

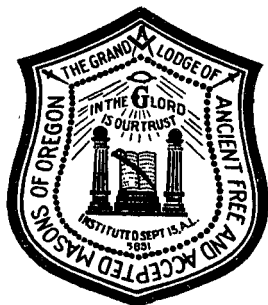
STANDARD MANUAL

**GRAND LODGE
OF A. F. & A. M.
OF OREGON**

STANDARD MANUAL

of the

GRAND LODGE



OF

ANCIENT FREE AND ACCEPTED MASONS

OF OREGON

Revised June 1, 1955

June 1, 1964

Nov. 1, 1966

Jan. 1, 1969

July 1, 1971

PREFACE

At the Annual Communication of The Grand Lodge in June of 1948, it was recommended to the Grand Lodge by resolution, that an interim committee be appointed to revise the Code, Manual and Forms, each to be a separate volume.

This resolution was adopted and accordingly the Grand Master, following his installation, appointed the following Brethren: Walter O. Haines, chairman; Wm. D. E. Sharpe, Paul P. Burckardt, Carl P. Jensen, Enoch B. Carlson, Elbert Bede and H. D. Proudfoot.

A progress report was made by this Committee at the Annual Communication in June 1949, and a final report in June 1950.

After indicating changes and amendments to be made, the Grand Lodge adopted the report; the Code, Manual and Forms to become effective upon edict by the Grand Master. Such edict was issued June 1, 1951.

ACT OF INCORPORATION

Section 1. Be it enacted by the Legislative Assembly of the Territory of Oregon:—

That The Grand Lodge of Ancient Free and Accepted Masons of the Territory of Oregon be and is hereby created and declared a body corporate and politic, with perpetual succession, by the name and style of "The Grand Lodge of Ancient Free and Accepted Masons of Oregon."

Sec. 2. That said corporation, shall have power to acquire, receive and possess, by bequest, payment, gift, grant or purchase, property, real, personal and mixed, and the same to hold, have and enjoy, or to sell, rent, grant, convey or otherwise dispose of at pleasure; to sue and be sued, plead and be impleaded in all courts of justice, both at law and in equity; to have and use a common seal, and change the same at pleasure; to retain and to make, ordain and establish such ordinances, resolutions, rules and regulations, as may be deemed necessary or expedient for the good government of said institution, its officers and members, and its prudential, financial and charitable concerns: Provided, that such ordinances, resolutions, rules and regulations do not, and shall not, contravene

any provision of the constitution and laws of the United States or of this Territory.

Sec. 3. That all deeds or other instruments of conveyance, in order of their validity, shall be authorized by the Grand Lodge, signed by the Grand Master, and by him acknowledged in his official capacity, and attested by the Grand Secretary, with the seal affixed.

Sec. 4. This act shall take effect and be in force from and after its passage.

Passed Council January 7, 1858.

Passed House January 12, 1858.

IRA F. M. BUTLER,
Speaker of the House of Representatives

H. D. O'BRYANT,
President of the Council

MANUAL OF THE LODGE

Arranged in Accordance with the Ritual and
Masonic Code of the Jurisdiction, to Which
Is Added

The Ceremonies of Installation of Grand Officers,
Instituting Lodges under Dispensation, Constituting
Lodges under Charter, Installation of Officers,
Dedicating Masonic Lodge Halls, Laying Corner-
Stones, Funeral Services and Official Visitations,
together with

THE LANDMARKS,
THE ANCIENT CHARGES
and

GENERAL REGULATIONS of A. D. 1720,
FREEMASONRY
(Historical)

and
A SHORT GLOSSARY.

Compiled and Arranged by
Committee on Revision of Code,
Manual and Forms.

Published by Authority of
THE GRAND LODGE OF ANCIENT FREE
AND
ACCEPTED MASONS OF OREGON.

FREEMASONRY

(Historical)

Freemasonry is best described as a philosophy of right living and right thinking for all mankind and these lessons are taught with symbols and allegories of the world's oldest fraternity. How old this ancient Craft is no one really knows—unless its beginnings, as many believe, originated with man's first ability to think and rationalize for himself. Many conceive it to be as old as the human race.

This we do know. Masonic principles and habits characterized much of the very early history of the human family. Therefore, it is very natural that this great present day society of men which we call "Masonry" has grown out of—in fact, built upon—the normal experiences of everyday life, no matter in what age or period of human development we may view its activities.

Turn the pages of history to read of the Ancient Mysteries, of Egyptian mythology, the wisdom of Confucius and Mencius, the Old Testament story of Hebrew civilization, or even Aztec and Peruvian architecture, not forgetting the secret societies of our own American Indians. There will be found allusions to "the square and compasses," "three, five and seven steps," "the apron of lamb-skin," and much ritualistic ceremony with which Freemasonry is familiar; for we have learned that men in ancient times found the same justifications

for forming secret societies that actuate modern civilizations to do the same.

When we come to the end of the Dark Ages, the lost art of Architecture—it was called Masonry then—experienced a revival in the production of truly marvellous and beautiful examples of Cathedrals, bridges, public buildings, walled towns and feudal castles. Their builders were called Masons. Where they came from no one knows; but they spread over Europe working in France, Germany, and the lowlands of Holland, on into the British Isles, and may have migrated from Lake Como in Lombardy (Italy) or for all we know, from the cradle of Civilization on the banks of the Euphrates and the Nile. None but Master Builders could have fashioned that Great Pyramid of Gizah in the fifth dynasty about 3000 B. C., or our own most famous structure—King Solomon's Temple—when both tradition and Biblical history inform us of the organization of Masons engaged in its erection about 1000 years B. C.—or of the Tomb of King Tutenkamen in 1362 B. C., whose father preached the doctrine of Monotheism which is so closely integrated with our Masonic belief in the Grand Architect of the Universe.

The link between these two periods of civilization are clouded by conjecture and records which are fragmentary at best—except for this one very important fact:

The English language has preserved for us some ninety odd documents written on parchment

or paper scrolls so long ago as the middle of the fourteenth century—the time Mediaeval England was emerging from the Dark Ages and when the Knights of the Crusades were returning to Europe to build out of Feudalism a newer spiritual institution—the Church—from which came those religious attributes which so characterize Masonry's ethical and moral teachings. The oldest of these documents are the Halliwell Mss., better known perhaps as the "Regius Poem" of about 1390 A.D., and the Cook Mss., of about 1450 A.D. Also, Mary's Chapel Lodge No. 1 of Edinburgh, Scotland, does have the oldest Masonic Lodge Minutes extant. They are complete with very few exceptions from December 28, 1598 to this day. And to Elias Ashmole belongs the distinction of recording his initiation date in his diary as of October 16, 1646.

The discovery of printing by Gutenberg in 1540 stimulated the spread of learning and education to such a degree that the cultured and "speculative" fellowship of non-operative Craftsman was "accepted" and "passed" into the inner circles of operative Masonry. Notwithstanding the tensions which such a move created between these two classes of membership, Speculative Masonry as we know it grew in England and on the Continent to take the place of the rapidly dwindling membership of skilled operative building tradesmen in a stagnating period of construction activity. Particularly was this true in London from 1650 to 1700.

Forming of the Grand Lodge of England on St.

John the Baptist's Day, June 24, 1717, marks the division of the operative and speculative elements of English speaking Freemasonry. Rev. James Anderson, a Scotch Presbyterian, and John Theophilus Desaguliers, son of a refugee French Huguenot were responsible for the change in our Masonic doctrine from a purely Christian basis to that of a universal creed which is predicated on God's Fatherhood and Man's Brotherhood, and accounts for our strictly modern speculative activities today.

It was not until July 30, 1733 that the First Lodge in America was chartered by R. W. Henry W. Price, who opened St. John's Grand Lodge at the "Bunch of Grapes Tavern" in Boston. In 1769 Joseph Warren instituted a rival body under a Commission from the Grand Lodge of Scotland, and on March 8, 1777 this Massachusetts Grand Lodge assumed its independence to become the first Grand Lodge in this country to proclaim its sovereignty.

During the Colonial period military lodges in British, Scotch and Irish regiments exerted great influence on Freemasonry. Many of their members settled in the Colonies and joined with the non-military Masonic migrants from the British Isles to form "Lodges Without Warrant." Such fusions of English, Scotch, Irish, and perhaps other nationalists from Germany, France and Holland, are responsible for the ritualistic differences encountered in many of our own jurisdictions.

Many Masons were accountable for the formation of our American government, among them George Washington, Benjamin Franklin, Thomas Jefferson, Patrick Henry, Paul Revere, John Adams, John Hancock, James Monroe and James Otis.

Let us not forget, as Freemasonry moved westward across this continent in the wake of Lewis and Clark—both of whom were Masons—Multnomah Lodge No. 84 of Missouri at Oregon City and now No. 1 of our Oregon Grand Lodge, became the first Masonic Lodge established on the Pacific Coast. Its charter was granted October 19, 1846. Oregon's Masonic genealogy stems through Missouri, Tennessee, North Carolina and the Grand Lodge of England.

The second Oregon Charter was granted to Willamette No. 11 (now No. 2) at Portland by the Grand Lodge of California on November 27 1850, and the third, from the same jurisdiction (California), went to Lafayette No. 15 at Lafayette (now Lafayette No. 3 at Yamhill) on May 9, 1851. These three Lodges convened in the Masonic Hall at Oregon City, Oregon Territory, on August 16, 1851 in a preliminary effort "to organize a Worshipful Grand Lodge for the Territory of Oregon." When they reassembled in the same hall "at half past seven A.M., September 15, A.L. 5851, A.D. 1851," a constitution for "The Grand Lodge of ANCIENT FREE and ACCEPTED MASONS of the Territory of Oregon" was adopted and Berry-

man Jennings became the first Most Worshipful Grand Master of Masons in Oregon.

Oregon subsequently chartered Olympia No. 5 at Olympia (now No. 1); Steilacoom No. 8 at Steilacoom (now No. 2); Grand Mound No. 21 (which became No. 3), and Washington No. 22 (now No. 4) at Vancouver, which Lodges, on December 8, 1858, organized the Grand Lodge of Washington F. and A. M. Charters were also issued to Idaho No. 35 at Idaho City (now No. 1 in Boise); Boise No. 37 (now No. 2); Placer No. 38 at Placerville (now No. 3), Owyhee U.D. at Silver City (later No. 5), all afterward of the Grand Lodge of Idaho.

Among the many Masons identified with the early history of Oregon were Berryman Jennings, the first Grand Master; Benjamin Stark, the first Grand Secretary and Grand Master in 1857 and 1858; Joseph and Orin Kellogg, who brought the "charter trunk" across the plains; Lot Whitcomb, pioneer steamboat operator; J. C. Ainsworth, shipowner and banker; Thomas J. Dryer, publisher of The Oregonian; John Elliott, first Master of Wilamette Lodge, Portland, and Joel Palmer, prominent in early Indian affairs. While only nine men were responsible for the organization of Freemasonry in this State, today (1951) our membership has increased to more than 40,000—genuinely healthy growth from very humble beginnings. During the first 100 years of our history a Masonic Home has been established at Forest Grove; we

have accumulated a Life Membership fund of nearly \$600,000, and an Educational Fund in excess of \$442,000, the income from which is available for the elementary school needs of the children of deceased Master Masons. The financial reports of the Grand Secretary and the Grand Treasurer show a remarkable and healthy increase in securities and cash assets.

The virility of this great society of men is unquestioned and enduring. It was founded on those everlasting truths that endure forever, and it speaks a universal language to men of all ages, beliefs and tongues. Its influence for good is deep-rooted in the hearts and minds of its votaries the world over. The teachings of Freemasonry are for all time and will never die.

THE LANDMARKS OF FREEMASONRY:

In which it is not in the power of any man, or any body of men, to make the least innovation, are twenty-five in number and are as follows:

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.
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.

THE LANDMARKS OF FREEMASONRY

12. The right of every Mason to be represented in all general meetings of the Craft and to instruct his representatives.
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.

THE LANDMARKS OF FREEMASONRY

23. That Freemasonry is a secret society in possession of secrets that cannot 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.

ANCIENT CHARGES:

Extracted from the Ancient Record of Lodges beyond the sea, and of those in England, Scotland and Ireland, for the use of the Lodges in London. To be read at the making of new Brethren, or when the Master shall order it.

The General Heads, Viz:

Of God and Religion.

Of the Civil Magistrate, supreme and subordinate.

Of Lodges.

Of Masters, Wardens, Fellows and Apprentices.

Of the management of the Craft in working.

Of behavior, viz:

In the Lodge while constituted.

After the Lodge is over and the Brethren not gone.

When Brethren meet without strangers, but not in a Lodge.

In presence of strangers not Masons.

At home and in the neighborhood.

Toward a strange Brother.

1. Concerning God and Religion—A Mason is obliged, by his tenure, to obey the moral law, and if he rightly understands the art, he will never

be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is to be good men and true, or men of honor and honesty, by whatever denomination or persuasions they may be distinguished whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

2. **Of the Civil Magistrate, Supreme and Sub-ordinate**—A Mason is a peaceable subject of 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, nor to behave himself undutifully toward inferior magistrates; for, as Masonry hath always been injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, whoever flourished in times of peace. So that if a Brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion,

and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible.

3. **Of Lodges**—A Lodge is a place where Masons assemble and work; hence that assembly, or duly organized society of Masons, is called a Lodge, and every Brother ought to belong to one, and be subject to its By Laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

The persons admitted members of a Lodge must be good and true men, free born, and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but men of good report.

4. **Of Masters, Wardens, Fellows and Apprentices**—All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every Brother must attend in his place, and learn them in a way peculiar to this Fraternity; only candidates may know that

no Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art of serving his Master's Lord, and of being made a Brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended from honest parents; that so, when otherwise qualified, he may arrive at the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No Brother can be a Warden until he has passed the part of Fellow Craft; nor a Master until he has acted as Warden; nor Grand Warden until he has been Master of a Lodge; nor Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better, and easier, and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, a Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

These rulers and governors, supreme and subordinate, of the Ancient Lodges, are to be obeyed in their respective stations by all the Brethren, according to the Old Charges and Regulations, with all humility, reverence, love and alacrity.

5. Of the Management of the Craft in Working—All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the Master, or Overseer, of the Lord's work; who is to be called Master by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of cunning, shall undertake the Lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any Brother or Apprentice that he really may deserve.

Both the Master and the Masons, receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of

ANCIENT CHARGES

a Brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

When a Fellow Craftsman is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence to the Lord's profit; and his Brethren shall obey him.

All Masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the work is finished.

A younger Brother shall be instructed in working to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge.

No laborer shall be employed in the proper work of Masonry; nor shall Freemasons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons, as they should teach a Brother or Fellow.

6. Of Behavior, Viz;

(a) In the Lodge While Constituted—You are not to hold private committees, or separate conversations, without leave from the Master, nor to talk of anything impertinent or unseemly, nor in-

ANCIENT CHARGES

terrupt the Master or Wardens, or any Brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatsoever; but to pay due reverence to your Master, Wardens and Fellows, and put them to worship.

If any complaint be brought, the Brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless a Lord's work be hindered the meanwhile, in which case a particular reference may be made; you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

(b) Behavior After the Lodge Is Over and the Brethren Not Gone—You may enjoy yourselves with innocent mirth, treating one another, according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation; for that would blast our harmony and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only as Masons, of the catholic religion above mentioned; we are also of all nations, tongues,

kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has always been strictly enjoined and observed; but especially since the Reformation in Britain. or the dissent and secession of these nations from the communion of Rome.

(c) **Behavior When Brethren Meet Without Strangers, But Not in Lodge Formed**—You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any Brother, were he not a Mason; for, though all Masons are as Brethren upon the same level, yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of the Brotherhood, who must give honor to whom it is due, and avoid all ill manners.

(d) **Behavior in Presence of Strangers Not Masons**—You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated, and sometimes you shall divert a discourse, and manage it prudently for the honor of the Worshipful Fraternity.

(e) **Behavior at Home and in Your Neighborhood**—You are to act as becomes a moral and

wise man; particularly, not to let your family, friends and neighbors know the concerns of the Lodge, etc., but wisely to consult your own honor, and that of the Ancient Brotherhood, for reasons not to be mentioned here. You must also consult your health by not continuing together too late, or too long from home after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

(f) **Behavior Toward a Strange Brother**—You are cautiously to examine him, in such method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved; you must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor Brother, that is a good man and true, before any other poor people in the same circumstances.

Finally, all these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and cap-stone, the cement and glory, of this Ancient Fraternity, avoiding all wrangling

and quarreling, all slander and backbiting, nor permitting others to slander any honest Brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no further.

And if any of them do you injury, you must apply to your own or his Lodge; and thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course, but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows when they would prevent you going to law with strangers, or would excite you to put a speedy period to all lawsuits; that so you may mind the affair of Masonry with more alacrity and success; but with respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath or rancor (not in the common way), saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued, that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

Amen. So mote it be.

GENERAL REGULATIONS*: (Historical)

Compiled first by Mr. George Payne, A. D. 1720, when he was Grand Master, and approved by the Grand Lodge on St. John Baptist's Day, A. D. 1721, at Stationer's Hall, London; when the Most Noble Prince John, Duke of Montagu, was unanimously chosen our Grand Master for the year ensuing; who chose John Beals, M.D., his Deputy Grand Master; Mr. Josiah Villeneau and Mr. Thomas Norris, Jr., were chosen by the Grand Lodge Wardens, and now, by the command of our Right Worshipful Grand Master Montagu, the author of this book has compared them with, and reduced them to the ancient records and immemorial Usages of the Fraternity, and digested them into this new method, with several proper exemplifications, for the use of the Lodges in and about London and Westminster.

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

*Note By The Editor—The most complete history that could be given of these Regulations is to be found in their title. Adopted by the Grand Lodge of England soon after its organization they are entitled to great respect, though not of equal authority either with the Landmarks, the Old Charges, or the local Regulations of any Grand Lodge which may have changed them in the formal manner which these Regulations themselves prescribe.

GENERAL REGULATIONS

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.

2. The Master of a particular Lodge has the right and authority of congregating the members of his Lodge into 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 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 also be his own master; unless by a dispensation from the Grand Master or his Deputy.

GENERAL REGULATIONS

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 formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony or hinder their freedom, or even break or disperse the Lodge; which ought to be avoided by all good and true Brethren.

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 to the Constitutions, the Charges, the

GENERAL REGULATIONS (Historical)

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 were made Brethren, or were afterward admitted members, unless the Lodge becomes too numerous; nor even then without a dispensation from the Grand Master or his Deputy; and when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go (as above regulated), or else they must obtain the Grand Master's Warrant to join in forming a new Lodge.

If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves as the Grand Master shall in his prudence direct, and until he approve of them by his Warrant, which must be signified to the other Lodges, as the custom is when a new Lodge is to be registered in the list of Lodges.

9. But if any Brother so far misbehaves himself as to render his Lodge uneasy, he shall be twice duly admonished by the Master or Warden in a formed Lodge; and if he will not refrain his imprudence, and obediently submit to the advice

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of the Brethren, and reform what gives them offense, he shall be dealt with according to the By Laws of that particular Lodge, or else in such a manner as the quarterly communication shall in their great prudence think fit; for which a new regulation may be afterward made.

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 communications hereafter mentioned, and of the annual Grand Lodge too; because their Masters and Wardens are their representatives, and are supposed to speak their mind.

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 Lady Day, in some convenient place, as the Grand Master shall appoint, where no Brother shall be present who is not at that time a member thereof, without a

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dispensation; and while he stays, he shall not be allowed to vote, nor even give his opinion without leave of the Grand Lodge asked and given, or unless it be duly asked by the said Lodge.

All matters are to be determined in the Grand Lodge by a majority of votes, each member having one vote, and the Grand Master having two votes, unless the said Lodge leave any particular thing to the determination of the Grand Master for the sake of expedition.

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 cannot be made up and accommodated privately, nor by a particular Lodge, are to be seriously considered and decided; and if any Brother thinks himself 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 Lodge 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

GENERAL REGULATIONS (Historical)

Grand Lodge shall appoint for *Secretary*, wherein shall be recorded all the Lodges, with their usual times and places of forming, and the names of all the members of each Lodge; and all the affairs of the Grand Lodge that are proper to be written.

They shall also consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to, or lodged with them in charity, toward the relief only of any true Brother fallen into poverty or decay, but of none else; but every particular Lodge shall dispose of their own charity for poor Brethren according to their own By Laws, until it be agreed by all Lodges (in a new regulation) to carry in the charity collected by them to the Grand Lodge at the quarterly or annual communication, in order to make a common stock of it, for the more handsome relief of poor Brethren.

They shall also appoint a *Treasurer*, a Brother of good worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall be always present, and have power to move to the Grand Lodge anything, especially what concerns his office. To him shall be committed all money raised for charity, or for any other use of the Grand Lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended; and shall expend and disburse the same by such a certain order, signed, as the Grand Lodge shall afterward agree to in a new regulation; but he shall not vote in choosing a Grand Master or Wardens, though

in every other transaction. As in like manner the Secretary shall be a member of the Grand Lodge by virtue of his office, and vote in everything except in choosing a Grand Master or Wardens.

The Treasurer and Secretary shall have each a clerk, who must be a Brother and Fellow Craft, but never must be a member of the Grand Lodge, nor speak without being allowed or desired.

The Grand Master, or his Deputy, shall always command the Treasurer and Secretary, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergent occasion.

Another Brother (who must be a Fellow Craft) should be appointed to look after the door of the Grand Lodge; but shall be no member of it.

But these offices may be further explained by a new regulation, when the necessity and expediency of them may more appear than at the present to the Fraternity.

14. If at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and his Deputy should both be 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.

15. In the Grand Lodge none can act as Wardens but the Grand Wardens themselves, if present; and if absent, the Grand Master, or the person who presides in his place, shall order private Wardens to act as Grand Wardens pro tempore, whose places are to be supplied by two Fellow Craft of the same Lodge, called forth to act, or sent thither by the particular Master thereof; or if by him omitted, then they shall be called by the Grand Master, that so the Grand Lodge may be always complete.

16. The Grand Wardens, or any others, are first to advise with the Deputy about the affairs of the Lodge or of the Brethren, and not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence in any certain necessary affair; in which case, or in case of any difference between the Deputy and the Grand Wardens, or other Brethren, both parties are to go by concert to the Grand Master, who can easily decide the controversy and make up the difference by virtue of his great authority.

The Grand Master should receive no intimation of business concerning Masonry but from his Deputy first, except in such certain cases as his Worship can well judge of; for if the application to the Grand Master be irregular, he can easily order the Grand Wardens, or any other Brethren

thus applying, to wait upon his Deputy, who is to prepare the business speedily, and to lay it orderly before his Worship.

17. No Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead pro tempore, can at the same time be the Master or Warden of a particular Lodge; but as soon as any of them has honorably discharged his Grand Office, he returns to that post or station in his particular Lodge from which he was called to officiate above.

18. If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow Craft he pleases 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 can not 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 obedi-

ence and subjection of the Lodges, he shall be treated in a way and manner to be agreed upon in a new regulation; because hitherto the ancient Fraternity have had no occasion for it, their former Grand Masters having all behaved themselves 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 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 communication, 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 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 Wardens shall have the care of preparing the tickets, sealed with the Grand Master's seal, of disposing of the tickets, of receiving the money for the tickets, of buying the materials of the feast, of finding out a proper and convenient place to feast in, and of every other thing that concerns the entertainment.

But, that the work may not be too burdensome to the two Grand Wardens, and that all matters may be expeditiously and safely managed, the Grand Master, or his Deputy, shall have power to nominate and appoint a certain number of Stew-

ards, as his Worship shall think fit, to act in concert with the two Grand Wardens; all things relating to the feast being decided among them by a majority of voices, except the Grand Master or his Deputy interpose by a particular direction or appointment.

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 receive their accounts.

If the Grand Master pleases, he may in due time summon all the Masters and Wardens of Lodges, to consult with them about ordering the grand feast, and about any emergency or accidental thing relating thereunto, that may require advice; or else 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; that so no true Brother may be debarred, nor a false Brother or mere pretender admitted. This committee must meet very early on St. John's Day, at the place, even before any persons come with tickets.

26. The Grand Master shall appoint two or more trusty Brethren to be porters or doorkeepers, who are also to be early at the place, for some good reasons; and who are to be at the command of the committee.

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 the Masters and Wardens of Lodges about the most proper persons, if they please or may take in such by their recommendation; for none are to serve that day but Free and Accepted Masons, that the communications may be free and harmonious.

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 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 prevent any difference or disgust which may be feared to arise that day, that no interruption may be given to the harmony and pleasure of the Grand feast.

(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 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 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 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 Masters and Wardens in private, before dinner, to continue for the year ensuing, then one of the Grand Lodge, deputed for that purpose, shall present to all the Brethren his Worship's good government, etc., and, turning to him, shall, in the name of the Grand Lodge, humbly request him to do the Fraternity the great honor (if nobly born, if not), the great kindness, of continuing to be their Grand Master for the year ensuing. And his Worship declaring his consent by a bow or a speech, as he pleases, the said deputed member of the Grand Lodge shall proclaim him Grand Master, and all the members of the Lodge shall salute him in due form. And all the Brethren shall for a few minutes have leave to declare their satisfaction, pleasure and congratulation.

33. But if either the Masters and Wardens have not in private, this day before dinner, nor the day before, desired the last Grand Master to continue in the Mastership another year; or if he, when desired, has not consented: Then

The last Grand Master shall nominate his successor for the year ensuing, who, if unanimously approved by the Grand Lodge, and if there present, shall be proclaimed, saluted and congratulated the new Grand Master as above hinted, and immediately installed by the last Grand Master according to usage.

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 a new one, who shall be also declared, saluted, and congratulated, as above hinted.

The Grand Master shall also nominate the new Grand Wardens, and, if unanimously approved by the Grand Lodge, shall be declared,

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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 Master shall act as proxy, and shall nominate the Deputy and Wardens in his name, and in his name also receive the usual honors, homage, and congratulations

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

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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 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.

OPENING AND CLOSING THE LODGE

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

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

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

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

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

OPENING AND CLOSING THE LODGE

which they will be respectively called upon to perform.

5. Satisfied upon this point, the Master then announces, by formal proclamation, his intention to proceed to business; and after this no Brother is permitted to leave the Lodge during Lodge hours (that is, from the time of opening to that of closing) without having first obtained the Master's permission.

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

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

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

GENERAL INSTRUCTIONS

Before the Lodge is opened the Tyler should ascertain from the Master on which degree it is to be opened, and at request of the Senior Warden should report to him as follows:—

“Brother Senior Warden, all present are Master Masons, or Fellow Craft Masons, or Entered Apprentice Masons,” as the case may be.

The representatives of the three Lesser Lights should be arranged in the form of a triangle, one at the east end and one at the west end of the north side of the Altar; the third should be placed opposite the middle of the south side of the Altar.

The Senior Warden's column should be elevated and the Junior Warden's column displaced when the Lodge is at labor on the Master Mason Degree. At all other times the Junior Warden's column should be elevated and the Senior Warden's displaced.

At all times before the obligation the Senior Deacon should walk at the right of the candidate. After the obligation he should walk at the left of the candidate.

At all times except where otherwise indicated, officers and members, in walking about the Lodge while it is in session, should turn square corners, and proceed clockwise except where inconvenient. (For example: S.D. to Secy.)

At no time, except where specifically directed in the work, should anyone pass between the Master and the Altar.

GENERAL INSTRUCTIONS

Except where specifically directed in the work, the Master should not give the d—g in answer to a salute, only the p—s. He should not answer a salute except in excusing some member from further attendance, or an officer upon retiring, or in recognizing a Brother who enters the Lodge while it is in session.

When communicating the p—w at the stations the Senior Deacon should step up to the level of the officer addressed, and, leaning forward, whisper it in his ear. The officer at the station should not stoop to receive it. In descending from the station the Senior Deacon should step backward.

After the obligation in the E. A. and F. C. degrees, and while the Brethren are taking their seats, the Senior Warden should instruct the candidate to assume a comfortable position.

Except where specifically authorized no abbreviation of any of the degree work is permissible.

Joking the candidate is a reprehensible Masonic offense and is absolutely prohibited.

The Stewards are instructed to exclude from the preparation room all persons not engaged in preparing the candidate. They should instruct the candidate to give the knocks with his right hand.

At the conclusion of a communication, or whenever a Brother shall leave the Lodge, he shall deposit his Apron in the Tyler's room.

GENERAL INSTRUCTIONS

TEST OATH

The following is to be given prior to examining visitors:

"I _____, do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed, and raised to the Sublime Degree of Master Mason, in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled, and know of no reason why I should not hold Masonic communication with my Brethren."

OPENING PRAYER

The following prayer is to be used in the ceremony of opening a Lodge:

"Great Architect of the Universe, in Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Masonry 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."

CLOSING PRAYER

The following prayer is to be used in the ceremony of closing a Lodge:

"Supreme Grand Master! Ruler of Heaven and Earth! Now that we are about to separate and

GENERAL INSTRUCTIONS

return to our respective places of abode, wilt Thou be pleased to so influence our hearts and minds that we may, each one of us, 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."

FLAG CEREMONY

The Flag of our Country shall at every meeting of a Lodge be displayed on a suitable standard placed in the East before the Lodge is opened, at the right of the Worshipful Master. When the Lodge has been opened and before the Brethren have been seated, the Worshipful Master shall say:

"Craftsmen, salute the Flag of our Country, emblem of liberty, equality and fraternity, principles worthy the devotion of every Mason."

(At the command "Salute" all present give the civilian salute to be held until the Worshipful Master has finished, whereupon the Lodge shall be seated. The civilian salute to the flag consists of placing the open right hand over the heart, fingers together, facing the colors.)

(Master should remove hat and place over left shoulder.)

OPTIONAL FLAG CEREMONY OPENING

(After displaying the great lights, S. D. remains at Altar until he receives the flag, officers and Brethren standing. J. D. has closed the door, after informing T.)

GENERAL INSTRUCTIONS

W. M. - B. S. W. form an escort and present the United States Flag to the East.

S. W. - B. J. D. and Ss attend the West. (Ss march west opening ranks to admit J. D.; then form line in front of S. W. facing West.)

S. W. - B. J. D. you will deliver the Flag to the S. D. at the Altar. (S. W. presents Flag to J. D., who with Ss about face. J. D. delivers Flag to S. D. and about face returns to station. S. D. executes about face.)

W. M. - B. S. D. present the Flag to the East. (S. D. with Ss on either side proceeds clockwise to the East and faces W. M. S. D. hands Flag to W. M. who places it in position at his right.)

W. M. - Craftsmen, salute the Flag of our country, emblem of liberty, equality and fraternity, principles worthy the devotion of every Mason. (At the command "Salute, etc.," all present give civilian salute. Escort wheels right, Ss stop when stations reached, S. D. continues about Altar to his station.)

Closing

(Before W. M. directs S. D. to close Lights and while officers and Brethren are standing.)

W. M. - B. S. D. and Ss present our Flag at the Altar. (Ss proceed clockwise to station of S. D. who obtains the Flag and escort then executes about face and returns to Altar.)

S. W. - B. J. D. attend the Altar.

GENERAL INSTRUCTIONS

W. M. - B. S. D. return the Flag to the West. (Escort about face. S. D. delivers the Flag to J. D. who faces west with the escort marches to the station of S. W. to whom he delivers the Flag. J. D. and Ss return to places.)

S. W. - W. M. The Flag of our country is in the West, a benediction to the Brethren at parting.

W. M. There let it remain until our next communication, as a symbol of harmony and patriotism among Masons and of equal protection to all beneath its folds. (S. W. sets Flag in position on his right.)

Note: While the Lodge is closed, the Flag may be suitably encased, but at all other times it should be unfurled.

First Degree

FIRST SECTION

In the Preparation Room—

Mr.: Before you can be initiated an Entered Apprentice Mason it will be necessary for you to answer in a satisfactory manner the following questions:

(1) Do you seriously declare upon your honor, that, unbiased by 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 Masonry by a favorable opinion conceived of the institution, a desire for knowledge, and a sincere wish to be of service to your fellow creatures?

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

(4) Do you believe in the existence of one ever-living, true God, and in the resurrection to a future life?

As you have answered these questions satisfactorily, I will now assist in preparing you to receive the First Degree of Masonry. It will be necessary for you to be divested of minerals and metals, and so much of your clothing that you will be neither

ENTERED APPRENTICE DEGREE

naked nor clad, barefoot nor shod. Satisfactory reasons will be given you for these and all things else required of you. For the present it is sufficient to say that you will be asked to submit to nothing except that to which all persons who have preceded you have been required to submit.

Prayer at Initiation—Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to Thy service and become a true and faithful Brother among us. Endue him with a competency of Thy divine wisdom, that, by the influence of the pure principles of our Order, he may the better be enabled to display the beauties of holiness, to the honor of Thy Holy Name. Amèn. * * * 10-25

Ps. CXXXIII—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. 11-8 * * *

Creation—In the beginning God created the heavens and the earth, and the earth was without form and void; and darkness was upon the face

ENTERED APPRENTICE DEGREE

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. 14-10 * * *

The Lambskin Apron—It is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter or any other order that can be conferred upon you, at this or any future period, by king, prince, potentate, or any other person, except he be a Mason. 16-9 * * *

The Twenty-four Inch Gauge is an instrument used by operative Masons to measure and lay out their work. But we, as Ancient Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematic of the twenty-four hours of the day, which we are taught to divide into three parts, whereby we find a part for the service of God and a distressed worthy Brother, a part for our usual vocations, and a part for refreshment and sleep.

The Common Gavel is an instrument used by Operative Masons to break off the rough and superfluous parts of stones, the better to fit them for the builder's use. But we, as Ancient Free and Accepted Masons, are taught to use 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.
16-26 * * *

LECTURE

The Badge of a Mason—The lamb, in all ages, has 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 rectitude of conduct so essentially necessary to his gaining admission to the celestial Lodge above, where the Supreme Architect of the Universe presides. 19-25 * * *

In the third section we learn that a Lodge is a certain number of Brethren duly assembled, with the Holy Bible, Square and Compasses, and a charter or dispensation authorizing them to work. A dispensation is an instrument emanating from the Grand Lodge, or from the Grand Master during a recess of the Grand Lodge, and in this jurisdiction is signed by the Grand Master and attested by the Grand Secretary, with the seal of the Grand Lodge attached, empowering the Brethren therein named to initiate, pass and raise all good men and true who may apply for that purpose and whom they may find worthy, and to do certain other Masonic work. A Charter is a similar instrument, issued only by the Grand Lodge while in session, and in this jurisdiction is signed by the Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, and attested by the Grand Secretary, with the seal of the Grand Lodge attached, em-

powering the Brethren therein named and their successors to perform all regular Masonic work.

Our ancient Brethren assembled on the highest hills and in the lowest vales, the better to observe the approach of cowans and eavesdroppers.

The form of a Lodge is oblong. It extends from east to west and between north and south, and it is said to be thus extensive to denote the universality of Masonry and to teach us that a Mason's charity should be equally extensive, for in every country and in every clime are Masons to be found.

A Lodge is metaphorically said to be supported by three great pillars, denominated Wisdom, Strength and Beauty, it being necessary that there should be wisdom to conceive, strength to support and beauty to adorn all great and important undertakings. These pillars are represented in the Lodge by the Worshipful Master, the Senior and Junior Wardens.

The covering of a Lodge is the clouded canopy or star-decked heaven, where all good Masons hope at last to arrive by the aid of that allegorical ladder which Jacob in his vision saw, reaching from earth to heaven, the three principal rounds of which are denominated Faith, Hope and Charity, which admonish us to have faith in God, hope of immortality, and charity for all mankind. The greatest of these is charity, for our faith may be lost in sight, hope ends in fruition,

but charity extends beyond the grave, through the boundless realms of eternity.

Every well-governed Lodge is furnished with the Holy Bible, Square and Compasses. The Holy Bible is God's inestimable gift to man, as the rule and guide of his faith; the Square is dedicated to the Master, because it is the proper Masonic Emblem of his office; and the Compasses to the Craft, for by due attention to their use we are taught to circumscribe our desires and keep our passions within due bounds toward all mankind.

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 is emblematic of human life, checkered with good and evil. The Indented Tessel is a representation of the beautiful tessellated border or skirting which surrounded the pavement and is emblematic of the manifold blessings and comforts which surround us, and which we hope to enjoy by a firm reliance upon Divine Providence, hieroglyphically represented by the Blazing Star in the center.

The Lights of the Lodge are three, situated in the east, west and south; and as you may observe, there is none in the north, because King Solomon's Temple of which every Lodge is a representation, was situated so far north of the ecliptic that neither the sun nor moon at meridian height could dart its rays into the north part of the

building. The north, therefore, among Masons, has always been termed a place of darkness.

The Jewels of a Lodge are six, three immovable and three movable. The Immovable Jewels are the Square, the Level and the Plumb; and they are termed immovable because they are the Jewels of the three principal officers of the Lodge, the Worshipful Master, the Senior and Junior Wardens, who are always stationed in the east, west and south. The Square denotes morality, the Level equality, and the Plumb rectitude of life.

The Movable Jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle Board. The Rough Ashlar is a stone taken from the quarry, in its rude and natural state. The Perfect Ashlar is a stone made ready by the hands of the workman, to be adjusted by the working tools of the Fellow Craft Mason. The Trestle Board is for the Master 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 Trestle Board we are reminded that as the operative workman erects his temporal building according to the rules and designs laid down by the Master on his Trestle Board, so should we, as speculative Masons, endeavor to erect our spiritual building according to the rules and designs laid down by the Supreme Architect of the Universe in the

great book of nature and revelation, which is our spiritual, moral and Masonic Trestle Board.

Lodges are situated due east and west, because Moses, after having been instrumental in conducting the Children of Israel through the Red Sea when pursued by Pharoah and his hosts, by divine command erected a tabernacle, which he placed due east and west, to commemorate the miraculous east wind by which their mighty deliverance was wrought. This tabernacle was a model for King Solomon's Temple, for which reason all Masonic Lodges should be situated due east and west.

Lodges in ancient times were dedicated to King Solomon; but modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and, since their time, there should be represented in every regular and well furnished Lodge, a certain Point Within a Circle, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist. Upon the top of the circle rests the Volume of the Sacred Law. The point represents an individual Brother, the circle the boundary line of his duty. In going around this circle, we necessarily touch upon the two parallel lines, as well as the Volume of the Sacred Law; and while a Mason keeps himself circumscribed within their precepts it is impossible that he should materially err.

The three Principal Tenets of Masonry are Brotherly Love, Relief and Truth. 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 causes true friendship to exist among those who might otherwise have remained at a perpetual distance.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection.

To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and with heart and tongue we join in promoting each other's welfare and rejoice in each other's prosperity. 19-31 * * *

Temperance is that due restraint upon the affections and passions which renders the body

tame and governable, and frees the mind from the allurements of vice. This virtue should be your constant practice, as you are thereby taught to avoid excess, or the contracting of any licentious or vicious habits, which might lead you to disclose some of those valuable secrets which you have promised to conceal and never reveal, which would consequently subject you to the contempt and detestation of all good Masons. 20-5 * * *

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger when prudently deemed expedient. This virtue is equally distant from rashness and cowardice, and, like the former virtue, should be deeply impressed upon your mind as a safeguard or security against any illegal attack which may be made, by force or otherwise, to extort from you any of those valuable secrets with which you have been so solemnly intrusted, and which was emblematically represented upon your first admission into the Lodge. 20-7 * * *

Prudence teaches us to regulate our lives and actions according to the dictates of reason, and is that habit by which we wisely judge and prudently determine on all things relative to our present as well as 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. You should be particularly careful

in all strange and mixed companies never to let fall the least sign, token or word whereby the secrets of Freemasonry might be unlawfully obtained. 20-9 * * *

Justice is that standard or boundary of right which enables us to render unto every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society, and, as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof. 20-11 * * *

The earth is that alone of all the elements that has never proved unfriendly to man. The bodies of water deluge him with rain, oppress him with hail, and drown him with inundations. 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 path 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 he is called upon to pass through the dark valley of the shadow of death, she once more receives him and piously covers his remains within her bosom. This admonishes us that from it we came and to it we must return. 20-16 * * *

Charge, First Degree—My Brother: Having passed through the ceremonies of your initiation, I now congratulate you upon your admission into our ancient and honorable Fraternity. Ancient as having existed from time immemorial, and honorable, as tending to make all men so who are strictly obedient to its precepts. It is an institution having for its foundation the practice of the social and moral virtues, and to so high an eminence has its credit been advanced that in every age and country men pre-eminent for their moral and intellectual attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity that monarchs have, for a season, exchanged the scepter for the trowel, to patronize our mysteries and join in our assemblies.

As a Mason you are to regard the Volume of the Sacred Law as the great light in your profession; to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. In it you will learn the important duties which you owe to God, your neighbor and yourself. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator; by imploring His aid in all your lawful undertakings and by looking up to Him in every emergency for comfort and support. To your neighbor, by acting with him on the square; by rendering him every kind of office which justice or mercy may require; by relieving his distress

and soothing his afflictions, and by doing to him as, in similar cases, you would that he should do to you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert the talents wherewith God has blessed you, as well to His glory as to the welfare of your fellow creatures. As a citizen, you are enjoined to be exemplary in the discharge of your civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live, and by never losing sight of the allegiance due to your country.

As an individual, you are charged to practice the domestic and public virtues. Let Temperance chasten, Fortitude support and Prudence direct you, and let Justice be the guide of all your actions. Be especially careful to maintain, in their fullest splendor, those truly Masonic Ornaments, Brotherly Love, Relief and Truth.

Finally, be faithful to the trust committed to your care, and manifest your fidelity to your principles by a strict observance of the Constitution of the Fraternity, and by adhering to the Ancient Landmarks of the Order.

Second Degree

FIRST SECTION

Amos vii: 7-8— * Thus he showed me; * and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. * And the Lord said unto me, Amos, what seest thou? * * And I said, A plumb-line. * * Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel; * * I will not again pass by them any more. 35-3 * * *

The Working Tools—The Plumb is an instrument used by operative Masons to try perpendiculars; the Square to square their work; and the Level to prove horizontals; but we, as Ancient Free and Accepted Masons, are taught to use them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and ever remembering that we are traveling upon the level of time to "that undiscovered country from whose bourne no traveler returns." 40-15 * * *

* * * Geometry, the first and noblest of sciences, and the basis on which the superstructure of Freemasonry is erected. By Geometry, we may curiously trace Nature through her various windings to her most concealed recesses. By it we discover the power, wisdom and goodness of the Great Architect of the Universe and view with

delight the proportions which connect this vast machine. By it we discover how the planets move in their respective 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 are about us, all framed by the same Divine Artist, which roll through the vast expanse, and are all controlled by the same unerring law of nature.

A survey of nature and the observation 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 time and experience, 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 were 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 secrets of Freemasonry are safely lodged in the repository of the Faithful Breast. Tools and implements of architecture, most expressive, have been selected by the Fraternity to im-

print on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our Institution. 45-22 * * *

Charge, Second Degree—My Brother: Being advanced to the second degree of Masonry, I congratulate you on your preferment. Masonry is a progressive moral science, divided into different degrees, and its principles and mystic ceremonies are regularly developed and illustrated. It is intended and hoped that they will make a deep and lasting impression on your mind.

It is unnecessary to recapitulate the duties which, as a Fellow Craft Mason, you are bound to discharge. Your general good reputation affords satisfactory assurance that you will not suffer any consideration to induce you to act in a manner unworthy of the respectable character which you now sustain, but, on the contrary, you will ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason.

Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your Brethren, but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship and reprehend with justice.

The impressive ceremonies of this degree are calculated to inculcate upon the mind of the novi-

tiate the importance of the study of the liberal arts and sciences, especially of the noble science of Geometry, which forms the basis of Masonry, and which being of a divine and moral nature, is enriched with the most useful knowledge; for while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. To the study of Geometry, therefore, your attention is especially directed. Your past regular deportment and upright conduct have merited the honor which we have conferred. In your present character it is expected that, at all our assemblies, you will observe the solemnity of our ceremonies, that you will preserve the ancient usages and customs of the Fraternity sacred and inviolate and thus, by your example, induce others to hold them in due veneration.

Such is the nature of your engagements as a Fellowcraft Mason, and to a due observance of them you are bound by the strongest ties of fidelity and honor.

Third Degree

FIRST SECTION

Ecclesiastes xii:1-7— * Remember now thy Creator in the days of thy youth, while the evil days come not, * nor the years draw nigh, when though 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. 59-7 * * *

The Trowel—is an instrument used by operative Masons to spread the cement which unites the building into one common mass; but we as Ancient

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 best can work and best agree. 64-20 * * *

SECOND SECTION

DIRGE

(Air: Pleyel's Hymn)

Solemn strikes the fun'ral chime,
Notes of our departing time,
As we journey here below,
Thro' 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.

Prayer—Thou, O God, knowest our downsit-
ting and our uprising and understandest our thoughts
afar off. Shield and defend us from the evil in-
tentions of our enemies and support us under
the trials and afflictions which we are destined
to endure while traveling through this vale of
tears. Man that is born of woman is of few days
and full of trouble. He cometh forth as a flower
and is cut down; he fleeth also as a shadow
and continueth not. Seeing his days are deter-
mined, 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 hireling, 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
decayeth and drieth up, so man lieth down and
riseth not till the heavens shall be no more. Yet,
O Lord, have compassion on the children of Thy
Creation; administer them comfort in time of
trouble, and save them with an everlasting salva-
tion. Amen. 77-13 * * *

LECTURE M. M. DEGREE

The second section of this degree is of pre-
eminent importance. It recites the legend or his-
torical tradition on which the degree is founded;
a legend whose symbolic interpretation testifies
our faith in the immortality of the soul, while

it exemplifies a rare instance of virtue, fortitude, and integrity.

We read in the Holy Writings that it was decreed in the wisdom of Deity aforetime, that a house should be built, erected to God and dedicated to His Holy Name. We also learn from the same sacred source, that David, King of Israel, desired to build the house, but, that in consequence of his reign having been one of many wars and much bloodshed, that distinguished privilege was denied him. He was not, however, left without hope, for God promised him that out of his loins there should come a man who would be adequate to the performance of so great and glorious an undertaking. That promise was verified in the person and character of Solomon, his son, who ascended the throne, after David was gathered to his fathers, and wielded the scepter over Israel at a time when, as the great Jewish historian, Josephus, informs us, peace and tranquility pervaded the world, and all eyes seemed directed toward Jerusalem, as if to witness the splendid display of the wisdom of Solomon. About this time King Solomon received a congratulatory letter from Hiram, King of Tyre, desiring to participate, in a small degree at least, in the rich honors which then seemed to be clustering about his throne. In his reciprocations with Hiram of Tyre, King Solomon desired him to furnish a man well skilled in the arts and sciences, and his attention was directed to 79-3 * * *

The third section illustrates certain hieroglyphical emblems, well calculated to increase knowledge and promote virtue. In it also many particulars relative to the building of King Solomon's Temple are noticed. That famous fabric, as I before informed you, was commenced in the fourth year of the reign of King Solomon, on the second day of the month of Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. It was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble. There were employed in its erection three Grand Masters, three thousand three hundred Masters or overseers of the work, eighty thousand Fellow Craft Masons, or hewers on the mountains and in the quarries, and seventy thousand Entered Apprentice Masons, or bearers of burdens; and these were all so classed and arranged by the wisdom of Solomon, that neither envy, discord nor confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen. 80-13 * * * And as a striking evidence of the approbation and interposition of Divine Providence, we are informed by the great Jewish historian, Josephus, that although more than seven years were occupied in its building, yet, during the whole term it did not rain in the daytime, but in the night season only,

that the workmen might not be obstructed in their labor. From sacred history we also learn that there was not heard the sound of ax, hammer, or any tool of iron, in the house while it was building, it having been put together in the manner described to you in a preceding degree. 80-14 * * *

The hieroglyphical emblems of this degree explained in the Manual are:

The Three Steps;

The Pot of Incense;

The Bee-Hive;

The Book of Constitutions guarded by the Tyler's Sword;

The Sword pointing to a Naked Heart and the All-Seeing Eye;

The Anchor and the Ark;

The Forty-seventh Problem of Euclid;

The Hour-Glass and the Scythe.

NOTE—The explanation of the Monitorial emblems is optional, and, if omitted, the following should be given:

The explanation of these emblems may be found in the Manual of the Lodge, a copy of which will be presented to you and with which it is hoped you will soon make yourself familiar. 80-23 * * *

The Three Steps—The three steps, usually delineated upon the Master's carpet, are emblematic of the three principal stages of human life, namely: Youth, Manhood and Age. In Youth, as Entered Apprentice Masons, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow Craft Masons, 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 Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great, beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

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

The Book of Constitutions Guarded by the Tyler's Sword—The book of constitutions guarded by the Tyler's sword reminds us that we should be ever watchful and guarded in our words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

The Sword Pointing to a Naked Heart—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 the Ark—The anchor and the ark are emblems of a well-grounded hope and a well-spent life. They are emblematic of that divine Ark which safely wafts us over this tempestuous sea of troubles, and the 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*—The 47th problem of Euclid was an invention of our ancient friend and brother, the great Pythagoras,

*This problem is thus enunciated by Euclid. "In any right angled triangle, the square which is described upon the side subtending the right angle is equal to the sum of the squares described upon the sides which contain the right angle."—Euclid, Book I. Problem 47.

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, but more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems, and among the most distinguished he erected this, when, in the joy of his heart, he exclaimed, Eureka! in the Grecian language signifying "I have found it"; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

The Hour Glass—The hour glass is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot 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 wasteth man! Today he puts forth the tender leaves of hope; tomorrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

The Scythe—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. 80-23 * * *

It is the inspiration of that Great Divinity whom we adore, and bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all nature and which will never, never, never die. Hence, my Brother, how important it is that we should emulate 80-29 * * * in his truly exalted and exemplary character, in his unfeigned piety to God, in his inflexible fidelity to his trust, that we may be prepared to welcome death, not as a grim tyrant, but as a kind messenger, sent to translate us from this imperfect, to that all-perfect, glorious and celestial Lodge above, where the Supreme Grand Master of the Universe forever presides.

Charge, Third Degree—My Brother: Your zeal for our institution, the progress which you have made in our mysteries and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor. Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions, and

strenuously to enforce by precept and example, a steady obedience to the tenets of Masonry. Exemplary conduct on your part will convince the world that merit is the just title of our privileges, and that on you our favors have not been undeservedly bestowed.

As a Master Mason you are authorized to correct the irregularities of your less informed Brethren; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care, and, therefore, it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate, and by the regularity of your own conduct, endeavor to remove every aspersion against this venerable Institution. Our ancient landmarks you are carefully to preserve, and never to suffer them, on any pretense, to be infringed; nor are you to countenance any deviation from our established customs.

Your honor and reputation are concerned in supporting with dignity the respectable character which you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows or betray your trust, but be faithful and true, and emulate 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 worthy of the confidence which we have reposed in you.

Instructions to Be Delivered After the Charge in the Third Degree—It is required by the Grand Lodge that the following provisions of Masonic law and rules for the conduct of a Mason in his intercourse with the world and his Brethren, be communicated to you at this time.

First, last and always, remember your obligation as a Mason, any violation of which is a Masonic offense and may result in your suspension or expulsion. It is also a Masonic offense with like penalties, to visit any clandestine body calling itself a Masonic Lodge, but not recognized as such by the Grand Lodge, or to converse on Masonic subjects with any member of such an organization; or to visit a Masonic Lodge whose charter has been suspended; or to solicit any person to apply for the degrees of Masonry; or to use any Masonic emblem on a business card or advertisement except for some legitimate Masonic purpose; or engage in any business tending to corrupt public or private morals. Remember also that drunkenness, gambling, cheating, brawling, profane swearing, or any other act in viola-

tion of the laws of God or man, especially if it involves moral turpitude, is a Masonic offense.

You are warned not to recommend anyone to a participation in our privileges unless you have strong reason to believe that he will ultimately reflect honor on our ancient Institution.

You are also warned not to vouch for any person desiring to visit a Lodge unless you have examined him strictly, under oath, and satisfied yourself that he is a Master Mason, or unless you have sat in a Lodge of Master Masons with him or have the positive and express guarantee that he is a Master Mason from a Brother Master Mason known to you as such. When visiting another Lodge, always have with you your last receipt for dues or other documentary evidence that you are a Master Mason in good standing, as required by Masonic law.

Finally, remember always that the wearing of the Square and Compasses, or any other Masonic emblem, by a man is no evidence that he is a Master Mason or that he ever saw the inside of a Masonic Lodge. There are in this and other states, and possibly throughout the world, spurious and clandestine bodies claiming to be Masonic Lodges. You are enjoined to be continually on your guard against such persons, and if approached Masonically by them to ignore them utterly.

My Brother, you will repair to the Secretary's desk where you will sign the By Laws and become a member of this Lodge and be entitled to all the

rights and privileges of the oldest and noblest of human institutions known throughout the world as Freemasonry, subject only to the restrictions set forth in Sec. 224 of the Masonic Code, which requires you to pass an examination in the candidate's lecture of this degree within a period of six months. Until you pass this examination, you can not transfer your membership, can not be granted a Demit, can not acquire plural membership, can not hold office, and can not petition for degrees or membership in any body whose qualifications for membership include that of being a Master Mason.

Brother Senior Deacon, conduct Brother.....
to the Secretary's desk.

ANCIENT CEREMONIES OF THE ORDER

INSTALLATION OF OFFICERS OF THE GRAND LODGE

The Grand Lodge is called to order and opened on the Third Degree at the hour appointed for the installation of the Grand Officers, the chair being taken by the Grand Master, or by a Past Grand Master at his request, hereafter referred to as Installing Officer.

Prior to the Grand Lodge being called to order, the Grand Marshal will see that the Jewels of the officers to be installed are arranged at the right and in front of the East for convenient use.

Upon the Grand Lodge being called to order, the Grand Secretary is directed to read the names of the Grand Officers elected and appointed, who, as their names are called, take seats, in order of their rank, the Grand Master elect on the right, in the place arranged on the floor of the Grand Lodge as directed by the Grand Marshal. After they are seated and everything is in readiness, the Grand Marshall will say:

Grand Marshal: Officers to be installed, arise!
Most Worshipful Grand Master, I present these worthy Brethren who are ready to be installed as officers of the Grand Lodge of Ancient Free and Accepted Masons of Oregon.

Installing Officer: Brethren of the Grand Lodge of Oregon, we shall proceed with the installation ceremonies according to Ancient Masonic Usage.

Freemasonry teaches us that we should never enter upon any great and important undertaking without first invoking the aid of Deity.

Calls up the Grand Lodge.

Let us, therefore, give reverent attention while our Grand Chaplain offers prayer.

Grand Chaplain: (Pronounces invocation) (The following, or an appropriate extemporaneous prayer, may be given)

Almighty and beneficent Father in Heaven! We humbly implore Thy divine favor upon this occasion. Wilt Thou be pleased mercifully to behold these, Thy servants, to whom we are about to commit the custody of the grave concerns of this august Masonic body. Wilt Thou so replenish them with the truths of Freemasonry, which are of Thy doctrine; so adorn them with the graces of innocence, of life, and firmness for the rights of others that both by word and good example they may well fulfill the trust reposed in them and so live and act that they may honor Thy holy name and thus leave this noble institution better than they found it. Amen!

Response by all: So mote it be.

Installing Officer: Worshipful Grand Marshal, present the Grand Master-elect. (The Grand Master-elect is then conducted by the Grand Marshal to the front of the Pedestal).

Grand Marshal: Most Worshipful Brother, you here see present before the pedestal Brother

..... who, having been duly elected to preside over the Craft as Grand Master, now declares himself ready for installation.

The new Grand Master then receives the following charge from the Installing Officer:

Charge to the Grand Master—Let me congratulate you, Most Worshipful Grand Master, on the honor of being raised to the level of equality, to the high station of presiding over all the Lodges in the State of Oregon, and the Masonic Jurisdiction thereof. We look up with confidence to a Brother whose person is endeared to us by that love of the Fraternity which is sanctified by the experience of many past years. May the Father of light, of 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 better world.

Let me congratulate you, the Grand Officers, and other Brethren, on the election of our Grand Master. As it is his duty to command, according to our Constitutions, so it is ours with readiness to obey. Look to the sun, and behold the planetary worlds revolving round him in continual order

and harmony with the happiest effect. and learn to imitate their regularity, in the hope of obtaining from the chair of Solomon the light of wisdom and the warmth of love. Or look higher still, and behold the cherubim and seraphim, who are exhibited to us in the oracles of revelation, as flaming spirits, burning with zeal and love before the throne of God. Behold the heavenly host, filled with love of their Creator, and love to our race. See these ministering spirits, exercising their kind offices to men, relieving their wants, securing them from danger, and endeavoring to promote their good.

"Myriads of spiritual beings walk the earth
Unseen, or when we sleep, or when we wake."

Of them let us learn, to rise in our affection to the Great Father of all, and thence descending, expand the heart from Brother to Brother, and to all mankind. Of them let us learn never to be weary in well-doing, but to "mourn with them that mourn, and to rejoice with them that do rejoice," until, having finished our work on earth, we shall be admitted to the temple above "not made with hands, eternal in the heavens."

You will now be invested with the Jewel of your exalted station; (Done by the Marshal) and be conducted to the Oriental Chair.

The Installing Officer will take the Grand Master by the hand, and place him in the chair, and then place a hat upon his head:

Installing Officer: (Calling up the Grand Lodge):

Most Worshipful Grand Master, behold your Brethren!

Brethren, behold your Grand Master!

By direction of the Installing Officer, the Craft then give the Private Grand Honors by a procession made three times about the Grand Lodge, or at their places if space and members present do not permit a procession.

The Installation Ode may be sung. (Optional).

INSTALLATION ODE

(Air: America)

Hail Masonry divine!
Glory of ages shine,
Long may'st thou reign,
Where'er thy lodges stand,
May they have great command,
And always grace the land,
Thou art divine.
Great fabrics still arise,
And grace the azure skies—
Great are thy schemes;
Thy noble orders are
Matchless beyond compare;
No art with thee can share;
Thou art divine.
Hiram, the architect,
Did all the Craft direct
How they should build;
Sol'mon, great Israel's king,
Did mighty blessings bring,
And left us room to sing,
Hail, Royal Art!

ANNUAL INSTALLATION IN GRAND LODGE

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

Grand Marshal: By the authority of the Grand Lodge of Ancient Free and Accepted Masons of Oregon, I proclaim Most Worshipful Brother _____ Grand Master of Masons in this Grand Jurisdiction.

The new Grand Master, or, by his invitation, the Installing Officer, then proceeds to install the rest of the Grand Officers, each of whom is introduced with the same ceremony before the pedestal. As each officer is installed the Grand Marshal will invest him with the jewel of his office and conduct him to his station or place, during which there should be instrumental music.

The Grand Marshal first introduces the Deputy Grand Master.

Grand Marshal: Most Worshipful Brother, you see here present before the pedestal, Brother _____ who, having been duly elected to serve the Craft as Deputy Grand Master, now declares himself ready for installation.

Installing Officer—(To Deputy Grand Master): Right Worshipful Brother, the station to which you have been called by the suffrages of your Brethren is one of great dignity and much importance. In the absence of the Grand Master, you are to exercise his prerogatives in presiding over the Craft; in his presence you are to assist him with your counsel and co-operation. But while your powers and privileges are thus extensive, remember that they carry with them a heavy share of responsibility. The honor that has

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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 likely to be called. Receive this Jewel of your office, and sit at our left hand to aid us with your counsel.

The remaining Grand Officers are introduced in like manner by the Grand Marshal, and receive their appropriate charges as follows:

Installing Officer (to Senior Grand Warden): Right Worshipful Brother, by the suffrages of your Brethren, you have been elected their Senior Grand Warden, and we now invest you with the Jewel of your office.

Your regular attendance at the communications of the Grand Lodge is essentially necessary. In the absence of the Grand Master and the Deputy Grand Master, 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 Masonry and your attachment to our institution for the faithful discharge of the duties of this important trust. Look well to the West.

ANNUAL INSTALLATION IN GRAND LODGE

Installing Officer (to Junior Grand Warden): Right Worshipful Brother, by the suffrages of your Brethren, you have been elected Junior Grand Warden, and we now invest you with the Jewel 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 upon you in your present position. Look well to the South.

Installing Officer (to Grand Secretary): Right Worshipful Brother, you have been elected to the important office of Grand Secretary, and we now invest you with the Jewel of your office.

It is your duty to observe all the proceedings of the Grand Lodge, to receive all moneys due the Grand Lodge and 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, and to make a fair record of all things proper to be written.

ANNUAL INSTALLATION IN GRAND LODGE

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 your self and honor on the body whom you represent.

Installing Officer (to Assistant Grand Secretary): Worshipful Brother, the position of Assistant Grand Secretary has been entrusted to your care, and we now invest you with the Jewel of your office.

It is your duty to act for or on behalf of the Grand Secretary, in the absence or inability of that officer, and shall perform such other duties as may be determined by the Grand Secretary or the Grand Lodge Trustees.

Installing Officer (to Grand Chaplain): R. R. (or R. W.) Brother, the sacred position of Grand Chaplain has been entrusted 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 at our public ceremonies. Though Masonry be not a religion, it is emphatically reli-

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gion's handmaid, and we are sure that in ministering at its Altar, the services you may perform will lose nothing of their vital influence because they are practiced in that spirit of universal tolerance which distinguishes our Institution. The doctrines of morality and virtue, will form the appropriate lessons you are expected to communicate to your Brethren in the Lodge. The Holy Bible, that Great Light of Masonry, we entrust to your care.

Installing Officer (to Grand Lecturer): Worshipful Brother, you have been appointed Grand Lecturer, and we now invest you with the Jewel of your office.

You are the Chairman of the Committee on Masonic Instruction and it is your duty to encourage conformity to the established ritual, ceremonies, customs, and usages of this Grand Jurisdiction. You may with the approval of the Grand Master, institute such practices and procedures as may be deemed necessary to fulfill these duties.

Installing Officer (to Grand Deacons): Worshipful Brethren, you have been appointed the Grand Deacons of this Grand Lodge, and we now invest you with the Jewels of your office.

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.

Installing Officer (to Grand Marshal): Wor-

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shipful Brother, you have been appointed Grand Marshal, and we now invest you with the Jewel of your office and present you with this baton, as the ensign of your authority.

It is your duty to proclaim the Grand Officers at their installations; to arrange all processions 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.

Installing Officer (to Grand Orator): Worshipful Brother, you have been appointed Grand Orator, and we now invest you with the Jewel of your office.

It shall be your duty to deliver an address at the Annual Communication, dedications, or on other public occasions, and at such other times as the Grand Master shall order.

Installing Officer (to Grand Historian): Worshipful Brother, you have been appointed Grand Historian, and we now invest you with the Jewel of your office.

It is your duty to compile a systematic narrative of events which form the subject matter of a history, especially those affecting the Masonic Fraternity of this Grand Jurisdiction, and to perform such other duties as may be delegated by the Grand Master.

Installing Officer (to Grand Stewards): Worshipful Brethren, you have been appointed Grand Stewards, and we now invest you with the Jewels of your office.

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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 transgresses the due bounds of moderation in the enjoyment of their pleasures.

By virtue of your appointment as Grand Stewards, you are members of the Committee on Credentials, to receive and examine the credentials of the representatives and delegates to the Grand Lodge. It is, also, the duty of the Senior Grand Steward to have charge of the collection and counting of ballots; and it is, also, the duty of the Junior Grand Steward to assist therein; and the Grand Stewards shall perform such other duties as may be delegated by the Grand Master.

Installing Officer (to Grand Standard Bearer): Worshipful Brother, you have been appointed Grand Standard Bearer, and we now invest you with the Jewel of your office. It is your duty to carry the standard in Grand Lodge processions, if directed so to do, and at other times you will act as assistant Grand Marshal.

By virtue of your position, you are a member of the Committee on Necrology of the Grand Lodge. It shall also be your duty to serve as teller in the counting of ballots under the direction of the Senior Grand Steward, and to perform such other duties as may be delegated by the Grand Master.

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Installing Officer (to Grand Sword Bearer): Worshipful Brother, you have been appointed Grand Sword Bearer, and we now invest you with the Jewel of your office. In ancient times it was the duty of the Grand Sword Bearer to carry the Sword of State before the Grand Master in the procession of the Grand Lodge, but under more modern Masonic usage it is your duty to assist the Grand Marshal.

By virtue of your position, you are a member of the Committee on Necrology of the Grand Lodge. It shall be your duty to serve as teller in the counting of ballots, under the direction of the Senior Grand Steward, and to perform such other duties as may be delegated by the Grand Master.

Installing Officer (to Grand Organist): Worshipful Brother, you have been appointed Grand Organist, and we now invest you with the Jewel of your office. As harmony is the strength and support of all institutions, so may the harmony furnished by you strengthen and support every gentle and ennobling emotion of the soul.

Installing Officer (to Grand Pursuivant): Worshipful Brother, you have been appointed Grand Pursuivant, and we now invest you with the Jewel of your office.

You will see that none enters without being properly clothed and that all take their proper stations and places under the direction of the Grand Marshal.

In all public processions of the Grand Lodge, you will assist the Grand Marshal. You are also a member of the Committee on Clothing, Jewels,

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and Furniture of the Grand Lodge. Your early and punctual attendance at all communications of the Grand Lodge is essentially necessary.

Installing Officer (to Grand Tyler): Worshipful Brother, you have been appointed Grand Tyler 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 re-pass but such as are duly qualified.

It is your duty to guard the door of the Grand Lodge on the outside; to report to the Junior Grand Deacon those who desire to be admitted; 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 Installing Officer now calls up the Lodge.

Grand Marshal then makes proclamation as follows:

By the authority of the Grand Lodge of Ancient Free and Accepted Masons of Oregon, I proclaim that the Grand Officers have been installed in ample form. Brethren, unite with me in giving the Public Grand Honors of Masonry by three times three.

The following or some other appropriate ode, may then be sung:

Almighty Father! God of Love,
Sacred, eternal King of kings,
From thy celestial courts above,
Bend beams of grace on seraphs' wings.

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Oh, may they, guilt with light divine,
Shed on our hearts inspiring rays;
While bending at this sacred shrine,
We offer mystic songs of praise.

Faith, with divine and heavenward eye,
Pointing to radiant realms of bliss,
Shed here thy sweet benignity,
And crown our works with happiness;
Hope! too, with bosom void of fear,
Still on thy steadfast anchor lean;
Oh, shed thy balmy influence here,
And fill our breasts with joy serene.

And thou, fair Charity! Whose smile
Can bid the heart forget its woe,
Whose hand can misery's care beguile,
And kindness' sweetest boon bestow.

Here shed thy sweet soul-soothing ray;
Soften our hearts, thy power divine!
Bid the warm gem of pity play,
With sparkling luster, on our shrine.

Thou who art thron'd midst dazzling light,
And wrapped in brilliant robes of gold,
Whose flowing locks of silvery white
Thy age and honor both unfold.

Genius of Masonry! descend,
And guide our steps by thy strict law;
Oh, swiftly to our temple bend,
And fill our breasts with solemn awe.

Prayer by Grand Chaplain.

ANNUAL INSTALLATION OF OFFICERS OF A LODGE

This is the crowning ceremony in ordinary Lodge proceedings. It forms an agreeable episode wherewith to commence the Masonic year. It teaches the peculiar art of laying off the insignia of office without compulsion and assuming them without arrogance. It restores for the hour the equality between officers and members, thereby suggesting a democratic form of Masonic elections, and it impresses upon the heart that lesson which cannot be too often impressed, the dependence of all things upon God. When properly performed, there is nothing in Masonry more inspiring or instructive.

The annual election of the officers of a Constituent Lodge shall be held annually at the first Stated Communication in December, and the installation should take place on or before St. John's Day in December of each year. (See Code, Section 204 and 209). If the annual election is not held as thus prescribed, it must be at a time fixed by dispensation from the Grand Master (Code, Sec. 205). Officers re-elected or re-appointed must be installed. (Sec. 209-(6).)

It is a prerogative of the Master to install his successor, but the installing officer may be any Past Master in good standing. One who has not attained the rank of Master or Past Master cannot act as installing officer.

The ceremony of installation may be either private or public. If in public, the Lodge need not be opened but record of such installation shall be made in the minutes of the Lodge.

Note: When the installation is public, the Lesser Lights shall be in place but extinguished, the Great Light shall be in place, closed with the Square and Compasses laid on top of it in no particular order. Brethren except installing Officers do not wear

ANNUAL INSTALLATION IN LODGE

aprons and Officers to be installed wear the apron of their new office. The installing Master wears a hat.

All officers should appear on the date fixed for installation, but failure to so appear does not invalidate the installation of other officers who do appear. Officers not installed may be installed at any subsequent meeting. No officer can be installed by proxy. No person can be installed as Master who has not served as Warden, except as provided in the Code, Sec. 203.

The appointment of Deacons, Chaplains, Marshal, Stewards, and Tyler is vested in the newly elected Master. His appointees, however, cannot be installed unless he is.

See Code, Sec. 209.

The Installing Officer will select a competent Brother to act as Installing Marshal. (I. M.)

The Installing Marshal will see that the Jewels, Sword, baton, a Book of Constitutions, the Charter, and a copy of the Lodge By Laws are placed on a table or stand at the right and in front of the East, arranged for convenient use.

The Lodge being opened on the Third Degree of Masonry, or the ceremony being conducted in public, the Worshipful Master of the past year, or some Past Master, at his request, hereafter referred to as Installing Officer (I. O.), takes the chair.

The officers, elective and appointive, will take the chairs arranged for them, which should be placed across the hall, west of the Altar, facing East, the Master-elect on the right, the others in the order of their rank, as directed by the Installing Marshal. After they are seated and everything in readiness the Installing Marshal will say:

I. M.: Officers elective and appointive, arise! Worshipful Master, I present these worthy Brethren who are ready to be installed as officers of
Lodge No. Ancient Free and Accepted
Masons of Oregon.

ANNUAL INSTALLATION IN LODGE

I. O.: Brethren of Lodge No., you behold before you the Brethren who have been selected as officers of this Lodge for the ensuing Masonic year, and we shall now proceed to install them.

All our labors being begun, prosecuted, and carried to fulfillment in the name of the Supreme Architect of the Universe, let us, before proceeding further, invoke the divine blessing of Almighty God. Brother Chaplain, you will lead us in our devotions.

Chaplain: Our Heavenly Father, in whom we move and act and have our being, and in Whose Name all our rites, ceremonies and labors are consecrated, we humbly implore Thy divine blessing and the inspiration of Thy guidance and presence throughout the installation services about to be performed. Endow and enrich all of the officers, from the humblest to the most high in station, with the wisdom and power to carry on and execute, in Thy Name and to successful fruition, the manifold duties and obligations they are about to assume. Sanctify and strengthen them with Thy grace and cause the Brethren of this Lodge to realize that only by the harmonious labors and co-operation of all we can hope to attain the glorious objects to which our order is dedicated. Be with us in all our undertakings throughout the coming year. Amen.

Response: So mote it be.

ANNUAL INSTALLATION IN LODGE

Lodge is seated.

I. O.: Brother Installing Marshal, you will present the Master-elect for installation.

The I. M. then conducts the Master elect in front of the East, and says:

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

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

The following questions must be propounded. If not accurately committed to memory they should be read:

THE FIFTEEN CHARGES

1. Do you promise: To be a good man and true, and strictly to obey the moral law?
2. Do you promise: To be a peaceable citizen, and cheerfully conform to the laws of the country in which you reside?
3. Do you promise: Not to be concerned in plots and conspiracies against the government of the country in which you live; but patiently submit to the decision of the law and the constituted authorities?
4. Do you promise: To pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men?

ANNUAL INSTALLATION IN LODGE

5. Do you promise: To hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren in Lodge convened, in every case consistent with the constitutions of the Fraternity?
6. Do you promise: As much as in you lies, to avoid private piques and quarrels, and to guard against intemperance and excess?
7. Do you promise: To be cautious in your behavior, courteous to your Brethren, and faithful to your Lodge?
8. Do you promise: To respect genuine and true Brethren, and to discountenance imposters and all dissenters from the Ancient Landmarks and Constitutions of Freemasonry?
9. Do you promise: According to the best of your ability, to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes?
10. Do you promise: To pay homage to the Grand Master and to his Officers; and strictly to conform to every edict of the Grand Lodge that is not subversive of the principles and groundwork of Freemasonry?
11. Do you admit: That it is not in the power of any man or body of men, to make innovations in the body of Freemasonry?

ANNUAL INSTALLATION IN LODGE

12. Do you promise: A regular attendance at the communications of the Grand Lodge, upon receiving proper notice; and to pay attention to all the duties of Masonry?
 13. Do you admit: That no new Lodge can be formed without the permission of the Grand Lodge; and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Fraternity?
 14. Do you admit: That no person can be regularly made a Freemason in, or admitted a member of, any regular Lodge, without previous notice and due inquiry into his character?
 15. Do you agree: That no visitors shall be received into your Lodge, without due examination, and producing the proper vouchers of membership in a regular Lodge?
- I. O.: These are the Regulations of Ancient 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?
- The Master will answer in an audible voice:
- Master: I do.
- I. O.: Brother _____, in consequence of your cheerful conformity to the Charges and Regulations of the Fraternity, you are now to be

ANNUAL INSTALLATION IN LODGE

installed Master of this Lodge, in full confidence of your care, skill, and capacity to govern the same.

You will now receive in charge the Charter, the Code, or Book of Constitutions, and the By Laws of your Lodge.

The I M will hand each of these, as it is referred to, to the Master who will retain it during the explanation thereof by the I O and then return it to the I M

The Charter from the Grand Lodge of this Jurisdiction, alone gives authority to this Lodge to meet and work, and without its presence no meeting of the Lodge is lawful. In no case should it ever be out of your immediate control, until, at the expiration of your term, you shall have duly transmitted it to your successor in office.

The Code, or 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.

Receive also the By Laws of your Lodge, which you are to see carefully and punctually observed.

You will now be invested with the Jewel of your exalted station. (Done by the I. M.) (The I. O. will take the Master by the hand, and place him in the chair, and then place a hat upon his head.)

I. O.: (Calls up the Lodge. The Master will also rise and place his open right hand on left

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breast.) Worshipful Master, behold your Brethren Brethren, behold your Master! Let us salute him with the Private Grand Honors of Masonry.

If a procession is practicable the I. M. will form the Brethren in procession, single file, which will pass around the Lodge, making three circuits, clockwise. In passing the East, each Brother will salute the Master, who remains standing in his place, with the usual distinctive signs in the different degrees of Freemasonry, during which there should be music. If it is impracticable for a procession, the Private Grand Honors may be given by the Brethren standing by their chairs. If the installation ceremonies be conducted in public, of course the procession and the ceremonies incidental thereto will be omitted, and the Public Grand Honors of three times three shall be given.

I. O.: Finally, my Brother, I place in your hand this gavel, the symbol of your authority, wield it, my Brother, with prudence and discretion.

New Master seats Brethren.

Music, or an appropriate installation ode may now be sung

The new Master may then proceed to install the other officers or may invite the Installing Officer to continue. In the latter case the Master will uncover and surrender the gavel until he assumes charge of the Lodge and takes a seat on the right of the Installing Officer.

The Installing Officer then orders the remaining elective and appointive officers to rise, and says:

I. O.: My Brethren, before proceeding to officially invest you it is necessary for you to take a solemn obligation.

ANNUAL INSTALLATION IN LODGE

You will, therefore, each of you, place your right hand upon your left breast, say I, pronounce your name, and repeat after me.

I, _____, do solemnly promise that I will serve this Lodge, in the office for which I have been selected, for the space of one year, from the Festival of Saint John the Evangelist through the one next ensuing, (or for the remainder of this Masonic year), and will perform all the duties appertaining to my office, to the best of my ability, so help me God.

Lodge is seated.

The Installing Officer then orders the Installing Marshal to present each of the other officers in order of rank, the manner of presentation following the same form as for the Master, modified in each case according to the officer presented.

SENIOR WARDEN

I. O.: Brother _____, you have been duly elected Senior Warden of this Lodge and are now invested with the Jewel of your office. (Done by the I. M.)

The Level teaches and reminds us that we are descended from the same stock, partake of the same nature, and share the same hope; and that, though earthly distinctions among men are necessary to preserve leadership and insure the orderly functioning of Government and Society, yet no eminence or superiority of station should make us

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forget that we are Brethren and children of one Almighty Father, who in the Lodge and in our Masonic associations are on a level. By the Level we are further admonished that a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease, and Death, the leveler of all human greatness, reduce us to the same state.

Your regular attendance at our Stated and other meetings is essentially necessary. In the absence of the Master, you are to govern this Lodge, and, in his presence, you are to assist him in its government; hence, the necessity of preparing yourself for the important duties which may devolve upon you. Look well to the West.

The Senior Warden is conducted to the West by the I. M.

JUNIOR WARDEN

I. O.: Brother _____, you have been elected Junior Warden of this Lodge, and are now invested with the Jewel of your office. (Done by the I. M.)

The Plumb admonishes us to walk uprightly in our several stations, to do unto others as we would have others do unto us, and to observe the just medium between intemperance and pleasure and make our lives and actions conform to the line of our duty. In the absence of the Master and Senior Warden, upon you devolves

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the government of the Lodge, and to you is, especially, committed the superintendence of the Craft during the hours of refreshment. It is, therefore, indispensably necessary that you not only be temperate and discreet in the indulgence of your own inclinations, but that you carefully observe that none of the Craft convert the purposes of refreshment into intemperance or excess. Your regular and punctual attendance is particularly requested, and I have every confidence that you will faithfully perform the important duties of your office. Look well to the South.

The Junior Warden is conducted to the South by the I. M. Proclamation is then made as follows by the Installing Marshal. (x x x)

I. M.: I hereby proclaim that Brother has been duly installed as Worshipful Master; Brother as Senior Warden; and Brother as Junior Warden, of Lodge, No....., with the Public Grand Honors of Masonry by three times three.

The Public Grand Honors are then given. The Lodge is seated, after which the new Master, or his appointee, proceeds to install the remaining elected and appointed officers.

TREASURER

I. O.: Brother, you have been elected Treasurer of this Lodge, and are now invested with the Jewel of your office. (Done by the I. M.)

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It is your duty to receive all moneys from the hands of the Secretary, make due entries and account of the same, and pay them out, by order of the Worshipful Master and the consent of the Lodge. Your own honor and the confidence reposed in you by your Brethren will inspire you to that faithfulness in the discharge of the duties of your office which its important nature demands.

The Treasurer is conducted to his place by the I. M.

SECRETARY

I. O.: Brother, you have been elected Secretary of this Lodge and are now invested with the Jewel of your office (Done by the I. M.)

Your duties are: To make note of all the proceedings of the Lodge: make a fair record thereof and of all things proper to be written: receive all moneys due the Lodge and pay them over to the Treasurer, taking his receipt for the same; and to issue notices and summonses at the Master's direction. Your office brings you into intimate and frequent relation with all members of the Order and upon the courteous and vigilant performance of your duties much of the harmony and stability of the Lodge depends.

The Secretary is conducted to his place by the I. M.

DEACONS

The Senior and Junior Deacons should be installed together.

I. O.: Brothers _____ and _____, you have been appointed Deacons of this Lodge, and are now invested with the Jewels of your office. (Done by the I. M.) To you, with such assistance as may be necessary, is entrusted the introduction of visitors. It is also your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge, such as in the reception of candidates into the different degrees of Masonry and in the immediate practice of our rites.

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

The Deacons are conducted to their places by the I. M.

CHAPLAIN

I. O.: Brother _____, the sacred position of Chaplain has been entrusted to your care, and we now invest you with the Jewel of your office. (Done by the I. M.) Your duties are to lead the devotional exercises of the Lodge and to perform the religious and spiritual functions of your calling at our public ceremonies. Though Masonry is not a religion, it may rightly be characterized as religion's handmaid, and we are

sure that, in ministering at its Altar, the services you may render will lose nothing of their vital influence because they are practiced in that broad spirit of universal tolerance which distinguishes our institution. Morality and virtue are the foundations of the lessons to be imparted to your Brethren in the Lodge, and the Holy Bible, that Great Light of Masonry, is entrusted to your care.

The Chaplain is conducted to his place by the I. M.

MARSHAL

I. O.: Brother _____, you have been appointed Marshal of this Lodge and are now invested with the Jewel of your office, and you are, also presented with the baton, (Done by the I. M.) as the emblem of your authority. It is your duty to proclaim officers at their installation, to arrange and conduct all processions of the Lodge, and to preserve order and decorum at our assemblies. Skill and precision are essentially necessary to the efficient discharge of those important duties.

The Marshal is conducted to his place by the I. M.

STEWARDS

The Stewards should be installed together.

I. O.: Brothers _____ and _____, you have been appointed Senior and Junior Stewards of this Lodge and are now invested with the Jewels of your office. (Done by I. M.) The duties of

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your office are, among others, to assist the Senior Deacon, when requested, in conducting candidates; to see that the tables are properly furnished at refreshment, and that every Brother is suitably provided for; and generally, to assist the Deacons and other officers in performing their duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

The Stewards are conducted to their places by the I. M.

TYLER

I. O.: Brother _____, you have been appointed the Tyler of this Lodge and are now invested with the Jewel and the implement of your office. (Done by the I. M.) As the sword is placed in your hands to enable you to guard against the approach of cowans and eavesdroppers and suffer none to pass or repass except such as are duly qualified, so it should morally serve as a constant admonition to us to set a guard at the entrance to our thoughts; to place a watch at the door of our lips; and to post a sentinel at the avenue of our actions, thereby excluding every unworthy thought, word, and deed. Your regular and early attendance is especially urged, as it will greatly facilitate the acquaintance of Brethren and the introduction of visitors.

The Tyler is conducted to his place by the I. M.

I. O.: Brother I. M., you will now make the proclamation. (xxx)

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PROCLAMATION

I. M.: I now proclaim that the officers elected and appointed to serve _____ Lodge No. _____, Ancient Free and Accepted Masons, for the ensuing Masonic Year have been duly and regularly installed. Brethren unite with me in giving the Public Grand Honors of Masonry by three times three.

Lodge is seated.

An Oration may be given and a musical selection, or an appropriate ode may be sung at this time.

I. O.: (xxx) The Chaplain will pronounce the benediction.

The following or any other appropriate benediction will be given

BENEDICTION

Chaplain: Almighty and everlasting God from Whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace, that they may truly please Thee in all their doings. Grant, O, Lord, power of mind and great understanding unto those whom we have this day clothed with authority to preside over and direct the affairs of this Lodge; and so replenish them with the truths of Masonry and adorn them with humility of life that by word and good example they may faithfully serve Thee, to the glory of Thy holy name,

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and to the advancement, for all good purposes, of our beloved institution. Amen.

Response: So mote it be.

I. O. (x)

The officers having been thus installed, the new Master makes such remarks as he deems appropriate, and the new officers resign their stations and places to the old officers, not to resume them again until after St. John the Evangelist Day, when the Masonic year commences.

CEREMONIES OBSERVED AT GRAND VISITATIONS

The Grand Master may, once a year, or as often as he may deem expedient, visit the Lodges under his jurisdiction to make the customary examinations and to bring his messages and instructions. The Grand Master may also appoint one or more of his Grand Officers to visit and inspect a Lodge, to convey the Grand Master's messages and instructions and to make a report to him of the result. The District Deputy of the Grand Master shall visit and inspect the Lodges under his jurisdiction as directed by the Grand Master.

Should any of the Grand Officers other than the Grand Master or the District Deputy of the Grand Master visit or inspect a Lodge, he shall present to the Master of the Lodge a proxy or deputation issued by the Grand Master, authorizing him to make such a visit and inspection. The proxy or deputation shall be issued under the Grand Seal of the Grand Lodge, shall be signed by the Grand Master, and countersigned by the Grand Secretary.

The Lodge shall be notified by the District Deputy of the Grand Master, or by the Grand Secretary, of the intended visit by the command of the Grand Master.

The following is the ceremony to be observed on such official visitations:

After the Grand Master or his Representative has demanded admittance, the announcement being made through the Tyler and Junior Deacon, as follows, "Most Worshipful Brother _____, Grand Master of Masons in Oregon, demands admission," or "Right Worshipful Brother _____, District Deputy of the Grand Master of District _____, of the Grand Lodge of Oregon demands admission," the Master shall appoint a Past Master, or, if there be no Past Master present, some other member of the Lodge, to escort the Grand Master and his official family, or his Representative, to the East.

CEREMONIES AT GRAND VISITATIONS

The escort will approach the Altar, salute, and retire to the ante-room immediately. (xxx). The Master shall direct the Brethren to form two parallel lines, south of the Altar, extending from the door to the Master's station. The Deacons will dress the lines. Room should be left at the end of the two lines nearest the Master for the Grand Officers when they open ranks and face in. The Wardens, and all other Brethren not needed to form the two parallel lines, shall remain at their stations and places. The Deacons will then take their places on each side of the door, form an arch with their staffs, and instruct the Tyler to admit the visitors. The Deacons shall remain at the door. They will keep their staffs crossed until the Grand Master (or his representative) and his official family, have passed.

The Grand Officers shall enter the Lodge in the following order:

Grand Marshal

Past Grand Masters	Past Grand Masters
Visiting D. D. G. M.	Visiting D. D. G. M.
Grand Pursuivant	Grand Tyler
Grand Historian	Grand Organist
Grand Sword Bearer	Grand Standard Bearer
Junior Grand Steward	Senior Grand Steward
Junior Grand Deacon	Senior Grand Deacon
Grand Lecturer	Grand Orator
Asst. Grand Secretary	Grand Chaplain
Grand Secretary	Junior Grand Warden
District Deputy of the	Senior Grand Warden
Grand Master	Deputy Grand Master
Escort	Grand Master

CEREMONIES AT GRAND VISITATIONS

The procession proceeds between the parallel lines to the East, where it halts. All in the procession except the Grand Master and his escort open their ranks right and left and face in. The Grand Master and the escort proceed to the East. When near the station of the Master, they will halt, and the escort will present the Grand Master as follows:

"Worshipful Master, it is my privilege and honor to present to you Most Worshipful Brother _____, Grand Master of Masons in Oregon."

The Master will then descend from his station to the floor and welcome the Grand Master or his Representative on his own behalf and on behalf of the Lodge. He will then escort the Grand Master or his Representative to his station, after which he will introduce the Grand Master or his Representative to the Brethren, concluding with an order to all present to salute the Grand Master (or his Representative) with the Private Grand Honors. The Master then uncovers and presents the gavel to the Grand Master or his Representative, who will seat the Brethren. The W. M. takes his place at the left of the Grand Master.

The Grand Master or his Representative may then present the Grand Officers who accompany him and invite them to seats in the East, or he may have the officers of the Lodge resign their stations and places to the corresponding Grand Officers.

The Grand Master or his Representative will direct the further proceedings, bring his message or instructions, and make such remarks or observations as are appropriate and as the circumstances and situation of the Lodge may require, or he may return the gavel to the Master, uncover, and take a seat on the right.

Should the Grand Master or his Representative desire to retire before the Lodge is closed, he will resign the Chair to the Worshipful Master; his Grand Officers will resign their stations and places to the regular officers of the Lodge and repair to the East. The Grand Mar-

CEREMONIES AT GRAND VISITATIONS

shal then forms the Brethren in two parallel lines, and the Grand Officers retire in the same order as they entered.

Should the Grand Master or his Representative remain until the Lodge is to be closed, he shall either close the Lodge or direct the Master of the Lodge to do so.

FESTIVALS OF THE ORDER

The Grand Lodge of Ancient Free and Accepted Masons of Oregon recommends that every Lodge within this Jurisdiction each year observe the Festival of St. John the Baptist on June 24, and the Festival of St. John the Evangelist on December 27.

The celebration should be conducted in such a way as will be most conducive to the advancement of the Lodge and to the promotion of the doctrine of the Fatherhood of God and the Brotherhood of Man.

The Lodge about to celebrate either of such Festivals shall first assemble at its usual meeting place and open on the First Degree of Masonry. A procession is formed, which shall proceed to the place selected for the special service.

The following is the order of the procession:

Tyler	Marshal
Junior Steward	Senior Steward
Entered Apprentice Masons, by twos	
Fellow Craft Masons, by twos	
Master Masons, by twos	
Chaplain	Principal Speaker (Should there be one)
Secretary	Treasurer
Junior Deacon	Senior Deacon
Past Masters, by twos	
Grand Lodge Officers, by twos	
Junior Warden	Senior Warden
Master	

FESTIVALS OF THE ORDER

The Brethren shall be clothed with white Aprons worn on the outside of the coat. Each officer shall wear his official Apron and the Jewel of his office.

Upon arrival at the place where the Festival is to be observed, the procession will halt, open ranks right and left, face in and uncover. The Master will proceed between the two lines to the entrance, where he will uncover and then go to the rostrum. The two lines will fall in after the Master and follow to the seats reserved for them. The Chaplain and principal speaker (should one be selected) shall proceed to the rostrum.

Services shall be conducted as arranged by the Lodge. After the services the Brethren will retire and march in the original order to the Lodge Hall and the Lodge shall be closed

GRAND LODGE CEREMONY

When the Grand Lodge celebrates the Festivals of the Fraternity, the same ceremonies and order of procedure shall be followed as in a Lodge, except that in the procession the Grand Marshal shall have charge and the Grand Lodge Officers shall form in the rear as follows:

Grand Marshal

Past Grand Masters, by twos

District Deputy Grand Masters, by twos

Grand Pursuivant	Grand Tyler
Grand Historian	Grand Organist
Grand Sword Bearer	Grand Standard Bearer
Junior Grand Steward	Senior Grand Steward
Junior Grand Deacon	Senior Grand Deacon
Grand Lecturer	Grand Orator
Asst. Grand Secretary	Grand Chaplain
Grand Secretary	Junior Grand Warden
Senior Grand Warden	Deputy Grand Master

Grand Master

LAYING OF CORNERSTONES

This ceremony must be performed by the Grand Master, or his proxy, assisted by the Grand Lodge Officers, in Occasional Communication, and such of the Craft as may be invited or may choose to attend as Lodges or as individual Brethren.

The Chief Magistrate, and other civil officers of the place where the building is to be erected, generally attend such an occasion.

Cornerstones may be laid by the Masonic Fraternity only for acknowledged public structures, churches or schools, or buildings which are to be used for Masonic purposes, and then only by special request of the proper authorities.

The Stone preferably should be produced from the quarries, be rectangular in form, and not less than eighteen inches in its smallest dimension, and, if practicable, should be laid in the Northeast Corner of the building. A cavity must be provided in the under side of the Stone for the box of deposit.

The following is a suitable inscription

A. D. _____ A. L. _____

Laid by the Grand Lodge of A. F. & A. M. of Oregon.

Grand Master

Suitable arrangements must be made for lowering the Stone in place. A platform, sufficiently large to accommodate the Grand Master and the officers of the Grand Lodge, the Chief Magistrate and other civil officers of the place, and the official body under whose charge the structure is to be erected. It is the duty of the local Lodge to see that all the preparations are made, and also the proper solemnity observed by the spectators. An escort for the day and music should also be provided.

At the time appointed, the Brethren are convened at some convenient place, approved by the Grand Master

LAYING OF CORNERSTONES

The Grand Lodge Officers shall wear their proper Jewels and Aprons, the other Brethren to wear white Aprons. The Grand Lodge shall be opened on the First Degree by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed shall be read by the Grand Secretary. The necessary instructions are then given from the Chair.

The Grand Marshal shall form the procession, which may be by particular Lodges according to dates of their Charters, the oldest having the lead, followed by the Grand Lodge in the following order:

PROCESSION

Grand Marshal

Public Officials

Master Masons

Master Masons

Past Grand Masters, by twos

District Deputy Grand Masters, by twos

Grand Pursuivant

Grand Tyler

Grand Historian

Grand Organist

Grand Sword Bearer

Grand Standard Bearer

Junior Grand Steward

Senior Grand Steward

Past Master with

golden vessel containing Corn

Past Master with

silver vessel containing

Oil

Past Master with

silver vessel containing

Wine

Architect with

Custodian of the Work

Square, Level and Plumb

Junior Grand Deacon

Senior Grand Deacon

Grand Lecturer

Grand Orator

Asst. Grand Secretary

Grand Chaplain

Grand Secretary

Junior Grand Warden

Senior Grand Warden

Deputy Grand Master

Grand Master

LAYING OF CORNERSTONES

The procession shall proceed to the place of laying the Cornerstone. When it arrives within a proper distance, the Grand Marshal commands, "Open Order, MARCH! HALT! Inward, FACE!"

The Grand Marshal then passes through the lines and escorts the Grand Master and Grand Lodge through the lines, in reverse order, to the platform. While the Grand Officers are taking their places there should be appropriate music.

The head of the organization for which the building is being constructed shall, in an appropriate address, invite the Grand Lodge to lay the Cornerstone.

The Grand Master shall accept the invitation.

Grand Master: It has been the custom among the Fraternity of Ancient Free and Accepted Masons from time immemorial to assemble for the purpose of laying the Cornerstones of public buildings when requested to do so by those having authority. The Grand Lodge of Ancient Free and Accepted Masons of Oregon, having been invited to lay the Cornerstone of this building, we have assembled here for that purpose; and it is my will and pleasure that the Officers and Brethren do now assist me in the performance of that pleasant duty.

As Masons we are taught that we should never enter upon any great or important undertaking without first invoking the blessing of Deity. Let us, therefore, give attention while our Grand Chaplain offers prayer.

Prayer by Chaplain.

LAYING OF CORNERSTONES

Grand Master: Brother Grand Secretary, it has ever been the custom of the Craft, upon occasions like the present, to deposit within a cavity in the Stone placed in the Northeast Corner of the edifice certain memorials of the period in which it was erected, so that when, in the lapse of ages, the fury of the elements, the violence of man, or the slow but certain ravages of time shall lay bare its foundations, an enduring record may be found by succeeding generations to bear testimony to the energy, industry, and culture of our time. Has such a deposit been prepared?

Grand Secretary: It has, Most Worshipful Grand Master, and the various articles of which it is composed are safely enclosed within the casket now before you.

Grand Master: Brother Grand Secretary, you will read the record of the contents of the casket.

Grand Secretary reads contents.

Grand Master: Brother Grand Secretary, you will now deposit the casket in the cavity of the Cornerstone, and may the Great Architect of the Universe grant that ages upon ages shall pass before it shall again be seen by man.

Casket is placed.

Grand Secretary: Most Worshipful Grand Master, your order has been obeyed.

The Working Tools are delivered to the Grand Master.

LAYING OF CORNERSTONES

Grand Master: Brothers Deputy Grand Master, Senior and Junior Grand Wardens, receive these implements of your respective offices.

Brother Grand Marshal, order the Craftsmen to lower the Stone.

The Grand Marshal shall see that the Stone is placed in position, the Grand Master spreading the first trowelful of mortar.

Grand Master: Brother Deputy Grand Master, what is the Jewel of your office?

Deputy Grand Master: The Square.

Grand Master: What are its moral and Masonic uses?

Deputy Grand Master: Morally, it teaches us to square our actions by the Square of Virtue, and by it we prove our Work.

Grand Master: Apply the implement of your office to the Cornerstone and make report.

Deputy Grand Master: Most Worshipful Grand Master, I find the Stone to be square. The Craftsmen have performed their duty.

Grand Master: Brother Senior Grand Warden, what is the Jewel of your office?

Senior Grand Warden: The Level.

Grand Master: What are its moral and Masonic uses?

Senior Grand Warden: Morally, it teaches us Equality, and by it we prove our Work.

LAYING OF CORNERSTONES

Grand Master: Apply the implement of your office to the Cornerstone and make report.

Senior Grand Warden: Most Worshipful Grand Master, I find the Stone to be level. The Craftsmen have performed their duty.

Grand Master: Brother Junior Grand Warden, what is the Jewel of your office?

Junior Grand Warden: The Plumb.

Grand Master: What are its moral and Masonic uses?

Junior Grand Warden: Morally, it teaches us Rectitude of Life and Conduct, and by it we prove our Work.

Grand Master: Apply the implement of your office to the Cornerstone and make report.

Junior Grand Warden: Most Worshipful Grand Master, I find the Stone to be plumb. The Craftsmen have performed their duty.

Grand Master: This Cornerstone has been tested by the proper implements of Masonry. I find that the Craftsmen have skillfully and faithfully performed their duty, and I declare this Cornerstone to be well formed, true and trusty, and correctly laid according to the rules of our Ancient Craft. May the building here to be erected be constructed and completed by the Craftsmen in Peace, Love and Harmony.

Grand Master: Brother Grand Marshal, present the Elements of Consecration to the proper officers

LAYING OF CORNERSTONES

The Grand Marshal presents the vessel of Corn to the Deputy Grand Master; Wine to the Senior Grand Warden, and Oil to the Junior Grand Warden.

Deputy Grand Master: I scatter this Corn as an Emblem of Plenty.

Scatters Corn on Stone.

May the Great Architect of the Universe strengthen and assist the Craftsmen who engage in this important work. May He ever bountifully vouchsafe the Corn of Nourishment to all employed in useful toil, and may He fill us all with Virtue, Wisdom and Gratitude.

Senior Grand Warden: I pour this Wine as an Emblem of Refreshment.

Pours Wine on Stone.

May the Great Architect of the Universe enable the Craftsmen in due time to complete this building; during their intervals from labor, may they constantly be blessed with that Refreshment of which this Wine is emblematic; and may He so refresh and strengthen us that we may never become weary in well doing.

Junior Grand Warden: I pour this Oil as an Emblem of Joy and Gladness.

Pours Oil on Stone.

May the blessings of Heaven descend upon this and all good works, and may our Fraternity long exist to pour forth the Oil of Joy upon the hearts of the widowed, the fatherless, and the distressed.

LAYING OF CORNERSTONES

Grand Master: May the Corn of Nourishment, Wine of Refreshment, and Oil of Joy be abundant among men throughout the whole world. May the blessings of Almighty God rest upon this undertaking, and may He protect the workmen from every accident. May the structure here to be erected be contrived by Wisdom, executed in Strength, and adorned with Beauty. May it long be preserved as a monument of the energy and liberality of its founders and of this free and enlightened government under whose protecting care it is our privilege to live; and may the Great Architect grant to us all a bounteous supply of the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy. Amen.

Response: So mote it be.

The Grand Master then strikes the Cornerstone three times with the Gavel.

Grand Master: Brethren, unite with me in giving the Public Grand Honors of Masonry.

Grand Marshal: Most Worshipful Grand Master, I present to you _____, the Architect of this building, who is ready with Craftsmen for the work.

Grand Master: Worthy Sir (or Brother), having thus as Grand Master of Masons, and in the name of the Grand Lodge of Ancient Free and Accepted Masons of Oregon, laid the Cornerstone

LAYING OF CORNERSTONES

of this structure, I now deliver these implements of Operative Masonry into your hands, trusting you with the superintendence and direction of the work, knowing your skill in our noble art. May there be no envy, discord, or confusion among the workmen. May this undertaking be speedily accomplished and in such manner as to secure the approbation of your own conscience and redound to the honor of our Ancient Craft.

Worshipful Grand Marshal, you will make the proclamation.

Grand Marshal: In the name of The Grand Lodge of Ancient Free and Accepted Masons of Oregon, I now proclaim that the Cornerstone of the structure here to be erected, has this day been proved square, level and plumb, and laid according to the rules of our Ancient Craft by the Grand Master of Masons.

An Oration may be given.

A benediction is then pronounced by the Grand Chaplain, after which the procession returns in the same order to the place whence it set out, and the Grand Lodge is closed with the usual formalities.

DEDICATION OF A PUBLIC BUILDING

(The manner of conducting proceedings from the time of opening the Grand Lodge until its arrival at the site of the building is identical with that used in laying Cornerstones.) (When it arrives within a proper distance, the Grand Marshal commands, "Open Order, MARCH! HALT! Inward, FACE!")

(The Grand Marshal then passes through the lines and escorts the Grand Master and Grand Lodge through the lines, in reverse order, to the platform. While the Grand Officers are taking their places there should be appropriate music.)

(The head of the organization for which the building has been constructed shall, in an appropriate address, invite the Grand Lodge to dedicate the building.)

Grand Master: Freemasons are engaged by solemn obligation to aid in the dedication of public buildings whenever called upon to do so by those in authority. The ceremonies which you are about to witness have come down to us from time immemorial, and are in themselves invaluable to us as purely symbolic of that spiritual building which each one of us is engaged in erecting during our natural life. The stonemason's tools, the square, the level, and the plumb have been applied to this edifice by our craftsmen and the building has been found to be well-formed, true and trusty. Let each of us be sure that our spiritual building be likewise well-formed, true and trusty.

DEDICATION OF A PUBLIC BUILDING

The Grand Lodge of Ancient Free and Accepted Masons of Oregon, having been invited to dedicate this building, we have assembled here for that purpose; and it is my will and pleasure that the Officers and Brethren do now assist me in the performance of that pleasant duty. As Masons we are taught that we should never enter upon any great or important undertaking without first invoking the blessing of Deity. Let us, therefore, give attention while our Right Reverend Grand Chaplain offers prayer.

(Prayer by Chaplain.)

(Music by the choir, or a vocal solo.)

Grand Master: Right Worshipful Deputy Grand Master, what is the proper implement of your office?

Deputy Grand Master: The Square.

Grand Master: What are its moral and Masonic uses?

Deputy Grand Master: Morally, it teaches us to square our actions by the Square of Virtue, and by it we prove our work.

Grand Master: Has the Square been applied to the foundation stones of this building, and is the work squared?

Deputy Grand Master: It has, and corners are found to be square; the Craftsmen have performed their duty.

DEDICATION OF A PUBLIC BUILDING

Grand Master: Right Worshipful Senior Grand Warden, what is the proper implement of your office?

Senior Grand Warden: The Level.

Grand Master: What are its moral and Masonic uses?

Senior Grand Warden: Morally, it teaches us Equality, and by it we prove our Work.

Grand Master: Has it been applied to the foundation stones of the building, and are the courses level?

Senior Grand Warden: It has, and the courses are found to be level; the Craftsmen have performed their duty.

Grand Master: Right Worshipful Junior Grand Warden, what is the proper implement of your office?

Junior Grand Warden: The Plumb.

Grand Master: What are its moral and Masonic uses?

Junior Grand Warden: Morally, it teaches us Rectitude of Life and Conduct, and by it we prove our work.

Grand Master: Has it been applied, and has the building been properly erected?

Junior Grand Warden: The Plumb has been

DEDICATION OF A PUBLIC BUILDING

applied and the several courses have been skillfully laid according to rule; the Craftsmen have performed their duty.

Deputy Grand Master: (presenting vessel of Corn to Grand Master). Most Worshipful Grand Master, it has been the immemorial custom to scatter Corn as an Emblem of Nourishment. I, therefore, present you this vessel of Corn.

Grand Master: In the name of the Great Jehovah, to whom be all honor and glory, I scatter this corn; and may his blessing rest upon all who are distressed and in need of assistance, emblematically represented by the corn of nourishment.

Senior Grand Warden: (presenting vessel of Wine.) Most Worshipful Grand Master, Wine, the Emblem of Refreshment, having been used mystically by our Ancient Brethren, I present you with this vessel of Wine.

Grand Master: In the name of the Holy Saints John, I pour out this Wine of Virtue. May the Giver of every good and perfect gift bless and prosper all our undertakings and inspire the present generation with Wisdom and Virtue.

Junior Grand Warden: (presenting vessel of Oil.) Most Worshipful Grand Master, I present you, to be used according to ancient custom, this vessel of Oil.

DEDICATION OF A PUBLIC BUILDING

Grand Master: I pour out this Oil, an Emblem of Joy. May Universal Benevolence prevail, and may health, plenty and peace—symbolized by Corn, Wine, and Oil — plenteously abound throughout the length and breadth of our Land

Grand Chaplain: Almighty and Eternal God—infinite in wisdom, mercy and goodness—extend to us the riches of Thy everlasting grace. May Thy peace abide within us, to keep us from all evil. Make us grateful for present benefits. May our minds, as living stones, be fitted for that spiritual building, that house not made with hands, eternal in the heavens. And to Thy name shall be all glory forever. Amen.

Brethren: So mote it be.

(Music by choir, or vocal solo.)

(The Grand Master may address the assembly or some Brother appointed by the Grand Master for the purpose may deliver an address appropriate to the occasion.)

Grand Master: The Right Reverend Grand Chaplain will pronounce the benediction.

(The procession is again formed and the Grand Lodge returns to the place whence it set out, and the Grand Lodge is closed.)

DEDICATION OF MASONIC BUILDINGS

The dissertation given below may be read by the Deputy Grand Master before the Grand Lodge enters the hall to be dedicated.

Dedication is an ancient Roman word. It meant to give or consecrate something of value to the gods. Those who offered the gift relinquished all claim on it. Henceforth it was sacred. In dedicating our new Lodge Room to Freemasonry, we should have in mind the ultimate thought of consecrating and offering it to God. It should be a sacred place. Both in symbol and in ritual it should remind us that we are in His presence.

We are serving God when we serve high ideals, when we rise from low, unworthy, selfish aims to thoughts of truth, purity and love. We do well to dedicate our Lodge Room. We should go farther and dedicate ourselves to God, which means that through faith in Him and love for Him we endeavor to answer the prayer "Thy kingdom, Thy will be done on earth as it is in Heaven." Who fails in this is not a perfect Mason.

It is a good thing in a world full of the hurry and strife of business and the calls of flesh and vanity, to erect a Lodge Room as a witness to better things and a help to securing them. In a world in which there is a large measure of evil, it is well to build an Altar to God. If we then are truly dedicated to God, we shall never enter the Lodge Room without a prayer, nor engage in its ritual

DEDICATION OF MASONIC BUILDINGS

without benefit, nor leave it without bearing a message of light to the world outside.

General Directions

The ceremony of dedication cannot be lawfully conducted except by the Grand Master in person, or by some Brother acting for him under special written authority.

The ceremonies here laid down may be conducted either in public or in private.

On the day appointed for the Dedication, the Grand Master (or his Special Deputy) and his Officers, accompanied by a sufficient number of Brethren (except the Deputy Grand Master, who presides in the Lodge Room until relieved by the Grand Master), meet in a convenient room, near the place where the ceremony is to be performed, and the Grand Lodge is opened on the Third Degree.

The Master of the Lodge occupying the hall about to be dedicated, being present, rises and addresses the Grand Master as follows:

Master: Most Worshipful Grand Master, we the Brethren of _____ Lodge No. _____, being animated by a desire to promote the welfare and interest of Masonry, have erected a building for our convenience and accommodation. We now present the same for your inspection and, if approved by you, respectfully request that it be dedicated to Masonic purposes in due and ancient form.

Grand Master: Worshipful Master, your aspirations are worthy of commendation. We will proceed at once to the Hall and, if it is found suitable

DEDICATION OF MASONIC BUILDINGS

for the purpose intended, your request shall be granted.

Worshipful Grand Marshal, you will form the procession and we will proceed to our labors.

The Grand Marshal forms the procession in the following manner:

ORDER OF PROCESSION

Grand Marshal

Past Grand Masters, by twos

District Deputy Grand Masters, by twos

Grand Pursuivant	Grand Tyler
Grand Historian	Grand Organist
Grand Sword Bearer	Grand Standard Bearer
Junior Grand Steward	Senior Grand Steward

Past Master

with Corn and blue candle

Past Master

Past Master

with Wine and red candle with Oil and white candle

Master of the Lodge

Architect

with Square, Level and
Plumb and blue prints

Past Master

with Great Lights

Junior Grand Deacon Senior Grand Deacon

Grand Lecturer Grand Orator

Asst. Grand Secretary Grand Chaplain

Grand Secretary Junior Grand Warden

Senior Grand Warden Deputy Grand Master

Grand Master

DEDICATION OF MASONIC BUILDINGS

The procession proceeds to the building which is to be dedicated, and, as they enter, the Deputy Grand Master, who has previously called the assembly to order, calls up the Brethren. (There should be music while the procession marches three times about the Hall.) On the last round the Grand Marshal halts the procession on the north side of the hall, facing East. He then commands:

Grand Marshal: Open Order, MARCH!
HALT! Inward, FACE!

The Deputy Grand Master then says:

Deputy Grand Master: Worshipful Grand Marshal, conduct the Grand Master to the East.

The Grand Marshal goes through the lines and escorts the Grand Master through them to the East. The Deputy Grand Master vacates and takes the chair on the left of the Grand Master. The Grand Marshal returns to the head of the procession.

Grand Master: The Officers will take their respective stations and places.

Grand Marshal: Right and left, FACE! Forward, close order, MARCH!

The procession marches around the Lodge Room and each Officer drops out at his station or place except the Grand Marshal, the Grand Stewards, Architect, and the Past Masters, who halt when they reach the north side of the Altar. (Note: Prior to the entrance of the Grand Officers, the "Lodge Symbolic" should be placed near the center of the Lodge Room, between the Altar and the East, on a properly draped table or platform about three by six feet, thirty inches high and covered with white cloth.) The Great Lights are then placed on the Altar, the Corn and blue candle on the South, the Wine and red candle on the West, and the Oil and white candle on the East sides of "the Lodge" respectively.

DEDICATION OF MASONIC BUILDINGS

Grand Master seats the Brethren.

Music

The Architect then addresses the Grand Master as follows:

Architect: Most Worshipful Grand Master, may I approach the East? (Consent is given.) Having been entrusted with the management of the workmen employed in the construction of this building, and having, according to the best of my ability, accomplished the task assigned to me, I now beg leave to surrender the implements and plans which were committed to my care, humbly hoping that our efforts will be crowned with your approbation and that of the Grand Lodge.

Presents the Square, Level and Plumb and blue prints to the Grand Master, and returns to his seat.

Grand Master: 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 approbation of the Officers and members of the Grand Lodge, and they hope that this building may be a lasting monument to the taste, spirit and liberality of its founders.

Deputy Grand Master: Most Worshipful Grand Master, since the building in which we are now assembled, and the plan upon which it has been constructed, have met with your approval, it is the desire of the Fraternity that it be now dedicated according to Ancient Form and Usage.

DEDICATION OF MASONIC BUILDINGS

Grand Master: Worshipful Grand Marshal, attend to the uncovering of "The Lodge."

Grand Marshal: Brethren, attend while we uncover "The Lodge."

Each Past Master takes up the vessel and candle which he had carried, while the Grand Marshal and Past Master who carried the Great Lights remove the white muslin which covers "The Lodge," fold it up and place it under the table or other convenient place. Each Past Master then replaces the candle which he is holding and takes his former position on the north side of "The Lodge." Under the direction of the Grand Marshal and led by the Grand Stewards they then march around the hall stopping at the South, West and East, where in turn the vessels of Corn, Wine and Oil are respectively handed to the Junior Grand Warden, the Senior Grand Warden and the Deputy Grand Master. They then continue around the hall until they reach the seats reserved for them.

The Grand Master then calls up the Brethren and says:

Grand Master: Brethren, this building has been erected by the Masons of _____ to be devoted to the uses and purposes of Freemasonry. Herein are to be carried on our labors, and lessons of Morality, Wisdom, Charity, and Loving Kindness shall be taught.

Let us hope that this building will be a Temple of Peace and Harmony. I am persuaded that the noble principles of our Fraternity shall here be carried out, and I rejoice in the fact that we are about to dedicate and consecrate it as a Holy Temple, a home of Freemasonry, a Preserver of

DEDICATION OF MASONIC BUILDINGS

Virtue and Benevolence. Before entering upon this great and important undertaking, let us give attention while our Grand Chaplain leads us in prayer. Brother Grand Chaplain.

Grand Chaplain: O Thou Supreme Architect of the Universe, in Thy name we assemble and lift our hearts to Thee. Look down upon us, O Father, from Thy Celestial Temple and bless us in all the purposes of our present assembly. May all who come within these consecrated walls have but one heart and one mind, to love, to honor and to obey Thee. May every discordant passion be banished from our hearts. May we always meet here as a band of Brethren, created by the same Almighty Parent, daily sustained by the same Beneficent Hand and traveling the same road to the Realms of Light.

Give us, we humbly pray Thee, at this and all times, wisdom in our doings, strength in our difficulties, and harmony in all of our communications. Lend Thine aid and bestow Thy benediction as we dedicate this Temple, for except the Lord build the House, they labor in vain who build it.

Permit us, O God, to solemnly dedicate this Temple to Thy honor and glory forever and ever. Amen.

Response: So mote it be.

Grand Master seats Brethren

Music, if desired.

DEDICATION OF MASONIC BUILDINGS

Junior Grand Warden: Most Worshipful Grand Master, in the dedication of Masonic Temples, it has been the custom from time immemorial to scatter Corn upon The Lodge as an Emblem of Nourishment. I, therefore, present this vessel of Corn for use in accordance with Ancient Masonic Form and Usage.

The Grand Master rises and calls up Brethren.

Grand Master: Right Worshipful Junior Grand Warden, you will scatter the Corn upon The Lodge.

The Junior Grand Warden goes to the south of The Lodge and, as the Corn is being scattered upon The Lodge by the Junior Grand Warden, the Grand Master proceeds:

In the name of Almighty God, the Great Architect of the Universe, to Whom be all Glory and Honor, I do solemnly dedicate this Temple to Freemasonry. (Following is optional.) And as this Corn has been scattered upon The Lodge, so may Charity and Brotherly Love be scattered by the members of this Lodge, and the memories of its founder be ever enshrined in the grateful hearts of its benefactors. Amen.

Response: So mote it be.

The Junior Grand Warden places the vessel on south side of The Lodge and returns to his station.

Grand Master: Brethren, join me in giving the Public Grand Honors of Masonry.

Seats Brethren.

DEDICATION OF MASONIC BUILDINGS

Senior Grand Warden: Most Worshipful Grand Master, Wine, the Emblem of Refreshment, having been used by our Ancient Brethren in the dedication and consecration of their Lodges, I, therefore, present this vessel of Wine, to be used on the present occasion in accordance with Ancient Masonic Form and Usage.

Grand Master rises and calls up Brethren.

Grand Master: Right Worshipful Senior Grand Warden, you will pour the Wine upon The Lodge.

The Senior Grand Warden goes to the west side of The Lodge and pours the Wine upon The Lodge. As the Wine is being poured upon The Lodge, the Grand Master proceeds:

In memory of the Holy Saints John, I do solemnly dedicate this Temple to Virtue.

May the influence that shall go herefrom persuade the Brethren everywhere never to weary in well doing, comforting those who suffer, consoling those who are bereaved, and cheering those who are weary and heavy laden. Amen.

Response: So mote it be.

Senior Grand Warden places the vessel on the west side of The Lodge and returns to his station.

Grand Master: Brethren, join me in giving the Public Grand Honors of Masonry.

Seats Brethren.

Deputy Grand Master: Most Worshipful Grand Master, in accordance with Ancient Form and

DEDICATION OF MASONIC BUILDINGS

Usage, I present this vessel of Oil, an Emblem of that Joy which should animate every breast on the completion of a great and important undertaking.

Grand Master rises and calls up Brethren.

Grand Master: Right Worshipful Deputy Grand Master, you will pour the Oil upon The Lodge.

The Deputy Grand Master goes to the east side of The Lodge and pours the Oil upon The Lodge. As the Oil is being poured upon The Lodge, the Grand Master proceeds as follows:

In the name of the whole Fraternity of Ancient Free and Accepted Masons, I do solemnly dedicate this Temple to Universal Benevolence.

May the influence that emanates herefrom ever induce the Brethren to work together in harmony, with loving kindness and generosity toward each other; always pouring oil upon the troubled waters of strife, that joy may reign supreme wherever the Brethren meet together. Amen.

Response: So mote it be.

Deputy Grand Master places the vessel on the east side of The Lodge and returns to his station.

Grand Master: Brethren, join me in giving the Public Grand Honors of Masonry.

Seats Brethren.

A Brother rises with school books in his hands and addresses the Grand Master as follows:

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The Brother: Most Worshipful Grand Master, these school books are the Symbol of Intellectual Liberty, the heritage of America's millions, without which there can be neither civil nor religious freedom. They are particularly emblematic of the public school system of our Country, which Freemasonry believes is fundamental to our preservation as a Nation. Ignorance is the parent of superstition, bigotry, fanaticism, and intolerance.

Freemasonry believes that the only way to combat ignorance is by education; that the best educational institution for that purpose and the source of true democracy in a "Government of the People, by the People, and for the People" is the Public School. I, therefore, present these school books for use in dedicating this Temple and solemnly pledge the members of our Fraternity to stand unswervingly for the protection and perpetuity of our Public Schools.

The Grand Master rises and calls up Brethren.

Grand Master: My Brother, you will place the School Books upon The Lodge.

The Brother advances to The Lodge and spreads the books out upon The Lodge (does not place one upon the other) and returns to his seat. The Grand Master then says:

Grand Master: In the name of Freemasonry, I solemnly dedicate this Temple to the support of the Public School System and to the education of the masses.

DEDICATION OF MASONIC BUILDINGS

Brethren, join me in giving the Public Grand Honors of Masonry.

Seats Brethren.

Another Brother rises and addresses the Grand Master:

The Brother: Most Worshipful Grand Master, Freemasonry from its inception has taught its members to be intensely loyal to the Government of the country in which they live. It has never countenanced disloyalty, but has been a staunch and faithful supporter of law and order. Our Flag, the Stars and Stripes, is the Emblem of our Country. Wherever it waves, it is known and honored as a Symbol of Liberty.

The poet has expressed my sentiment in the following:

Your Flag and My Flag! And, oh,
How much it holds,
Your land and my land secure
Within its folds!

Your heart and my heart beat quicker
At the sight;
Sun-kissed and wind-tossed, Red and
Blue and White.

The one Flag, the great Flag, the
Flag for me and you!
Glorified all else beside—the Red
And White and Blue.

DEDICATION OF MASONIC BUILDINGS

The Grand Standard Bearer rises with the Flag and Grand Master calls up the Brethren.

Grand Standard Bearer: Most Worshipful Grand Master, I present the Flag of the United States of America for use in dedicating this Temple, and pledge the allegiance of the Fraternity to it and to the Republic for which it stands, one Nation under God, indivisible, with Liberty, and Justice for all.

Grand Master: Brother Grand Standard Bearer, you will place the Flag of our Country at the Northeast Corner of The Lodge.

After the Flag is placed, the Grand Standard Bearer salutes while the Grand Master says:

In the name of the whole Fraternity, I solemnly dedicate this Temple to the cause of Constitutional Government and True Patriotism.

Standard Bearer returns to his place

Brethren, join me in giving the Public Grand Honors of Masonry.

Music: "America" or "The Star Spangled Banner"

Grand Master: Worshipful Grand Marshal, you will make proclamation that the Temple in which we are now assembled has been dedicated to the purposes of Freemasonry in Due and Ancient Form.

Grand Marshal: By order of the Most Worshipful Grand Master of Masons in Oregon, I do hereby proclaim that the Temple in which we are now assembled has been dedicated to the purposes of Freemasonry in Due and Ancient Form.

DEDICATION OF MASONIC BUILDINGS

Grand Master seats Brethren.

Address appropriate to the occasion may be given, after which the Grand Master calls up Brethren.

Grand Master: Right Worshipful Grand Chaplain, you will pronounce the benediction.

Grand Chaplain: May the blessings of Almighty God, the Giver of every good and perfect gift, Who made the Heavens and the Earth and all who dwell therein, be with us all and remain with us, now and forevermore. Amen.

Response: So mote it be.

The procession then forms, marches once about the hall and retires to the place whence it came.

INSTITUTION OF A LODGE

Procedure in Instituting a Lodge

A Dispensation for a new Lodge having been issued by the Grand Master, the Grand Secretary shall notify the Brother named as Master in the Dispensation. The Master will notify the Brethren signing the Petition to assemble in their Lodge room on the date set by the Grand Master.

The Grand Master or his Deputy shall open an Occasional Grand Lodge. The Instituting Officer shall then cause the Dispensation to be read and the roll to be called of Brethren who signed the petition, after which the names of officers appointed by the Master will be announced, together with the names of the Treasurer and Secretary elected by the Brethren.

As these names are called, the officers will form in line west of the Altar facing the East, the Master on the right of the line, under the direction of the Grand Marshal, who will invest the officers with their Jewels.

The Grand Master or his Deputy will then close the Grand Lodge. The Master named in the Dispensation will then be conducted to the East and seated on the right of the Instituting Officer, and the Wardens and other officers will be conducted to their respective stations and places.

The Grand Master or his Deputy shall then open the new Lodge in due and ancient form.

Instituting Officer (Charge to Master): The Grand Lodge having committed to your care the superintendence and government of the Brethren who are to compose this new Lodge, you cannot

INSTITUTION OF A LODGE

be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties pertaining to your office.

The honor, reputation and usefulness of this Lodge will materially depend upon you, while the happiness of the members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of Freemasonry. Consider the great luminary of Nature, which, rising in the east, regularly diffuses light and lustre to all within its circle. In like manner, it is your duty to spread light and instruction to the Brethren of this Lodge. Forcibly impress upon them the dignity and high importance of Freemasonry, and seriously admonish them never to disgrace it. Charge them to practice out of Lodge those duties which they have been taught in it, and, by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the Institution, so that, when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the laws of our Grand Lodge, Ancient Landmarks, and Regulations of Freemasonry, and above all the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to merit the confidence reposed in you.

Instituting Officer (Charge to the Wardens): Brothers Senior and Junior Wardens (who are called up by two raps): You should be examples of good order and regularity, for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are diligently to assist the Master in diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the approval of your Brethren and the testimony of a good conscience.

Instituting Officer (Charge to Brethren of the Lodge): Brethren of ... Lodge, U. D. (who are called up by three raps): You have been formed, under Dispensation, into a Lodge of Ancient Free and Accepted Masons, and are empowered to confer the three degrees of Ancient Craft Masonry, and to transact the necessary business incident thereto as prescribed in the Masonic Code. Your continuance as a Lodge under Dispensation is subject to the will and pleasure of the Grand Master, who may at any time revoke the authority under which you are now working.

It is your duty, as officers and members, to strictly obey the law, and, in order to do so, you

should carefully study all of its provisions, as any departure therefrom may subject you to censure, and might result in the recalling of your Dispensation.

Lodges are first instituted under Dispensation as a test of the ability of the Officers and Brethren to properly perform the duties incumbent upon them, and if, after due trial, they are found worthy and well qualified, they are constituted and formed into regular Lodges, with full power to work under Charters.

In addition to observing the law, it also will be the duty of the Officers to conform to the Rules and Regulations of the Grand Lodge pertaining to the Ritual. The Grand Lodge has its own esoteric work, and it imposes severe penalties for any departure therefrom. The Ritual and Manual adopted by the Grand Lodge must be used, and no other. The desire on the part of Lodges under Dispensation to confer degrees too often results in the admission into our Fraternity of men who are not worthy and well qualified. Bear in mind that the stability of a Lodge depends upon the quality of its members, and not upon the numbers upon whom its favors are bestowed. As the strength of a chain is tested by its weakest link, so the standing of a Masonic Lodge is measured by its weakest member, I especially admonish you to inquire carefully into the character and standing of those who seek admission into our Fraternity. No man can add to, or shed lustre upon Freemasonry; no one must be solicited to

become one of us. We confer favors upon those we accept, and we should know beyond question that the recipients are worthy of what we have to impart.

I charge you to guard well the portals of this Lodge, as every Freemason you create is entitled to be greeted by the Fraternity as a friend and Brother wheresoever dispersed throughout the globe.

Proclamation by Grand Marshal: By order of the Most Worshipful Grand Master of Masons in Oregon, I do hereby proclaim that _____ Lodge, U.D., of _____ has been duly instituted in conformity to the Rites and Charges of our Ancient and Honorable Fraternity.

Public Grand Honors by order of Grand Marshal.

Benediction by Instituting Officer or Chaplain: The Lord bless you, and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift upon you the light of His countenance, and give you peace. Amen.

Response: So mote it be.

The Instituting Officer may conclude with such personal instructions as he deems proper for the occasion; and, handing to the Worshipful Master the Dispensation and the gavel of authority, he will resign the chair and take the place vacated by the Master. The Brethren are seated and the Lodge proceeds with its business. The Secretary will copy the Dispensation into the records, and make full and complete report of all proceedings.

The Lodge is closed on the Master Mason degree in due and ancient form

Ceremonial for the Constituting of a Chartered Lodge

A Masonic Lodge in this Jurisdiction at first works under authority of a Dispensation granted by Grand Lodge or the Grand Master during the vacation of the Grand Lodge. In either case the Dispensation must be issued by the Grand Master and such Dispensation, if not sooner recalled by the Grand Master, continues until the Charter is granted, though work thereunder ceases and may be resumed after the Grand Lodge Communication at the discretion of the Grand Lodge.

Lodges working under Dispensation are merely the creatures of the Grand Lodge or Grand Officer granting the authority. Their officers are not privileged with a vote or voice in the Grand Lodge; they cannot change their officers without the special approbation and appointment of the Grand Lodge or Grand Officer granting the authority; and in case of the cessation of such Lodges, their funds, Jewels and other property become the property of the Grand Lodge.

If the work of the Lodge has been satisfactory, a Charter will be granted by Grand Lodge, and the Lodge shall be duly constituted by the Grand Master or his Representative, in an Occasional Grand Lodge, within sixty days after the Annual Communication of the Grand Lodge at which the Charter was granted. (See Code, Sections 259 to 263 inclusive.)

The time and place of constituting the Lodge is determined by the Grand Master, though he usually consults the wishes of the Lodge. In this ceremonial the constituting officer will be termed the Grand Master, whether he be the Grand Master in person or a special Representative appointed by him.

CONSTITUTION OF A LODGE

If the Grand Master in person performs the ceremony, the Lodge is said to be Constituted in Ample Form; if the Deputy Grand Master performs the ceremony, it is said to be Constituted in Due Form; but if it is performed by any other person, it is said to be Constituted in Form.

On the day and hour appointed the Brethren of the new Lodge and visiting Brethren assemble in the Lodge room, properly clothed—the chairs of the Officers remaining vacant—the Officers and Charter Members in the northeast corner of the room. The "Lodge Symbolic" is placed near the center of the Lodge room, between the Altar and the East, on a properly draped table or platform about three by six feet, covered with white cloth. In the meantime the Grand Master and his Officers, or their representatives or proxies, meet in a convenient room near the Lodge to be consecrated and open on the Third Degree. Some Brother previously selected for the purpose calls the meeting to order and sends a messenger to the Grand Master, who addresses him as follows:

Messenger: Most Worshipful Grand Master, the Officers and Brethren of _____ Lodge, who are now assembled at _____, have instructed me to inform you that since the Grand Lodge of Ancient Free and Accepted Masons of Oregon has been pleased to grant them a Charter to open and hold a Lodge in the city (or town) of _____ under the name of _____ Lodge, No. _____, they are now desirous that the Lodge be duly consecrated, dedicated and constituted, and the officers thereof duly installed, agreeably to the ancient usage and custom of the Craft, and for that purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

CONSTITUTION OF A LODGE

Grand Master: My Brother, inform these Brethren that the Grand Master and his Officers will forthwith attend and comply with their desire.

The messenger returns to the Lodge room and makes his report, and the Brethren prepare for the reception of the Grand Officers.

The Grand Lodge then proceeds to the Hall of the new Lodge in the following order under the direction of the Grand Marshal.

ORDER OF PROCESSION

Grand Marshal

Past Grand Masters, by twos

District Deputy Grand Masters, by twos

Grand Pursuivant Grand Tyler

Grand Historian Grand Organist

Grand Sword Bearer Grand Standard Bearer

Junior Grand Steward Senior Grand Steward

Past Master

with Corn and white candle

Past Master

with Oil
and blue candle

Past Master

with Wine
and red candle

Past Master

with Book of Constitutions

Past Master

with Great Lights

Junior Grand Deacon Senior Grand Deacon

Grand Lecturer Grand Orator

Asst. Grand Secretary Grand Chaplain

Grand Secretary Junior Grand Warden

Senior Grand Warden Deputy Grand Master

Grand Master

CONSTITUTION OF A LODGE

When the Grand Officers enter the Lodge room the Brethren rise and remain standing until otherwise directed.

There should be music while the procession marches.

The procession moves toward the East, passing the Altar on the West and North, and passes once around the Lodge room to the North side of the room, facing East, where the Grand Marshal halts the procession, giving the commands:

Grand Marshal: Open Order, MARCH!
HALT! Inward. FACE!

The Grand Marshal then passes through the lines and escorts the Grand Master through them to the East, and returns to his place.

Grand Master: The Grand Officers will take their respective stations and places.

Grand Marshal: Right and Left, FACE! Forward, Close Order, MARCH!

The procession marches around the Lodge room and each Officer drops out at his station or place except the Grand Marshal and the Past Masters, who halt when they reach a position on the North side of the Altar. The Three Great Lights are then placed on the Altar, the Golden Vessel of Corn and the burning taper of white wax at the East of "The Lodge," the Silver Vessel of Wine and the burning taper of red wax at the West of "The Lodge," and the Silver Vessel of Oil and the burning taper of blue wax at the South of "The Lodge," and the Book of Constitutions (Code) is placed on the pedestal in the East.

The Grand Master will then call up the Brethren and say:

Grand Master: Let us give attention while our Grand Chaplain leads us in prayer.

CONSTITUTION OF A LODGE

The Grand Chaplain will then offer the following, or an extemporaneous or other prayer appropriate to the occasion:

Grand Chaplain: May the loving care of the Great Architect of the Universe be with us now at our beginning and teach us to govern ourselves here in our life and work, that we may finally dwell with Him in that bliss which shall never have an end. Amen.

Response by the Brethren: So mote it be.

Grand Master seats Brethren.

This should be followed by appropriate vocal and instrumental music.

Deputy Grand Master (Calls up new Lodge): Most Worshipful Grand Master, a number of Brethren who are now before you, having assembled together at stated periods, for some time past, by virtue of a Dispensation granted them for that purpose, do now desire to be consecrated, dedicated and constituted into a Regular Lodge, agreeably to the ancient usage and custom of the Fraternity.

Grand Master: 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, which the Grand Secretary will now read.

Seats the new Lodge.

The Grand Secretary reads the Charter, after which the Grand Master calls up Brethren and says:

Grand Master: Worshipful Grand Marshal, attend to the uncovering of "The Lodge."

Grand Marshal: Brethren, attend while we uncover "The Lodge."

A piece of solemn music is rendered while the Grand Marshal, slowly, uncovers the Symbol of the Lodge. In uncovering "The Lodge" the Grand Marshal should be assisted by the four Brethren selected to carry the Vessels containing the elements of consecration, and the Great Lights; each Past Master takes up the Vessel and candle which he has carried, while the Grand Marshal and Past Master who carried the Great Lights remove the white muslin which covers "The Lodge," fold it up and place it under the table or other convenient place. Each Past Master then replaces the vessel and candle which he is holding and takes his former position on the North side of "The Lodge," where seats are reserved for them.

PRAYER OF CONSECRATION

Grand Chaplain: Great Architect of the Universe! Maker and Ruler of all worlds! Deign, from Thy Celestial Temple, from the Realms of Light and Glory, to bless us in all purposes of our present assembly. We humbly invoke Thee to give us at this and at all times, Wisdom in our doings, Strength to overcome 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 name. Glory be to God on high. Amen.

Response by the Brethren: So mote it be.

Grand Master seats Brethren.

The Grand Master Deputy Grand Master, and Grand Wardens then take their stations around the Symbolic Lodge; the Grand Master and the Deputy Grand Master in the East, the Senior Grand Warden in the West, and Junior Grand Warden in the South, in front of the vessels containing Corn, Wine and Oil.

The Deputy Grand Master will then take up the vessel of Corn, the Senior Warden the vessel of Wine, the Junior Warden the vessel of Oil, and each in turn sprinkles the elements of consecration on "The Lodge," saying as he does so:

Deputy Grand Master: I sprinkle this Corn as an emblem of nourishment.

Sprinkles, replaces vessel and continues:

May the Giver of every good and perfect gift nourish and strengthen this Lodge in all its laudable undertakings.

Selected music.

Senior Grand Warden: I pour this Wine as an emblem of refreshment.

Pours, replaces vessel and continues:

May this Lodge be continually refreshed at the pure fountain of Masonic virtue.

Selected music.

Junior Grand Warden: I pour this Oil as an emblem of joy.

Pours, replaces vessel and continues:

May the Supreme Ruler of the Universe preserve this Lodge in peace, and vouchsafe to it every blessing.

Selected music.

DEDICATION

The Grand Chaplain offers the

PRAYER OF DEDICATION

Grand Chaplain: Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge may be endowed with wisdom to instruct their Brethren in all their duties. May Brotherly Love, Relief and Truth always prevail among the members of this Lodge. May this bond of union continue to strengthen the Lodges throughout the world.

Bless all our Brethren, wheresoever dispersed, and grant speedy relief to all those who are either oppressed or distressed.

We affectionately commend to Thee all the members of this 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 may our transition from this earthly abode be to Thy heavenly Temple above, there to enjoy light and glory, and bliss ineffable and eternal. Glory be to God on High. Amen.

Response by the Brethren: So mote it be.

The Grand Master, standing with his hands stretched forth over "The Lodge," then dedicates the Lodge as follows:

Grand Master: To the memory of the Holy Saints John, we dedicate this Lodge. May every Brother revere their character and imitate their virtues. Amen.

Response: So mote it be.

Here solemn music may be introduced.

The Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens will then return to their respective stations.

CONSTITUTION

The Grand Master calls up the Brethren, and Constitutes the new Lodge in the form following:

Grand Master: In the name of the Grand Lodge of Ancient Free and Accepted Masons of Oregon, I now Constitute and form you, my beloved Brethren, into a regular Lodge of Ancient Free and Accepted Masons under the name of _____ Lodge, No. _____. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the Rites and 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 Grand Honors are then given by the Brethren (Private if Tyled, Public if open to public), under the direction of the Grand Marshal.

The Grand Master will seat the Brethren.

INSTALLATION OF THE OFFICERS OF A NEW LODGE

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

The Most Worshipful Grand Master, or his Representative, hereafter referred to as Installing Officer (I. O.) assumes the East.

The officers, elective and appointive, will take the chairs arranged for them, which should be placed across the hall, west of the Altar, facing East, the Master Elect on the right, the others in the order of their rank, as directed by the Grand Marshal. He will also see that the Jewels, Sword, Baton, a Book of Constitutions, the Charter and a copy of the Lodge By Laws are placed on a table or stand at the right and in front of the East, arranged for convenient use. After everything is in readiness the Grand Marshal will say:

Grand Marshal: Officers to be installed, arise! Most Worshipful Grand Master, I present these worthy Brethren who are ready to be installed as Officers of _____ Lodge No. _____, Ancient Free and Accepted Masons of Oregon.

I. O.: Brethren of _____ Lodge No. _____, you behold before you the Brethren who have been selected as officers of the newly constituted Lodge for the remainder of the ensuing Masonic year, and we shall now proceed to install them. All our labors being begun, prosecuted, and carried to fulfillment in the name of the Supreme Architect of the Universe, let us, before proceeding further, invoke the divine blessing of Almighty God. Brother Grand Chaplain, you will lead us in our devotions.

Grand Chaplain: Our Heavenly Father, in Whom we move and act and have our being, and in Whose Name all our Rites, Ceremonies and Labors are consecrated, we humbly implore Thy Divine blessing and the inspiration of Thy guidance and presence throughout the installation services about to be performed. Endow and enrich all of these Officers, from the humblest to the most high in station, with the wisdom and power to carry on and execute, in Thy Name and to successful fruition, the manifold duties and obligations they are about to assume. Sanctify and strengthen them with Thy grace and cause the Brethren of this Lodge to realize that only by the harmonious labors and cooperation of all can we hope to attain the glorious objects to which our Fraternity is dedicated. Be with us in all our undertakings. Amen.

Response: So mote it be.

Lodge is seated.

I. O.: Brother Grand Marshal, you will present the Master Elect for installation.

The Marshal then conducts the Master Elect in front of the East.

Grand Marshal: Most Worshipful Sir, I present Brother _____, who has been duly elected to serve this Lodge as Worshipful Master for the remainder of this Masonic year, and who now declares himself ready for installation.

I. O.: My Brother, previous to your investiture, it is necessary that you should signify your assent

CONSTITUTION OF A LODGE

to those Ancient Charges and Regulations which point out the duty of a Master of a Lodge.

Refer to page 105 in the Manual for remainder of installation ceremony.

After the Tyler has been installed, the Grand Master calls up the members of the new Lodge and delivers the following charge to the Brethren of the Lodge:

Grand Master: 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 to govern your Lodge are sufficiently acquainted with the rules of propriety and the laws of the Institution, to avoid exceeding the powers with which they are intrusted; and you are of too generous a disposition to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy, and communicating happiness.

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

CONSTITUTION OF A LODGE

through your Lodge, pure and unimpaired, from generation to generation.

Grand Marshal: In the name of the Grand Lodge of Ancient Free and Accepted Masons of Oregon, I now proclaim this new Lodge by the name of _____ Lodge No. _____, to be legally constituted and consecrated, and the officers thereof duly installed. Brethren, join with me in giving the Public Grand Honors of Masonry by three times three.

(The following ode may be sung.)

INSTALLATION ODE

(Air: AMERICA)

Hail Masonry divine!
Glory of ages shine,
Long may'st thou reign,
Where'er thy lodges stand,
May they have great command,
And always grace the land,
Thou art divine.

Great fabrics still arise
And grace the azure skies—
Great are thy schemes;
Thy noble orders are
Matchless beyond compare;

No art with thee can share;
Thou are 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!

An address appropriate to the occasion may be given, after which the Grand Master calls up the Brethren.

Grand Master: Right Reverend (or R. W.) Grand Chaplain, you will pronounce the benediction.

Grand Chaplain: May the blessings of Almighty God, the Giver of every good and perfect gift, Who made the Heaven and the Earth, and all who dwell therein, be with us all and remain with us, now and forevermore. Amen.

Response: So mote it be.

The Grand Master then directs the Grand Marshal to form the procession, and the Grand Lodge marches once about the Lodge room and retires to the place whence it came

FUNERAL SERVICES

A Master Mason in good standing in a Lodge at the time of his decease is entitled to Masonic burial services. A Lodge may, upon request of relatives or friends, conduct the funeral services of a Master Mason who has been dropped for non-payment of dues; provided the Master of the Lodge of which the deceased was last a member shall decide that, in other respects, he is deserving of this service

The burial of a deceased Master Mason is Masonic Work; it is, therefore, necessary that, during the entire service, the Lodge shall be "at labor." The Lodge may be opened and closed at the Lodge Hall, or, when more convenient, the Lodge may be declared open and closed at a funeral parlor or other place, but minutes of the Communication must be recorded.

A Masonic Funeral Service must be by the Grand Lodge or a Lodge of Master Masons

Whenever societies or associations, of which the deceased was also a member, desire to perform any ceremonies of their Order in the burial of a Brother, the Masonic Service does not take precedence. We should cooperate with them fully as our endeavor should always be to carry out the directions of the deceased and the wishes of the family

It frequently happens that a Mason is also a Knight Templar and desires the participation of that order. It is quite appropriate for them to conduct their services at the house or chapel, turning the remains over to the Lodge and escorting them to the cemetery or crematorium.

When the Lodge service begins the Master or his appointed representative has exclusive control until he has finished.

It is not compulsory to follow without deviation the language of the Ritual as printed in the four services. The purpose of our ceremony is to provide solace and comfort to the survivors. Our efforts then should be directed to that end. (See Code 270-6.)

FUNERAL SERVICE

Clothing for funeral occasions should be dark and white Apron must be worn outside of coat. A Sprig of Acacia, white gloves and crepe (on the left arm) are proper.

In the event of the death of a Brother Master Mason whose funeral is to be held during the Annual Communication of the Grand Lodge, the Master or Wardens, or, in their absence, the Immediate Surviving Past Master available shall have the power to assemble and open the Lodge and bury the deceased Brother with Masonic Ceremonies. If the Brother conducting such funeral rites shall not be the Master or a Warden of the Lodge, he shall make report of the burial at the next Stated Communication of such Lodge and the report shall be entered in the minutes.

The following order of procession will be proper to be observed when the Lodge moves to the place where service is to be held, and thence with the remains to the place of interment:

Order of Procession

Tyler	Marshal
Junior Steward	Senior Steward
Master Masons (two and two)	
Junior Deacon	Senior Deacon
Secretary	Treasurer
Junior Warden	Senior Warden
Past Masters	
Worshipful Master	
Chaplain	
Pallbearers	Pallbearers
(Casket)	
Mourners	

FUNERAL SERVICE

Upon arriving at the final resting place, the members of the Lodge will form a hollow square about the body; the Chaplain and the Worshipful Master of the Lodge at the head; and the mourners will be placed at the foot, under the care of the Senior Warden. The services will then be resumed by the Master, or a Warden in his absence, or by a competent Brother called by him to preside for the time being:

The wearing of a har by the Master shall not be necessary.

SERVICE NO. 1

Worshipful Master: The solemn notes that betoken the dissolution of these earthly tabernacles, have again announced the visitation of the messenger of death, whom no earthly sentinel may assume to oppose, and another spirit has been summoned to the land where our fathers have gone before us.

Again we are called to pay our last respects to the remains of a departed Brother. Here before you lies the narrow house in which he lived and by means of which we learned to know him. Here, before we conclude the last sacred service which it is our privilege to render, we may appropriately consider a few reflections applicable to the solemnities of the occasion that should be salutary and impressive to the living. Here friendship yet clings to his earthly tabernacle, and brings pleasing reminiscence to the heart.

Behold the countenance from which shone the love of his immortal soul! As he is, so shall we be. The last respects paid to his earthly tabernacle are

FUNERAL SERVICE

empty phrases, unless from them we derive instruction and benefit, and every service of this nature should be a summons to us to prepare for our own approaching demise. It is passing strange, that notwithstanding the daily mementoes of mortality that cross our path, notwithstanding the funeral bell so often tolls in our ears and the "mournful processions" go about our streets, we will not more seriously consider our own 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, perhaps, we least expect him, and when we fondly believe ourselves to be at the meridian of our existence.

What, then, are 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 last just debt? Fix your eyes on this last sad scene, and view material life stripped of its ornaments, and you must be persuaded of the utter emptiness of these delusions. In the Great Beyond, all fallacies are detected; all ranks are leveled; all earthly distinctions are done away. The monarch from his throne, and the beggar who last stood shivering at our gates, may be equals in that land beyond the veil. There, the only asset which will assist our prayers is the record of a loving and faithful service to our fellowmen while here in the flesh.

FUNERAL SERVICE

Our present meeting and these proceedings will have been in vain, if they fail to excite our most serious reflections and strengthen our resolutions of amendment. Let us resolve to maintain, with greater sincerity, the dignified character of our profession. May our faith be evinced in a correct moral walk and deportment; may our hope be as bright as the glorious mysteries that will be revealed hereafter, and our charity boundless as the wants of our fellow creatures. And, having faithfully discharged the great duties which we owe to God, to our neighbor and to ourselves; when at last it shall please the Grand Master of the Universe to summon us into His eternal presence, may the trestle board of our lives pass such inspection that it may be given unto 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 in the land beyond the river.

The lamb skin, or White Apron, is an emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, and more honorable than Star and Garter, when worthily worn.

This was the first material gift of Masonry to our Brother, and I now deposit it upon his casket. May the pure and spotless surface so impress our conscience that we shall never forget our obligations and duties. The mattock, the casket and the melancholy grave admonish us of our mortality, and warn us that, sooner or later, these frail bod-

FUNERAL SERVICE

ies must moulder in their parent dust. The arm of friendship cannot interpose to prevent our passing; the wealth of the world, the innocence of youth or the charm of beauty cannot purchase our release.

This evergreen, which once marked the temporary resting place of the illustrious dead, 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 will survive the grave and which will never, never, never die. By it we are admonished that, though like our Brother whose remains lie before us, we shall soon be clothed in the habilaments of death, yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit upon the casket.

The Brethren here move in procession around the casket, each depositing upon it a sprig of evergreen as he passes the head. The Secretary then places a scroll upon the casket. The ceremony is then continued by the Worshipful Master as follows.

We can confidently leave our Brother in the care of a Being who has done all things well; Who is glorious in His holiness, wondrous in His power, and boundless in His love and mercy.

If deceased has no widow, children or relatives, the Worshipful Master may omit the following paragraph:

With the sorrowing relatives, who now stand heart-stricken by the heavy hand which has thus been laid upon them, we deeply, sincerely and most affectionately sympathize; and we fervently pray

FUNERAL SERVICE

that the Supreme Architect, whose All-seeing Eye is over all His work, will look down with compassion upon the widow and the fatherless in this their hour of desolation, and fold the arms of His love and protection around those who are thus bereft of their earthly stay.

And, now, beloved Brother, farewell. May your immortal spirit, released from earth by the change called death, spring again into newness of life and expand in immortal beauty in realms beyond the veil.

Prayer by Chaplain or Worshipful Master: Almighty and Most Merciful God, in Whom we live and move and have our being, and before Whom all men must appear to render an account for deeds done in the body; we do most earnestly beseech Thee, as we now surround the earthly tabernacle of our departed Brother, to impress deeply upon our minds the solemnities of this day. May we ever remember that "in the midst of life we are in death," and so live and act our several parts, that when the hour of our departure is at hand, the record of our thoughts and deeds may meet with Thy approval.

May we have Thy divine assistance, O merciful Father, to redeem our misspent time; and, in the discharge of the important duties Thou hast assigned us, in the erection of our moral edifice, may we have wisdom from on high to direct us; strength commensurate with our task, to support us; and the beauty of holiness, to render all our perform-

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ances acceptable in Thy sight, so that when our labors on earth are ended, we may obtain a blessed and everlasting rest, in Thy spiritual temple, that house not made with hands, eternal in the heavens.

And, O Gracious Father, we pray that Thou wilt bless and comfort these mourning friends. Enable them to look with the eye of faith beyond the gloomy scenes of today, to that world whose skies are never darkened by sin or clouded by sorrow, and fill them with the cheering hope of meeting their loved one beyond death's dark river, where parting shall be no more.

Forgive our transgressions; aid us in our duties; comfort us in our sorrows; and take us at last unto Thyself in heaven. And to Thy name shall be all glory, now and forever. Amen.

Response: So mote it be.

Benediction by Chaplain or Worshipful Master:

The Lord bless us and keep us.

The Lord make His face to shine upon us and be gracious unto us.

The Lord lift upon us the light of His countenance and give us peace.

Either or both the prayer and benediction may be given

SERVICE NO. 2

Worshipful Master: From time immemorial it has been the custom among the Fraternity of Ancient Free and Accepted Masons, at the request of

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a Brother, to formally open our Lodge and reverently place him amid the peaceful surroundings of his final resting place. In conformity with this usage, we have assembled in the character of Masons to offer up to his memory before the world, this tribute of our affections, thereby demonstrating the esteem in which we hold him, and our close adherence to the noble principles of our order.

Brethren, the roll of the workmen has been called, and Brother _____, Master Mason, born _____ at _____, has not answered to his name. He was raised to the Sublime Degree of Master Mason in _____ Lodge, No. _____ (Date) _____. On (Date of death) our Heavenly Father smiled upon him and, taking him by the hand, gently led him to that "house not made with hands, eternal in the Heavens."

There is no death. All that is beautiful and good and true in human life is no more affected by the shadow called death than by the darkness that divides today from tomorrow.

"I am the resurrection and the LIFE," saith the Lord. "Whosoever liveth and believeth in ME shall never die."

In this, our Brother's hour of victory, we should rejoice that we can see far enough into the future to know that all is well with him. He is but a step in advance of us and we thank our Creator that we had and loved him for a while.

FUNERAL SERVICE

Our thoughts at this hour should be earnest and serious, it is true, but they should not be mournful.

The two following paragraphs optional. And if used should be revised to fit the individual case.

This Brother added to the sum of human joys; and were each for whom he did some loving service to bring a blossom to this spot, he would sleep beneath a wilderness of flowers. He seemed to like only to make life less difficult for others. What an inspiration such a life is to us. To him this transition was not the last sleep. It was the final awakening. It was the golden key that unlocked his palace in eternity.

He lived a good life. Then the evening came. Evening the delight of the virtuous, symbolizing the tranquil close of a busy life; serene, placid, mild, with the impress of the Great Creator stamped upon it. Evening spreads its wings over this spot and seems to promise that all is peace beyond it.

Worshipful Master (Presenting Apron to view): The Lambskin, or White Apron, is an emblem of innocence, the badge of a Mason. It is acknowledged by us to be the highest honor that can be conferred. An apron was our first gift to our Brother, and by it he was enabled to enter our temple. That he may be properly clothed to enter, for all eternity, the Temple of our Lord, I place this apron with him. (Places Apron on the casket.)

Worshipful Master (Displaying Acacia): This evergreen which once marked the temporary rest-

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ing place of one illustrious in Masonic history, is an emblem of our belief in the immortality of the soul. By it we are reminded that through our faith in the loving kindness of God, we may confidently expect our souls to forever flourish in eternal spring. (Deposits acacia.)

Brother Secretary, read and deposit the scroll on which is inscribed the name and Masonic history of Brother _____, Master Mason.

Secretary reads and deposits scroll.

Worshipful Master: The most profound problem of human life, and the most pathetic cry of the human soul throughout the ages have been "If a man die, shall he live again?" and "Does his spirit live on eternally?"

One subject on which Masonry sounds no uncertain note is the doctrine of the immortality of the soul. We have implicit faith that we shall meet again and be united with those we have long loved and lost awhile. Our paths lead not to the grave, but through it.

Today we seem to stand upon the shore of a great sea beyond which lies a land mysterious and silent. We see less and less distinctly the white sails of the ships that bear away from us to that other land, those who have grown dear to us. There are no sails coming back across that sea with messages of loving remembrance, but we know that a land of promise is there, and the God in whom we put our trust has impressed upon our souls the pro-

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found conviction that when we in our turn shall go away across the waters, we shall then see and know again the loved ones who set sail before us.

"Sunset and evening star, and one clear call for me,
And may there be no moaning of the bar when
I put out to sea;
Twilight and evening bell, and after that
the dark,
And may there be no sadness of farewell when
I embark."

To our Brother's family we are extending our deepest, sincerest, and most affectionate love. We firmly believe our Brother has but heard the invitation, "come thou blessed, inherit the kingdom prepared for you." We know we may look with eyes of faith towards that realm whose skies are never darkened by sorrow. There amid the sun-beam smiles of immutable love, eternal in the heavens, Almighty God in His infinite mercy will grant that we meet to part no more. We say neither "good night" nor "good bye" as those who have no hope, but "good morrow, Brother," in the confident knowledge that this seeming end is but the sleep of the winter time with the bud even now swelling to a glorious blossoming.

Soft and safe to you, my Brother, be your earthly bed; bright and glorious your rising from it; fragrant the Acacia Sprig which there shall flourish.

FUNERAL SERVICE

May the earliest buds of spring unfold their loveliness over your last resting place and there may the sweetness of the summer's last rose linger longest. Though the chilling blast of autumn may lay them in the dust, and, for a time, their loveliness seem destroyed, yet such destruction is not final, for in the springtime they shall surely bloom again. So your immortal spirit in the brightness of eternal dawn shall spring into newness of life, and expand in immortal beauty in the happy land beyond the river. Until then, my Brother, until then, farewell.

If at cemetery, use following paragraph:

Worshipful Master: With becoming reverence, love and tenderness, we return to Mother Earth one of her loved children. Earth to earth, ashes to ashes, dust to dust. We confidently leave our Brother in the keeping of a Being Who has done all things well; Who is glorious in His holiness, wondrous in His power, boundless in His love and mercy.

(While the foregoing paragraph is being given, flowers petals may be dropped on casket.)

Prayer:

Father, we are marching on. Watch over us carefully, tenderly. Whatever of good there is in us accept it. Whatever of evil, destroy it. Keep close to our side until the journey ends and then put us to sleep in Thy everlasting arms. Amen.

Response: So mote it be.

SERVICE NO. 3

Worshipful Master: From time immemorial it has been the custom among the Fraternity of Ancient Free and Accepted Masons, at the request of a Brother or of his nearest relatives, to accompany his remains to the place of interment and reverently place him amid the peaceful surroundings of his final resting place. In conformity with this usage, we have assembled in the character of Masons to offer up to his memory before the world, this tribute of our affection, thereby demonstrating the esteem in which we hold him, and our close adherence to the noble principles of our Fraternity.

Brethren, the roll of the workmen has been called, and Brother _____, Master Mason, has not answered to his name. He was born _____ at _____ and was raised to the Sublime Degree of Master Mason in _____ Lodge No. _____ on _____.

On _____ last (or date of death), our Heavenly Father smiled upon him and, taking him by the hand, gently led him to that "house not made with hands, eternal in the Heavens."

There is no death. All that is beautiful and good and true in human life is no more affected by the shadow called death than by the darkness that divides today from tomorrow.

"I am the resurrection and the LIFE," saith the Lord. "Whosoever liveth and believeth in ME shall never die."

In this, our Brother's hour of victory, we should rejoice that we can see far enough into the future to know that all is well with him. He is but a step in advance of us and we thank our Creator that we had, and loved him for a while.

Our thoughts at this hour should be earnest and serious, it is true, but they should not be mournful.

Next two paragraphs optional. Revise as needed for each case.

This Brother added to the sum of human joys; and were each for whom he did some service, to bring a blossom to this spot, he would sleep beneath a wilderness of flowers. To him this transition is not the last sleep. It is the final awakening. It is the golden key that unlocked his palace in eternity.

He lived a good life. Then the evening came, symbolizing the close of a busy career. Evening will spread its wings over his final resting place, and will seem to promise that all is peace beyond.

Worshipful Master (Presenting Apron to view): The Lambskin or White Apron, is the badge of a Mason. It was the first material gift of Masonry to our Brother, and he was given to understand that it should remain with him always. I therefore deposit it upon his casket. May the pure and spotless surface so impress our consciences that we shall never forget our obligations and our duties.

Worshipful Master (Displaying Acacia): 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

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soul. By this evergreen we are reminded that we have an immortal part within us that will survive the grave and which will never die. By it we are reminded that through the loving kindness of God, we may confidently hope that our souls will flourish in eternal spring.

The most profound problem of human life, and the most pathetic cry of the human soul throughout the ages have been "If a man die, shall he live again?" and "Does his spirit live on eternally?"

One subject on which Masonry sounds no uncertain note is the doctrine of the immortality of the soul. We have implicit faith that we shall meet again and be united with those we have long loved, and lost awhile. Our paths lead not to the grave, but through it.

Today we seem to stand upon the shore of a great sea beyond which lies a land mysterious and silent. We see less and less distinctly the white sails of the ships that bear away from us to that other land, those who have grown so dear to us. There are no sails coming back across that sea with messages of loving remembrance, but we know that a land of promise is there, and the God in whom we put our trust has impressed upon our souls the profound conviction that when we in our turn shall go away across those waters, we shall then see and know again the loved ones who set sail before us.

FUNERAL SERVICE

ONE OF THE FOLLOWING POEMS TO BE USED AT THIS POINT

Sunset and the evening star, and one clear call
for me,
And may there be no moaning of the bar when I
put out to sea:
Twilight and evening bell, and after that the dark,
And may there be no sadness of farewell when I
embark

* * *

Near shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedding its sweetness day and night
As it grew and blossomed, fair and tall,
Slowly rising to loftier height,
It came to a crevice in the wall,
Through which there shone a beam of light.
Onward it crept with added strength,
With never a thought of fear and pride,
It followed the light through the crevice's length
And unfolded itself on the other side.
The light, the dew, the broadening view,
We found the same as they were before.
And it lost itself in beauties new,
Breathing its fragrance more and more
Shall claim of death cause us to grieve
And make our courage faint or fall?
Nay, let us faith and hope receive;
The rose still grows beyond the wall.
Scattering fragrance far and wide,
Just as it did in days of yore.
Just as it did on the other side,
Just as it will forever more.

(The Rose Beyond the Wall—A. L. Frink)

* * *

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There is a plan far greater than the plan you know,
There is a landscape broader than the one you see
There is a haven where storm-tossed souls may go—
You call it death—we, immortality.
You call it death—this seeming endless sleep,
We call it birth—the soul at last set free.
'Tis hampered not by time or space—you weep.
Why weep at death? 'Tis immortality.
Farewell, dear voyager—'twill not be long.
Your work is done—now may peace rest with thee
Your kindly thoughts and deeds—they will live on.
This is not death—'tis immortality.
Farewell, dear voyager—the river winds and turns.
The cadence of your song wafts near to me.
And now you know the thing that all men learn;
There is no death—there's immortality.

(A Plan Far Greater)

* * *

Your life is a garment, scarcely begun,
You'll be the weaver until it is done.
Each warp and woof that you weave therein
Shall be as a symbol of Good or of Sin.
Some will say, "Haste, there are thrills ahead,
So weave your robe of looser thread—
No matter the pattern nor yet the hue;
It's nobody's business; it belongs to you."
But others will plead, "Go slow, be true,
This is a work you cannot undo."
So choose a warp of toughest thread
And weave a pattern of Love instead.
See, here is a man with robe full long,
Whose threads are torn and colors gone
He wove his robe without foresight,
And weeps here now in the failing light,
But here is another of aging face.
Who wears her robe with gentlest grace
She wove her pattern well and wise.

FUNERAL SERVICE

Of strongest thread and purest dyes.
Some day you'll take your work from the loom
And spread at His feet in the Judge's room.
Then beneath the Light of the Eternal Sun,
Will He smile and say of your work, "Well done."

(Lines For Youth—Ellen B. Peavler)

To our Brother's family we are extending our deepest and most heartfelt sympathy. We firmly believe our Brother has but heard the invitation, "Come thou blessed, inherit the kingdom prepared for you." We know we may look with eyes of faith toward that realm whose skies are never darkened by sorrow. There amid immutable love, eternal in the heavens, Almighty God in His infinite mercy will grant that we meet to part no more.

Soft and safe to you, my Brother, be your earthly bed; bright and glorious your rising from it; fragrant the acacia sprig which there shall flourish. May the earliest buds of spring unfold their loveliness over your last resting place and there may the sweetness of the summer's last rose linger longest. Though the chilling blast of autumn may lay them in the dust, and, for a time, their loveliness seem destroyed, yet such destruction is not final, for in the springtime they shall surely bloom again. So your immortal spirit in the brightness of eternal dawn shall spring into newness of life, and expand in immortal beauty in the happy land beyond the river. Until then, my Brother, until then, farewell.

Prayer by Chaplain or Worshipful Master:
Almighty God, infinite in wisdom, mercy and

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goodness, teach us to realize that as we sow, so also shall we reap; that Thy divine law of compensation is ever just and pays a loving and bounteous reward for every righteous service, and when at last we are called as our Brother has been, may the record of every member of our beloved Fraternity reflect glory and honor to Thee. Forgive our transgressions; aid us in our duties; comfort us in our sorrows; and take us at last unto Thyself in heaven. And to Thy name shall be all glory, now and forever. Amen.

Response: So mote it be.

(If at cemetery, use following paragraph:)

Worshipful Master: With becoming reverence, love and tenderness, we return to Mother Earth, one of her loved children. Earth to earth, ashes to ashes, dust to dust. We confidently leave our Brother in the keeping of a Being who has done all things well; Who is glorious in His holiness, wonderous in His power, boundless in His love and mercy.

Father, we are marching on. Watch over us carefully, tenderly. Whatever of good there is in us, accept it. Whatever of evil, destroy it. Keep close to our side until the journey ends and then put us to sleep in Thy everlasting arms. Amen.

Response: So mote it be.

SERVICE NO. 4

Worshipful Master: What man is he that shall not see death? Shall he deliver his soul from the hand of the grave? His days are as grass; as a flower of the field so he flourisheth. For the wind

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passeth over it and it is gone, and the place thereof shall know it no more. So teach us to number our days that we may apply our hearts unto wisdom. Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands, yea, the work of our hands establish Thou it.

Chaplain: Almighty God, our Creator and Preserver, we stand in the presence of death; our hearts are heavy, and our heads are bowed in humble submission. We ask that Thou wouldst give us grace to look upon this dispensation of Thy Providence as a reminder that we are all born to die, and that we need Thy help to teach us how to live.

May we, by Thy help, be brought to a better realization of this great truth, and so shape our lives that we may be prepared when the great change comes.

We ask thy blessing, Heavenly Father, upon the things done and the words spoken on this occasion; may they sink deeply in our hearts and make us better men and truer Masons. And to Thee shall be the honor and glory forever. Amen.

Response: So mote it be.

Worshipful Master: From time immemorial it has been the custom among the Masonic Fraternity, at the request of a Brother or his relatives, to accompany his remains to their last resting place and with fitting ceremonies there lay them to rest.

In conformity with this ancient usage we have assembled at this time, to offer the last tribute of

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our Fraternal affection and thereby demonstrate our steady attachment to the principles of our Fraternity.

Biographical sketch and eulogy may here be introduced

We are here again admonished of the uncertainty of life, and the unchangeable certainty of death.

Our present meeting and proceedings will have been in vain and useless if they fail to excite our serious reflections, and strengthen our resolutions for amendment. Let us no longer postpone the all important concern of preparing for eternity, but let us embrace the present moment, while time and opportunity are ours to prepare for the great change when all the pomps and pleasures of this fleeting world will pall upon the senses, and the recollection of a virtuous and well spent life will yield the only comfort and consolation. Let us here resolve to maintain with greater zeal the dignified character of our profession. May our faith be shown in a correct, moral walk and deportment; may our hope be bright as the glorious mysteries that will be revealed hereafter; and our charity as boundless as the wants of humanity. Let us remember with joy the good deeds of our Brother and bury his faults with the house of clay he no longer occupies.

Presents Apron.

The Lambskin or White Apron is an emblem of innocence and the badge of a Mason. Its pure and spotless surface is an ever present reminder of that purity of life so essentially necessary to gain-

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ing admission into the Celestial Lodge above. This Emblem I now place with our Brother, as a symbol of his labors with our Craft, and as a token of our brotherhood with him and our kindred sonship with the Father. Thy days of toil on earth, my Brother, are over, thou hast entered upon a greater field of labor and love.

Displays Acacia.

This evergreen, which once marked the temporary resting place of one Illustrious in Masonic history, I also place upon his casket as an Emblem of Immortality and of our enduring belief in the immortality of the soul.

In this hour of our sorrow we deeply sympathize with our Brother's loved ones, and we pray that God, whose love and mercy extend to all, will look with compassion upon their grief and fold the beneficent arms of His love around them.

Committal at grave.

Forasmuch as it has pleased Almighty God in His wise providence, to take out of this world the soul of our Brother, we therefore commit his body to the ground and commend his soul to Almighty God.

Closing prayer as in Service No. 1 followed by the benediction as follows

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. Amen.

ADDENDA

NAMES, RANKS, TITLES, STATIONS AND

PLACES IN GRAND LODGE

The officers and members of this Grand Lodge and their ranks, titles, stations and places therein are as follows:

1. Most Worshipful Grand Master, in the East.
2. Right Worshipful Deputy Grand Master, in the East, at the left of the Grand Master.
3. Right Worshipful Senior Grand Warden, in the West.
4. Right Worshipful Junior Grand Warden, in the South.
5. Most Worshipful Past Grand Masters, in the East, on the right of the Grand Master, with the Junior Past Grand Master next to the Grand Master.
6. All other Past Elective Grand Officers in assigned seats befitting their respective ranks and titles as herein designated.
7. Right Worshipful Grand Secretary, on the left and in front of the Grand Master.
8. Worshipful Assistant Grand Secretary, on the left of the Grand Secretary.

NAMES, RANKS, TITLES, STATIONS

9. Right Worshipful (or Right Reverend) Grand Chaplain, opposite the Junior Grand Steward.

10. Worshipful Grand Lecturer, opposite the Junior Grand Warden.

11. Worshipful Senior Grand Deacon, in front of and on the right of the Grand Master.

12. Worshipful Junior Grand Deacon, in the West and on the right of the Senior Grand Warden.

13. Worshipful Grand Marshal, on the left of the Grand Master and in front of the Grand Secretary.

14. Worshipful Grand Orator, opposite the Senior Grand Steward.

15. Worshipful Grand Historian, on the left of the Grand Master and the Grand Marshal.

16. Worshipful Senior and Junior Grand Stewards, in the South, the Senior upon the right and the Junior upon the left of the Junior Grand Warden.

17. Worshipful Grand Standard Bearer, on the right and in front of the Senior Grand Warden.

18. Worshipful Grand Sword Bearer, on the left and in front of the Senior Grand Warden.

19. Worshipful Grand Organist, at the Organ.

20. Worshipful Grand Pursuivant, in the West on the left of the Senior Grand Warden.

21. Worshipful Grand Tyler, in the Tyler's room, near to and outside the door of entrance to the Grand Lodge.

22. Right Worshipful District Deputies of the Grand Master, in assigned seats on the floor of the Grand Lodge.

23. Brothers, the Appointive, Elective and Fixed Personnel Committees, in the rooms or places assigned to them.

24. Brothers, the Representatives of Grand Jurisdictions near this Grand Lodge, upon being presented, shall be assigned seats in the East, on the right of the Grand Master.

25. Worshipful Masters of Chartered Lodges, in assigned seats on the floor of the Grand Lodge.

26. Brothers, the Wardens of Chartered Lodges, in assigned seats on the floor of the Grand Lodge.

27. Brothers, the Delegates from Lodges under dispensation, in assigned seats on the floor of the Grand Lodge.

28. Visiting Brethren, in assigned seats befitting their respective ranks and titles as herein designated.

CLOTHING OF OFFICERS OF THE GRAND LODGE

(See Sec. 163 of the Code)

1. The Clothing of an Officer of the Grand Lodge shall be a white lambskin Apron, 13 inches in depth x 15 inches in width, with a triangular flap attached to its upper edge, edged with purple and trimmed with gold bullion, with the Jewel of his office enclosed within a Wreath, gold embroidered on the body, and the Letter "G" irradiated, gold embroidered on the flap, together with the Jewel of his office.

2. Apron of Past Grand Masters—

A Past Grand Master's Apron shall be the same as a Grand Master's except that it shall have the "Yod" gold embroidered on the flap and his name and date of service recorded on the body thereof under the flap and it may be bordered with gold fringe.

3. Clothing of Other Members—

Other members of the Grand Lodge shall wear a plain white Apron of white lambskin or cloth, 13 inches in depth x 15 inches in width, without emblem or device, and having a triangular flap attached to its upper edge.

JEWELS OF GRAND OFFICERS

(See Sec. 164 of the Code)

Grand Officers shall wear these Jewels:

1. Jewel of Grand Master—

The Compasses extended upon the sextant of a circle to an angle of 45 degrees, and above the sextant, within the Compasses, an Eye irradiated within a Triangle.

2. Jewel of Past Grand Master—

The Compasses extended upon the sextant of a circle to an angle of 45 degrees, with a Square within the Compasses, and above the Square, within the Compasses, the Sun irradiated.

3. Jewel of Deputy Grand Master—

The Compasses opened to an angle of 45 degrees athwart the Square, and within the Compasses a Pentalfa.

4. Jewels of Other Officers—

Senior Grand Warden, the Level.

Junior Grand Warden, the Plumb.

Grand Secretary, Crossed Quills.

Assistant Grand Secretary, a Quill.

Grand Chaplain, the Open Bible.

Grand Lecturer, a Point within a Circle, embordered by two perpendicular parallel lines.

JEWELS OF GRAND OFFICERS

Senior Grand Deacon, Sun within a Square and Compasses extended to 45 degrees.

Junior Grand Deacon, Crescent Moon within a Square and Compasses extended to 45 degrees.

Grand Marshal, Crossed Batons.

Grand Orator, the Scroll.

Grand Historian, a Closed Book.

Grand Stewards, the Cornucopia.

Grand Standard Bearer, a Banner.

Grand Sword Bearer, a Sheathed Sword.

Grand Organist, a Lyre.

Grand Pursuivant, Rapier and Baton crossed.

Grand Tyler, a Rapier pendant.

5. Wreath of Jewels—

Each Jewel shall be athwart a wreath enclosed within a circle, and the whole to be of gold.

6. Jewels, How Worn—

Jewels of elective officers shall be suspended from a chain or collar, and Jewels of appointive officers shall be suspended from a purple silk or satin cordon.

GRAND HONORS

(See Sec. 165 of the Code)

1. Private Grand Honors—

The Private Grand Honors are the Due Guards and Signs of the three degrees to be used on six occasions only: When a Masonic Hall is consecrated, a new Lodge constituted, a Master Elect installed, a Grand Master Elect installed, upon the reception of a visiting Grand Master or his accredited Representative, and when the Grand Master or his Representative is received on an official visitation to a Lodge.

2. Public Grand Honors—

The Public Grand Honors consist of a three-times-three battery or clapping of the hands in unison, as follows: Give three claps of the hands with the right uppermost, reversing the hands and give three more, reverse and give three more; to be used in Masonic ceremonies, except as provided in Subdivisions 1 and 3 of this section.

3. Funeral Grand Honors—

The Funeral Grand Honors consist of three movements of the arms; both arms are crossed on the breast, with the left uppermost, the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall sharply upon the thighs. These movements are to be accompanied by the words, "The will of God is ac-

GRAND HONORS

complished; so mote it be; Amen," as follows: When the arms are in the first position say: "The will of God is accomplished"; when in the second: "So mote it be"; and when in the third: "Amen"; the movements to be executed and the accompanying words distinctly pronounced by all of the Brethren three times in unison.

OFFICERS OF A LODGE

(See Sec. 202 of the Code)

The officers of a Lodge and their stations and places therein shall be as follows:

Worshipful Master in the East.

Senior Warden in the West.

Junior Warden in the South.

Treasurer on the right of the Worshipful Master.

Secretary on the left of the Worshipful Master.

Senior Deacon on the right and in front of the Worshipful Master.

Junior Deacon on the right of the Senior Warden.

Senior and Junior Stewards in the South, the Senior upon the right and the Junior upon the left of the Junior Warden.

Chaplain, opposite the Junior Steward.

Optional Appointive Officers and their places:

Marshal, on the left and in front of the Worshipful Master.

Organist, at the Organ.

CLOTHING

(See Sec. 268 of the Code.)

1. Apron—

The Apron presented to each candidate at his initiation shall be of lambskin or other white leather, without visible emblem or device, measuring 13 inches in depth by 15 inches in width, having a triangular flap attached to its upper edge, with the date, candidate's name, and the name and number of the Lodge inscribed under the flap and signed by the Master and attested by the Secretary.

2. The Apron worn by members of Lodges may be of white linen, or other white material, without visible emblem or device and of the dimensions described above.

3. No Masonic Clothing in Public Except Under Masonic Auspices—

A Mason shall not appear in any public procession, nor in any private or public assembly, wearing Masonic clothing, unless under the auspices of the Grand Lodge or of a Lodge.

JEWELS

(See Sec. 269 of the Code.)

1. The Jewels of Officers of Lodges shall be as follows:

Master, the Square.

Senior Warden, the Level.

Junior Warden, the Plumb.

Treasurer, the Crossed Keys.

Secretary, the Crossed Quills.

Chaplain, the Open Bible.

Senior Deacon, the Square and Extended Compasses enclosing a Blazing Sun.

Junior Deacon, the Square and Extended Compasses enclosing a Crescent Moon.

Stewards, the Cornucopia.

Marshal, the Baton.

Tyler, the Sword.

Organist, the Lyre.

2. The Jewels shall be of silver.

3. Past Master's Jewel—

The Jewel of a Past Master shall be a pair of Golden Compasses extended to 60 degrees on a Quadrant, and enclosing a Blazing Sun.

BALLOT ON PETITIONS

After the report of the Committee on Investigation, if favorable, there shall be a secret ballot. (Secretary hands petition to W. M.)

W. M.: B. S. D., prepare the ballot box. (S. D. sees that all white balls and black cubes are in forward compartment of ballot box, W. M. verifying. Ballot box should contain at least five cubes.)

W. M.: Brethren, we are about to ballot upon the petition of John Henry Jones for the degrees of Masonry (or "affiliation" or "reinstatement"). He resides at _____: His age is _____: His occupation _____: He is recommended by _____. Members of this Lodge must vote; members of this jurisdiction may vote. (In case of affiliation or reinstatement, "members of this Lodge only may vote". Refer to a petitioner for affiliation as "Brother".) Remember that white balls elect, black cubes reject, be careful and conscientious of your ballot, and vote for the best interests of Masonry.

The W. M. shall then cast his ballot, and the S. D. shall pass the ballot box to the S. W., J. W., Secretary, and to the members in the South, West and North sides of the Lodge. Members arise one at a time and vote. No one salutes. S. D. then places ballot box on Altar to left of Bible, or on pedestal just West of Altar; ballots, and stands at Masonic position of Attention.

or

After W. M. has cast his ballot, S. D. shall pass the ballot box to the Senior and Junior Wardens,

BALLOT ON PETITIONS

(Wardens vote), and then place ballot box on Altar, not on Bible, or on pedestal just West of Altar, retreating backwards about three or four paces. Members in the South, West, and North then ballot in order, each member halting at a point opposite S. D. until member ahead has cast his ballot. (It is not necessary to salute either before or after balloting.) As many petitions may be balloted upon at one time as there are ballot boxes, each box to display name of candidate. If several boxes are used at one time, it is suggested that they be placed on pedestals or tables, just West of Altar.

After all members have balloted, S. D. advances, ballots and stands at Masonic Position of Attention.

W. M.: B. S. D., have all balloted who have that privilege?

S. D.: All members have balloted, W. M.

W. M.: I declare the ballot closed. (One rap with gavel.) B. S. D., display the ballot in the South, West, and East. (S. D. displays ballot to the J. W., S. W., and W. M.)

If W. M. finds the ballot clear, or that there is more than one black cube, he shall ask the J. W., and S. W., how they find the ballot, and not until then shall he proclaim the result. If only one cube appears, the W. M., does not ask J. W., or S. W., nor announce result, but orders S. D. to destroy the ballot, and proceeds again as if no ballot had

BALLOT ON PETITIONS

been taken. If ballot does not clear on second ballot, candidate is rejected. If more than one cube appears, candidate is rejected on the first ballot.

W. M.: B. J. W., how do you find the ballot in the South?

J. W.: Fair in the South, W. M., or Cloudy in the South, W. M.

W. M.: B. S. W., how do you find the ballot in the West?

S. W.: Clear in the West, W. M.; or Dark in the West, W. M.

W. M.: And Bright in the East, or Black in the East. Brethren, by your ballot you have elected John Henry Jones to become a member of this Lodge by initiation; or affiliation, or reinstatement. (Refer to a petitioner for affiliation or reinstatement as "Brother".)

OR:—(If ballot is unfavorable)—By your ballot you have rejected the petition of John Henry Jones. Brother Secretary, you will notify the petitioner, returning any moneys received. (Refer to petitioner for affiliation as "Brother".)

W. M.: B. S. D., destroy the ballot. (S. D. clears ballot box, and if no more balloting, returns to his place.)

OPENING OF BIBLE

The Book of the Law is not opened at random. In each Degree there is an appropriate passage, whose allusion to the design of the Degree, or to some part of its ritual, makes it appropriate that the Book should be opened at those passages.

Masonic usage has not always been constant, nor is it now universal in relation to what particular passage shall be unfolded in each Degree.

The custom in this Jurisdiction is as follows:

In the First Degree, the Bible is opened at Psalm CXXXIII (133), an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle.

In the Second Degree the passage adopted is Amos VII-7, 8, in which the allusion is the Plumb Line, an important Emblem of that Degree.

In the Third Degree the Bible is opened at Ecclesiastes XII, 1-7, in which the description of old age and death is appropriately applied to the sacred object of this Degree.

MASONIC CALENDAR

Ancient Craft Masons commence their era with the creation of the world, calling it Anno Lucis (A. L.), "in the year of light."

Scottish Rite, same as Ancient Craft, except the Jewish chronology is used, Anno Mundi (A. M.), "in the year of the world."

Royal Arch Masons date from the year the second Temple was commenced by Zerubbabel, Anno Inventionis (A. Inv.), "in the year of Discovery."

Royal and Select Masters date from the year in which the Temple of Solomon was completed, Anno Depositionis (A. Dep.), "in the year of Deposit."

Knights Templar commence their era with the organization of their order, Anno Ordinis (A. O.), "in the year of the Order."

Order of High Priesthood date from the year of the Blessing of Abraham by the High Priest Melchisedek, Anno Benefacio (A.B.), "in the year of the Blessing."

RULES FOR MASONIC DATES

Ancient Craft—

Add 4000 years to the common time. Thus, 1947 and 4000—5947.

Scottish Rite—

Add 3760 to the common era. Thus, 1947 and 3760—5707.

Royal Arch—

Add 530 years to the common era. Thus, 1947 and 530—2477.

Royal and Select Masons—

Add 1000 to the common era. Thus, 1947 and 1000—2947.

Knights Templar—

From the Christian era take 1118. Thus, 1118 from 1947—829.

Order of High Priesthood—

To the Christian era add 1913, the year of the Blessing (B. C.) Thus, 1947 and 1913—3860.

LATIN MOTTOES

In hoc signo vinces—By this sign thou shalt conquer.

A. D. (Anno Domini). The Year of the Lord.

A. L. (Anno Lucis). In the Year of Light, or Year of Creation.

I.N.R.I. (Iesus Nazarenus Rex Iudaeorum) Jesus of Nazareth, King of the Jews, and (Igne Natura Renovatur Intigra). By fire nature is perfectly renewed.

(Lux e Tenebris). Light out of Darkness.

(Ne Varietur). Lest it should be changed.

(Non nobis Domine, non nobis, sed Nomini tuo da Gloriam). Not unto us, oh Lord! Not unto us, but to Thy name give the glory.

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Abraham (ă'-bră-hă'm). The founder of the Hebrew nation.

acacia (ă-kă'-shă). Do not pronounce the second syllable like cash.

Adoniram (ăd-ô-nî'-ră'm).

affinity (ă-fîn'-tî). Relationship in spirit or kind.

agreeably (ă-grē'-ă-bli). It is an adverb, do not confuse with the adjective *agreeable*. Do not say *agreeabably*. In conformity with.

alimentary (ăl'-i-mēn'-tă-rî). Pertaining to the digestive tract.

allegorical (ăl'-ē-gôr'-i-k'l). An allegory is a story told through symbols, or an idea so expressed.

ancient (ăn'-shēnt). Old, time-honored.

anoint (ă-noint'; ă-noin'tēd). To apply oil to, or pour oil on, particularly holy oil as a sign of elevation to kingship or consecration to priesthood.

apartments (ă-part'-mēnts). Rooms; not compartments, a word which is not applied to buildings.

appurtenances (ă-pūr'-tē-năn-sēz). Things which pertain to a thing or office.

apron (ă-prŭn). The badge of a Mason.

architect (ăr'-kî-tēkt). One who designs buildings. The first syllable is NOT *arch*.

architecture (ăr'-kî-tēk"-tŭr). The art or science of building. Note that the first syllable is not *arch*.

archives (ăr'-kivz). A place for the safe keeping of records; the records themselves.

artificer (ăr-tîf'-i-sēr). A craftsman or skilled laborer. Note the *f* on the end of the second syllable.

arts (arts). Branches of learning, as in the lecture of the F.C. degree. In E.A. degree: skills.

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ashlar (ăsh'-lēr). A block of stone from which a column, capital, or other finished product is carved or hewn.

assiduity (ăs"-i-dŭ'-i-ti). Diligence.

assiduously (ăs-sid'-ŭ-ŭs-lî). Devotedly, attentively.

atrocitiy (ă-trôs'-i-ti). Evil nature, revolting character of an act; the act itself.

august (ô-gŭst'). Majestic, noble, dignified.

auspicious (ôs-pîsh'-ŭs). Favorable, having a suggestion of happy outcome.

barbarous (bar'-bă-rŭs). Ruthless, having the character of a barbarian or savage.

Belshazzar (bēl-shăz'-ēr or bēl-shăz'-zăr).

beneficient (bē-nēf'-i-sēnt). Doing or producing good.

benevolence (bē-nēv'-ô-lēns). Well-wishing, desire to help.

Benjamin (bēn'-jă-măn).

Bezaleel (bē-zăl'-ē-ēl).

Boaz (bô-ăz). The first syllable like *bow* (and arrow), the second like *as*.

Brethren (brēth'-rēn). Note that the vowel in the first syllable is *e*, not *o*. There are no such words as "brothren" or "brothern." The term is used in speaking of Masons, and in this connection is preferable to "brothers."

Callimæchus (că-lîm'-ă-kŭs). A Greek architect of the Fifth century B C. The reputed inventor of the Ionic column.

canopy (kăn'-ô-pî). A tent-like covering. "Canopy of heaven," the sky.

casualty (căzh'-ŭ-ăl-ti). Accident, chance event.

celestial (sē-lēs'-chăl). Heavenly.

chapters (chăp'-i-tērs). The ornamental tops or capitals of pillars.

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chasten (chās'-n). Two syllables. The *t* is not pronounced. To correct by discipline.

circumambulation (sūr-kūm-ām-bū-lā'-shūn). A walking around.

circumscribed (sūr'-kūm-skrib'-d). Literally encircled; hence limited.

circumspection (sūr'-kūm-spēk'-shūn). Adaption to place and conditions.

clandestine (klān-dēs'-tīn). Not regular. There is no *d* on the end of the word.

clefts (klēfts). Not *diffs* or *difs*. Openings. narrow passages, fissures.

commemoration (kō-mēm'-ō-rā'-shūn). A service in memory of a person or event, or for the purpose of recalling the virtues of a person, or the significance of a person or event.

compasses (kūm'-pās-ēz). This plural is the form preferred in speaking of the instrument; and is the one we use Masonically.

competency (kōm'-pē-tēn-sī). Fullness, a sufficient amount of anything, as of wisdom, sometimes applied to material things, as money.

contemplative (kōn-tēm'-plā-tīv). Thoughtful.

cornice (kōr'-nīs). The ornamented slab placed above the capital of a pillar, and extending beyond it.

corporeal (kōr-pō'-rē-āl). Pertaining to the material body. Do not pronounce as *corporal*.

countenancing (koun'-tē-nān-sīng). Giving approval to.

cowans (kou'-ānz). Profanes, pretenders, intruders, particularly those seeking to obtain the secrets of Masonry unlawfully.

Degree (dē-grē').

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denominate (dē-nōm'-i-nāt). Named, designated.

dentils (dēn'-tīls). Small rectangular projecting blocks on the capital of a pillar, so-called from their resemblance to teeth.

deputy (dēp'-ū-tī). A substitute.

deputed (dē-pūt'-ēd). Appointed as a substitute.

derogatory (dē-rōg-ā-tō'-rī). Expressing a low estimation of, or disdain for.

destined (dēs'-tīnd). The accent is on the first syllable. Decreed.

destitute (dēs'-tī-tūt). Lacking means, as without money or food.

dialect (dī'-ā-lēkt). A local or sectional form of a language.

diameter (dī-ām'-ē-tēr). A measure from side to side of a circle through the center.

discipline (dīs'-i-plīn). An imposed system of training. Do NOT say *dis-sip'-plīn*.

discrete (dīs-krēt'). Careful.

dissimulation (dī-sīm'-ū-lā'-shūn). Hypocrisy, false pretense.

diurnal (dī-ūr'-nāl). Daily.

divest (di-vēst'; dī-vēst'-īng). Not dī'-vēst; the accent is on the second syllable. To remove from.

ecliptic (ē-klīp'-tīk). The imaginary line followed on the earth's surface by the direct ray of the sun during the year.

effluvia (ē-flōō'-vī-a). Out-flowings, off-givings.

emblematical (ēm'-blē-māt'-ī-kāl). Symbolical, representing.

embordered (ēm-bōr'-dērd). Having a border. Do not confuse with *embroidered*, which means adorned with needle work.

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- endue** (ĕn-dū'). To fill with some quality or power.
- entablature** (ĕn-tăb'-lă-tūr). The slab above the cornice on which the roof plate rests.
- Entered Apprentice.** The second word does not have a *d* on the end.
- Ephesus** (ĕf'-ĕ-sūs). A city in Asia Minor.
- Ephraimites** (ĕ'-frā-īm-its or ĕ'-frā-mits). A tribe of Hebrews east of the Jordan river.
- equivocation** (ĕ-kwiv'-ō-kā-shŭn). Saying one thing and secretly meaning another.
- err** (ūr; ūr-ing). To make mistakes.
- escape** (ĕs-kăp'; ĕs-kăpt'). The second letter is not *x*.
- esoteric** (ĕs'-ĕ-tĕr'-ik). That secret portion of Masonry which is known only to the initiates, as distinguished from that which is Monitorial or written out.
- Ethiopia** (ĕ'-thī-ō'-pī-ā). A part of Africa from which tradition says part of the jewels and gold for the Temple came. Not necessarily modern Abyssinia.
- Euclid** (ū'-klīd). The first mathematician to systematize the science of geometry.
- Eureka** (ū-rĕ'-kā).
- exalted** (ĕg-zôl'-tĕd). Morally or spiritually uplifted.
- exemplary** (ĕg-zĕm'-plă-rī). Worthy of imitation; an example.
- exemplifies** (ĕg-zĕm'-plī-fiz). Illustrates.
- exhort** (ĕg-zôrt'). To encourage, to inspire to greater effort.
- existence** (ĕg-zis'-tĕns). Life; being.
- exoteric** (ĕk'-sô-tĕr'-ik). Those parts of the ritual which are printed and may be read by anyone. Monitorial.
- expedient** (ĕks-pĕ'-dī-ĕnt). Advantageous; wise from the end to be gained.

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- exuberance** (ĕg-zū'-bĕr-ăns). Great quantity, exceeding expectation.
- Fides** (fi'-dĕz). The name of the Roman diety representing fidelity.
- fidelity** (fi-dĕl'-i-ti). Faithfulness.
- fraternity** (frā-tūr'-nĕ-ti). A brotherhood, in which blood-bonds are replaced by a common devotion to a principle, code, or creed.
- frieze** (frĕz). Like the word *freeze*. A border.
- harassed** (hă'r-ăst). Annoyed, tortured.
- height** (hit). Note that the word ends in *t*. The perpendicular measure of a thing.
- hele.** Properly pronounced like *hale* or *hail*. Means to "cover up."
- hemisphere** (hĕm'-i-sfĕr). Any half of the earth's surface, as the *western hemisphere*, the *northern hemisphere*.
- hieroglyphics** (hi'-ēr-ō-glīf'-iks). Literally the symbols in the priestly writings of the Egyptians. Generally, a symbol or sign the meaning of which is known only to the initiated.
- historical** (hīs-tōr'-i-kāl). According to history, verifiable, capable of documentary proof.
- holden** (hōl'-d'n). Old form of *held*. The words "*be holden*" are two separate words.
- homage** (hōm'-ij). Respect, as applied to men; worship, as applied to diety.
- hypocrisy** (hi-pōk'-rĕ-si). Insincere pretense.
- idiom** (id'-i-əm). The grammatical form peculiar to a language.
- illustrate** (il'-ūs-trăt or i-lūs'-trăt). Giving or showing an example.

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illustration (il'-ūs-trā'-shūn). A drawing, picture, or example.

illustrative (i-lūs'-trā-tīv). Showing by example or picture.

imbrue (im-brōō'). Last syllable like the word *brew*. To stain with blood.

imminent (im'-ġ-něnt). Impending. Do not confuse this word with *eminent*, which means "high" or "exalted."

implications (im'-plġ-kā'-shūns). Inferences. Do not confuse this word with *imprecations*, which means "curses."

inclemencies (in-klēm'-ġn-sġz). Severities.

inclement (in-klēm'-ġnt). Severe, harsh, painful.

inculcated (in-kŭl'-kā-tġd). Taught.

incumbent (in-kŭm'-bġnt). As an adjective: to be obligated. As a noun: one who holds a position.

indiscriminately (in'-dis-krġm'-ġ-nġt-lġ). Without distinction between.

inestimable (in'-ġs'-tġ-ma-b'l). Incapable of being estimated, counted, or weighed.

ingenuity (in'-ġġ-nŭ'-ġ-tġ). Cleverness.

insidious (in-sġd'-ġ-ŭs). Treacherous.

institution (in'-stġ-tŭ'-shūn). Anything established. Used by Masons to refer to their brotherhood.

intelligible (in-tġl'-ġ-ġ-b'l). Capable of being understood.

inundation (in-ŭn-dā'-shūn). Flood, deluge.

invulnerable (in-vġ'-ŭ-lā-b'l). Secure against corruption

Jachin (ġā'-kġn).

Jedediah (ġġd'-ġ-dġā).

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Jephtha (ġġf'-tha). The leader of the Israelites against the Ephraimites.

Jethro (ġġth'-rō).

Josephus (ġō-sġ-fŭs). A Jewish historian.

legendary (lġġ'-ġn-dġr'ġ). According to popular belief or report, but without proof.

legible (lġġ'-ġ-b'l). Capable of being read.

lenient (lġ'-nġ-ġnt). Not strict. Some prefer to pronounce this word lġn'-yġnt.

memorial (mġ'-mō-rġ-ġl). Something to refresh one's memory of a person or incident.

mental reservation (mġn'-tāl-rġz'-ġr-vā'shūn). A secret or unexpressed intention to fulfill only part of an obligation.

mentally (mġn'-tāl-ġ). Silently.

meridian (mġ-rġd'-ġ-ġn). The position of the sun at noon.

metopes (mġt'-ŭ-pġz). In the capital of a Doric column, the spaces between the triglyphs, often adorned with carved work.

modillions (mō-dġl'-yŭns). Horizontal brackets or supports under the cornice.

monitorial (mōn'-ġ-tō'-rġ-ġl). Containing admonition, instruction, or advice. Commonly applied Masonically to those parts of the ritual, especially the lectures, which are not secret and so are printed in the *Monitor*.

Moriah (mō-rġ-ā). A hill in Jerusalem on which the Temple of Solomon was built.

mosaic (mō-zā'-ġk). An inlay pattern made up of small pieces of colored material. When spelled with a capital letter (Mosaic) the word means "pertaining to Moses."

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oblong square (õb'-lõng skwâr). A right angle with one side longer than the other.

orally (õ'-rål-i). Aloud, spoken.

order (õr'-dër).

penal (pë'-nål). The first syllable like the word *pea*. An adjective: pertaining to punishment.

penalty (pën'-ål-ti). The first syllable like the word *pen*. A punishment.

perfect square (pûr'-fëkt skwâr). A right angle with the sides equal.

perpetual (për-pët'-û-ål). Everlasting.

pervades (për-våds'). Pierces into. Do not say *prevades*.

Pharaoh (få'-rõ or får'-õ). The title of the ruler of ancient Egypt.

phenomena (fë-nõm'-ë-nå). Any observable fact or event. Commonly, an unusual incident. The singular is *phenomenon*.

philosophy (fi-lõs'-õ-fi). The pursuit of knowledge; a system of beliefs, as in morals, politics, etc.

philosophical (fil'-õ-sõf'-i-kål). Thoughtful, systematic

piety (pi'-ë-ti). Three syllables. The first syllable like *pu*. Unswerving devotion to deity.

pilasters (pi-lås'-tërs). Rectangular supporting architectural members, built in as part of the building, but projecting from it. A column is usually round and stands apart from the wall. A pilaster is really a pier.

pique, piques (pëk, pëks). An irritation. Pronounce like the word *peek*, or *peaks*.

planetary (plån'-ë-tër-i). Pertaining to the planets.

plumb (plüm). An instrument for erecting perpendiculars. The *b* is not pronounced. Derived from the Latin word for *lead*. So named because of the lead weight on the end of the line.

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pomegranates (põm'-grån-its). Do not pronounce the first *e* as a syllable.

potentate (põ'-tën-tåt). A ruler, sovereign, or monarch
precept (prë'-sëpt). Law, command, principle, instruction.

premises (prëm'-is-ëz). Basic assumptions or truths in an argument.

preparatory (prë-pår'-å-tõ-ri).

probationary (prõ-bå'-shûn-ër'-i). Stage or period of preparation.

progressive (prõ-grës'-iv). As used in the ritual "a progressive science."

propounded (prõ-pound'-ëd). Asked.

prudentially (prõ-dën'-shål-i). Wisely, carefully, regardful of danger.

pursuivant (pur'-swi-vant). Attendant.

putrefaction (pû'-trë-fåk'-shûn). Rotting, decay. The first syllable is pronounced like the word *pew*

Pythagoras (pi-thåg'-õ-rås). A Greek philosopher interested in mathematics.

rational (rålsh'-ûn-ål). Reasoning, able to think.

recanted (rë-kånt'-ëd). Renouncing of an oath or pledge.

recapitulate (rë'-kå-pit'-û-låt). Summarize by renaming the headings or main points.

reciprocations (rë-sip'-rõ-kå'-shûns). Mutual congratulations.

record (rë-kórd'). A verb meaning to *write down*.

records (rëk'-ërds). A noun, meaning *written proceedings, minutes et cetera*.

regularity (rëg'-û-lår'-i-ti). Conforming to regulations or laws.

reptile (rëp'-tîl). The *i* in the second syllable is short.

repudiate (rë-pû'-dî-åt). Reject, renounce, withdraw from.

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respiration (rēs'-pī-rā'-shŭn). Breathing.

restraint (rē-strānt'). "The lodge will be free from restraint."

revered (rē-vēr'-d). Venerated, revered.

Roman Eagle (rō'-mān ē'-g'l). The emblem carried at the head of the Roman legions, as a flag in later days.

ruffians (rūf'-ī-āns). Coarse characters.

sanctum sanctorum (sāngk'-tŭm sāngk'-tō'-rŭm). A Latin phrase meaning "holy of holies." Note that there is no *i* in either word.

scepter (sēp'-tēr). A staff or rod carried by a king or emperor as a sign of authority.

secrets (sē'-krēts). Those parts of Masonry revealed only to the initiated.

sect (sēkt). Do not confuse with sex. A society or group, usually religious.

significance (sig-nīf'-ī-kāns). Meaning, import.

sincerity (sīn-sēr'-ī-tī). Without pretense.

solicitation (sō-līs'-ī-tā'-shŭn). Request.

speculative (spēk'-ū-lā-tīv).

spherical (sfēr'-ī-kāl). Having the form of a globe.

stupendous (stŭ-pēn'-dŭs). Amazing, astonishing, especially as to size or degree. Notice there are but three syllables in the word, and that there is no *i* in it.

subtilty (sūt'-l-ī). Of elusive or delicate quality.

Succoth (sŭk'-ōth; sŭc-kōth'). A former town in the valley of the Jordan.

sundry (sŭn'-drī). Various.

superficies (sū'-pēr-fīsh'-ēz). A geometrical figure like a square or triangle, a flat surface, the face of a thing.

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superfluous (sŭ-pŭr'-flŭ-ŭs). Four syllables; accent on the second. Too many; more than enough.

symmetry (sīm'-ē-trī). Balanced proportion; beauty arising from harmony in parts or ornaments of a building.

tabernacle (tāb'-ēr-nāk'-l). A shrine, a place of worship; specifically, the tabernacle erected by Moses after the crossing of the Red Sea.

tempestuous (tēm-pēs'-tŭ-ŭs). Stormy, dangerous.

tenets (tēn'-ēts). Principles, beliefs, doctrines. The first syllable is pronounced like the numeral *ten*, NOT like the word *tea*.

terrestrial (tēr-rēs'-trī-āl). Belonging to the earth.

tessel (tēs'-ēl; tēs'-ē-lā-t'ēd). A checkerwork or mosaic pavement.

traditional (trā-dīsh'-ŭn-āl). According to a belief handed down from generation to generation, but not supported by any sure or exact evidence. A tradition need have nothing of the miraculous in it.

transition (trān-zīsh'-ŭn). The passing over from one stage to another.

triglyph (trī'-glīf). A projecting rectangular tablet in the frieze of a Doric column.

Tubal Cain (tū'-bāl kān'). Not *two-ball* and not *too bald*. The name has nothing to do with balls or canes. (See *Genesis* IV. 22.)

unbiased (ŭn-bī'-āst). Not prejudiced, uninfluenced.

unerring (ŭn-ēr'-īng). Making no mistakes or errors, undeviating.

unfeigned (ŭn-fānd'). Real, sincere, genuine.

vicissitudes (vī-sis'-ī-tŭds). Commonly applied to irregular changes, especially if they are painful.

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volute (vō-lūt'). A spiral or scroll-like ornament on an Ionic capital.

votaries (vō'-tā-rīz). Those devoted or dedicated to a cause or a belief.

Zebulun (zēb'-ū-lūn).

Zedekiah (zēd'-ē-kī'-ā).

Zephaniah (zēf'-ā-nī'-ā).

Zeredatha (zēr'-ē-dā'-thā). A former town in the valley of the Jordan river.

Zion (zī'-ōn). The mountain or hill in Palestine on which Jerusalem was built.

REPORT OF JURISPRUDENCE COMMITTEE AS A STATEMENT OF POLICY OF THIS GRAND LODGE

To The Grand Lodge of Ancient Free and Accepted Mason of Oregon:

Brethren: It is universally understood by Masons that neither politics nor religion is to be discussed in lodge. The questions propounded are, what is the meaning of these apparent prohibitions. In order to answer those questions, it is necessary to go back to the source of the apparent restrictions and to try to ascertain what was meant by the language then used. This necessitates a consideration of the Ancient Charges.

The first of these Charges, "Concerning God and Religion," is as follows:

"A Mason is oblig'd, by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid ATHEIST, nor an irreligious LIBERTINE. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby

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Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance."

The sixth of these Old Charges, "Of Behavior," has six sub-headings. The second is "Behavior after the Lodge is over and the brethren not gone." It reads as follows:

"You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his Occasion call him, or doing or saying anything offensive, or that may forbid an easy and free Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons of the Catholic Religion above-mention'd; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolved against all Politicks, as what ever yet conduc'd to the Welfare of the Lodge, nor ever will. This Charge has been always strictly enjoin'd and observ'd; but especially ever since the Reformation in Britain or the Dissent and Secession of these Nations from the COMMUNION OF ROME."

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Still another of these Charges should be considered in our quest for their meanings. Of these Charges, the second is entitled "Of the Civil Magistrate Supreme and Subordinate." It reads:

"A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanc'd in his Rebellion, however, he may be pitied as an unhappy Man; and, if Convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being; they cannot expel him from the Lodge, and his Relation to it remains indefeasible."

These Ancient Charges first found Masonic pronouncement, if not recognition, as a part of Anderson's Constitutions, in 1722. About the time these Constitutions were being formulated, Samuel

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Johnson was compiling the first English dictionary. Fortunately, that monumental work is available. From it we learn that religion was defined thus: "(1) virtue, as founded upon reverence for God - - - ; (2) a system of divine faith and worship - - - ." And "politick" thus: (1) political, civil; (2) prudent, versed in affairs; (3) artful, cunning." Time, erosion, many wars and much bloodshed have not changed these meanings very much.

The term "religion" is defined by Webster's New International Dictionary as "the outward act or form by which men indicate their recognition of the existence of a god or of gods having power over their destiny, to whom obedience, service and honor are due; the feeling or expression of human love, fear or awe of some superhuman or overruling power, whether by profession of belief by observance of rites and ceremonies, or by the conduct of life; a system of faith and worship; a manifestation of piety - - ."

The Standard Dictionary gives the following definitions: "Political, (1) pertaining to public policy; concerned in the administration of government; belonging to the enactment and administration of the laws; as political management; political system; (2) belonging to the science of government; treating of polity or politics; as political principles; (4) pertaining to or connected with a party or parties controlling or seeking to control government in a state; as political methods, a political campaign."

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"Politics" is defined by the same work as follows: "(1) the branch of civics that treats of the principles of civil government and the conduct of state affairs; the administration of public affairs in the interest of the peace, prosperity and safety of the state; statecraft, political science, in a wide sense embracing the science of government and civil polity; (2) political affairs in a party sense, the administration of public affairs or the conduct of political matters so as to carry elections and secure public offices, party intrigues, political wire-pulling, trickery."

Now, with these excerpts from the ancient charges and these definitions before us, let us consider our problems.

First. What is the meaning of this prohibition against discussing religion? Does it put a ban on all religious discussion?

We here quote a brief excerpt from an address delivered by Melvin Maynard Johnson, Past Grand Master of Massachusetts and Sovereign Grand Commander of the Ancient, Accepted Scottish Rite, Northern Masonic Jurisdiction, delivered before the Grand Lodge of Indiana in May of 1948:

"Those things about which we can differ in religion were forbidden to be discussed within the Lodge but there is nothing in Anderson's Constitutions, if you consult the dictionaries of that day and the oldest one is the dictionary of Samuel Johnson, which was being prepared

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at about the time that Anderson's Constitutions were written—if you consult that, you will find the definition of general religion, which is a thing we not only may discuss within the Lodge but you never attended a Masonic Lodge where it wasn't discussed. You never attended a Masonic Lodge, which was a recognized Masonic body, which wasn't either opened by a declaration to the glory of the Grand Architect of the Universe, or by prayer to Him that He would guide us in our deliberations, or both. There isn't a degree in symbolic Freemasonry that isn't based upon belief in one single, powerful, dominating, loving Father, who is the Creator and the God of us all. We certainly are not forbidden by Anderson's Constitutions to discuss that kind of religion and if we omit that there will be no ritual left. The whole basis of our getting together is, that in every nation and by every sea where some great mind has led the thoughts of men away from their own imaginings and properly pointed out to them that from which we came and that to which we go—in every such land men believe in God by whatever letters His name may be spelled in that land or however His name may be pronounced. Certainly Freemasonry not only does not forbid the discussion of that religion but there would be no such thing as Freemasonry without such discussion in every meeting of a lodge."

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The charges say " . . . and if he rightly understands the Art, he will never be a stupid atheist nor an irreligious libertine."

How is he to attain this true understanding of the Art that he may avoid these pitfalls if nothing of a religious character can be mentioned?

Again, " 'Tis now thought expedient only to oblige them to that religion in which all men agree"

Here we have then the key to the true meaning of this Ancient Charge. It requires a belief in the Fatherhood of God and the brotherhood of man; to this belief, all men worthy of our fraternity can certainly subscribe.

Let us continue, " . . . leaving their particular opinions to themselves; that is to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished;"

Again, " . . . therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations,"

Here again is the key to the prohibition we are considering. Sectarianism is what is prohibited. In other words, according to this Ancient Charge, there is no place in Masonry for an "atheist" nor an "irreligious libertine," but by it a Mason is admonished to have a belief in God. How he is to worship is not the business of Masonry, and its

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discussion is prohibited. This method of worship is, by this fiat of Masonry and, in the United States, by our Constitution, left to the dictates of each individual member's conscience. We call it religious liberty.

Second. Now let us consider the prohibition against political discussion. The importance, as well as the acuteness, of this question, is emphasized by Mackey. We quote from that eminent Masonic scholar and authority as follows:

"There is no charge more frequently made against Freemasonry than that of its tendency to revolution, and conspiracy, and to political organizations which may affect the peace of society or interfere with the rights of governments. It was the substance of all Barruel's and Robinson's accusations, that the Jacobinism of France and Germany was nurtured in the Lodges of those countries; it was the theme of all the denunciations of the anti-Masons of America, that the Order was seeking a political ascendancy and an undue influence over the government; it has been the unjust accusation of every enemy of the Institution in all times past, that its object and aim is the possession of power and control in the affairs of state. It is in vain that history records no instance of this unlawful connection between Freemasonry and politics; it is in vain that the libeler is directed to the Ancient Constitutions of the Order, which expressly forbid such connection; the libel is still

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written, and Freemasonry is again and again condemned as a political club."

We think it must be admitted that Masonry is concerned with the public policy of our nation and of the world.

Prudence is a cardinal virtue. How may a Master Mason emulate this virtue or be "versed in affairs" without some discussion of "the science of government", the "principles of civil government", "political science", etc.?

Quoting from the second Charge:

"A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation."

In order to be such citizen, he must be intelligent, he must be informed. These ends are attained by discussion, by study, that the member may avoid being a "stupid fool."

The more we study this subject, the more it becomes apparent that this prohibition, like the prohibition against a discussion of religion, is not all-inclusive, that it has its limitations, that it is not intended to prohibit a discussion of things political in the broad meaning of that term but only things political in the narrow sense.

As we have pointed out, the prohibition against religious discussion was intended to apply to sectarianism; so this prohibition against political discussion was intended to apply to par-

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tisan politics, not to the science of government. Certainly no one would contend that a study of and speeches about the Great Light would be prohibited as a religious discussion; and by the same token, a study of and speeches about our Constitution are not prohibited as political discussion.

But what about Communism? Must we remain silent while it demolishes our sacred institutions? Section II of the Communist Manifesto of 1848, as edited in 1888 by Engels, declares:

"There are besides, eternal truths — such as freedom, justice, etc., that are common to all states of society; but communism abolishes eternal truths, it abolishes all religion and all morality, instead of constituting them on a new basis; - - - - -".

Fortunately, this question has been answered in this jurisdiction. In 1937, M. W. Brother R. Frank Peters, in his address to the Grand Lodge, made this statement:

"Masonry takes no part in politics. It is right that it should not. Neither should it permit discussions of political matters concerning which there can be an honest difference of opinion among Masons. Such discussion would only lead to dissension.

"But as to those forms of government or political systems concerning which there is no room for difference of opinion among Masons, a different situation exists. We have a right to discuss them within the lodge. I refer

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to those forms of government or political systems which do not permit or tolerate Masonry.

"During the year, I have talked in the lodges throughout this Jurisdiction against those subversive influences which, if permitted to go unchallenged, might eventually gain control in this country and destroy our liberties, our free institutions, and our Masonry.

"If to talk against these sinister influences which are gradually boring into our government, our educational institutions, our patriotic organizations, and our fraternities constitutes the talking of politics, then let us to that extent get into politics.

"If Masonry is worth maintaining, worth having, it is worth fighting for, even if we have to go into politics for that purpose. If we have any stamina, any virility, we ought to fight those things which are trying to destroy Masonry. If we do not, we may awake too late to find Masonry in this country in the same condition that it is in Russia, Germany, and Italy today."

This part of the Grand Master's address was referred to the jurisprudence committee, and the jurisprudence committee made the following report:

**"TO THE GRAND LODGE OF ANCIENT
FREE AND ACCEPTED MASONS OF
OREGON:**

"We, your Committee on Jurisprudence, to

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whom was referred that portion of the Grand Master's Address entitled 'Masonry and Politics,' are of the opinion that the Grand Master is to be commended for his uncompromising stand against those subversive influences which if permitted to go unchallenged, might destroy our liberties, our free institutions, and our Masonry.

"We recommend that it be declared to be the sense of the Grand Lodge that there is no inhibition in Masonry against the expression in the lodge of opinions antagonistic to those forms of government or political systems which are hostile to Masonry or its principles and that it behooves all Masons to be eternally vigilant against all enemies of Masonry and all enemies of our government of Constitutional limitations.

Respectfully submitted,

Earl C. Bronaugh,
Carl C. Donaugh,
Percy R. Kelly,
Wallace McCamant,
Walter C. Winslow

Jurisprudence Committee"

This report was adopted by the Grand Lodge.

We have given very careful consideration to the question and feel that the declaration of the then Grand Master, the report of the then jurispru-

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dence committee and the action of the Grand Lodge adopting the same constitute a clear, well-defined, firm declaration of policy upon this subject, to which we whole-heartedly adhere.

The purpose of Masonry is to make its votaries wiser and better and consequently, happier. We make them wiser, as far as the science of government is concerned, by study and discussion of political science; and we make them better by a study and discussion of the fundamental, underlying basic principles of religion, or morality if there is a distinction.

In both fields, the rule and its limitation may be thus summarized; We may discuss those matters concerning which there can be no honest difference of opinion; as to matters and systems concerning which there can be honest differences of opinion among Masons, a different situation exists. This includes sectarianism and partisan politics. Discussion of these is prohibited.

This conclusion is not out of harmony with the declarations of principles announced by the Grand Masters Conference of 1939 from which we quote the following:

"8. To that end, it preaches and stands for the worship of God, truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious, and intellectual. It charges each of its members to be true and loyal to the government of the country

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to which he owes allegiance and to be obedient to the law of any state in which he may be."

Masonry is not a crusading institution. It takes no part in public or private campaigns of any kind. It makes no public appearances, except on state occasions (laying cornerstones, etc.) and for burying its dead. This does not mean that it is not interested in the community or what is going on in the community, nor that it does not influence the affairs of man; but it does all this by strengthening and refining individual character, by teaching and discussing the eternal verities, by promoting and stimulating the brotherhood of man based upon the Fatherhood of God.

The foregoing will answer all but borderline cases. If the borderline case presents itself spontaneously within the constituent lodge, the Master shall determine the matter in conformity with the principles herein enunciated. If it arises by virtue of a prepared address, the matter should be submitted to the Grand Master.

Respectfully submitted,

Walter C. Winslow, Chairman

Clarence D. Phillips

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Jurisprudence Committee

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