Lodge, to take any other proceedings in the premises, or finally to decide the matter itself.

559. (555) Investigation Refused. Member May Appeal.—Upon the refusal of a Lodge to investigate charges made by a member, he may within thirty days from the action of the Lodge appeal to the Grand Lodge, setting out in his appeal the fact that he preferred the charges, stating them, and that the Lodge refused to investigate them.

560. (556) Any Member May Appeal.—Any member may appeal to the Grand Lodge, alleging error in the dismissal or withdrawal of charges by the Lodge or the verdict thereon.

561. (557) Newly Discovered Evidence.—An appeal may be entertained upon the ground of newly discovered evidence, in which case the Grand Lodge will inquire whether the newly discovered evidence be sufficient to justify a change in the judgment of the Subordinate Lodge or to authorize a new trial, and whether in the exercise of proper diligence, such evidence should have been discovered at the time of the trial by the party appealing.

562. (558) Suspension of Sentence, When.—A sentence from a penalty of reprimand shall, upon an appeal, stand suspended un-

til a decision by the Grand Lodge; but when a member shall be suspended, such appeal will not restore to the defendant his Masonic rights pending its final determination by the Grand Lodge.

MISCELLANEOUS PROCEEDINGS AFTER TRIAL

563. (559) Examination of Record by Grand Secretary.—The Grand Secretary shall examine the records of all trials; and if there be no evidence of legal service, shall return the record to the Lodge for its completion.

564. (560) Case Reopened, When.—After a member has been charged, tried and acquitted, the case may be reopened by the Lodge, and he may be retried if material evidence against him be discovered after the trial, provided the newly discovered evidence was kept from the Lodge through the act or influence of the member charged, and provided the Lodge, after exercising all reasonable diligence, was thereby prevented from securing such evidence. Otherwise, an appeal to the Grand Lodge is the only remedy.

565. (561) Not Reconsidered Later.—A

verdict of guilty may not be reconsidered at another meeting.

566. (562) Record Returned Only by Grand Lodge.—After a verdict of suspension with recommendation of expulsion and the report has been sent to and received by the Grand Secretary, neither the Lodge nor the Grand Master has further control of the record. The Grand Lodge alone may entertain a request for the return of the record.

567. (563) Secretary Must Send Report of Trial.—A Lodge Secretary is bound, without direction from the Lodge, to transmit to the next Grand Lodge Communication a report of each trial, including a true copy of the evidence in the case in which a member has been charged, convicted, and recommended for expulsion, whether or not there be an appeal. The failure to do so without satisfactory excuse subjects the Secretary to charges. Failure to report the result of the trial, however, does not affect the status of such member. The record must show proper service on the accused or legal excuse for non-service.

RESTORATION

568. (564) Application For.—All applications for restoration shall be made to the Lodge from which the member was suspended or expelled, if such Lodge be in existence; if not, to the Grand Lodge. An investigating committee shall be appointed, and action upon such application shall not be taken at the meeting at which it shall be received.

569. (565) Restoration, How Obtained.—Upon suspension for a definite time, the member is automatically restored to membership upon the expiration of that time without action by the Lodge.

Indefinite suspension may never be imposed as a penalty except for non-payment of dues. Upon the payment of such dues, and upon written petition (See Appendix), and after due investigation by a committee, a member suspended for non-payment of dues may be restored by unanimous secret ballot in the Lodge suspending him. A member of a Lodge, the charter of which has been surrendered or forfeited, who was suspended for non-payment of dues prior to such surrender or forfeiture, shall be entitled to

the issuance by the Grand Secretary of a certificate in lieu of dimit upon his payment to such Grand Secretary of the dues for non-payment of which he was suspended, plus a fee of \$1.50 to the Grand Secretary; and upon the payment thereof, the Grand Secretary shall issue to such applicant his certificate which shall show that such member was suspended for non-payment of dues in a Lodge which is now defunct; that such arrears of dues have been paid; that such certificate is issued by the Grand Secretary in lieu of and to have the same effect as a dimit to such applicant as a Master Mason, and that the certificate does not constitute a recommendation as to character.

Restoration after expulsion is not within the power of a subordinate Lodge, which has power only to recommend the restoration of the expelled member upon unanimous secret ballot. A like petition is required. Only the Lodge which recommended expulsion may recommend restoration, regardless of the residence of such expelled member. See Secs. 68, 313.

570. (566) Renewed. — There is no limit to the number of applications an expelled or suspended Mason may make for restora-

tion, but each application shall be in writing and a new committee shall be appointed upon each before any action may be lawfully taken. Twelve months must elapse between petitions.

571. (567) Deceased Member. — Restoration of a deceased member is unauthorized.

572. (568) Ex-Convicts. — The petition of an ex-convict for the degrees or for restoration should not be acted upon favorably unless the innocence of the applicant has been established to the satisfaction of the general public, or unless he has reestablished his good reputation by good behavior.

573. (569) Remains Member of First Lodge.—A member who has been tried and convicted, and, having been granted a new trial and change of venue, has been acquitted by another Lodge, remains a member of the first Lodge.

574. (570) Action of Grand Lodge Necessary.—Upon favorable action of a subordinate Lodge by unanimous secret ballot upon an application for restoration, except in cases of suspension for non-payment of dues, the action of the subordinate Lodge shall be re-

ported to the Grand Lodge, and the Grand Lodge must approve of the action of the subordinate Lodge before same shall be effective.

575. (571) Request for Restoration Does Not Bind Absent Members.—The action of a Lodge voting unanimously to request the Grand Lodge to restore an expelled member to all the rights and privileges of Masonry does not bind one who was not present at the time. While such absent member may not rescind the action of the Lodge or change its recommendation, he may appear before the Grand Lodge if a Master or Past Master, and if a member only, with its consent, and state his objections and the reasons therefor, and ask that the petition of his Lodge for restoration of the expelled member be refused.

576. (572) Grand Lodge Members May Oppose Restoration.—Any member of the Grand Lodge may oppose the restoration of any expelled Mason. A Mason not a member of a Lodge of which the expelled Mason was formerly a member may make his objection to the Grand Lodge, with its consent, and state his reasons therefor.

577. (573) Restitution Before Restoration.

—It is not un-Masonic to require a Mason who has been expelled for defrauding a brother Mason to make restitution before requesting restoration.

578. (574) Non-Payment of Dues.—No action by the Grand Lodge is necessary to approve restoration of a member suspended for the non-payment of dues.

579. (575) Objection to Restoration.—A petition for restoration may be held up by objection under the same provision applicable to petitions for advancement.

580. (576) Fixing Set Charge.—Fixing a set charge for reinstatement of members suspended for non-payment of dues without regard to the amount due by the suspended member or his ability to pay such amount is improper.

581. (577) Dues Not Returned.—Upon refusal to grant an application for restoration, the applicant is not entitled to repayment of the dues he paid the Lodge as a prerequisite to his application.

REVIEW

582. (578) By Grand Master.—The Grand Master is authorized to correct decisions of

Masters in the trial of cases and to order a new trial when technical errors have been committed in the proceedings thereof, provided that such decisions are patently erroneous, that such errors are clearly evident and are covered by the adopted laws of this Grand Jurisdiction, and that material injury has been done thereby.

THE FOLLOWING FORMS ARE OBTAINABLE FROM THE OFFICE OF THE GRAND SECRETARY

These Adopted Forms are Compulsory

CHARGES AND SPECIFICATIONS

Preferred by RICHARD ROE *against* JAMES J. JAMES, of MACON, GA., a MASTER MASON, member of TRUTH Lodge No. 23, of MACON, GA.

[Or non-affiliate as case may be.]

Having reasonable grounds therefor I hereby accuse Brother JAMES J. JAMES a MASTER Mason, and member of TRUTH Lodge No. 23 F. and A. M. of Georgia, as follows:

CHARGE—TRANSDUCING THE CHARACTER OF A MASTER MASON

SPECIFICATIONS.—In this: that the said Brother, James J. James, at Lanier Hotel, in Macon, Georgia, on or about the fourth day of March, nineteen hundred and sixteen, and in the presence of a number of Masons and profanes, did declare that Brother Richard Roe, a Master Mason and member of said Truth Lodge, was a "scoundrel and a thief," or words of like meaning and purport.

CHARGE—FORGERY

SPECIFICATIONS.—In this: that the said Brother, James J. James, without authority, and with fraudulent intent, did sign the name of Richard Roe to a check on the Silver Bank; which check is in the words and figures following, to-wit:

GOLDBERG, GA., April 1, 1916.

"\$500.

"SILVER BANK.

"Pay to James J. James, or bearer, Five Hundred Dollars.

"RICHARD ROE"

This at or near Goldberg, Georgia, on or about the first day of April, nineteen hundred and sixteen.

CHARGE—GROSS UNMASONIC CONDUCT

SPECIFICATION 1.—In this: that the said Brother James J. James, a Master Mason, a member of Truth Lodge No. 1, did falsely tell John Johnson, a profane of Atlanta, in substance as follows, viz: That it had been stated in open lodge at the last meeting of Truth Lodge No. 1, that he, the said Johnson, was a profligate and common gambler. This in Atlanta, Georgia,

on or about the tenth day of March, nineteen hundred and sixteen.

SPECIFICATION 2.—In this: that the said Brother, James J. James, by frequent inquiries and other means, did seek to discover who it was that cast an unfavorable ballot on the petition of A. N. Aspirant, for initiation, who was rejected by Truth Lodge No. 1, at its meeting on the first day of March, nineteen hundred and sixteen. This at Macon, Georgia, during the month of March of the same year, and since that time.

CHARGE—DISCLOSING HIS VOTE IN SECRET BALLOT

SPECIFICATION.—In this: that the said Brother, James J. James, did purposely state, in substance, that he had cast a white or favorable ballot on the petition of John Doe, for initiation, who had been rejected at a meeting of said Truth Lodge No. 1, holden on the first day of March, nineteen hundred and sixteen. This in the lodge room of said Truth Lodge No. 1, on day and date last written and on the following day, in his place of business in Bibb County, Georgia.

CHARGE—DISOBEDIENCE OF LODGE SUMMONS

SPECIFICATION.—In this: that the said Brother, James J. James, having been regularly summoned in writing as follows:

[Here insert copy of summons]

and said summons having been duly served upon the said Brother, James J. James, on the ____ day of _____ 19____, he did not obey the same.

This at Macon, Georgia.

[NOTE.—Every separate set of charges and specifications should have a heading or caption as hereinbefore set out and should be signed by the party preferring the charge.]

ENDORSEMENT TO BE ENTERED ON BACK OF CHARGES BY THE SECRETARY

The within charges being offered at a stated meeting on the ____ day of _____, 19____, the said Lodge by a majority vote, decided to receive the same and investigate the alleged offense.

Dated this ____ day of _____, 19____,
_____, Secretary.

NOTICE TO BE SERVED ON ACCUSED

To Brother _____

You are hereby notified to appear at a communication of _____ Lodge No. _____, F. & A. M., to be held at its Lodge Room in _____ on the ____ day of _____, 19____, at _____ o'clock _____ M.; then and there to answer a charge filed against you in said Lodge, a copy of which is hereto annexed, and to abide the judgment of said Lodge thereon.

Dated this ____ day of _____, A. D., 19____,
[SEAL OF LODGE]

_____, Secretary.
[To this must be attached copy in full of the charge and specifications.]

RETURN OF SERVICE

[In case of personal service the following form is to be used.]

I hereby certify that on the ____ day of _____ 19____, I served the within named _____ personally, with a duplicate of the within charges and notice.

Dated this ____ day of _____, 19____,
[Signature of person serving]

[NOTE.—If the residence of the accused is less than ten miles from the meeting place of the Lodge, and he has not absconded, service should be personal.]

[If the service is perfected by registered mail the following return should be made.]

I hereby certify that on the ____ day of _____ 19____, the said _____ residing more than ten miles from the place of meeting of the Lodge, I mailed to him a duplicate of the annexed charges and notice at _____, State of _____, that being his last known postoffice address, in a registered letter, the receipt for which is hereto annexed.

Dated this ____ day of _____, 19____,
_____, Secretary

[If the residence of the accused be unknown the following entry should be made.]

I hereby certify that I have made diligent inquiry for the said A. B., and his residence, and have not been able to find either; and, to the best of my knowledge, the residence of the said A. B., is not known to any member of this Lodge; in consequence, I have made no service of the charge.

Dated this ____ day of _____, 19____

[If the accused absconds this entry should be made.]

I hereby certify that the said A. B. absconds and I have been unable to ascertain his whereabouts so that service could be made upon him.

Dated this _____ day of _____, 19_____
_____, Secretary.

ANSWER TO CHARGES

[State the case.]

The accused _____, answers the charges and specifications in this case as follows:

[Here insert each specification separately, dividing the answer into paragraphs so that the first paragraph of the answer shall reply to the first specification in the charge, and so on.]

Dated this _____ day of _____, 19_____
[Signed] _____]

(To be signed by accused or his counsel.)

NOTICE TO SHOW CAUSE FOR NON-PAYMENT OF DUES

To _____
You are hereby required to appear at the Lodge Room of _____ Lodge No. _____, on the _____ day of _____, 19_____, at _____ o'clock _____ M., at _____, County of _____, State of Georgia, to show cause why you should not pay your dues to said Lodge, for which you are more than twelve months in arrears. Take notice hereof and govern yourself accordingly.

Dated this _____ day of _____, 19_____
[Lodge Seal.] _____, Secretary.

CHARGE IN CASE OF NON-PAYMENT OF DUES

(NOTE.—The heading comes first as set out in previous forms.)

CHARGE—NON-PAYMENT OF DUES

SPECIFICATION—In this: that the said Brother, James J. James, being twelve months in arrears of dues to said Lodge was, by the Secretary of said Lodge, notified on the _____ day of _____, 19_____, to appear at the Lodge Room of said Lodge on the _____ day of _____, 19_____, at _____ o'clock _____ M., to show cause why he should not pay his dues and that the said Brother, _____ failed to appear to

answer said notice (or as the case may be, failed to make an answer to said notice satisfactory to said Lodge.)

This at said Lodge Room on the _____ day of _____, 19_____.
(Signed) _____, Junior Warden.

(NOTE.—Said charges should be served and the case tried as other cases. If more than twelve months in arrears, suspension may be had without trial.) See Sec. 208

NOTICE TO TAKE TESTIMONY

To Brother _____

Take notice, that we have been appointed by the Master of _____ Lodge No. _____, a committee to take the testimony of _____, to be used on the trial of charges, dated _____ day of _____, 19_____, pending in said Lodge against you for the offense of _____; and that we will take the same at _____ (specifying the house or office) in _____ (specifying the Town, County and State), on the _____ day of _____, 19_____, at _____ o'clock _____ M.

Dated this _____ day of _____, 19_____.
(NOTE.—This notice is necessary where a Committee to take testimony has been appointed. If the testimony is taken by a Court Commissioner the rules fixed by the law of the State will apply. This notice should be served upon accuser and accused or their counsel a reasonable time before the date appointed. Any one may serve. In case residence is unknown, see provisions of Section 506.)

COMMITTEE'S RETURN ON TESTIMONY TAKEN

To the Worshipful Master, Wardens and Brethren of _____ Lodge No. _____, Free and Accepted Masons:

By virtue of appointment of Worshipful Master of said Lodge, we, the undersigned, a committee to take testimony in the case of (here state the case) "_____ J. W., of _____ Lodge No. _____, (or, if charge is by another, stating his name instead of J. W.) vs _____," charged with the offense of _____, caused the undersigned witness to appear before us at _____ on _____ day of _____, 19_____, at _____ o'clock M.; previous notice having been given to both the accuser and accused of the time and place of taking testimony; whereupon said witnesses, at the time and place afore-

said, did depose and answer on oath (if not Masons); but if Masons, then "on their honor as Masons" as follows:

(Here set out the evidence in full, direct and cross, separately.)

(Signed) _____, Witness.

_____,
_____,

Answered, sworn to and subscribed before us this _____ day of _____, 19____.

(Signed) _____

Committee

APPEAL

To the Worshipful Master, Wardens and Brethren of _____ Lodge No. _____, Free and Accepted Masons:

I, _____, a Mason and a member of _____ Lodge No. _____, declare upon my honor as a Mason, that I feel materially aggrieved by your decision in the case of _____, (Here state the case); and for rehearing of the case, and to the end that justice may be done in the matter, do take my appeal to the Most Worshipful Grand Lodge for the following reasons:

1. [Stating one reason fully.]

2. [Stating another reason fully, and so on.]

Dated this _____ day of _____, 19____.

[Signed] _____, Applicant.

NOTICE OF APPEAL AND SERVICE THEREOF

To _____:

Take notice that on the _____ day of _____, 19____, (here give the date of filing the appeal with the Secretary), I took an appeal to the Most Worshipful Grand Lodge of the State of Georgia in the case of (here state the case; if charges are brought by the J. W., say, "_____ J. W., of _____ Lodge No. _____, vs _____," if brought by another person, insert his name as plaintiff instead of the Junior Warden's), charged with _____ (naming the offense) in _____ Lodge No. _____, on the following grounds (here insert copy of grounds as set forth in the appeal)

Dated this _____ day of _____, 19____.

(Signed) _____
[To be signed by the party taking the appeal and

addressed to the party in whose favor the judgment appealed from was rendered.]

State of _____,
County of _____

I, _____, do swear that on the _____ day of _____, 19____, I personally served _____ (naming the accuser or accused, as the case may be) in the case stated in the foregoing notice, with a true copy of the foregoing notice.

Sworn to and subscribed before me, this _____ day of _____, 19____.

[Official character of witness]

PETITION FOR RESTORATION AFTER SUSPENSION BY RESOLUTION FOR NON-PAYMENT OF DUES

To the Worshipful Master, Wardens and Brethren of _____ Lodge No. _____, Free and Accepted Masons:

The undersigned respectfully represents that on the _____ day of _____, 19____, by resolution of said Lodge, he was suspended from the rights and privileges of Masonry and from membership in said Lodge, for non-payment of his dues, and he prays to be restored to membership in said Lodge and promises, in event of restoration, to conform to the legal conditions of the same.

Dated at _____, _____ day of _____, 19____.

PETITION FOR RESTORATION AFTER TRIAL

To the Worshipful Master, Wardens and Brethren of _____ Lodge No. _____, Free and Accepted Masons:

The undersigned respectfully represents that on the _____ day of _____, 19____, he was, by the judgment and sentence of said Lodge, suspended from the rights and privileges of Masonry and from membership in said Lodge upon conviction of the offense of _____; for the following reasons (here state them) he prays to be restored to membership in said Lodge and promises, in event of restoration, to conform to the legal conditions of the same.

Dated at _____, _____ day of _____, 19____.

REPORT OF PROCEEDINGS

Notice to Secretary: All papers requiring action by the Grand Lodge must be filed with the Grand Secretary before the first day of October of each year.—

Masonic Code, Section 307.

"That hereafter the Appeals and Grievances Committee will not entertain nor act upon any paper that has not been sent to the Grand Lodge, as required by Masonic Law and Custom."—Pro. 1908, page 129

-----Lodge No.-----
Held at-----County of-----
To the R. W. Grand Secretary of the Grand Lodge of
the State of Georgia:

Please take notice, that on the-----day of-----,
A. L., 59-----, Brother-----, a
Mason, and member of-----Lodge No.-----, (or
non-affiliated Mason), was tried by-----Lodge No.-----
of-----F. & A. M., upon certain charges and
specifications preferred against him in said Lodge for
un-Masonic conduct, which specifications are as follows:

The said lodge did then and there judge the said
-----guilty of said charges, and specifications Nos.-----made thereunder; and thereupon the said Lodge did pass sentence of-----upon the said-----, which sentence now stands recorded against him in said Lodge.

In Testimony Whereof, I have hereunto set my signature, and affixed the seal of the Lodge, this-----day of-----, 59-----.

(SEAL HERE.)

-----, Secretary.

Description:

NOTE.—In every case the Secretary should certify and send up a true report of the proceedings, together with the testimony upon which the accused was convicted or acquitted, as the case may be.

PETITION FOR A NEW LODGE

To the M. W. Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Georgia:

The undersigned petitioners, being Free and Accepted Master Masons, having the prosperity of the Fraternity at heart, and willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry, respectfully represent that they are desirous of forming a new Lodge, to be located at-----in the County of-----and State of Georgia, to be named-----Lodge No.-----; said location is-----miles from the location of-----Lodge No.-----, the nearest Lodge,

and-----miles from the location of-----Lodge No.-----, the next nearest Lodge

They have secured a suitable building in which to hold their meetings

They, therefore, pray for a dispensation to empower them to assemble as a Lodge, and therein to make, pass and raise Masons, according to the regular forms of the Order, and to execute such other duties as they may lawfully do. They have nominated and do recommend:

Brother-----to be the first Master.
Brother-----to be the first Senior Warden.

Brother-----to be the first Junior Warden of said Lodge.

If the prayer of this petition shall be granted, they promise a strict conformity to the Edicts of the Grand Lodge of the State of Georgia, and the Constitution, and laws thereof.

Names of Petitioners:

-----, Georgia,-----, 19-----

RECOMMENDATIONS

-----Lodge No.-----
-----, Georgia,-----, 59-----
At a stated Communication of-----Lodge No.-----, held at its Lodge room in-----on the-----day of-----, 59-----, the foregoing petition for the formation of a new Lodge at-----in-----County, was presented and considered, whereupon it was

Resolved, That in the opinion of this Lodge, good reasons exist for the organization of a Lodge at this time at that place, and the same is hereby recommended by this Lodge. It is hereby certified that said petitioners are regular Master Masons, in good standing and they are men of good moral character, and the brethren recommended as officers of said Lodge are capable of conferring correctly the three degrees of Symbolic Masonry, and that the Lodge will be self-sustaining.

The proposed location of said Lodge is-----miles from the location of this, the nearest Lodge.

By order of-----Lodge No.-----
[L. S.]-----W. M.
Attest:-----Secretary.

APPLICATION FOR AFFILIATION

To the Worshipful Master, Wardens and Brethren of
 -----Lodge No.-----, Free and Accepted Masons:

The undersigned, a-----Mason, late a
 member of -----Lodge No.-----, under the
 jurisdiction of the M. W. Grand Lodge of -----
 respectfully applies for affiliation in your Lodge.

I have resided at the following places, and for the
 time stated since the above dimit was granted.-----

My present address is -----

My business address is -----

My occupation is -----

I have not heretofore applied for membership by affil-
 iation (or after application has been made and reject-
 ed, state when and by what Lodge).

Recommended by: -----

Dated -----, 19-----

To the Worshipful Master, Wardens and Members of
 -----Lodge No.-----, Free and Accepted Masons:

Your Committee to whom was referred the petition
 of Mr.-----for membership by
 affiliation, beg to report that we have made a strict
 and careful examination into his moral character,
 and as the result of that investigation we deem it our
 duty to report -----favorably.

-----Committee.

PETITION FOR DIMIT

To the Worshipful Master, Wardens and Brethren of
 -----Lodge No.-----, Free and Accepted Masons:

The undersigned -----Mason, respectfully
 prays that he be dimitted from membership with this
 Lodge.

Dated this -----day of -----, A D, 19-----

A. L. 59-----

DIMIT

To All Whom It May Concern:

-----Lodge No.-----, acknowledging the juris-

diction of the Most Worshipful Grand Lodge of the
 Ancient and Honorable Fraternity of Free and Accept-
 ed Masons of the State of Georgia.

This certifies that Brother-----, whose
 name appears in the margin hereof, is a-----Mason
 in this Lodge, and having expressed a desire to with-
 draw his membership, and having paid all his dues to
 date, this Dimit is granted by order of said Lodge.

In testimony Whereof, we subscribe our names here-
 to, and affix the seal of said Lodge, this -----day of

-----, A. D. 19-----, A. L. 59-----

[L. S.] -----, W. M.

-----, Secretary.

NOTE.—Must be printed with stuh that may be
 signed by the Lodge accepting the dimit and returned
 to the Lodge issuing same for record

PROXY

To the Most Worshipful Grand Lodge of the Ancient
 and Honorable Fraternity of Free and Accepted
 Masons of the State of Georgia:

Be it known that I,-----, W. M. of

-----Lodge No.-----, not being able to attend the

next Communication of the Grand Lodge, to be held

on the -----day of -----next, do hereby nominate,

constitute and appoint our Brother,-----, a mem-

ber and Past Master of said Lodge No.-----, in par-

ticular to act and do for me and said Lodge as fully

and completely as if I were personally present.

Given under my hand and the seal of said Lodge,

this -----day of -----, A. D. 19-----, A. L. 59-----

[L. S.] -----, W. M.

Attest: -----, Secretary.

CREDENTIALS WHERE NO PROXY HAS BEEN
APPOINTED

To the Most Worshipful Grand Lodge of the Ancient
 and Honorable Fraternity of Free and Accepted
 Masons of the State of Georgia:

Whereas, the Worshipful Master of -----Lodge

No.-----, being unable to attend the next Communica-

tion of the Grand Lodge, to be held on the -----day

of -----next, has declined to appoint a proxy

to represent the Lodge therein.

This is to certify that at a meeting of said Lodge,

on the -----day of -----, A. L. 59-----, our

Brother-----, Past Master of -----

Lodge No.-----, was duly elected our Representative in

the Grand Lodge, and then and there to do every act

and thing necessary in our behalf, agreeably to the Constitution of the Order and the Rules and Regulations of the Grand Lodge, as fully and completely as our said Master could do if personally present.

In Testimony Whereof, we have hereunto subscribed our names and affixed the seal of said Lodge this----- day of -----, A. L. 59-----

Attest:

[L. S.]

-----, W. M.

-----, Secretary.

PETITION FOR THE DEGREES OF MASONRY

-----, 19-----
To the Worshipful Master, Wardens and Members of
Lodge No. -----, F. and A. M.:

The undersigned respectfully represents that, unbiased by friends, and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the mysteries of Masonry; that he is prompted to solicit this privilege by a favorable opinion conceived of the institution, a desire for knowledge and a sincere wish to be serviceable to his fellow creatures; and that he promises, if found worthy, to conform to all the ancient usages and regulations of the Fraternity.

[Sign all given names in full.]

Refers to

This is to certify that I, the undersigned, a member of ----- Lodge No. -----, F. & A. M., have been personally acquainted with Mr. ----- for ----- years, and I do cheerfully recommend and propose him as a fit and proper candidate for the mysteries of Masonry.

----- First Recommender

This is to certify that I, the undersigned, a member of ----- Lodge No. -----, F. & A. M., have been personally acquainted with Mr. ----- for ----- years, and I do cheerfully recommend and propose him as a fit and proper candidate for the mysteries of Masonry.

----- Second Recommender.

Referred to the following Committee on Investigation

QUESTIONS TO BE ANSWERED BY THE APPLICANT

What is your full name?-----
What is your age?----- years. Date of birth?-----
Name of father?-----
Name of mother?-----
Where were you born? City----- County-----
State-----

Where do you reside? No.----- Street-----

What is your business address?-----

What is your occupation? (Designate specifically and in detail, both with relation to yourself and your employer, if any)-----

State explicitly your business or occupation for the past ten years and where conducted-----

Are you married or single?-----

Have you ever been divorced?----- If so, when and for what reason-----

Have you resided in the jurisdiction of this Lodge for the twelve months last past?-----

Where have you resided the five years last past? If in more than one place, state the particular years in each place-----

Have you ever presented a petition to any Masonic Lodge?----- If so, fill out and sign the following statement:

On or about-----, I made application for initiation in----- Lodge, No. -----, F. & A. M., at-----

[State definitely what disposition was made of your application]

Sign

Do you believe in the existence of a Supreme Being?-----

Are you in sound bodily health?-----

Do you know of any physical, legal or moral reason which would prevent you from becoming a Free mason?----- State particularly any physical deformity or defect-----

Have you read all the questions contained in the foregoing petition?-----

Are all of your answers thereto in your own handwriting?-----

And, do you, upon your honor, declare your foregoing statements to be true?-----

(Sign your full name.)

REFERENCE OF PETITION TO INVESTIGATING COMMITTEE

Hall of----- Lodge, No. -----, F. & A. M.
Brother-----

At a regular meeting of _____ Lodge, No. _____, F. & A. M., held on the above date, you were appointed to act with Brothers _____ as a Committee on Investigation on the petition of Mr. _____ for the degrees of Masonry. A copy of his petition accompanies this notice. The By-Laws of the Grand Lodge of Georgia declare it to be the duty of such a Committee diligently to inquire into the moral, mental and physical qualifications of the applicant, and whether he has been an actual resident of the State of Georgia, and of the jurisdiction of the Lodge for one year.

Your report will be due at the meeting of the Lodge on _____.

Report should be made on enclosed blank, and, together with the copy of the petition, handed to the Secretary.

_____, Secretary.

REPORT OF COMMITTEE ON INVESTIGATION

To the Worshipful Master, Wardens and Members of _____ Lodge No. _____, Free and Accepted Masons:

Your Committee to whom was referred the petition of Mr. _____ for the degrees of Masonry, beg to report that we have made a strict and careful examination into the moral character, and the mental and physical qualifications of the applicant. We, therefore, deem it our duty to report _____ favorably.

_____, Committee.

PETITION FOR ADVANCEMENT

_____, Ga., _____, 19_____
To the Worshipful Master, Wardens and Brethren of _____ Lodge No. _____:

Having received the Entered Apprentice or Fellow Craft degree in Freemasonry, I respectfully offer this, my petition for advancement to the degree of Fellow Craft, or Master Mason, and herewith tender the sum of \$_____, in payment for same

GRAND SECRETARY'S CERTIFICATE OF RESTORATION

THIS IS TO CERTIFY that the records of _____ Lodge No. _____, F. & A. M., which surrendered its charter _____, 19_____, shows that Brother _____ was suspended for non-payment of dues _____, 19_____, before surrender of charter.

PETITION FOR RESTORATION having been filed by him with _____ Lodge No. _____, of _____ State of _____, within whose jurisdiction said Brother now resides, and which Lodge has forwarded his arrearages of dues, and by ballot has recommended him for restoration, this certificate of restoration is issued and forwarded to said Lodge by the Grand Secretary of the Grand Lodge of Georgia in lieu of dimitt, to have the same purport and effect as a dimitt.

Issued this _____ day of _____, 19_____.
Under Seal.

Issued this _____ day of _____, 19_____.
_____, Grand Secretary
See Sec. 569.

SKELETON FORM OF BILL FOR ENACTMENT OF LAWS

A Bill to _____

- (a) provide for (state purpose briefly): or
- (b) repeal Section _____ of the Masonic Code relating to (state subject briefly); or
- (c) amend Section _____ of the Masonic Code relating to (state subject briefly) by (state purpose of amendment briefly)

BE IT ENACTED BY THE GRAND LODGE OF GEORGIA FREE AND ACCEPTED MASONS that

(a) (if relating to new matter state in detail and in the language of the intended new Code section the provisions thereof):

(b) (if a repealing enactment quote the words or section to be repealed, followed by the words, "be and the same are (or is) hereby repealed").

(c) (if an amending enactment quote the words to be stricken, if any, and show the lines in which they appear; also quote the words to be added and show where they are to be added, then quote the entire new section as it will appear after amendment, preceded by the words, "so that said section as amended shall read as follows")

Past Master _____ Lodge No. _____

DECLARATION OF RENUNCIATION

Know all men by these presents, that I _____, a citizen of Georgia, age _____, occupation _____, residence _____, Georgia, aver and declare on my personal honor that on the _____ day of _____, 19_____, I became identified with an association of al-

leged Freemasons, known as-----
 under a misunderstanding as to its constitution and
 authority in this commonwealth; and a subsequent
 investigation has convinced me that it is a clandestine
 body, without lawful authority to confer any of the
 degrees of Free and Accepted or Ancient York Masonry
 in Georgia, therefore, I hereby, of my own free
 will and accord, and with full knowledge of the con-
 sequences of my act, freely, solemnly and sincerely
 renounce all obligations and allegiances to said un-
 lawful and clandestine association, and I further
 avow and declare that I will not in any manner, di-
 rectly or indirectly, have or hold any intercourse or
 affiliation of any character with said clandestine
 association.

On the----day of-----, 19----, I gave
 notice in writing to the officers of said association
 that I have permanently severed all relations and
 affiliation therewith and allegiance thereunto.

Dated at-----, Georgia, this----day of
 -----, 19-----.

(Name in full)

Signed in the presence of:-----

SUMMONS

To Brother-----

By order of the Lodge, the Worshipful Master con-
 curring, you are hereby summoned to attend the-----
 Regular-----Called-----Communication of-----Lodge
 No-----, F & A M., at its Lodge room, the regular
 place of meeting, on the-----day of-----A. D.
 19---- at -----o'clock P. M.

Take due notice and govern yourself accordingly
 This-----day of-----, 19-----.

Secretary

(Seal of the Lodge)

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