

Presentation Volume



Grand Lodge
Ancient, Free & Accepted Masons
of the
Commonwealth of Virginia

Presentation Volume

CONTAINING

THE BOOK OF CONSTITUTIONS

HISTORIC RECORDS

MANUAL OF WORK

MANUAL OF CEREMONIES

MENTORS MANUAL

of the Grand Lodge of Virginia

1977

The Constitution of Masonry

COMMONLY CALLED

"THE BOOK OF CONSTITUTIONS"

AS ADOPTED BY

THE GRAND LODGE OF VIRGINIA IN 1791

CHAPTER I.

THE CONSTITUTION OF MASONRY, OR AHIMAN REZON.*

When during the reign of Athelstane, his brother Prince Edwin, of glorious memory, obtained from the King a Free Patent or Charter to Masons, imparting a "Power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication in General Assembly," he accordingly summoned all the Free and Accepted Masons in the realm to meet him in congregation at York, who came and formed the Grand Lodge under him as their first Grand Master, Anno Domini 926. At this congregation Edwin required them to produce as far as practicable all old writings and records of the Craft containing the ancient Gothic Constitutions, and we have authentic record for the fact that they brought many old writings, some in Greek, some in Latin, some in French, and other languages, and from the contents thereof they framed the Constitutions of the English Lodges, and made a law for themselves to *preserve* and *observe* the same for all time to come.

*This is the Masonic title for the Book of Constitutions. It is derived from three Hebrew words *ahim*, brothers, *manah*, to prepare, and *ratzon*, the will of law; and signifies therefore literally "the law of prepared brothers." It contains the rules and regulations of the Order, an exposition of the duties of officers, the rights of members, the detail of ceremonies to be used on various occasions, such as consecrations, installations, funerals, etc.; and, in fine, a summary of all the fundamental principles of Masonry. To this book, reference is to be made in all cases, where the by-laws of the Grand Lodge are silent or not sufficiently explicit.—Mackey's *Lexicon of Free Masonry*.

This Constitution, we have good reason to believe, continued the supreme law among the Fraternity, wheresoever dispersed, down to the year 1721, September 29, at which time, as the records show, his Grace John Montague, Duke of Montagu, being Grand Master, and with the Grand Lodge, finding fault with all the copies of the old Gothic Constitutions, ordered Brother James Anderson, A. M., Grand Senior Warden, to digest the same in a new and better form and method; and at a session of the Grand Lodge on 27th December, 1721, said Grand Master Montagu presiding, at the desire of the Grand Lodge, appointed fourteen learned brothers to examine Brother Anderson's manuscript of the Constitution Book, and to make report. And this communication was made very interesting by the lectures of some *old* Masons.

In Grand Lodge at the Fountain tavern in the Strand, in Ample Form, 25th March, 1722, his Grace the Duke of Montagu presiding, Right Worshipful John Beal, M. D., Deputy Grand Master, Josiah Villeneau, Grand Senior Warden, and John Morrice as Grand Junior Warden, and the representative of twenty-four Lodges.

The said committee of fourteen reported that they had perused Brother Anderson's manuscript of the history, charges, regulations, and Master's songs, and after some amendments, had approved of the same; upon which the Grand Lodge desired to the Most Worshipful Grand Master to order the following to be printed, which was accordingly done, and has, with very slight modifications, continued to this day as the Constitution and Regulations of Ancient Free and Accepted Masonry and under which the Grand Lodge of Virginia was instituted.

Worshipful Brother Albert G. Mackey, in his truly valuable Lexicon, gives the following impressive meaning to the Book of Constitutions:

"The book containing the system of laws and customs of the Fraternity; it is the same as the Ahiman Rezon. It is among the charges to a newly installed Master of a Lodge that he is to search the Book of Constitutions

at all times, and cause it to be read in his Lodge, that none may pretend ignorance of the excellent precepts it contains. This book, guarded by the Tiler's sword, constitutes the emblem in the Master's degree intended to admonish the Mason that he should be guarded in all his words and actions, preserving unsullied the Masonic virtues of silence and circumspection which are inculcated in that book."

And he might have added, with advantage to Masters of Lodges, that it is *emblematic* of the great HOUSEHOLD of Masonry in which the Initiates of the four quarters of the globe have an abiding and immediate interest by the selection of its members, and, therefore, have entrusted every Master of a Lodge with an officer called a Tiler, and armed him with a drawn sword to prevent the ingress of any unworthy member into the Institution of Masonry.

OF THE TEMPER AND QUALITIES REQUISITE IN THOSE WHO WOULD BE FREE AND ACCEPTED MASONS

Before we enter upon the duties of a Free Mason, in the various offices and stations to which he may be called in the Lodge, it is proper to give some account of the temper and qualities which are absolutely requisite, in all who aspire to partake of the sublime honors and advantages belonging to those who are initiated into the mysteries, and instructed in the art of Ancient Masonry.

SECTION I.

CONCERNING GOD AND RELIGION

Whosoever from love of knowledge, interest or curiosity, desires to be a Mason, is to know, that as his foundation and great cornerstone, he is to believe firmly in the Eternal God, and to pay that worship which is due to Him as the great Architect and Governor of the Universe. A Mason is also obliged by his tenure to observe the moral law, as a true *Noachida*;^{*} and if he rightly

^{*}Sons of Noah, the first name for Free Masons

understands the Royal Art, he cannot tread in the irreligious paths of the unhappy libertine, or stupid atheist; nor, in any case, act against the great inward light of his own conscience.

He will likewise shun the gross errors of bigotry and superstition; making a due use of his own reason, according to that liberty wherewith a Mason is made free. For although in ancient times the Christian Masons were charged to comply with the usages of the countries where they sojourned or worked (being found in all nations, and of divers religions and persuasions), yet it is now thought only expedient that the brethren in general should only be charged to adhere to the essentials of religion, in which all men agree, leaving each brother to his own private judgment as to particular modes and forms. Whence it follows that all Masons are to be good men and true—men of honor and honesty, by whatever religious names or persuasions distinguished; always following that golden precept, of “doing unto all men as (upon a change of conditions) they would that all men should do unto them.”

Thus, since Masons, by their tenure, must agree in the three great articles of *Noah*,* Masonry becomes the centre of union among the brethren, and the happy means of conciliating and cementing into one body those who might otherwise have remained at a perpetual distance; thereby strengthening the divine obligations of religion and love

SECTION II.

CONCERNING GOVERNMENT AND THE CIVIL MAGISTRATE

Whoever will be a true Mason, is further to know that by the rules of this art, his obligations as a subject and citizen will not be relaxed, but enforced. He is to be a lover of quiet, peaceable and obedient to the civil powers, which yield him protection, and are set over him where he resides or works, so far as they infringe not the limited bounds of reason and of religion. Nor

*Brotherly Love, Relief, and Truth.

can a real Craftsman ever be concerned in plots against the State, or be disrespectful to the magistracy; because the welfare of his country is his peculiar care.

But if any brother by forgetting for a time the rules of his craft, and listening to evil counsels, should unhappily fall into a contrary conduct, he is not to be countenanced in his crimes of rebellion against the State; but he forfeits all benefits of the Lodge, and his fellows would refuse to associate or converse with him in private while he continues in his crimes; that neither offence nor umbrage may be given to lawful government. But such a person is still considered as a Mason, his character as such being indefeasible; and hopes are to be entertained, that the rules of the Craft may again prevail with him, over every evil counsel and device that may have led him astray.

From this quiet and meek temper of true Masons, and their constant desire to adorn the countries where they reside with all useful arts, crafts, and improvements, they have been from the earliest ages, encouraged and protected by the wisest rulers of states and commonwealths; who have likewise thought it an honor to have their names enrolled among the Fraternity. And thus Masonry having always flourished most in the most flourishing and peaceable times of every country, and having often suffered in a particular manner through the calamitous effects of war, bloodshed, and devastation, the Craftsmen are, therefore, the more strongly engaged to act agreeably to the rules of their art, in practicing peace and love, as far as possible, with all men.

SECTION III.

CONCERNING PRIVATE QUALITIES AND DUTIES

In regard to himself, whoever would be a Mason should know how to practice all the private virtues. He should avoid all manner of intemperance or excess, which might obstruct his performance of the laudable duties of his Craft, or lead him into crimes which would reflect dishonor on the Ancient Fraternity.

He is to be industrious in his profession, and true to the Lord and master he serves. He is to labor justly and not to eat any man's bread for nought, but to pay truly for his meat and drink. What leisure his labor allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties (as aforesaid) to his Creator, his country, his neighbor, and himself. For, in a few words, "to walk humbly in the sight of God, to do justice, and love mercy," are the truly indispensable characteristics of a real Free and Accepted Mason.

For the better attainment of these shining qualities he is to seek to acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance, and the like, which give him the command over himself, and enable him to govern his own family with affection, dignity, and prudence; at the same time checking every disposition injurious to the world, and promoting that love and service which brethren of the same Lodge or household owe to each other. Therefore to afford succor to the distressed, to divide our bread with the industrious poor, and to put the misguided traveler into the way, are qualities inherent in the Craft, and suitable to its dignity. But though a Mason is never to shut his ear unkindly to the complaints of any of the human species, yet when a brother is oppressed or suffers, he is in a more peculiar manner called to open his whole soul in love and compassion to him, and to relieve without prejudice, according to his capacity

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

sidered as the true fountain of all nobility, rule and government

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

So great stress is laid upon this particular virtue, that it is enforced among Masons under the strongest penalties and obligations, nor, in their esteem, is any man to be counted wise who is void of intellectual strength and ability to cover and conceal such honest secrets as are committed to him, as well as his own more serious affairs. Both sacred and profane history teach us, that numerous virtuous attempts have failed of their intended scope and end through defect of secret concealment.

The ancient philosophers and wise men (the princes of whom were Masons) were so fully persuaded of the great virtue of secrecy, that it was the first lesson which they taught their pupils and followers. Thus in the school of Pythagoras we find it was a rule that every novitiate was to be silent for a time, and refrain from speaking, unless when a question was asked, to the end that the valuable secrets which he had to communicate might be the better preserved and valued. Lycurgus made a perpetual law, obliging every man to keep secret whatever was committed to him, unless it were to the injury of the State. And Cato, the Roman Censor, told his friends, that of three things (if ever he happened to be guilty) he always repented—viz: 1st. If he divulged a secret; 2nd. If he went on water when he might stay on dry land; and 3rd. If he suffered a day to pass without doing (or endeavoring to do) some good. We also read that the Persian law punished the betrayal of a secret more grievously than any other common crime.

Nor is the virtue of secrecy recommended only by the wisest heathen philosophers and law-givers, but likewise by the fathers of the church and by inspired writers

St. Ambrose places the patient gift of silence among the principal foundations of virtue, and the wise King Solomon deems the man unworthy to reign, or have any rule over others, who cannot command himself and keep his own secrets. A discoverer of secrets, he deems infamous and a traitor; but him that conceals them, he accounts a faithful brother. "A tale-bearer," says he, "revealeth secrets; but he that is of a faithful spirit concealeth them. Discover not a secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away. He that keepeth his tongue, keepeth his own soul." To the same purpose in the Book of Ecclesiastes (chap. xxvii.), we meet with the following beautiful passages, worthy to be forever recorded in the hearts of all Masons:

"Whosoever discovereth secrets, loseth his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him; but if thou betrayest his secrets, follow no more after him: for as a man hath destroyed his enemy, so hath thou lost the love of thy neighbor. As one that letteth a bird go out of his hand, so hath thou let thy neighbor go, and shall not get him again. Follow after him no more, for he is too far off; he is as a roe escaped out of the snare. As for a wound, it may be bound up; and after reviling, there may be reconciliation; but he that betrayeth secrets is without hope."

Thus far hath been spoken of the internal qualities and virtues required in all who aspire to the sublime honor and advantage of becoming Free and Accepted Masons. We speak next of the external qualities, and the steps to be pursued, in order to obtain initiation and admission into a duly warranted Lodge of Ancient York Masons.

Be it known to you, then, in the first place, that no person is capable of becoming a member of such Lodge, unless, in addition to the qualities and virtues mentioned above, or at least a disposition and capacity to seek and acquire them, he is also "free born, of mature and discreet age; of good report; of sufficient natural endowments, and the senses of a man; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his Craft, as become the

members of this most ancient and honorable Fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity and for supporting the ancient grandour and dignity of the Royal Craft. Every person desiring admission, must also be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, as a man ought to be."

Thus, you see, a strict, though private and impartial inquiry, will be made into your character and ability before you can be admitted into any Lodge; and by the rules of Masonry, no friend who may wish to propose you can show you any favor in this respect. But if you have a friend who is a Mason, and is every way satisfied in these points, his duty is described as follows, viz:

SECTION IV.

CONCERNING THE PROPOSING OF NEW MEMBERS IN A LODGE

Every person desirous of being made a Free Mason in any Lodge, shall be proposed by a member thereof, who shall give an account of the candidate's name, age, quality, title, trade, place of residence, description of his person, and other requisites as mentioned in the foregoing sections. And it is generally required that such proposal be also seconded by some one or more members, who likewise know something of the candidate. Such proposal shall also be made in Lodge hours,* at least one Lodge night before initiation, in order that the brethren may have sufficient time and opportunity to make a strict inquiry into the morals, character, circumstances and connections of the candidate, for which purpose a special committee is sometimes appointed.

The brother who proposes a candidate, shall at the same time deposit such a sum of money for him as the rules or by-laws of the Lodge may require, which is forfeited to the Lodge, if the

*That is, from March 25th to September 25th, between the hours of seven and ten: and from September 25th to March 25th, between the hours of six and nine.

candidate should not attend according to his proposal; but is to be returned to him, if he should not be approved or elected. In case he is elected, he is to pay (in addition to his deposit) such further sum as the laws of the Lodge may require, and clothe the Lodge, or make some other present, if his circumstances will admit, and the brethren agree to accept the same for the benefit of the Craft, and of distressed members.

Having shown that a strict enquiry will be made into your character, justice requires that you should also be advised to be alike circumspect on your side, and to make enquiry into the character of the Lodge into which you desire admission: for there is no excellence without its opposite, and no true coin without counterfeits.

In the first place, then, you have a right before admission, to desire your friend to show you the warrant or dispensation by which the Lodge is held; which, if genuine, you will find to be an instrument printed or written upon parchment, and signed by some noble Grand Master, his Deputy and Grand Wardens, and Grand Secretary, sealed with the Grand Lodge seal, constituting particular persons (therein named) as Master and Wardens, with full power to congregate and hold a Lodge at such place, and therein "make and admit Free Masons, according to the most ancient and honorable custom of the Royal Craft, in all ages and nations, throughout the known world; with full power and authority to nominate and choose their successors," etc.

You may request the perusal of the by-laws, which being short, you may read in the presence of your friend or he will read to you, and show you also a list of the members of the Lodge, by all which, you will be the better able to judge whether you would choose to associate with them, and submit to be conformable to their rules. Being thus free to judge for yourself, you will not be liable to the dangers of deception, nor of having your pockets picked by imposters, and of perhaps being afterwards laughed at into the bargain; but, on the contrary, you will be

admitted into a Society, where you will converse with men of honor and honesty, be exercised in all the offices of brotherly love, and be made acquainted with mysteries of which it is not lawful to speak further, or to reveal out of the Lodge.

CHAPTER II.

Having in the foregoing chapter treated as briefly as possible "of the temper and qualities required in those who wish to become Free and Accepted Masons," I now proceed (according to our proposed method) to collect and digest, under proper heads, those general regulations (old as well as new), which more immediately concern operative Masons, avoiding prolixity, and the insertion of such old regulations as are explained or supplied by subsequent ones, universally received and now in force in all the Lodges.

SECTION I

CONCERNING A LODGE AND ITS GOVERNMENT

1. A Lodge is a place in which Masons meet to work. The assembly or organized body of Masons is also called a Lodge (just as the word church is expressive both of the congregation of people and of the place in which they meet to worship), and is officered by a Master, Senior and Junior Warden, Secretary, Treasurer, Senior and Junior Deacon, Steward and Tiler.

2. The qualities of those who are to be admitted as members of a Lodge have been fully mentioned in the foregoing chapter, and it is only necessary to repeat here in general, that they are to be "men of good report, free born, of mature age,* hale and sound, not deformed or dismembered at the time of their making, and no women or eunuch."

3. A Lodge ought to assemble for work at least once in each calendar month, and must consist of one Master, two Wardens

*In this country they are not supposed to be mature before they are twenty-one years of age.

—Senior and Junior—one Secretary, one Treasurer, and as many members as the Master and a majority of the Lodge shall, from time to time, think proper, although more than forty or fifty (when they can attend regularly, as the wholesome rules of the Craft require), are generally found inconvenient for working to advantage; and, therefore, when a Lodge comes to be thus numerous, some of the ablest master workmen, and others under their direction, will obtain leave to separate and apply to the Grand Lodge for a warrant to work by themselves in order to the further advancement of the Craft, as the laws hereafter to be delivered will more particularly show. But such warrant cannot be granted to any number of Masons, nor can a new Lodge be formed unless there be among them three Master Masons, to be nominated and installed officers for governing and instructing the brethren of such Lodge, and promoting them in due time according to their merit.

4. When men of eminent quality, learning, rank or wealth apply to be made and admitted into the Lodge, they are to be accepted with proper respect after due examination, for among such are often found those who afterwards prove good Lords or Founders of work, excellent officers and the ablest designers, to the great honor and strength of the Lodge. From among them also the Fraternity can generally have some honorable or learned Grand Master and other Grand Officers. But still these brethren are equally subject to all the charges and regulations, except in what more immediately concerns operative Masons and their preferment, as well as the preferment of all other Masons and must be governed by the general rule; that is to say, founded upon real worth and personal merit, and not upon mere seniority, or any other particular rank or quality.

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

6. Every Lodge shall keep a book containing their by-laws, the names of their members with a list of all the Lodges under the same Grand Lodge, and united in general communication, with the usual times and places of meeting in such Lodges, and such other necessary parts of their transactions as are proper to be written.

7. No Lodge shall make more than five new brethren at one time, unless by dispensation from the Grand Master, or Deputy in his absence; nor shall any person be made or admitted a member of the Lodge without being proposed one month before (unless in particular cases), that due notice may be given to all the members to make the necessary enquiries into the candidate's character and connections, and that there may be such unanimity in the elections, and admission of members as the by-laws require, because unanimity is essential to the being of every Lodge; and, therefore, no member can be imposed on any Lodge, by any power whatever, without their consent; nor would it be proper to admit any brother to work among them who has openly violated the sacred principles of Masonry, until undoubted proof of his reformation has been given, lest the harmony of the Lodge might be thereby disturbed, and not then, till a certificate is produced of his having paid all arrearages to that Lodge of which he was last a member; for should any Lodge admit a brother, who is in arrears to any other Lodge, the Lodge where he is admitted make the debt their own.

8. As every Lodge has a right to keep itself an entire body, they ought never to interfere in the business of another Lodge. Therefore it would be highly improper in any Lodge to confer a degree on a brother who is not of their household; for every Lodge ought to be competent to their own business, and are indubitably the best judges of the qualifications of their own members; and it does not follow as of course, that a brother admitted among the household as an Apprentice, to learn the Royal Art, is capable of taking charge of that household, however

skilled he may be in his apprenticeship, for there are many very necessary qualifications essential in those who are promoted to the higher orders.

9. As the officers of every Lodge are the proper representatives of their own Lodge in Grand Lodge, still for the sake of equal representation, the officers are allowed deputies, when unable to attend themselves, which deputies must be appointed by the majority of every particular Lodge when duly congregated, and their appointment shall be attested by the Secretary, with the seal of their Lodge. And every Lodge has the privilege of instructing their Master and Wardens, or their deputies, for their conduct in the Grand Lodge and quarterly communication.

10. Every brother ought to be a member of some Lodge, nor is it proper that any number of brethren should withdraw or separate themselves from the Lodge in which they were made, or were afterwards admitted members, without a sufficient cause, although the right is an inherent one, and can never be restrained by any power whatever; still, such separation would be improper, unless the Lodge becomes too numerous for working; in which case a sufficient number may withdraw with the approbation of their Lodge, in order to form a new one. But before application can be made to the Grand Lodge, they shall pay all dues to their Lodge, and give them notice in writing that they intend to apply to the Grand Lodge for a warrant to form a new one. The Lodge then shall certify to the Grand Lodge the cause of the application, and at the same time shall recommend the most fitted brethren as Master and Wardens, before they can obtain the warrant. And no set of Masons, without such warrant, shall ever take upon themselves to work together or form a new Lodge.

SECTION II.

OF THE ANCIENT MANNER OF CONSTITUTING A LODGE

A new Lodge, for avoiding many irregularities, should be solemnly Constituted by the Grand Master, with his Deputy

and Wardens. or in the Grand Master's absence, the Deputy acts for his Worship, the Senior Grand Warden as Deputy, the Junior Grand Warden as the Senior, and the present Master of a Lodge as the Junior, or if the Deputy is also absent, the Grand Master may depute either of his Grand Wardens, who can appoint others to act as Grand Wardens *pro tempore*.*

The Lodge being opened, and the Candidates or new Master and Wardens being yet among the Fellow Crafts, the Grand Master shall ask his deputy if he has examined them, and whether he finds the Master well skilled in the noble science and the Royal Art, and duly instructed in our mysteries, &c. The deputy answering in the affirmative, shall (by the Grand Master's order) take the candidate from amongst his fellows, and present him to the Grand Master, saying: "Most Worshipful Grand Master, the brethren here desire to be formed into a regular Lodge, and I present my worthy Brother A. B. to be installed their Master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole Fraternity, wheresoever dispersed over the face of the earth."

Then the Grand Master, placing the candidate on his left hand and having asked and obtained the unanimous consent of the brethren, shall say (after some other ceremonies and expressions, that cannot be written), "I constitute and form these good brethren into a new regular Lodge, and appoint you, Brother A. B., the Master of it, not doubting of your capacity and care to preserve the cement of the Lodge," &c.

Upon this the Deputy, or some other brother for him, shall rehearse the charge of a Master, and the Grand Master shall ask the candidate, saying: "Do you submit to these charges as

*When institutions are required, where the distance is so great as to render it impossible for the Grand Officers to attend, the Grand Master, or his Deputy, issues a written instrument, under his hand and private seal, to some worthy brother, who has been properly installed Master of a Lodge, with full power to congregate, install, and constitute the petitioners.

If the Grand Master and Deputy is absent, or (through sickness) rendered incapable of acting, the Grand Wardens and Grand Secretary, jointly, may issue a like power under their hands and seal of the Grand Lodge, provided the Grand Master has first signed a Warrant for holding such new Lodge: but the Grand Wardens must never issue any Masonical writings under their private seal or seals.

Masters have done in all ages?" and the new Master signifying his cordial submission thereto, the Grand Master shall by certain significant ceremonies and ancient usage, install him and present him with this warrant, the Book of Constitutions, the Lodge book, and the instruments of his office, one after another, and after each of them, the Grand Master, his deputy, or some brother for him, shall rehearse the short and pithy charge, that is suitable to the thing presented.

Next, the members of this new Lodge, bowing altogether to the Grand Master, shall return his worship their thanks (according to the customs of Masters), and shall immediately do homage to their Master, and (as faithful Craftsmen) signify their promise of subjection and obedience to him, by usual congratulations.

The Deputy and Grand Wardens, and any other brethren that are not members of this new Lodge, shall next congratulate the new Master; and he shall return his becoming acknowledgments, first to the Grand Master and Grand Officers, and to the rest in their order.

Then the Grand Master orders the new Master to enter immediately upon the exercise of his office, and calling forth his Senior Warden, a Fellow Craft* (Master Mason), presents him to the Grand Master for his worship's approbation, and to the new Lodge for their consent; upon which the Senior or Junior Grand Warden, or some brother for him, shall rehearse the charge of a Warden, &c., of a private Lodge, and he signifying his cordial submission thereto, the new Master shall present him singly, with the several instruments of his office, and in ancient manners and due form install him in his proper place.†

In like manner the new Master shall call forth his Junior Warden, who shall be a Master Mason, and present him (as above) to the Junior Grand Warden, or some other brother in

*They were called Fellow Crafts, because the Masons of old times never gave any man the title of Master Mason, until he had first passed the chair.

†The Grand Wardens generally install the Wardens at new Constitutions, as being best qualified for transacting such business.

his stead; and he shall in the above manner be installed in his proper place; and the brethren of this new Lodge shall signify their obedience to their new Wardens, by the usual congratulations due to Wardens.

The Grand Master then gives all the brethren joy of the Master and Wardens, &c., and recommends harmony, &c., hoping their only contention will be a laudable emulation in cultivating the Royal Art, and the social virtues.

Then the Grand Secretary or some brother for him (by the Grand Master's order), in the name of the Grand Lodge, declares and proclaims this new Lodge duly constituted No.—, &c. Upon which all the new Lodge together (after the custom of Masters), return their hearty and sincere thanks for the honor of his constitution.

The Grand Master also orders the Grand Secretary to register this new Lodge in the Grand Lodge book, and to notify the same to the other particular Lodges; and after some other ancient customs and demonstrations of joy and satisfaction, he orders the Senior Grand Warden to close the Lodge.

SECTION III.

CONCERNING THE BEHAVIOR OF MASONS AS MEMBERS OF A LODGE

1. Of Attendance.

Every brother ought to belong to some regular Lodge, and should always appear therein properly clothed, and in clean and decent apparel, truly subjecting himself to all its by-laws and general regulations. He must attend all meetings, whether stated or emergent, when duly summoned unless he can offer to the Master and Wardens such plea of necessity for his absence as the said laws and regulations admit.

By the ancient rules and usages of Masonry (which are generally adopted among the by-laws of every Lodge), no plea was judged sufficient to excuse any absentee, unless he could satisfy

the Lodge that he was sick, lame, in confinement, upwards of three miles from the places of meeting, or detained by some extraordinary and unforeseen necessity.

2. *Of Working.*

All Masons should work hard and honestly on working days, that they may live reputably, and appear in a decent and becoming manner on holidays. All the working hours appointed by law, or confirmed by custom, are to be strictly observed under the penalties and fines hereafter to be laid down. The hours of work are "from seven o'clock in the evening till ten, between the 25th of March and the 25th day of September, and from six till nine between the 25th of September and the 25th of March."

The Master and Masons shall faithfully finish the Lord's work, whether task or journey; nor shall they take the work at task, which have been accustomed to journey.

None shall envy a brother's prosperity, nor supplant or put him out of his work, if capable to finish it.

All Masons shall meekly receive their wages without murmuring or mutiny, nor desert the matter till the Lord's work is finished. They must avoid all unbecoming modes of expression, calling each other Brother and Fellow, both within and without the Lodge, with much courtesy as beseemeth. They shall instruct the younger brothers to become bright and expert workmen, that the Lord's materials be not spoiled. But as Free and Accepted Masons, they must not allow cowans to work with them, nor even be themselves employed by cowans, without an urgent necessity. And when such necessity happens, they shall have a separate communication, and not suffer cowans to learn from them nor any laborer to be employed in the proper work of Free Masons.

3. *Of Behavior in the Lodge while open.*

While the Lodge is open for work, Masons must hold no

private conversation or committees, without leave from the Master; nor talk of anything foreign or impertinent to the work in hand; nor interrupt the Master or Wardens, or any other brother addressing himself to the chair; nor act ludicrously while the Lodge is engaged in what is serious and solemn; but every brother shall pay due reverence to the Master, the Wardens, and all his Fellows, and put them to worship.

Every brother found guilty of a fault, shall stand to the award of the Lodge, unless he appeals to the Grand Lodge; but if the Lord's work be hindered in the meanwhile, a particular reference may be made.

No private piques, or quarrels about nations, families, religions or politics, must be brought within the doors of the Lodge, as being directly contrary to the rules already laid down—Masons being declared of the oldest Catholic religion, universally acknowledged as such and of all nations, bound to live upon the square, level and plumb with each other, following the steps of their predecessors in cultivating the peace and harmony of the Lodge, without distinction of sect or political party.

4. *Of Behavior after the Lodge is closed and before the Brethren depart home.*

When the Lodge is closed, and the labors of the day, finished, the brethren, before they depart home to their rest, may enjoy themselves with innocent mirth, enlivened and exalted with their own peculiar songs; and sublime pieces of music, treating one another according to ability, but avoiding all excess and compulsion, both in eating and drinking; considering each other in the hours both of labor and festivity as always free. And, therefore, no brother is to be hindered from going home when he pleases; for although after Lodge hours, Masons are as other men, yet if they should fall into excess, the blame, though unjustly, may be cast upon the Fraternity by the ignorant or envious world.

SECTION IV.

CONCERNING THE BEHAVIOR OF MASONS IN THEIR PRIVATE CHARACTER

1. *When a number of Brethren happen to meet, without any Strangers among them, and not in a formal Lodge.*

In such a case you are to salute each other in a courteous manner, as you are or may be instructed in the Lodge, calling each other brother, and freely communicating hints of knowledge, but without disclosing secrets unless to those who have given long proof of their taciturnity and honor; and taking care in all your actions and conversations, that you are neither overseen or overheard of strangers. In this friendly intercourse, no brother shall derogate from the respect due to another, were he not a Mason. For though all Masons, as brothers, are upon the level, yet Masonry (as was said in a former section) divests no man of the honors due to him before, or that may become due after he was made a Mason. On the contrary, it increases his respect, teaching us to add to all his other honors those which, as Masons, we cheerfully pay to an eminent brother, distinguishing him above all of his rank and station, and serving him readily according to our ability.

2. *When in presence of Strangers who are not Masons.*

Before those who are not Masons, you must be cautious in your words, carriage, and motions; so that the most penetrating stranger shall not be able to discover what is not proper to be intimated. The impertinent and ensnaring questions or ignorant and idle discourse of those who seek to pry into the secrets and mysteries committed to you, must be prudently answered and managed, or the discourse wisely diverted to another subject, as your discretion and duty shall direct.

3. *When at Home and in your Neighborhood.*

Masons ought to be moral men, and fully qualified as is re-

quired in the foregoing sections and charges. Consequently they should be good husbands, good parents, good sons, and good neighbors, not staying too long from home, avoiding all excess injurious to themselves or families, and wise as to all affairs, both of their own household and of the Lodge, for certain reasons known to themselves.

4. *Of behavior towards a Foreign Brother, or Stranger.*

You are cautiously to examine a stranger or foreign brother, as prudence and the rules of the Craft direct, that you may not be imposed upon by a pretender; and if you discover any one to be such, you are to reject him with scorn and shame, taking care to give him no hints; but such as are found to be true and faithful you are to respect as brothers, according to what is directed above; relieving them, if in want, to your utmost power; or directing them how to find relief, and employing them, if you can, or else recommending them to employment.

5. *Of Behavior behind a Brother's back as well as before his face.*

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

6. *Concerning Differences and Law Suits, if any should unhappily arise among Brethren.*

If a brother do you an injury, or if you have any difference with him about any worldly or temporal business or interest,

apply first to your own or his Lodge to have the matter in dispute adjusted by the brethren. And if either party be not satisfied with the determination of the Lodge, an appeal may be carried to the Grand Lodge and you are never to enter into a law suit, till the matter cannot be decided as above. And if it be a matter that wholly concerns Masonry, law suits are to be entirely avoided, and the good advice of prudent brethren is to be followed, as they are the best referees of such differences.

But where references are either impracticable or unsuccessful, and courts of law or equity must at last decide, you must still follow the general rules of Masonry already laid down, avoiding all wrath, malice, rancor and personal ill-will in carrying on a suit with a brother, neither saying or doing anything to hinder the continuance or renewal of that brotherly love and friendship which are the glory and cement of this Ancient Fraternity.

Thus shall we show to all the world the benign influence of Masonry, as wise, true, and faithful brethren before us have done from the beginning of time; and as all who shall follow us and would be thought worthy of that name will do, till architecture shall be dissolved, with the great fabric of the world, in the last general conflagration.

These charges, and such others as shall be given to you, in a way that cannot be written, you are strictly and conscientiously to observe; and that they may be the better observed, they should be read or made known to new brethren at their making, and at other times, as the Master shall direct. Amen—So mote it be!

SECTION V.

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

No brother can be Master of a Lodge till he has first served in the office of Warden somewhere, unless in extraordinary cases, or when a new Lodge is to be formed, and no past or former Warden is to be found among the members. In such cases, three Master Masons, although they have served in no former offices

(if they be well learned), may be constituted Master and Wardens of such new Lodge, or any Lodge in the like emergency.

The Master of every Lodge shall be chosen by ballot on the stated Lodge-night each St. John's day; and the present Wardens (where they regularly are) shall be put up among the number of candidates for the chair, but shall then withdraw, while every free member (*viz*: all who have paid up their fines and dues, or have been excused payment according to law) gives his vote in favor of him whom he deems most worthy. Each free member hath one vote, and the Master two votes, where the number of votes happens to be equal, otherwise he has but one vote.

When the ballot is closed, and before it be examined, the former Master shall order the candidates to be brought back before him, and to take their seats again as Wardens. He shall then carefully examine the poll, and audibly declare him that hath the majority of votes, duly elected.

The Master-elect shall then nominate one for the Senior Warden's chair, and the present Master and brethren shall nominate one in opposition; both of whom shall withdraw till the ballot is closed as aforesaid, after which they shall be called before the Master, and the poll shall be examined and declared by him as above directed; in like manner shall the Lodge proceed in the choice of all the inferior officers, great care being taken that none be put in nomination for favor or affection, birth or fortune, exclusive of the consideration of real merit and ability, to fill his office for the honor and advancement of Masonry. No Mason chosen into any office can refuse to serve without incurring the penalties laid down in the chapter of fines, unless he has served in the same office before. The Master of every regular Lodge, thus duly elected and installed, has it in his special charge (as appurtenant to his office, duty and dignity) to see that the by-laws of his Lodge, as well as the general regulations from the Grand Lodge, be duly observed; that his Ward-

ens discharge their office faithfully, and be examples of diligence and sobriety to the Craft; and true and exact minutes and entries of all proceedings be made and kept by the Secretary; that the Treasurer keep and render exact and just accounts at the stated times, according to the by-laws and orders of the Lodge; and in general, that all the goods and moneys belonging to the body be truly managed and dispensed, as if they were those of his own private household, according to the vote and direction of the majority, whether in charity or in working; and that no more wages than are just be given to any Fellow or Apprentice.

The Master shall further take care that no Apprentice or Fellow be taken into his house or Lodge, unless he has sufficient employment for him, and finds him to be the son of honest parents, a perfect youth, without maim or defect in body, of full age,* and otherwise duly qualified (according to the rules before laid down) for learning and understanding the sublime mysteries of the Art. Thus shall the Lords or Founders be well served, and the Craft not despised. Thus also shall such Apprentices when expert in the business of their apprenticeship, be admitted, upon further improvement, as Fellow Crafts; and in due time, be raised to the sublime degree of Master Mason, capable themselves to undertake the Lord's work; animated with the prospect of passing in future through all the higher honors of Masonry, viz: those of Wardens and Masters of their Lodges, and perhaps, at length, of Grand Wardens and Grand Masters of all the Lodges, according to their merit.

The Master of a particular Lodge has the right and authority of calling his Lodge, or congregating the members into a Chapter at pleasure, upon the application of any of the brethren, and upon any emergency and occurrence, which in his judgment may require their meeting; and he is to fill the chair when present. It is likewise his duty, together with his Wardens, to attend the Grand Lodge at the quarterly communications, and

*See note, page 11.

also the Steward's Lodge, and such occasional or special Grand Communications as the good of the Craft may require, when duly summoned by the Grand Secretary, and within such reasonable distance of the place of holding the Grand Lodge as the laws of the same may have ascertained on that head. When in the Grand or Steward's Lodge, and at General as well as Special Communications, the Master and Wardens, or either of them, have full power and authority to represent their Lodge, and to transact all matters relative thereto, as well and as truly as if the whole body were there present.

The Master has the right of appointing some brother (who is most commonly the Secretary of the Lodge) to keep the book of by-laws and other laws given to the Lodge by the proper authority; and in this book shall also be kept the names of all the members of the Lodge, and a list of all the Lodges within the said Grand Communication, with the usual times and places of their meeting.

The Master has also the particular right of preventing the removal of his Lodge from one house to another; and whereas several disputes have arisen on this head, and it hath been made a question in whom the power of removing a Lodge to any new place is invested, when the old place of meeting appears to be inconvenient, the following rule for this purpose hath been finally agreed upon and settled by lawful authority, viz:

"That no Lodge be removed without the Master's knowledge, nor any motion made for that purpose in the Lodge when he is absent. But if the Master be present, and a motion be made for moving the Lodge to some other more convenient place (within the district assigned in the warrant of such Lodge), and if the said motion be seconded and thirded, the Master shall order summonses to every individual member of the Lodge, specifying the business and appointing a day for hearing and determining the affair, at least ten days before, and the determination shall be made by the majority. But if the Master is not of the majority, the Lodge shall not be removed, unless full two-thirds of the members present have voted for such removal.

"But if the Master refuse to direct such summons to be issued (upon a motion duly made as aforesaid), then either of the Wardens may direct the same; and if the Master neglects to attend on the same day fixed, the Warden may preside in determining the affair in the manner above prescribed. But the Lodge shall not, in the Master's absence (on such special call), enter upon any other cause or business but what is particularly mentioned in the said summons.

"If the Lodge is thus regularly ordered to be removed the Master or Warden shall send notice to the Grand Secretary that such removal may be notified and duly entered in the Grand Lodge books at the next Grand Lodge.

"N. B. It is also a good method to have a certificate from the Grand Lodge that such removal hath been allowed, confirmed and duly registered in their books; which will be a business of course, unless an appeal be lodged against such removal by the minority, and then a hearing will be given to both parties in the Grand Lodge, before such removal be confirmed or registered in their books."

The Master's duty in making and admitting new brethren, and some other particular duties of his office, being such as cannot be written, save on the tablet of his heart, are, therefore, not to be looked for in this place, and, moreover, such duties as more particularly belong to the Master and other officers of Lodges, when they sit as members of the Grand Lodge, are to be learned from the chapter which treats of the Grand Lodge.

SECTION VI.

OF THE WARDENS OF A LODGE

1. None but Master Masons can be Wardens of a Lodge. The manner of their election, and several of their duties, being connected with the election and duties of the Master, have been mentioned in the former section.

2. The Senior Warden succeeds to all the duties of the Master, and fills the chair when he is absent. Or if the Master goes abroad on business, resigns, dimits or is deposed, the Senior Warden shall forthwith fill his place till the next stated time of election. And although it was formerly held, that in such cases the Master's authority ought to revert to the last Past Master who is present, yet it is now the settled rule that the authority devolves upon the Senior Warden, and in his absence upon the Junior Warden, even although a former Master be present. But the Wardens will generally waive this privilege in honor of any Past Master that may be present, and will call on him to take the chair, upon the presumption of his experience and skill in conducting the business of the Lodge. Nevertheless, such Past Master still derives his authority under the Senior Warden, and cannot act till he congregates the Lodge. If none of the officers be present, nor any former Master, to take the chair, the members according to seniority and merit, shall fill the places of the absent officers.

The business of the Wardens in the Lodge, is generally, to assist the Master in conducting the business thereof, and managing the Craft, in due order and form, when the Master is present, and in doing his duties (as above set forth) when he is necessarily absent; all which is to be learned from the foregoing section. Particular Lodges do likewise by their by-laws assign particular duties to their Wardens for their own better government; which such Lodges have a right to do—provided they transgress not the old landmarks, nor in any degree violate the true genius and spirit of Masonry.

SECTION VII.

OF THE SECRETARY OF A LODGE

The Secretary shall keep a regular register or record of all transactions and proceedings of the Lodge that are fit to be committed to writing, which shall be faithfully entered in the Lodge books, from the minutes taken in open Lodge, after being duly

read, amended (if necessary) and approved of before the close of every meeting, in order that the said transaction, or authentic copies thereof, may be ready to be laid before the Grand Lodge once in every quarter if required.

In particular, the Secretary shall keep exact lists of all the members of the Lodge, with the times of admission of new members; and upon or near every St. John's day, shall prepare and send to the Secretary of the Grand Lodge the list of members for the time being, which shall be signed not only by the newly installed officers of each Lodge, but also by the last past officers; to the intent that the Grand Secretary, and consequently the members of the Grand Lodge, may be at all times enabled to know the names and number of members in each Lodge under their jurisdiction, with the handwriting of the different officers, and to pay all due respect to the brethren recommended or certified by them from time to time.

SECTION VIII.

OF THE TREASURER OF A LODGE

The treasurer is to receive and keep exact accounts of all moneys raised or paid in, according to the rule of the advancement of the Lodge and benefit of the brethren, and to pay all orders duly drawn upon him by the authority of the Lodge. He is to keep regular entries, both of his receipts and disbursements, and to have his books and vouchers always ready for examination at such stated times as the by-laws require, or when specially called upon by order of the Master and brethren.

The treasurer is likewise to have the charge and custody of the chest, jewels and furniture of the Lodge, unless when the Master and majority may judge it more convenient to appoint some other responsible brother for that particular duty, or when the officers of the Lodge may take the charge immediately upon themselves. The warrant in particular is in the charge and custody of the Master.

SECTION IX.

OF THE DEACONS OF A LODGE

To the Senior and Junior Deacons, with such assistance as may be necessary, is entrusted the examination of visitors. It is their province also to attend on the Master and Wardens and to act as their proxies in the active duties of the Lodge, such as the reception of candidates into the different degrees of Masonry, and in the immediate practice of our rites.

SECTION X.

OF THE TILER OF A LODGE

The Tiler shall be a Master Mason, of knowledge and experience, and generally a brother is to be preferred to whom the fees of the office may be necessary and serviceable, on account of his particular circumstances. His duty is fixed by custom, and known to every brother; and his chief charge is, not to admit any person (not even a member, while the Lodge is sitting) without the knowledge and consent of the presiding officer; neither shall he admit any visitor (that is not a member of a warranted Lodge) a second time, sojourners producing certificates excepted.

CHAPTER III.

SECTION I.

OF A GRAND LODGE

1. A Grand Lodge consists of the Masters and Wardens of all the regular Lodges in its jurisdiction, who, when duly assembled, have the inherent power to elect the Grand Officers, which are a Grand Master, Deputy Grand Master, Grand Senior Warden, Grand Junior Warden, Grand Secretary, Grand Treasurer, Grand Senior Deacon, Grand Junior Deacon, Grand Pursuivant and Grand Tiler

2. The Present Grand Officers, and all Past Grand Masters, and Past Grand Wardens and Past Masters of Regular Lodges under the same grand jurisdiction, are members of the Grand Lodge; and to constitute a quorum for business it is necessary there should be the representatives of five Regular Lodges.

3. The Grand Lodge thus organized should meet at least once a year, and this meeting to be considered and denominated the Grand Annual Communication, or Convention of Deputies from each Lodge within its jurisdiction. The Grand Communication thus convened shall have a right at all times, and possess an inherent power and authority to make local ordinances and new regulations, as well as to amend old ones, for their own particular benefit, and the good of Masonry in general: provided always, that the ancient landmarks be carefully preserved, and that such regulations be first duly proposed in writing, for the consideration of all the members, and be finally regularly enacted by the consent of the majority. This has never been disputed, for the members of every Grand Lodge are the representatives of all the Fraternity in Communications, and are an absolute and independent body, with legislative authority: provided, as before observed, that the Grand Masonic Constitution be preserved inviolate; nor any of the landmarks removed. And at this Grand Lodge the different Lodges by their officers or deputies, shall attend with or without notice.

4. No brother whatever can be admitted into the Grand Lodge, unless he is a member of some regular Lodge; nor does the appointment of a brother to an office in the Grand Lodge prevent his holding an office in the private Lodge whereof he is a member.

5. A brother of the rank of Master, having business, or whose attendance may be necessary in point of evidence or intelligence, or a brother of eminence, upon motion, or leave asked and obtained, may be admitted into the Grand Lodge; but such brother, being admitted, shall not be allowed to vote, nor have a right to speak to any question or matter in debate, without leave. or

unless desired to give his opinion, and then he is to confine himself to matters that concern Masonry only.

6. No Master or Warden of private Lodges, or other members of the Grand Lodge, shall ever attend the same, without the jewels which he ought to wear in his own private Lodge, except for some good and sufficient reason to be allowed of in the Grand Lodge. And when any officer of a private Lodge, from such urgent business as may necessarily plead his excuse cannot personally attend the Grand Lodge, his own Lodge may nominate and appoint any one of their members (being a Master Mason), with his jewels and clothing, to supply his place, and support the honor of his Lodge in the Grand Lodge: provided such deputy has a certificate of his appointment, with the seal of the Lodge, and attested by the Secretary.

SECTION II.

IN CASE OF THE ABSENCE OF ANY OF THE GRAND OFFICERS

1. If the Grand Master is absent at any meeting of the Grand Lodge, either stated or occasional, the Deputy Grand Master is to supply his place; if the Deputy Grand Master be likewise absent, the Grand Senior Warden takes the chair; and in his absence, the Grand Junior Warden: and although by old regulations, the Master or Past Master of any private Lodge, who has been longest a Mason, had the preference of the chair in the absence of the Grand officers, yet now the rule is, that the Master of the senior private Lodge who may be present, is to take the chair. Nevertheless, any of them may waive the privilege, to do honor to a Past Grand Officer, or any eminent brother and Past Master. In all cases, the brother filling the chair may nominate his deputy, and call on any eminent brethren to fill the vacancies of the Grand Lodge *pro tem*.

2. The Grand Master at all times, when he finds he must necessarily be absent from any Lodge, still has the privilege of giving a special commission, under his hand and seal of office,

to any eminent brother, being a member of the Grand Lodge, to supply his place, if the Deputy Grand Master should not attend, or be necessarily absent.

3. In case of the death of a Grand Master, or any other Grand Officer, the same order of succession and precedence shall take place, as is above set forth, till the next election; when they shall be regularly chosen, and duly installed.

SECTION III.

OF THE PARTICULAR BUSINESS

1. The business of the Grand Lodge at their stated Annual Communications is seriously to discourse of, and sedately to consider, transact and settle all matters that concern the prosperity of the Craft, and the Fraternity in general, or private Lodges, and single brothers in particular. Here, therefore, are all differences to be seriously considered and decided, that cannot be made up and accommodated privately nor by particular Lodges. And if any brother thinks himself aggrieved by the decision of any private Lodge, he may, by lodging an appeal in writing with the Grand Secretary (who shall summon the parties and their witnesses to appear at the next ensuing Grand Communication), have the matter reheard, and finally determined upon; and the Grand Lodge may adjourn from day to day, until the business is finished. And the Grand Master, or presiding officer, when the Lodge is regularly opened, shall communicate to the Lodge the nature of whatever business is to come before them; and for the sake of admitting witnesses, it is esteemed most proper to try all matters of controversy in a committee of the Lodge; and in order thereto, the presiding officer shall direct a committee of the whole Lodge to meet in the Lodge room on the succeeding day for the aforesaid purposes; who shall examine and determine upon all and every kind of business that may be referred to them, and make a report of their proceedings to the Grand Lodge on the same evening, for their ratification.

2. In hearing all complaints and punishing delinquents, according to the laws of the Craft, they are instructed to adhere most religiously to the old Hebrew regulation, viz: "If a complaint be made against a brother by another brother, and he be found guilty, he shall stand to the determination of the Lodge; but if the accuser or complainant cannot support his charge, and it should appear to the Lodge to be groundless, being the result of hatred, malice, or some unwarrantable passion, he shall incur such penalty as the accused would have done, had he been duly convicted."

3. All matters of controversy before the Grand Lodge shall be determined by a majority of votes; that is to say, the Grand Master or presiding officer having one vote (unless in case of an equal division, and then two), the Deputy Grand Master one vote; the other Grand Officers for the time being, collectively, one vote, the Past Grand Officers and Past Masters, collectively, one vote; and the officers, or their deputies, of each particular Lodge, collectively, one vote.

4. The Grand Master, or presiding officer, shall for the sake of conveniency in voting, direct every collective body to sit together, that when a question is before the Lodge, they may consult among themselves how the vote shall be given, and when the question is put, either by holding up of hands, or otherwise, one of those collective bodies shall vote for the whole, and that duty should fall on the senior Mason.

SECTION IV.

OF PARTICULAR REGULATIONS

1. The election of the officers of the Grand Lodge shall be annual. The Grand Master shall be elected by a majority of ballots, who shall have the privilege of appointing his deputy. The other Grand Officers shall also be elected by a majority of ballots agreeably to the manner of voting laid down in the suc-

ceeding section; all of which elections shall be for one year, and until a new election shall take place.

2. Whenever application is made to the Grand Lodge, by a sufficient number of brethren, for a Charter to form a new Lodge, the Grand Lodge shall not grant the Charter, unless the skill of the petitioners as Masons, and their good conduct as men, will justify it. Great regard should always be had to the morals of such brethren as are entrusted with the important charge; therefore it is highly essential, when the petitioners are not sufficiently known to the members of the Grand Lodge, that a certificate of their Masonic and Moral character, from two or more eminent brethren, showing them to be Master Masons regularly made, should accompany the petition; this being done, the Grand Lodge shall then issue a Charter authorizing the petitioners, with such other brethren as they may call to their assistance, to enter Apprentices, pass Fellow Crafts, and raise Master Masons, agreeably to the ancient customs.

3. When a Lodge becomes too numerous for working together, and application is made by some of the members for leave to separate, and form a new Lodge, the cause of their separation should be certified by their Lodge, to the annual stated Grand Communication, at the same time recommending the most proper and fitting brethren as officers of the new Lodge, before a Charter shall issue.

4. The Grand Master, or in his absence out of the state, his Deputy, or either of the intermediate Grand Officers, may grant a dispensation for forming a new Lodge, to continue in force until the next stated Grand Communication, provided the petitioners comply with the requisition in the preceding article; which dispensation shall have the seal of the Grand Lodge, attested by the Grand Secretary, and entered by him in the book of proceedings—the fee for which shall be _____ to the Grand Secretary. Still it shall rest with the Grand Lodge at their next Grand Communication, whether a Charter shall issue.

5. Whenever a Charter shall issue from the Grand Lodge, which can be done at no other time than in Grand Communication, they shall direct a dispensation to issue, signed by the presiding officer, with the seal of the Grand Lodge, and attested by the Grand Secretary, directed to some Past Master, with powers to appoint his Wardens, to install the officers of the new Lodge, and set them to work agreeably to ancient customs and usages; but the Master of this new Lodge shall receive his degree in the presence of three Past Masters at least—all of which must be done before that Lodge can be entitled to a representation in the Grand Lodge.

6. Every Charter issued from the Grand Lodge, shall be signed by the Grand Master for the time being, or in case of his death or absence out of the state, by the Deputy Grand Master and Wardens, sealed with the seal of the Grand Lodge, and attested by the Grand Secretary, directed to three reputable brethren, authorizing them to call in other brethren to their assistance, and to enter Apprentices, pass Fellow Crafts, and raise Master Masons, agreeably to ancient customs and usages; the fee for which shall be _____, for the purpose of Grand Charity and other contingencies; and _____ to the Grand Secretary for providing parchment and affixing the seal, to be paid previous to the delivery of the Charter.

7. The members of the Grand Lodge, and of all Warranted Lodges within their jurisdiction, so far as they have abilities and numbers, have an undoubted right to exercise all degrees of the Ancient Craft, and consequently the Royal Arch; but no Masons of any denomination can hold any Lodge, without warrant for the place where held. Nevertheless, Royal Arch Masons must not at processions, nor in any other place, except in the Royal Arch Lodge, be distinguished by any garment or badge, different from what belongs to them as officers or members of the Grand, or their own private Lodges.

8. That each person admitted to any degree of Masonry in

the Grand Lodge, shall pay a fee of ——— for the purpose of the Grand Charity.

9. Each Lodge on record, shall annually on the stated Grand Communication, pay to the Grand Treasurer for the time being, as a support to the Grand Lodge, the sum of ———; or a sum of money equal to ———, for each and every member belonging to such Lodge.

10. The several Lodges on record shall transmit to the Grand Lodge annually, a list of all the officers and members composing each Lodge, distinguishing their rank and degree; together with such other matters relating to the Craft in general, as may be deemed proper to communicate; and that the said list be recorded by the Grand Secretary in a book to be set apart for that purpose; to the end that the Grand Lodge may at all times know the number of laborers engaged in this great work.

11. Every brother requiring a Grand Lodge certificate or diploma, which is impressed on parchment, and signed by the proper officers, and signed also opposite the seal by the member himself, shall pay to the Treasurer the sum of ———, towards the Grand Charity Fund. Nor is any brother to be entitled to such certificate without a previous certificate from the Lodge, of which he is a member, setting forth his regular behavior, and that he has discharged regularly all Lodge dues.

CHAPTER IV.

OF THE ELECTION, OFFICE, AND DUTY OF THE GRAND OFFICERS

The election of Grand Officers shall be at the Stated Communication annually, and shall be the first business that comes properly before the Grand Lodge, after receiving the reports of the subordinate Lodges represented. And the Grand Lodge being opened in ample form, the Most Worshipful Grand Master shall direct the Grand Lodge to proceed to the choice of Grand Officers for the ensuing year.

SECTION I.

OF THE ELECTION OF THE GRAND MASTER

The Most Worshipful Grand Master in the chair, shall call on the Grand Lodge to nominate some eminent and skilful brother or brethren for the office of Grand Master. Should there be but one in the nomination, it shall be the indispensable duty of the Most Worshipful to nominate one other in the opposition; but if the present Grand Master is again eligible, and is then in the chair, and willing to serve another year, he shall direct his Deputy to nominate the one in opposition. The Grand Master shall, if eligible, be at all times in the nomination. The members shall then be directed to prepare their ballots for one of the brethren in the nomination, and when done, shall be collected by one of the Grand Deacons. The Worshipful Grand Master shall then call on two of the members to examine the ballots, and deliver to him in writing, the number of votes each candidate shall have; when the Worshipful Grand Master shall cause the brother having the greatest number of votes, to be thrice proclaimed aloud by the Grand Secretary, GRAND MASTER OF MASONS! The Most Worshipful shall then cause the Grand Master-elect to be conducted to the chair, and after introducing him to the members as a brother skilled in the Royal Art, and a lover of the Craft, he shall be clothed with the badges of the office, and installed in due form.

All the members shall then salute him according to the ancient and laudable customs of Masonry.

SECTION II.

OF THE ELECTION OR APPOINTMENT OF THE DEPUTY GRAND MASTER

The Grand Master-elect shall then nominate and appoint the Deputy Grand Master as being his inherent right; because as the Grand Master is generally a brother of the first eminence and abilities and long experience, and cannot be supposed to

give his attendance on every emergency, it hath always been adjudged needful, not only to allow him a Deputy, but that such Deputy should be a person in whom he can perfectly confide, and with whom he can have full harmony—for which reason it is proper that the Grand Master should have the nomination of his Deputy. Although cases may arise when the Grand Lodge may exercise the right of rejecting the Grand Master's nomination, and of choosing for themselves, of which case (although they seldom happen) the majority of the Lodge can only be judges.

The Deputy Grand Master, being thus chosen, or appointed as above, he shall be introduced, installed, congratulated, and saluted in due form as before.

SECTION III

OF THE ELECTION OF GRAND SENIOR WARDEN

The Grand Master elect, shall then nominate some skillful brother as Grand Senior Warden, and the Grand Lodge have the inalienable right of nominating one or more in opposition; (for an opposition is essentially necessary in the choice of all the officers), and the person having the greatest majority of votes, or ballots (still preserving due harmony), is declared, as before, duly elected.

The Grand Senior Warden, being thus elected, he shall be introduced, installed, and saluted in due form as before.

SECTION IV.

OF THE ELECTION OF THE GRAND JUNIOR WARDEN

The election of the Grand Junior Warden is precisely in the same manner as the Grand Senior Warden; but sometimes, for the sake of dispatch, both the Grand Wardens are elected together in balloting, by writing Senior opposite the name of one of the candidates, and Junior opposite the name of another.

SECTION V.

OF THE APPOINTMENT AND OFFICE OF GRAND SECRETARY

The office of Grand Secretary hath always been of very great importance in the Grand Lodge, from the multiplicity of matters committed to his care, and from the abilities and learning requisite in the management of them. All the transactions of the Grand Lodge are to be drawn into form, and duly recorded by him. All petitions, applications and appeals, are to pass through his hands. No warrant, certificate or instrument of writing from the Grand Lodge, is authentic, without his attestation or signature, and his affixing the Grand Seal as the laws require. The general correspondence with Lodges and brethren over the whole world is to be managed by him agreeably to the voice of the Grand Lodge, and directions of the Grand Master or his Deputy; and he must, therefore, be ready to attend with his Assistant or Clerk, and the books of his Grand Lodge, in order to give all necessary information concerning the general state of matters, and what is proper to be done upon an emergency.

For this reason, at every annual election of Grand Officers, the nomination or appointment of the Grand Secretary is considered as the inherent right of the Grand Master, being properly his amanuensis, and an officer as necessary to him as his Deputy. It is, therefore, held under the old regulations, which yet stand unrepealed, that if the Grand Lodge should disapprove either of the Deputy Grand Master or Grand Secretary, they cannot disannul their appointment, without choosing a new Grand Master, by which all his appointments are rendered void. But this is a case which hath but very seldom happened, and which all true Masons hope there never will be any occasion to make a provision against.

The Grand Secretary, by virtue of his office, is a member of the Grand Lodge, and hath a right to vote in common with the Grand Wardens in everything, except in choosing Grand Officers; he also hath the right of appointing his own Deputy, or Assistant

Grand Secretary or Clerk — but such Deputy or Clerk must be a Master Mason, yet shall not by virtue of that appointment be a member of the Grand Lodge, nor speak without being allowed or asked, unless he hath otherwise a right, by being either a Past Grand Officer, or Past Master, or Deputy of some regular private Lodge within the jurisdiction.

SECTION VI.

OF THE ELECTION AND OFFICE OF GRAND TREASURER

The Grand Treasurer is elected by the body of the Grand Lodge in the same manner as the Grand Wardens, he being considered as an officer peculiarly responsible to all the members in due form assembled, as having the charge of their common stock and property. For to him is committed the care of all money raised for the General Charity and other uses of the Grand Lodge; an account of which, he is regularly to enter into a book, with the respective ends and uses for which the several sums are intended. He is likewise to pay out or disburse the same upon such orders, signed, as the rules of the Grand Lodge in this respect shall allow valid.

The Grand Treasurer, by virtue of his office, is a member of the Grand Lodge, and hath power to move the same in any matter that concerns his office, and may vote in common with the Grand Wardens; he hath a right to appoint an Assistant or Clerk, who must be a Master Mason, but shall have no vote, nor be a member of the Grand Lodge, nor allowed to speak without permission, unless otherwise entitled to a seat, as having been a Past Officer of the Grand Lodge, or Past Master or Deputy of some regular private Lodge within the jurisdiction.

The Grand Treasurer, or his Assistant, shall always be present in the Grand Lodge, and ready to attend the Grand Master and other Grand Officers with his books for inspection when required; and likewise any Grand Committee that may be appointed for examining and adjusting the accounts.

SECTION VII.

OF THE GRAND DEACONS

The Grand Deacons, whose duty is well known in the Grand Lodge, as particular Assistants to the Grand Master and Wardens, in conducting the business of the Grand Lodge, are always members of the same, so long as they continue in their office, and are most commonly elected by the Grand Lodge as other Grand Officers, though the appointment of right belongs to the Grand Master and Grand Senior Warden, and may be appointed annually, or on every Grand Lodge night.

SECTION VIII.

OF THE GRAND TILER AND GRAND PURSUIVANT

These officers must be Master Masons, but none of them are members of the Grand Lodge, nor allowed to speak to any matter before the Grand Lodge, without permission.

The Grand Tiler's duty is to look after the door on the outward side, to see that none but members enter in; and not even them, if the Grand Lodge is opened, without first informing the Grand Master (through the channel of the Grand Pursuivant) of their being at the door, and wishing to enter. The Grand Tiler is also to summon the members on any special occasion or emergency, by order of the Grand Master or his Deputy, signified to him under the hand of the Grand Secretary or his Clerk.

The business of the Grand Pursuivant is to stand at the inward door of the Grand Lodge, and to report the names and titles of all that want admission, as reported to him by the Grand Tiler. He is also to go upon messages while the Grand Lodge is open, and perform sundry other services known only in the Grand Lodge.

SECTION IX.

RULES TO BE OBSERVED DURING THE TIME OF PUBLIC BUSINESS

1. At the third stroke of the Master's gavel, there shall be a

general silence, and he who breaks silence without leave from the chair, shall be publicly reprimanded.

2. Under the same penalty, every brother shall keep his seat and be perfectly silent whenever the Most Worshipful, his Deputy, or Warden shall think proper to call to order.

3. In the Grand Lodge every member shall take his seat according to the number of his Lodge, and not move about from place to place during the Communication, except the Grand Wardens, as having more immediately the care of the Grand Lodge, and such other officers whose immediate business may call them to different parts of the Lodge room.

4. No brother is to speak more than twice on the same subject, unless to explain himself, or when called upon by the Chair to speak.

5. Every one who speaks shall rise and keep standing, addressing himself in a proper manner to the Chair; nor shall any one presume to interrupt him under the aforesaid penalty, unless he is wandering from the point, and the Grand Master shall think proper to reduce him to order, and then the said speaker shall sit down. But after he has been set right, he may again proceed if he pleases.

6. If any members be twice called to order at any one Grand Lodge, for transgressing these rules, and is guilty of a third offense of the same nature, the Chair shall peremptorily order him to quit the Grand Lodge room for that night.

7. Whoever shall be so rude as to hiss or laugh at any brother or what he may have advanced, shall be forthwith solemnly excluded the Communication, and declared incapable of ever being a member of the Grand Lodge in future, until another time he publicly owns his fault, and grace be granted.

8. No motion for a new regulation, or for the alteration of an old one, shall be made until it be first handed up in writing to the Chair; and after it has been perused by the Grand Master, the thing may be moved publicly; and then audibly read by the Grand Secretary; and, if it is then seconded and thirded, it

must immediately be submitted to the consideration of the whole Assembly, that the sense of the Lodge may be fully heard upon it; after which the question shall be put, *pro* or *con*.

9. In order to preserve harmony, it was thought necessary to use counters and a balloting-box when occasion requires; at other times by holding up of hands, or by putting the question aye or no.

CHAPTER V.

REGULATIONS FOR CHARITY TO BE OBSERVED IN THE GRAND LODGE

1. The Committee on Charity, commonly called the Grand Charity Committee, consists of five Past Masters appointed by the Grand Master at each Annual Communication, and such other members as the Grand Lodge may on the day of annual election appoint; and three of whom, for the sake of expedition, shall be a quorum, whose business shall be to meet at least four stated times in the year, viz: April 1st, July 1st, October 1st, and January 1st (except those days happen on a Sunday, in which case the next day), and as often at other times as may be deemed necessary to hear all petitions, etc., and to order such relief to distressed brethren, as their case may require, and prudence may direct.

2. None but registered Masons who have themselves contributed to the Grand charity fund, and were members of a Warranted Lodge during that time, can be considered and relieved. Sojourners and traveling Masons, if duly certified and recommended, are to be relieved by private contributions, made for them on the occasion or out of the general fund, as the majority shall think proper.

3. It is the inherent right of this committee to dispose of the Grand Charity under the aforesaid restrictions, and to such as appear really necessitous and deserving, either by monthly support or otherwise, as to them shall seem meet; provided always, that no brother made in a clandestine manner, nor any brother who has ever assisted in any clandestine making, can ever be qualified to receive any assistance out of the said fund.

4. All the transactions of this Committee on Charity are to be regularly entered of record, and audibly read by the Chairman before all the members of the Grand Lodge, at their Annual Grand Communication.

CHAPTER VI.

OF GRAND VISITATIONS AND COMMUNICATIONS

All the different Lodges in the same General Communication should, as much as possible, observe the same rules and usages. "Solomon, my son, forget not my law, but let thine heart keep my commandments, and remove not the ancient landmark which thy fathers have set."

And to this end it shall be the duty of the Grand Master, or in his absence the presiding officer, on the Grand Lodge of annual election, to appoint some of the Grand Officers, or other skilful Past Grand Officers or Past Masters, to visit all the Lodges within the Communication, and see that the ancient customs and usages are strictly observed. And as this laudable duty has become impracticable, from the extent of their jurisdiction and large number of Lodges, for the brethren before mentioned, to perform the whole of this duty collectively, the Grand Master shall cause the Lodges to be laid off in convenient districts, and allow one or more visitors to each district, with such other assistants as may be thought proper, who shall make faithful report of their proceedings to the Grand Communication annually, according to the instructions given them.

The brethren so appointed, shall have a dispensation signed by the Grand Master or his Deputy, and attested by the Grand Secretary, with the seal of the Grand Lodge, explaining the nature of their business, whose duty then shall be to visit every Lodge of his district at one of their stated meetings—previously notifying to the Lodge the intended time of visiting them.

[The foregoing is the Constitution of Masonry, as compiled and sanctioned by the Grand Lodge of Virginia in 1791]

HISTORIC RECORD

OF THE FOUNDING

OF THE

GRAND LODGE ANCIENT, FREE

AND ACCEPTED MASONS

OF

THE COMMONWEALTH OF VIRGINIA

1777 1778

THE ORGANIZATION
OF THE
Grand Lodge of Virginia

At a Convention of Delegates from the Lodges below mentioned, met in the city of Williamsburg, on Tuesday, the 6th of May, 1777, in consequence of a petition of the Williamsburg Lodge, recommending that the Worshipful Masters and Wardens of the different Lodges, or their Deputies, should meet in Williamsburg, for the purpose of choosing a Grand Master for the State of Virginia.

Matthew Phripp, Esq., Deputy from the Norfolk Lodge; James Kemp, from the Kilwinning Port Royal Crosse Lodge; Duncan Rose, from the Blandford Lodge; William Waddill and John Rowsay, from the Williamsburg Lodge; and William Simmons and John Crawford, from the Cabin Point Royal Arch Lodge.

Matthew Phripp, Esq., being elected President, and James Kemp, Clerk. Brother Waddill laid the following letters before the Convention, which were directed to the Williamsburg Lodge: viz., A letter from the Fredericksburg Lodge, enclosing an order of that Lodge; a letter from the Botetourt Lodge; also a letter from Brother James Taylor, as Master of the Norfolk Lodge, which were severally read and referred to the Williamsburg Lodge for proper answers.

A motion being made, and it being the unanimous opinion of this Convention that a Grand Master ought to be chosen to preside over the Craft in this Commonwealth;

Resolved, That a Committee be appointed for drawing up reasons why a Grand Master should be chosen, consisting of Duncan Rose, William Waddill, James Kemp and John Crawford, and that their proceedings be laid before this Convention on Tuesday, the 13th May next, at 6 o'clock P. M.

Resolved, That this Convention be adjourned till Tuesday, the 13th May next.

TUESDAY, 13th May, 1777.

The Convention met agreeably to adjournment.

Brother Phripp being absent upon business, Brother Rose was elected President.

Brother Waddill reported that the Committee, having met, had drawn up

their reasons why they thought a Grand Master should be chosen, which he delivered to the Chair, and being read, it was agreed the same should be recorded, and are as follows:

To the Right Worshipful Master, Worshipful Wardens, and Worthy Brethren of the _____ Lodge:

In consequence of a proposition of the Williamsburg Lodge, inviting all the regular Lodges in Virginia to attend at their Lodge on the 5th* May, 1777, for the purpose of electing a Grand Master of Freemasons for the said Commonwealth of Virginia, five regular Lodges appeared by deputation, on the 7th* instant viz., Norfolk, Kilwinning Port Royal Crosse, Blandford, Williamsburg, and Cabin Point Royal Arch, and thence by adjournment to the 13th instant when taking the subject of the meeting into consideration, are unanimously of opinion that a Grand Master is requisite in this State, for the following reasons, founded on the principles of necessity, convenience and right, viz.,

First. We find that the Lodges in this State hold their Charters under five distinct and separate authorities, viz., the Grand Masters of England, Scotland, Ireland, Pennsylvania and America (the last at second hand); of course all have an equal right to appoint their Deputies, who can claim no authority over those not holding this principle. Therefore, any difference arising between Lodges holding differently cannot be settled for want of a common tribunal. For the same reason the Craft can never meet in Annual Communication, manifesting that brotherly love and affection, the distinguishing characteristic of Masonry from the beginning. Such divided and subdivided authority can never be productive to the real good of the Craft.

Secondly We cannot discover, upon strict enquiry, that Masonry has ever derived any benefit from the foreign appointment of a Grand Master in this country, they being as little known and as little acknowledged.

Thirdly. Being at this time without a Supreme, and so circumstanced as to render it impossible to have recourse to the Grand Lodge beyond the sea should any abuses creep into the Lodges or should any body of the brotherhood be desirous of forming a new Lodge, there is no settled authority to apply to. In this case we are of opinion that a Grand Lodge is a matter of necessity.

Fourthly and Lastly We find upon record that the Grand Lodges of England, Scotland and Ireland founded their original right of election upon their sole authority, by mutual consent, distinct and separate from all foreign power whatever. We, therefore, conclude that we have, and ought to hold,

*The first meeting is recorded as being held 6th of May—the dates "5th and 7th" appear to be in error in copying

the same rights and privileges that Masons in all times heretofore have confessedly enjoyed.

We, the Deputies aforesaid, for ourselves and our respective Lodges, humbly beseech and desire that you will be pleased to take the foregoing reasons into consideration, and that you will favor us with your attendance, by deputation, in this Lodge, for the purpose of electing a Grand Master for this State, on the 23d June next, at 10 o'clock A. M., for the first time, and determine—we having signified this our desire to all others, ever after at such time and place as the Grand Lodge shall our regular and loving brethren, in like manner as we have done to you, hoping to see you on the day appointed; and we have caused these our proceedings to be signed by our loving Brother Duncan Rose, our President, and attested by our worthy Brother James Kemp, Secretary, this 13th May, A. L. 5777. A. D. 1777.

Resolved, That copies of the above be made out and sent to all the different Lodges in this State.

Resolved, That this Convention be adjourned till the 23d June next ensuing, at 10 o'clock A. M

(Signed) DUNCAN ROSE, President.

Attest: JAMES KEMP, Secretary.

Truly recorded from the minutes

W. WADDILL G. Secretary

At a Convention of five Lodges, assembled at the Lodge Room in Williamsburg, on the 23rd June, 1777, pursuant to an adjournment of Deputies of the 13th May last, and agreeably to the letter of invitation to the several regular Lodges of this State—present: Duncan Rose, Past Master, Blandford Lodge: James Kemp, Master's Degree, Kilwinning Port Royal Crosse Lodge, James Mercer, Master, and Benjamin Johnson, Secretary, Fredericksburg Lodge, William Finnie, Master, and William Waddill, P. M., Williamsburg Lodge, William Simmons, Master, and A. Campbell, Master's Degree, Cabin Point Royal Arch Lodge.

James Mercer being elected President, and James Kemp Secretary of this Convention, the several deputations being inspected, and letters of other Lodges, and also several Charters being read and considered.

This Convention are unanimously of opinion that a Grand Master for this State is essential to the prosperity and dignity of Masonry in general, but there not being a deputation from a majority of the Lodges therein, decline the choice of a Grand Master for the present—but, in order to prepare for the appointment of so essential an officer, in the amplest and most constituted mode by which scrupulous Masons may be reconciled to such a measure.

This Convention are unanimously of opinion that the most unexceptionable mode of procuring such an officer in this State agreeably to the Charters constituting the several Lodges therein, will be for the respective Lodges to solicit their respective Grand Masters for an appointment of some one worthy Mason, resident within this State, as Grand Master thereof, by which the several authorities of the different Grand Masters of England, Scotland, and Ireland, from which the several Lodges in this State hold their Charters, will be united in one and the same person; and, in order to continue such an officer in this State, this Convention are of opinion that such Charter of Appointment should contain authority to such Grand Master to resign the superiority of his Principal into the hands of the respective Lodges, in order that such Lodges, by their Deputies, may form a general Convention of the Craft, to elect a Grand Master and proper officers of a Grand Lodge in time to come.

And, in order to give dispatch to this business, this Convention beg leave to recommend to their constituents, and to the members of all other Lodges in this State, His Excellency General George Washington, as a proper person to fill the office of Grand Master for the same, and to whom the Charter of Appointment aforementioned be made.

But should the Lodges prefer any other person to this office, it is recommended that the respective Lodges do elect some other person, and notify the same to the Williamsburg Lodge, being most convenient, who are to examine such appointment, and declare thereupon, on whom the majority falls, to be nominal Grand Master of this State, for the purpose of accepting a Charter of Resignation as aforeproposed, and notify the same to the respective Lodges in this State, in order to their solicitation afორerrecommended

But in case such appointment is not made by the first day of June next, then this Convention are unanimously of opinion that the several Lodges of this State should proceed to elect such Grand Master, and to that end that the President of this Convention or, in case of his death, the Master of Williamsburg Lodge, for the time being, ought to invite a Convention of the Deputies of such Lodges to meet at such time and place as to him shall seem most convenient.

Ordered, That these proceedings be attested by James Kemp, Secretary, and copies transmitted to the several Lodges in this State who are requested to pay the earliest attention to the same. Attest:

JAMES KEMP, *Secretary*.

23d June, A. L. 5777, A. D. 1777.

At a Convention of the Craft, agreeably to an advertisement of the Right Worshipful James Mercer held on the 13th day of October, A. L. 5778—

present: Robert Andrews, Master; James M. Fontaine, S. W.; James Willison, J. W.; Duncan Rose, T.; William Waddill, Secretary; D. Rose, Deputy, Blandford Lodge; Robert Andrews, W. Waddill, James M'Clurg and Jno. M. Galt, Williamsburg Lodge; James M. Fontaine and Christ'r: Pryor, Botetourt Lodge; James Willison, James Bolsches and John Crawford, Cabin Point R. A. Lodge.

On the question being put.

This Convention are unanimously of opinion that there is a sufficient number of Lodges present to proceed to business.

It is the opinion of this Convention that the power and authority of Cornelius Hartnett, Esq. as Deputy Grand Master of America does not now exist.

It is the opinion of this Convention that it is agreeable to the Constitutions of Masonry that all the regular chartered Lodges within this State should be subject to the Grand Master of said State.

The Right Worshipful Warner Lewis, Past Master of the Botetourt Lodge, being nominated to the office of Grand Master, declined the acceptance thereof—and then the Right Worshipful John Blair, Past Master of the Williamsburg Lodge, was nominated and unanimously elected—who was pleased to accept of the office.

(Signed) ROBERT ANDREWS, M.

Truly recorded from the minutes by

W. WADDILL, *Secretary*.

At a Convention of the Craft, agreeable to adjournment of the R. W. Robert Andrews, Master, held 13th October, A. L. 5778, now assembled for the purpose of installing the R. W. John Blair, Past Master of the Williamsburg Lodge, into the office of Grand Master of Free and Accepted Masons of the State of Virginia, held in the Lodge-room in Williamsburg, the 30th October, A. L. 5778—present: Robert Andrews, Master, Dr. James Taylor, S. W.; John Crawford, J. W.; James Galt, Treasurer; Duncan Rose, Secretary, and forty-four members.

The Lodge being opened in due form, the Right Worshipful Master Robert Andrews, agreeably to the meeting, installed the Right Worshipful John Blair in the office of Grand Master of this Commonwealth, when he was pleased to appoint the Right Worshipful and Rev. Robert Andrews, D. G. M.

At a Grand Lodge, held in the city of Richmond on the fourth day of October, A. D. 1784, A. L. 5784, the Most Worshipful G. M. John Blair having resigned the Chair, the R. W. James Mercer was elected Grand Master, who was pleased to appoint the R. W. Edmund Randolph, D. G. M.

At a Grand Lodge, held in the city of Richmond on the 27th October, A. D. 1786, A. L. 5786, the term of service of the present Grand Master expiring, Edmund Randolph, Esq., was unanimously elected Grand Master, installed and congratulated according to the ancient usage, who was pleased to appoint John Marshall, Esq., D. G. M.

At a half yearly Grand Communication, holden in the Mason's Hall, Richmond, 28th October A. L. 5789, R. W. Alexander Montgomery, Esq., was elected Grand Master, who was pleased to appoint the Hon. Thomas Matthews, Esq., D. G. M.

At a half yearly Grand Communication, holden in the Mason's Hall in the city of Richmond, 28th October, A. L. 5790, the Most Worshipful A. Montgomery having resigned the Chair, the Hon. Thomas Matthews, Esq., was unanimously elected and installed Grand Master, who, resigning his right of nominating his Deputy, consigned the choice to the Lodge, who unanimously elected John K. Read, Deputy Grand Master. And on 28th October, A. L. 5791, in Grand Communication, the Hon. Thomas Matthews was re-elected Grand Master; J. K. Read, Esq., Deputy Grand Master; Robert Brooke and William Bentley, Esqs., Grand Wardens.

MANUAL OF WORK



1977

GRAND LODGE, A. F. & A. M.
OF VIRGINIA

Opening and Closing Lodges

The ceremony of opening and closing Lodges with solemnity and decorum is universally admitted among Masons; and though the mode in some Lodges may vary, and in every degree must in some particulars, still an uniformity prevails in every Lodge, and the variations, if any, are only occasioned by want of method, which a little application might easily remove.

To conduct this ceremony with propriety, decorum, and solemnity, ought to be the study of every Mason, but more especially those who are called to officiate as officers of the Lodge; to those of our brethren who are thus honored, every eye is naturally directed for propriety of conduct and behavior, and from them our brethren who are less informed will expect an example worthy of imitation.

From a share in this ceremony no Mason present can be exempted; it is a general concern in which all must assist; the first notice of which is given by the Worshipful Master, with a request of the attention and assistance of his brethren. No sooner has it been signified than every officer repairs to his station, duly clothes himself, and the brethren, previously clothed, repair to their seats.

The next object is to detect imposters among ourselves, and for this purpose recourse is had to our peculiar rites as Masons; this object being accomplished, our next care is directed to the external avenues of the Lodge, and the proper officers whose province it is to discharge that duty, execute their trust with fidelity, and by certain mystic forms of no recent date, intimate that we may safely proceed.

At opening the Lodge, two purposes are wisely effected; the Master is reminded of the dignity of character he is to maintain from the elevation of

his office, and the brethren of the reverence and respect due from them in their several stations. These are not the only advantages resulting from a due observance of this truly imposing ceremony; the mind is drawn with reverential awe and adoration to the Supreme Architect of the Universe, and the eye and heart fixed on Him who is the only Author of life and immortality. Here we are taught to worship and adore the Supreme Jehovah, and to supplicate his protection and assistance in all our well-meant endeavors. After the customary salutations, the Master pronounces the Lodge to be opened in due and ancient form, and assumes the government, and under him his Wardens; the brethren, with one accord, unite in duty and respect, and the business of the meeting is conducted with order and harmony.

At the closing of a Lodge, a similar ceremony takes place as at the opening. The avenues of the Lodge are guarded; a recapitulation of the duties of the officers is rehearsed, a proper tribute of gratitude is offered up to the Author of our existence, and His blessing invoked and extended to the whole Fraternity.

PRAYER AT OPENING

Most Holy and Glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces, Thou hast promised where two or three are gathered together in Thy name, Thou wilt be in the midst of them and bless them: in Thy name we assemble, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee aright, and that all our actions may tend to Thy glory and to our advancement in knowledge and virtue. And we beseech Thee, O Lord, to bless our present assemblage, and to illuminate our minds with the divine precepts of Freemasonry, and direct us so to walk in the light of Thy divine countenance, that when the trials of our probationary state are over, we may be admitted into the Temple not made with hands, eternal in the heavens. So mote it be—Amen!

If the Chaplain be absent, and this duty is performed by the Master, the prayer at opening is:

Supreme Architect of the Universe! We invoke Thy blessing at this time: may this meeting, thus begun in order be conducted in peace and closed in harmony.

So mote it be—Amen!

PRAYER AT CLOSING

Supreme Architect of the Universe, accept our humble praises and hearty thanks for the many mercies and blessings which Thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together, and continue to us Thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love Thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in Faith, Hope and Charity, but more especially in that Charity which is the bond of peace and the perfection of every virtue. May we so practice Thy precepts in the rigid observance of the Tenets of Freemasonry, that we may finally obtain Thy promises, and find an entrance through the gates into the Temple and City of our God. So mote it be—Amen!

If the Chaplain be absent, and this duty is performed by the Master, the following benediction is pronounced:

BENEDICTION AT CLOSING

May the blessings of Heaven rest upon us and all regular Masons; may brotherly love prevail, and every moral and social virtue unite and cement us. So mote it be—Amen!

CHARGE AT CLOSING

BRETHREN:

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

 TILER'S OATH

I, _____, hereon solemnly swear that I have been regularly initiated, passed and raised to the Sublime Degree of Master Mason in a just and legally constituted Master Masons' Lodge; that I am not now suspended or expelled and know of no reason why I should be.

THE BALLOT

ON PETITION

(After all discussion)

W.M.: Brother Senior Deacon, prepare the ballot. Brethren, we are about to spread the ballot on the petition of Mr. for initiation into the mysteries of Masonry. The Whites elect; the Blacks reject; a unanimous ballot is necessary to elect.

S.D.: Worshipful Master, the ballot is spread.

W.M.: The brethren will advance to the altar and deposit their ballots, commencing on my right.

S.D.: Worshipful Master, the ballot is deposited.

W.M.: Brother Senior Warden, have all balloted in the west?

S.W.: Brethren, have you all balloted in the west? All have balloted in the west, Worshipful.

W.M.: Have all balloted in the south, Brother Junior Warden?

J.W.: Brethren, have you all balloted in the south? All have balloted in the south, Worshipful.

W.M.: Brethren, have you all balloted? Brother Senior Deacon, close the ballot and present it in the east. Present the ballot in the south. Brother Junior Warden, how stands the ballot in the south?

J.W.: The ballot is clear (or not clear) in the south, Worshipful.

W.M.: Present it in the west. Brother Senior Warden, how stands the ballot in the west?

S.W.: Clear (or not clear) in the west, worshipful.

W.M.: Again present it in the east.

(If clear) and clear in the east. Accordingly I declare Mr.

electd to receive the First Degree in Masonry.

(If not clear) and not clear in the east. Accordingly I declare Mr.

rejected. (Destroys ballot.)

FOR ADVANCEMENT

W.M.: Brother Senior Deacon, prepare the ballot. Brethren, the ballot will be circulated to test the Masonic proficiency of Brother previous to his being passed to the second Degree of Masonry. The Whites approve; the Blacks disapprove; a majority ballot is necessary to approve.

S.D.: Worshipful Master, the ballot is collected.

W.M.: Close the ballot and present it in the east.

The Lodge is satisfied (or not satisfied) with the Masonic proficiency of Brother
(Destroys ballot.)

Brethren, the ballot will now be spread to test the moral fitness of Brother previous to his being passed to the Second Degree of Masonry. The Whites elect; the Blacks reject; a unanimous ballot is necessary to elect.

S.D.: Worshipful Master, the ballot is spread.

W.M.: The brethren will advance to the altar and deposit their ballots, commencing on my right.

S.D.: Worshipful Master, the ballot is deposited.

W.M.: Brother Senior Warden, have all balloted in the west?

S.W.: Brethren, have you all balloted in the west? All have balloted in the west, Worshipful.

W.M.: Have all balloted in the south, Brother Junior Warden?

J.W.: Brethren, have you all balloted in the south? All have balloted in the south, Worshipful.

W.M.: Brethren, have you all balloted? Brother Senior Deacon, close the ballot and present it in the east. Present the ballot in the south. Brother Junior Warden, how stands the ballot in the south?

J.W.: The ballot is clear (or not clear) in the

south, Worshipful.

W.M.: Present it in the west. Brother Senior Warden, how stands the ballot in the west?

S.W.: Clear (or not clear) in the west, Worshipful.

W.M.: Again present it in the east.

(If clear) and clear in the east. Accordingly I declare Brother . . . elected to receive the Second Degree in Masonry.

(If not clear) and not clear in the east. Accordingly I declare Brother rejected. (Destroys ballot.)

Degree of Entered Apprentice

SECTION I.

The first Lecture upon Masonry is divided into three sections, which paints virtue in the most beautiful colors, and enforces the whole duty of morality. In it we are taught those useful lessons which prepare the mind for a regular progress in the principles of knowledge and philosophy. They are imprinted on the mind by lively and sensible symbols and images, to influence our conduct in the proper discharge of the duties of social life.

The first section consists of general heads, which, though short and simple, carry much weight with them, and qualify us to try and examine the rights of others to our privileges, while they prove ourselves. It also accurately elucidates the mode of initiating a candidate into our Order.

It is the duty of the Master of the Lodge, as one of the precautionary measures of initiation, to explain to the candidate the nature and design of the Institution; and while he informs him that it is founded on the purest principles of virtue, that it possesses great and invaluable privileges, and that in order to secure those privileges to worthy men, and worthy men alone, voluntary pledges of fidelity are required; he will at the same time assure him that nothing will be expected of him incompatible with his civil, moral, or religious duties.

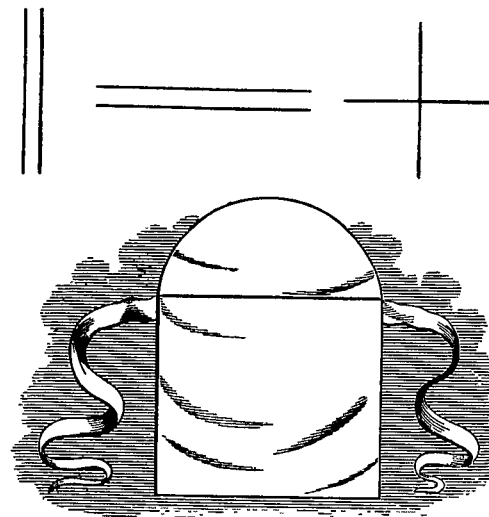
In any of the degrees appropriate music may be introduced.

PRAYER AT THE INITIATION OF A CANDIDATE

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 aided with the secrets of Free Masonry, he may be enabled to unfold the mysteries of godliness; and grant that we may understand and keep all the statutes of the Lord and this Holy Mystery, pure and unviolated, to the end of our days. So mote it be—Amen!

The following passage of Scripture (Psalm cxxxiii) is rehearsed.

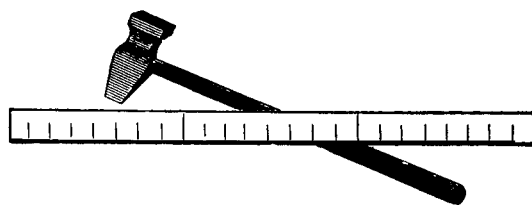
Behold how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.



THE LAMB SKIN OR WHITE LEATHER APRON

* Is an emblem of innocence and the badge of a Free and Accepted 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; which I present you without spot or blemish, and hope you will wear it with pleasure to yourself and honor to the Fraternity. * *

This section closes with an explanation of the working tools of an Entered Apprentice, which are the Twenty-four Inch Gauge and the Common Gavel.



THE TWENTY-FOUR INCH GAUGE

Is an instrument used by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for more noble and glorious purposes. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God and the relief of a distressed worthy Brother; eight for our usual vocations; and eight for refreshment and sleep.

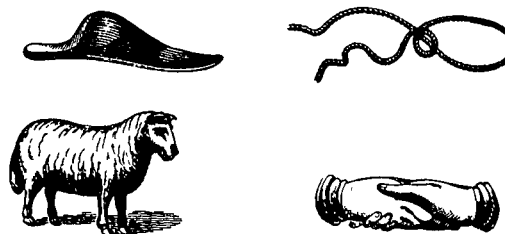
THE COMMON GAVEL

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

SECTION II.

This section rationally and minutely accounts for the ceremony of initiating a candidate into our Ancient institution.

Every candidate at his initiation is presented with a Lamb-skin or White Leather Apron.

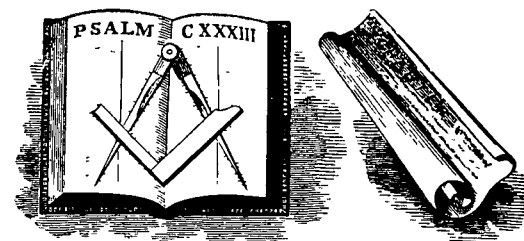


THE LAMB

Has in all ages been deemed an emblem of innocence; he, therefore, who wears the Lamb-skin or White Leather Apron as the badge of a Free and Accepted Mason, is thereby reminded of that purity of life and conduct which is so essentially necessary to his gaining admittance into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

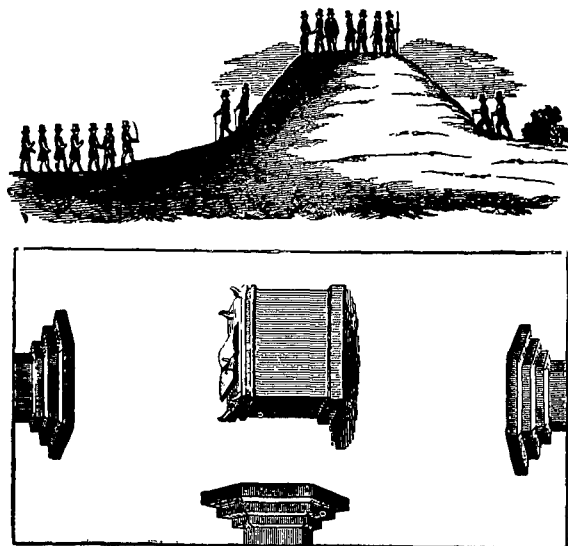
SECTION III.

This section explains the nature and principles of our Institution, in it, also, we receive instruction relative to the Form, Supports, Covering, Furniture, Ornaments, Lights and Jewels of the Lodge, how it should be Situated, and to whom Dedicated.



A LODGE

Is a certain number of Free and Accepted Masons duly assembled, with the Holy Bible, Square and Compasses, and a Charter or Warrant from some Grand Lodge empowering them to work. * * *

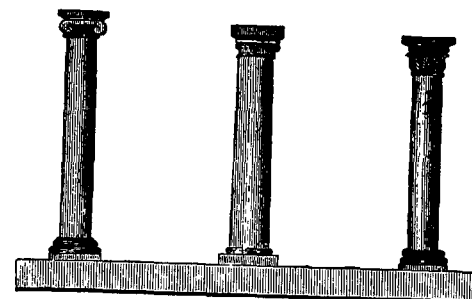


THE FORM OF A LODGE

Is familiar to every Mason, from East to West, and between North and South, Free Masonry extends, and in every clime a Mason may be found.

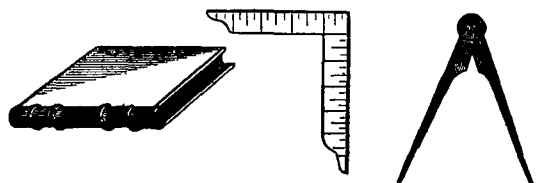
OUR INSTITUTION

Is * * * supported by * * * Wisdom, Strength and Beauty; for it is necessary there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings * * *



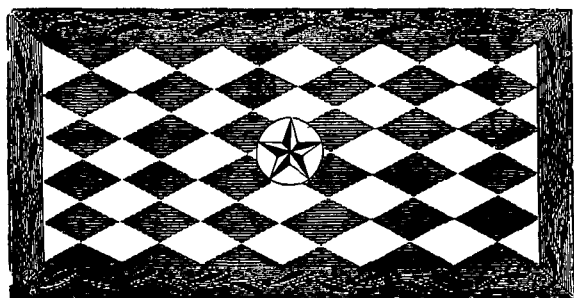
THE COVERING

Of a Lodge is the Clouded Canopy or Starry Decked Heavens, where all good Masons hope at last to arrive, by aid of that Theological Ladder which Jacob in his vision saw extending from earth to heaven; the three principal rounds of which are denominated Faith, Hope and Charity, and which admonish us to have Faith in God, Hope in immortality, and Charity toward 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 throughout the boundless realms of eternity.



THE HOLY BIBLE, SQUARE, AND COMPASSES

The Furniture of a Lodge is the Holy Bible, Square, and Compasses. The Holy Bible is dedicated to God * * * ; the Square to the Master * * * ; and the Compasses to the Craft. * * *



THE ORNAMENTS OF A LODGE

Are the Mosaic Pavement, indented Tessel and Blazing Star.

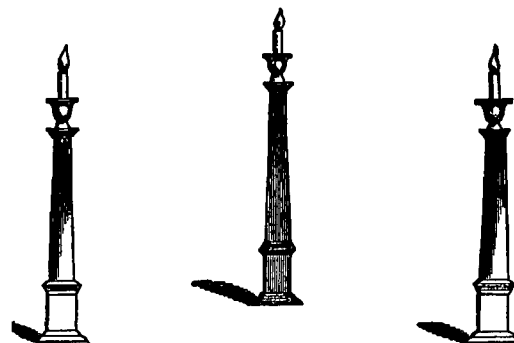
The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the indented Tessel, of that beautiful border or skirting which surrounded it; and the Blazing Star is an emblem of Deity or an overruling Providence.

The Mosaic Pavement is emblematical of human life, checkered with good and evil; the beautiful border which surrounds it, of the manifold blessings

and comforts which surround us, and which we hope to enjoy by a faithful reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the centre.

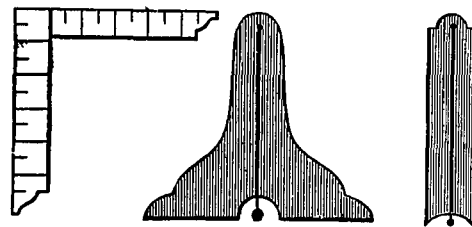
THE LIGHTS OF A LODGE

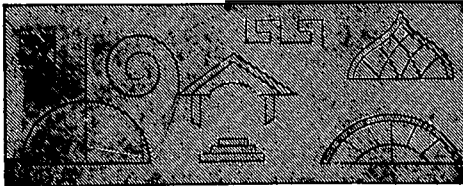
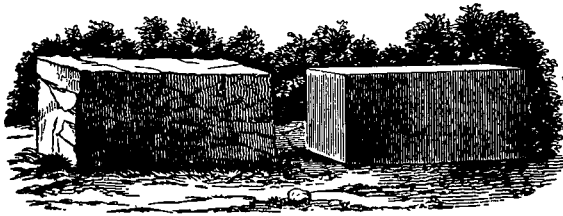
There are three Lights in a Lodge. * * * *



THE IMMOVABLE JEWELS

Are the Square, Level and Plumb, worn by the three stationed officers of the Lodge. The Square * * * teaching morality, the Level * * * equality, and the Plumb * * * rectitude of life.





THE MOVABLE JEWELS

Are the Rough Ashlar, Perfect Ashlar, and Trestle Board.

The Rough Ashlar is a stone as taken from the quarry in its rude and natural state; the Perfect Ashlar is a stone made ready by the hands of the Apprentice, to be adjusted by the working tools of the Fellow Craft; and the Trestle Board is for the Master Workman to draw his designs upon.

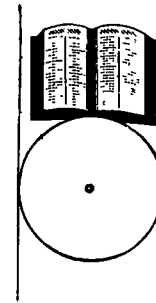
By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection which we hope to attain by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle Board we are reminded that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the Great

Book of Nature and of Revelation, which is our Spiritual, Moral, and Masonic Trestle Board.



SITUATION OF LODGES

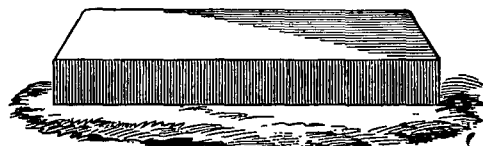
Lodges are situated East and West. * * *



DEDICATION OF LODGES

Our ancient brethren dedicated their Lodges to King Solomon, who was our first Most Excellent Grand Master; but Masons professing Christianity, dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent Christian patrons in Masonry; and since their time there is represented in every regular and well-governed Lodge a certain point within a Circle, embordered by two perfect Parallel Lines, representing St. John the Baptist and St. John the Evangelist, and on the top rests the Book of Constitutions. In going round this Circle we necessarily touch upon those two

Parallel Lines as well as the Book of Constitutions; and while a Mason keeps himself circumscribed within their precepts, it is impossible he can materially err.



THE TENETS

Of our profession are Brotherly Love, Relief, and Truth.

BROTHERLY LOVE

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

RELIEF

To relieve the distressed is a duty incumbent on all men, but particularly upon 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 restore peace to their troubled minds, is the grand 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 men 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 characterize us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

THE CARDINAL VIRTUES

There are four Perfect Points and essential Cardinal Virtues necessary to complete the lesson of instructions to every Initiate into the Philosophy of Masonry, illustrated by Temperance, Fortitude, Prudence, and Justice.



TEMPERANCE

Is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess or contracting any vicious or licentious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised

to conceal and never reveal, and which would subject him to the contempt and detestation of all good Masons. * * * * *



FORTITUDE

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



PRUDENCE

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



JUSTICE

Is that standard or boundary of right, which enables us to render to every man his just due without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of all 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 principle thereof. * * *

Thus the Lecture of the First or Entered Apprentice's degree is closed with a few appropriate remarks explanatory of the freedom, fervency, and zeal necessary to be exercised during

the probation of his service, and show how a due veneration was paid to our ancient Patrons in Masonry; and the whole is concluded with the following charge:

CHARGE AT INITIATION INTO THE FIRST DEGREE

BROTHER A. B..

As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this Ancient and Honorable Order—ancient, as having subsisted from time immemorial, and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men in all ages, have been encouragers and promoters of the Art; and have never deemed it derogatory to their dignity to level themselves with the Fraternity, extend their privileges, and patronize their assemblies.

There are three great duties, which in your new character, you are charged to practice and inculcate: to God, your neighbor and yourself. To God in never mentioning His Holy Name but with that reverential awe which is due from a creature to his Creator; to implore His aid in all your laudable undertakings; and esteem Him as the chief good. To your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to and practice of these duties, will insure public and private esteem.

In the State you are to be a quiet and peaceful citizen, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure or reproach. You are not to suffer your zeal for the Institution to lead you into argument with those who, through ignorance, may ridicule it.

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

Finally, keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, a person applies to you who may be desirous of being initiated into the secrets of Masonry, be particularly careful not to afford him any encouragement, unless you are convinced he will conform to our rules; in which event, you may refer him to those who have authority to recommend him to the Lodge, that the honor, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.

Such is the arrangement of the different sections of the first Lecture, which, with the forms adopted in opening and closing the Lodge, comprehends the whole of the first degree in Masonry. This plan, while it has the advantage of regularity to recommend it, has the support of authority, and the sanction and respect which flow from antiquity. The whole is a regular system of morality, conceived in a strain of interesting allegory, which must unfold its beauties to every candid and industrious enquirer.

Degree of Fellow Craft

Masonry is a progressive science, and is divided into different classes or degrees for the more regular advancement of its professors in the knowledge of its mysteries. According to the progress we make, we are led to limit or extend our enquiries, and in proportion to the genius or capacity with which it has pleased our Almighty Father to bless us, we attain to a greater or less degree of perfection.

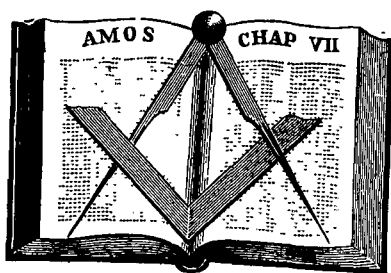
The first degree of Masonry is well calculated to enforce the duties of morality, and to imprint on the memory the noblest principles which can adorn the human mind. Therefore it is the best introduction to the second degree, and not only extends the same plan, but comprehends a more diffusive system of knowledge.

SECTION I.

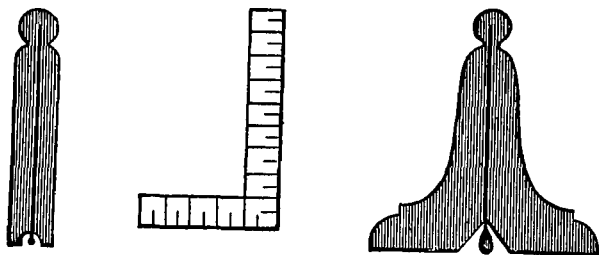
The first section recapitulates the ceremony of initiation into this class, and instructs the diligent Craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion, and should, therefore, be well understood by every officer and member of the Lodge. Here the candidate is instructed in, and invested with, those particular tests, which enable him to prove his title to the privileges of this degree, and satisfactory reasons are given for the same.

The following passage of Scripture from Amos, chapter vii, verses 7, 8, is rehearsed.

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



The Holy Bible, Square, and Compasses, opened at Amos, chapter vii.



The working tools of a Fellow Craft are here introduced, and explained, which are—

THE PLUMB, SQUARE, AND LEVEL

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 Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations in life, before God and man, squaring our actions by the Square of virtue; and by the Level a King is reminded that, although a crown may adorn the head, and a sceptre the hand, yet the blood in his veins is derived from the same Almighty Parent, and is no better than that of the

humblest citizen, and teaches us all that we are travelling on the broad level of time to that undiscovered country from whose bourne no traveler returns.

SECTION II.

This section has reference to the origin of the Institution. Masonry is considered under two denominations—Operative and Speculative. The period is fixed for rewarding merit, the character of that reward designated, and the inimitable moral to which that circumstance alludes, is explained.

OPERATIVE MASONRY

By Operative Masonry, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effect of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary and beneficent purposes.

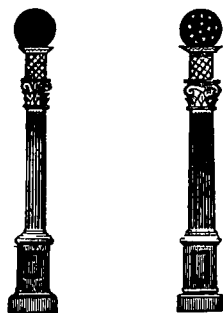
SPECULATIVE MASONRY

By Speculative Masonry, we learn to subdue the passions, act upon the square, keep the tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligation to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with admiration and delight the glorious works of Crea-

tion, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

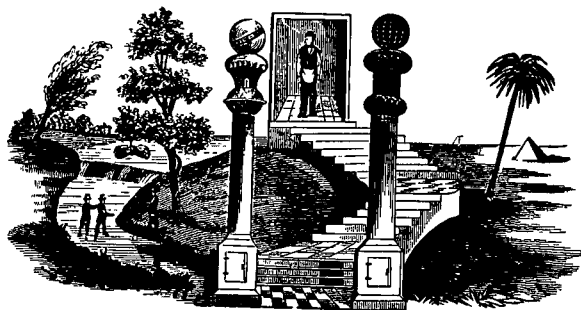
* * * * *

In six days God created the Heavens and the Earth, and all things therein contained, and rested on the seventh. The seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent and stated opportunities to contemplate the glorious works of creation, and to adore their great Creator.



Peace, Unity, and Plenty are here introduced and explained. Next, the doctrine of the Spheres as illustrated in the Sciences of Astronomy and Geography by the Globes Celestial and Terrestrial.

As the studious Craftsman advances, various subjects arrest his attention and engross his thoughts in the progress of the



first three degrees of Masonry, over which preside the three officers of a Lodge.

As Architecture now comes under consideration, a brief description of it may not be improper

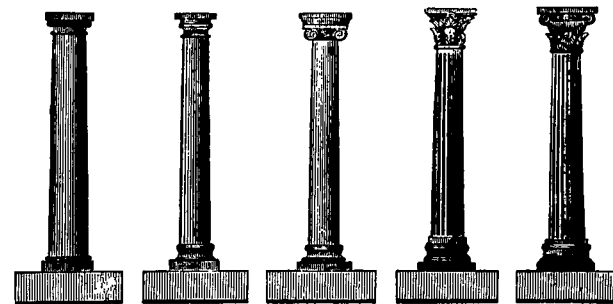
ORDER OF ARCHITECTURE

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

ITS ANTIQUITY

From the first foundation of Society, Order in Architecture may be traced. When the rigor of seasons obliged men to contrive shelters from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across to support the covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of base and capital of pillars; and from this simple hint originally proceeded the more improved art of Architecture.

The Five Orders of Architecture are thus classed: Tuscan, Doric, Ionic, Corinthian, and Composite.



THE INVENTION OF ORDER IN ARCHITECTURE

The ancient and original Orders of Architecture revered by Masons, are no more than three—the Doric, Ionic, and Corinthian, which were invented by the Grecians. To these the Romans have added two—the Tuscan, which they made plainer than the Doric, and the Composite, which is nothing more than the Corinthian enriched with the Ionic volute. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious, and beautiful in Architecture.

The Five Senses of Human Nature, to-wit: Hearing, Seeing, Feeling, smelling, and Tasting, come next in order—the first three of which are most revered by Masons, for reasons which must be apparent to every enlightened Craftsman

* * * * the Seven Liberal Arts and Sciences, to-wit: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. Passing over most of these, each of which affords a large field for the accomplished Scholar and Mason to dilate upon, we are arrested by the fifth Science, or Geometry, which treats of the powers and properties of Magnitudes in general, where length, breadth and thickness are concerned, from a point to a line, from a line to a superficies, and from a superficies to a solid.

THE ADVANTAGE OF GEOMETRY

By this Science the Architect is enabled to construct his plans and execute his designs; the General to arrange his soldiers and mark out his lines for encampment; the Geographer to give us the dimensions of the earth, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces. By

it also the Astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of Architecture and the root of the Mathematics.



Here an emblem of Plenty is introduced and explained
The Jewels of a Fellow Craft and the Wages of a Worthy One are here explained



THE MORAL ADVANTAGES OF GEOMETRY

Geometry, the noblest of Sciences, is the basis on which the Superstructure of Masonry is erected. By Geometry we may curiously trace Nature through her various windings to her most concealed recesses; by it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe.

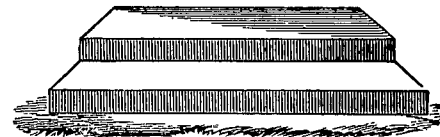
and view with delight the proportions which connect this vast machine.

By it we may discover how the planets move in their 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 around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

A survey of Nature, and the 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 experience and time, have produced works which are the admiration of every age.

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

This Section closes with a solemn admonition to every Craftsman to pay that rational homage to the Deity which constitutes the duty of every good man



CHARGE AT PASSING TO THE DEGREE OF FELLOW CRAFT

BROTHER A. B.:

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

It is unnecessary to recapitulate the duties which, as a Craftsman, you are bound to discharge, or to enlarge upon the necessity of a strict adherence to them, as your own experience must have established their value.

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

Your past behavior and regular deportment have merited the honor we have now conferred; and in

your new character it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagement as a Fellow Craft, and to these duties you are bound by the most sacred ties.

RESOLUTION

Adopted February 14, 1968

Instructions by the Worshipful Master presiding in the East immediately after the candidate is conducted out of the Lodge room at the conclusion of the First Section of the Degree of Master Mason.

My brethren:

A Candidate is about to be raised to the Sublime Degree of Master Mason. The Lodge Room will be used as a stage to enact a drama which, symbolically, unfolds the great lesson of the immortality of the soul.

To properly impress the Candidate with the seriousness of this ceremony, there must be no talking, or whispering, laughing or other commotion during the conferring of the Degree. Bear in mind the fact the Temple, for this portion of the Degree, is supposed to be silent and unoccupied.

Only the participants in the drama are to speak, and they are instructed to make no facial expressions, gestures, or unusual oral deliveries which might induce levity. The cooperation of each one here present is expected.

An adherence to these instructions will help serve as an impressive climax to the Candidate's progress in Freemasonry and this section of the Degree could well be one of the richest experiences of his life

Degree of Master Mason

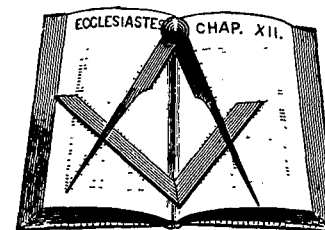
SECTION I.

The ceremony of raising to the Sublime Degree of Master Mason is particularly specified, and other useful instructions are given in this branch of the Lecture. To a complete knowledge of the whole Lecture, few, indeed, ever arrive, but it is an infallible truth, that he who acquires by merit the mark of pre-eminence which this degree confers, receives a reward which amply compensates for all his past diligence and assiduity.

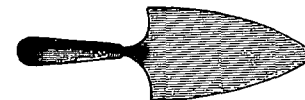
The following passage of Scripture, from Ecclesiastes, chapter xii, verses 1-7, is introduced:

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

broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.



The Holy Bible, Square, and Compasses, those inestimable lights of Free Masonry, are here again brought to view.



THE WORKING TOOLS

Of a Master Mason are all the implements of Masonry indiscriminately, more especially the Trowel.

The Trowel is an instrument used by operative Masons to spread the cement which unites a building into one common mass or whole; but it is used symbolically for the far more noble and glorious purpose of spreading the cement of Brotherly Love and Affection, which unites us into one sacred band or society of friends and brothers—a Temple of living stones, among whom no contention should ever exist, save that noble contention, or rather emulation, of who can best work and best agree.

Resolution on page 41 should be read to the Lodge by the Worshipful Master prior to the entrance of the candidate for the Second Section ritual.

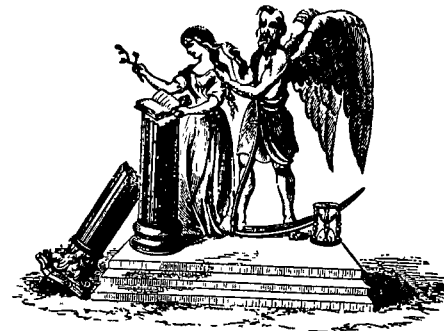
SECTION II.

This section recites the historical tradition of the Order, and presents a finished picture of the utmost consequence to the Fraternity. It exemplifies an instance of virtue, fortitude, and integrity unparalleled in the history of man.

PRAYER AT RAISING A BROTHER TO THE SUBLIME
DEGREE OF MASTER MASON

Thou, O God! knowest our downsitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while travelling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower and is cut down; he fleeth as a shadow and continueth not. Seeing his days are determined, the number of his months is with Thee, Thou hast appointed his bounds that he cannot pass, turn from him that he may rest, till he shall accomplish as a 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 up again till the heavens shall be no more. Yet, O Lord! have compassion on the children of Thy creation, administer them comfort in the time of trouble, and save them with an everlasting salvation. So mote it be—Amen.

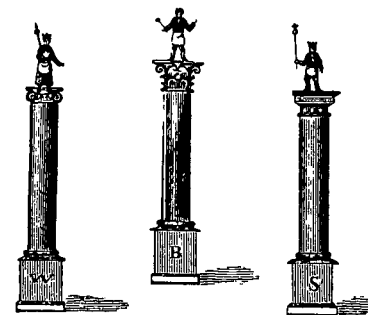
It has been the practice of all ages to erect monuments to the memory of exalted worth



SECTION III.

The third section illustrated certain Hieroglyphical emblems and inculcates many useful lessons, to extend knowledge and promote virtue. In this branch of the Lecture many important particulars relative to King Solomon's Temple are noticed and explained.

* * * * *



The three Great Masonic Pillars here introduced and explained show the Wisdom of King Solomon, the Strength and support afforded him by King Hiram, and the skill and ingenuity of Hiram Abiff.

* * * * *

This magnificent structure was founded in the fourth year of the reign of Solomon, on the second day of the month 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. Josephus informs us that although more than seven years were occupied in its erection, yet during the whole period it did not rain in the daytime. that the workmen might not be obstructed in their labor; and from sacred history we also learn that there was not the sound of axe, hammer, or any tool of iron heard in the house while it was building

It was supported by 1,453 Columns, 2,906 Pilasters. all hewn of the finest Parian Marble.

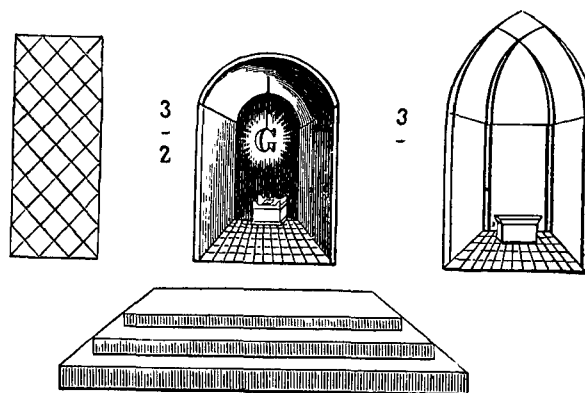
There were employed in its erection, in addition to our first three Most Excellent Grand Masters, 3,300 Overseers, 80,000 Fellowcrafts, and 70,000 Entered Apprentices; and these were all so classed and arranged by the Masonic Art and Wisdom of King Solomon, that neither envy, discord, nor confusion was permitted to interrupt that universal peace and harmony which pervaded the world at that important period.

The division of Lodges is next explained.

* * * * *

THE THREE STEPS

Are emblematic of the three stages of human life—Youth, Manhood, and Old Age. In Youth, as Entered Apprentices, we ought industriously to apply our minds to the attainment of useful knowledge; in Manhood, as Fellow Crafts, we should

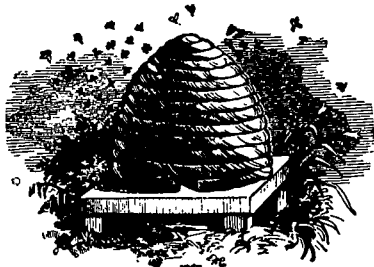


apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; that so in Old Age, as Master Masons, we may enjoy the happy reflections consequent upon a well-spent life, and die in the hope of a glorious immortality.



THE POT OF INCENSE

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

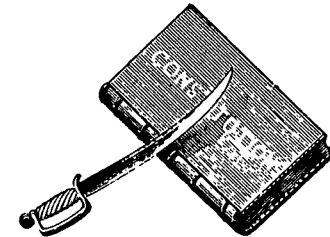


THE BEE HIVE

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

When we take a survey of nature, we view man, in his infancy more helpless and indigent than the brute creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the Great Creator of Heaven and Earth to have made man independent of his fellowman and all other beings; but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will

so demean himself as not to be endeavoring to add to the common stock of knowledge and practical philanthropy, may be deemed a Drone in the Hive of Nature, a useless member of society, and unworthy of our protection and respect as Masons.

THE BOOK OF CONSTITUTIONS GUARDED BY THE
TILER'S SWORD

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



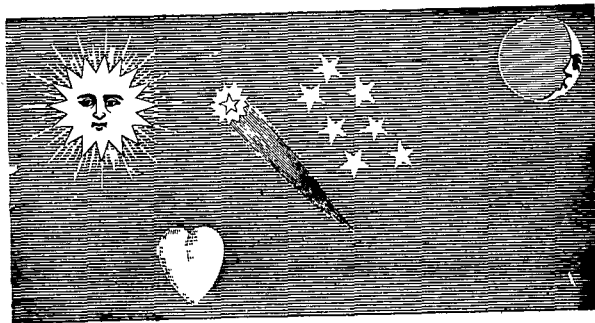
THE SWORD POINTING TO A NAKED HEART

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of men, yet that

ALL-SEEING EYE

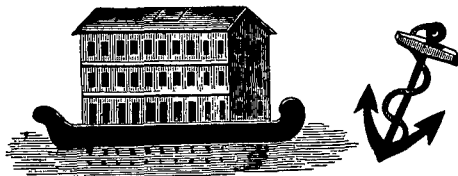
Whose all-pervading intelligence





THE SUN, MOON, AND STARS

Obey; and under whose watchful care even the Comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

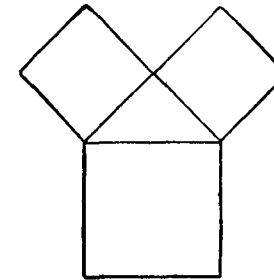


THE ANCHOR AND ARK

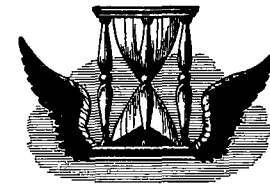
Are emblems of a well-grounded hope and a well-spent life. They are emblematic of that Divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and where the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID

Was an invention of our ancient friend and brother, Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of



Priesthood, and raised to the sublime degree of Master Mason. This wise Philosopher enriched his mind abundantly in a general knowledge of things, more especially in Geometry or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he originated this, when, in the joy of his heart, he exclaimed, "Eureka," meaning "I have found it;" and upon the discovery, is said to have sacrificed a hecatomb.



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 wastes man. Today he puts forth the tender leaves of hope; tomorrow, blossoms and bears his blushing honors

thick upon him. The next day comes a frost, which nips the shoot; and when he thinks his greatness is aspiring, he falls, like autumn leaves to enrich his mother earth.



THE SCYTHE

Is an emblem of Time, which cuts the brittle thread of life, and launches us into eternity. Behold what havoc the Scythe of Time makes among the human race! If by chance we should escape the numerous ills 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 unto the land where our fathers have gone before us, "that bourne whence no traveller returns."

The explanation of the emblems is closed with the tenth or last class, which are—

THE SETTING MALL, SPADE, COFFIN, AND SPRIG OF ACACIA



These emblems force upon us the solemn thought of Death, which without revelation is dark and gloomy, but the Master Mason is suddenly revived by the ever green and ever living Sprig of Faith in the merits of the Lion of the Tribe of Judah, which strengthens him with confidence and composure to look forward to a glorious immortality beyond the grave

* * * * *

Then let us imitate our Most Excellent Grand Master in his virtuous and amiable conduct; in his unfeigned piety to God; in his inflexible fidelity to his trust, that we may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect, to that all perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe in His glory presides.

CHARGE AT RAISING TO THE SUBLIME DEGREE OF
MASTER MASON

BROTHER A. B.:

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

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your less informed brethren, and guard them against a breach of fidelity. To preserve the reputation of the Fraternity unsullied must be your con-

stant care; and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate, and by the regularity of your own behavior, afford the best example for the conduct of others less informed. The Ancient Landmarks of the Order, entrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity.

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

MANUAL OF CEREMONIES



1977

GRAND LODGE, A. F. & A. M.
OF VIRGINIA

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Installation Ceremony

For Use in the Installation of the Grand Officers in the Grand Lodge

Grand Marshal:

Most Worshipful, the Grand Master and other Grand Officers-elect are without and in readiness to be installed into office.

Installing Officer:

Bro. Grand Marshal, admit them and conduct them to their proper stations and places.

(The Officers-elect are then seated and the Installing Officer may name brethren from each of their Lodges and Districts to present the Grand Master, Deputy Grand Master and Grand Wardens. All others are presented by the Grand Marshal.)

THE GRAND MASTER

Installing Officer:

(After presentation) The exalted station to which the free choice of your brethren has called you involves great responsibilities. It elevates you to a position from which power and prerogative may depart with the expiration of your term of service, but honor and dignity, except by your own act, never! By your installation you will acquire and, we trust, ever retain the evidence of your rank among Masons.

Now, as we are upon the threshold of a great and important undertaking, Masonic teachings require that we should bow in solemn prayer.

Prayer

Grand Chaplain:

Eternal Source of Life and Light: We Thine unworthy creatures reverently bow before Thee in adoration and praise. As when we first saw the light at our mystic altar, we then implored Thy guidance, protection and aid; so now we seek Thy Divine blessing and direction. In Thy might we are strong, without Thee, in our highest and best estate, we are but frail and feeble beings. We implore Thy Divine favor upon this Institution in whose service we are now engaged. Make it more helpful and beneficial to men everywhere, and inspire all who are connected with it with an ardent love of Thee, of each other and to every member of

the human family. Bless now Thy servant before Thee, who is about to assume a new and important relation to his brethren. Give him wisdom; give strength; give him love. Enable him so to rule that he may keep in view the best interests of the great brotherhood now about to be committed to his charge. Teach him to feel that he is about to assume great and trying responsibilities, and enable him to discharge them so as to win all hearts. Add Thy blessings to the brethren who are to be associated with him in office. May they feel a just sense of their accountability to Thee and to the Fraternity; and may they ever be faithful and zealous to uphold the hands of their chief in all good deeds.

In Thee, O God, do we put our trust. Be Thou our faithful Friend, Conductor and Guide in the unseen vicissitudes of life before us, and bring us all at last to see the Great Light, inaccessible and full of glory, in Thy presence, where we shall behold it with unclouded vision for evermore. Amen.

Response:

So Mote it Be.

Installing Officer:

Bro. Grand Marshal, conduct our Brother to the Altar, to take upon himself the obligation appertaining to the duties of his office.

(The Grand Marshal conducts him to the Altar where he kneels. The Grand Deacons approach and hold their crossed rods over his head while he assumes the obligation of his office)

Obligation

I, _____, in the presence of Almighty God, do promise and swear that, to the best of my ability, I will perform the duties of Grand Master of Masons in Virginia for the ensuing year and until my successor shall have been elected and installed; that I will conform to and uphold the ancient customs and usages of the Craft and the Constitution of this Grand Lodge; that I will impartially administer its laws, rules, edicts and regulations, and exact strict obedience thereto. So help me God to keep and perform this, my solemn obligation.

(He arises and the Grand Marshal conducts him to the Installing Officer in the East. The Installing Officer seats the Grand Lodge.)

Installing Officer:

Most Worshipful Brother—for from henceforth you are entitled to be hailed—in inducting you to your chair of office, as a symbol of the commencement of your government over the Craft, I am performing a most solemn duty. By immemorial usage and the irrevocable landmarks of Freemasonry, you are invested, as Grand Master of Masons in Virginia, with powers and prerogatives which are well-nigh absolute. The interests of the Craft, for weal or for woe, are placed in your hands during your term of office. The good resolutions, formed in your own mind, that these powers shall not be abused or perverted by you. I would gladly strengthen by a word of admonition, which it will not become me henceforth to utter. The very consciousness of the possession of a great power will ever make a generous mind cautious and gentle in its exercise. To rule has been the lot of many, and requires neither strength of intellect nor soundness of judgement; to rule well has been the fortune of but few, and may well be the object of an honorable ambition. It is not by the strong arm or the iron will that obedience and order, the chief requisites of good government, are secured but by holding the key to the hearts of men.

The Office of Grand Master of Masons is of great antiquity and respect, and is one of the highest dignities to which we may aspire. Its incumbent, to rule well, should possess and practice several important requisites.

As a man, he should be of approved integrity and irreproachable morals; free from the domination of hasty temper and ill-governed passions; of good repute in the world; and practicing, as an example to the Craft, the Cardinal Virtues of Fortitude, Prudence, Temperance and Justice.

As a citizen, he should be loyal to his government, obedient to its laws, prompt in the duties he owes to society, and a pattern of fidelity in all social and domestic relations.

(Raps up Grand Lodge.) (Places jewel of office on Grand Master.)

Now, Most Worshipful Sir, we render you this first act of homage due you as Grand Master.

Most Worshipful Grand Master, Behold your brethren!

Installing Officer:

Brethren, Behold your Grand Master!

G. S. Warden:

Brethren, Behold your Grand Master!

G. J. Warden:

Brethren, Behold your Grand Master!

Installing Officer:

Salute him accordingly. (three times three)

Installing Officer:

Bro. Grand Marshal, proclaim our Grand Master as such.

Grand Marshal:

(*Standing at the west side of the Altar*) We now hail and proclaim Most Worshipful Brother as Grand Master of Masons in Virginia, whom may the Supreme Architect of the Universe bless, prosper and preserve. This Proclamation I make to the South. (*Faces and points baton*), to the West (*Faces and points baton*) and to the East. (*Faces and points baton*.)

The Deputy Grand Master

Let the Deputy Grand Master-elect be now presented for installation.

(*An appropriate committee from his Lodge and District will make the presentation*)

Installing Officer:

Brother Grand Marshal, you will assist our brother that he may take upon himself the obligation appertaining to the duties of his office.

(*The Grand Marshal assists the Deputy Grand Master and he kneels at the Altar, assuming the obligation.*)

Obligation

I,, in the presence of Almighty God, do promise and swear that to the best of my ability, I will perform the duties of the office to which I have been elected in the Grand Lodge, Ancient Free and Accepted Masons of the Commonwealth of Virginia, for the ensuing year and until my successor shall have been elected and installed, that I will conform to and uphold the an-

cient customs and usages of the Craft, and the Constitution of the Grand Lodge; that I will assist the Grand Master to administer its laws, edicts, and regulations as I may be directed by him. So help me God to keep and perform this my solemn obligation.

(*He arises and the Grand Marshal conducts him to the East for investiture.*)

Installing Officer:

My Brother, you have not been an inattentive observer of the ceremony of installing the Grand Master, for you are aware that in case of his incapacity, you are to act in respects for him as mentioned in our law; succeeding to his duties and prerogatives. You are also to act for him in all matters delegated to you. Your office, therefore, is one of great dignity and importance; and it was in view of these considerations that your brethren selected you to fill it. Treasure in your own heart, therefore, the suggestions made to the Grand Master, for you know not how soon they will have a personal application to you, and remember also that usage and our own laws have placed you in a most intimate and confidential relation to him, as supporter and counselor.

You are now invested with the jewel of your office, and I now proclaim you as Deputy Grand Master of the Grand Lodge, A.F. & A.M., of Virginia.

(*Calls up the Grand Lodge and causes him to be saluted.*)

Installing Officer:

You will now be seated in your place, which is at the right hand of the Grand Master.

(*Installing Officer seats the Grand Lodge.*)

Grand Senior Warden**Installing Officer:**

Let the Grand Senior Warden-elect be now presented for installation.

(*An appropriate committee from his Lodge and District will make the presentation*)

Installing Officer:

Bro. Grand Marshal, you will assist our brother that he may take upon himself the obligation appertaining to the duties of his office.

*(The Grand Marshal assists the Grand Senior Warden and he kneels at the Altar, assuming the same obligation as used by the Deputy Grand Master.)
(He arises thereafter and the Grand Marshal conducts him to the East for investiture.)*

Installing Officer:

Right Worshipful Brother, the position you occupy in the Grand Lodge and among the Fraternity is one of no little importance. In the Grand Lodge to aid in the preservation of order, and at all times to render counsel and advice to the Grand Master. These are high and responsible duties requiring circumspection, vigilance and reflection; but when to those is added the more onerous labor, in conjunction with the Grand Junior Warden, of diligently preserving the ancient landmarks throughout the jurisdiction, it becomes a trust of deep moment to the welfare of the Craft. Your fitness for the discharge of such a trust undoubtedly led to your selection for the office by your Brethren, and it will be your duty and pleasure so to act as to justify their confidence.

In investing you with the jewel of your office and directing you to the place of your immediate station, in the West, I am performing a grateful duty.

Grand Junior Warden

Installing Officer:

Let the Grand Junior Warden elect be now presented for installation.

(An appropriate committee from his Lodge and District will make the presentation.)

Installing Officer:

Bro. Grand Marshal, you will assist our brother that he may take upon himself the obligation appertaining to the duties of his office.

*(The Grand Marshal assists the Grand Junior Warden and he kneels at the altar, assuming the same obligation as used by the Deputy Grand Master.)
(He arises thereafter and the Grand Marshal conducts him to the East for investiture.)*

Installing Officer:

Right Worshipful Brother, as the duties of your office and the qualifications for it are almost identical with those of the Grand Senior Warden, I will add only to the Charge given that officer, that you will be equally vigilant and circumspect, not only at your station in Grand Lodge, but in the broader field of action

without, dividing with him his labors and taking due care that the great object of your united solicitude shall remain inviolable.

Accept the jewel of your office, repair to the South, being ever watchful, whether at labor or at refreshment, that the high twelve of observation does not find you with your work, and that of the Craft you superintend, unperformed.

Grand Treasurer

Installing Officer:

Right Worshipful Brother, in entrusting you with the books and funds of the Grand Lodge, of which you are the rightful custodian, I am but the organ of your brethren who recognize you as one well qualified to keep and manage them, as your past integrity, accuracy and prompt business habits testify. Their appreciation of these qualities has been evinced by their choice of you as Grand Treasurer.

The keys forming the jewel of your office have a two-fold significance. They are instruments to bind as well as to loose; to make fast as well as to open. They will never. I am confident, be used by you in any other manner than the constitutions, laws, rules and regulations of the Grand Lodge shall direct.

Grand Secretary

Installing Officer:

Right Worshipful Brother, usage, as well as positive enactments from time to time, have rendered the duties of the office of Grand Secretary more onerous and varied than those of any other officer. Brought by his official position more intimately into communication with the whole body of the Fraternity, it is requisite that he should possess ability, skill and industry to meet the various demands upon him. Placed in a position where he holds almost constant correspondence with our Masonic brethren of every state and country, upon him devolves, in a large degree, the good name and credit of the Masonic family of this Commonwealth. The Fraternity should enable him to maintain it; he should strive that it be maintained. Courtesy and patience are to be elements in his manner and character. Vigilance and fidelity must also be necessary qualities.

Our Constitution and laws point out fully the duties of your office, and I will not recapitulate them. Your capacity for their prompt and faithful execution has induced your brethren to confide this trust in you, and I feel sure that it is well placed.

I invest you with the jewel of your office, the crossed pens. I am persuaded that they will make an endearing record, not only to the praise but to the welfare of a Craft so largely dependent upon your experience and integrity.

The Remaining Officers

Installing Officer:

Bro. Marshal, assemble the remaining officers at the west side of the Altar that they may assume the obligation of their several offices.

(The Grand Deacons, Grand Chaplain, Grand Marshal, Grand Pursivant, Grand Tiler and Grand Lecturer assemble at the place designated and stand with the right hand over the heart, assuming the following obligation.)

Installing Officer:

You will say "I", pronounce your names and repeat after me:

I, _____, in the presence of Almighty God and this Most Worshipful Grand Lodge, do promise and swear that to the best of my ability, I will perform the duties of the office to which I have been elected or appointed in the Grand Lodge, A.F. & A.M., of Virginia, as these are dictated by law, usage and custom, to the best of my ability, for the term of my election or appointment, and until my successor shall have been obligated and installed, and offer fealty to the Grand Master and his officers, as I may be directed by them in performance of their Masonic duties. So help me God and keep me steadfast.

Installing Officer:

Bro. Grand Marshal, present the remaining officers for installation.

Grand Marshal:

Most Worshipful, I present the remaining officers for installation.

The Grand Deacons

Installing Officer:

Right Worshipful Brothers, as Messengers of the Grand Officers, for this is the ancient meaning of your title, and as useful assistants in our ceremonies, your respective official positions are of great value and importance to the comfort and good order of the Grand Lodge. Vigilance and zeal are necessary requisites of your offices, and we are assured that you possess them.

The Grand Chaplain

Installing Officer:

Worshipful Brother, that Holy Book, which is the chart and text book of your calling, is also the Great Light of Masonry and forever sheds its benign rays upon every lawful assemblage of Freemasonry. Teach us and your brethren everywhere from its life-giving precepts; intercede for us with that Divine Majesty which it so fully reveals and unfolds to us; and warn us by its lessons of infinite wisdom and truth, and you will have faithfully performed your sacred functions and fulfilled your important trust.

It is fitting that an emblem of that sacred volume should be the jewel of your office, with which I now invest you.

The Grand Stewards

Installing Officer:

Worshipful Brothers, in olden times your province was to superintend and provide for the festivals of the Craft, and that duty still remains to you, though there is rarely occasion for its use. We are taught that it is better to go to the house of mourning than to the house of feasting, and hence on you has been appropriately disposed the dispensation of our beneficent charities, when called upon to do so. That it is a grateful duty, all hearts fully testify, and we know that yours must fully respond to it.

Receive the jewels of your office, together with the white rods.

The Grand Marshal

Installing Officer:

Worshipful Brother, the duties of your office require energy, activity and quickness of perception. The good order of the Fra-

ternity, in its general assemblies and processions, depends upon your care, skill and assiduity. Possessing these qualifications, you have been appointed Grand Marshal.

I now invest you with the appropriate jewel of your office. It denotes command, as the organ of the Grand Master, to whom you will be near at hand to execute his orders.

The Grand Pursuivant

Installing Officer:

Worshipful Brother, you are to act as the Messenger of the Grand Lodge, and the herald to announce the approach of visitors and strangers. In so doing, possess yourself of the necessary information to announce their rank and position properly, and exercise a sound discretion, so as not to interfere with its labors. Be cautious and vigilant, that no improper person may gain admittance. You are to also have in your keeping the clothing and jewels of the Grand Officers when occasion demands, and, in such cases, to keep it neatly and orderly arranged at all times.

Receive the emblem of your office and repair to your place inside the door.

The Grand Tiler

Installing Officer:

Worshipful Brother, the importance of the duties of your place cannot be overstated. Care and watchfulness are indispensably requisite, and in all cases, unless thoroughly satisfied with the character and identity of those desiring admittance, let your doubts prevail. Ours is a sanctuary, entrusted to you faithfully and vigilantly to guard, and you have always at hand the means of being fully satisfied.

Irreparable injury might result from a negligent or careless discharge of your duty.

Your station is ever outside the door, to which you will now repair with this jewel and this implement of your office.

The Grand Lecturer

Installing Officer:

Right Worshipful Brother, the care and preservation of our ancient ritual, and the perpetuation of the time-honored landmarks

embraced in it, which may not be written, devolves upon you. And, as this ritual has enshrined within it, in symbol and allegory, certain great and essential moral truths, you should be as perfect in the symbolism as in the mere formula of language which teaches us how our rites are to be administered. As Grand Lecturer, also, you should be Master of the Ceremonial observances of the Fraternity, and give instruction in the manner of rendering them so that they will be most striking and effective. You are the preceptor of the Fraternity, and your deportment should be consistent with the nature of your office and work. For upon your teachings depend not only the uniformity and perpetuity, but the character and impressiveness of our rites, and they should be imparted both by oral communication and example. On no point is the Craft more punctilious and exacting as upon the beauty and accuracy of the work and lectures: Hence many eyes will turn upon you.

A courteous manner, an unwearied patience, and a diligent application are requisites for your place, and no rash or innovating hand will be tolerated in your department of labor.

In installing you into office and presenting your jewel, I am happy to be enabled to say that your established skill and learning, and your ability to undergo the constitutional tests, have proved you to be a Master Workman.

(The Installing Officer will then surrender the jewel and gavel to the Grand Master)

Grand Master:

Bro. Grand Marshal, I now declare the several officers of the Grand Lodge duly installed into office for the coming year. You will make the Proclamation in the South, West and East.

(Calls up Grand Lodge)

Grand Marshal:

(Standing at the west side of the Altar) By order of the Most Worshipful Grand Master, and in the name of the Most Worshipful Grand Lodge, I proclaim that its Grand Officers are now duly installed in ample form.

This Proclamation I make to the South.

(Grand Junior Warden gives one rap)

This Proclamation I make to the West.

(Grand Senior Warden gives one rap.)

This Proclamation I make to the East.

(Grand Master gives one rap.)

Grand Master:

(Seats Grand Lodge with one rap of gavel.)

The Installation Ceremony may be followed by an address by the Grand Master or other presentations, as the Grand Master may direct.

Ceremony of Installation In The Subordinate Lodge

Prior to the hour of installation each of the officers should divest himself of the apron and jewel of his office and don a white apron. The aprons and jewels should thereafter be arranged for an orderly presentation at the time of installation. The apron and jewel of the Tiler should be on the bottom and those of the Master on the top.

Chairs may be placed at the Altar for all of the officers, except the Master-elect, and all of the officers may be seated immediately after the prayer.

The Master will appoint a Marshal, fill the places of the Junior Deacon and Tiler with substitutes, and then turn the gavel over to the installing officer

Installing Officer:

Brother Secretary, be pleased to announce the names of the officers duly elected and appointed to serve this Lodge for the ensuing year. As their names are called let each take his position at the Altar, the Senior Warden being on the North end of the line. Let the Master-elect stand in front of his officers and immediately behind the Altar.

Installing Officer:

Each Officer to be installed will place his right hand over his heart and repeat after me the obligation of the office which he bears.

OBLIGATION

I promise upon my honor as a Master Mason that I will, to the best of my ability, conform to and abide by the Ancient Landmarks, customs and usages of Masonry, the laws, rules, edicts and resolutions of the Grand Lodge, Ancient Free and Accepted Masons of Virginia and the by-laws of this Lodge and that I will faithfully perform the duties of the office to which I have been elected for the ensuing Masonic year and until my successor shall have been chosen and installed. So help me God to keep this, my solemn obligation.

(Installing Officer calls up Lodge with three raps.)

Brethren, let us pray.

PRAYER

Installing Officer:

Supreme Architect of the Universe, grant that those who are now about to be invested with the government of this Lodge may be endued with Wisdom to instruct their brethren in all their duties. May Brotherly Love, Relief and Truth always prevail among the members of this Lodge; and 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 who are either oppressed or distressed.

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

Finally, may we finish all our works here below with Thy approbation; and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy Light, Glory and Bliss, Ineffable and Eternal. **Amen.**

(One rap to seat the Lodge and the Officers-elect.)

Installing Officer:

Brother Marshal, you will present the Master-elect for installation.

(After presentation, the Installing Officer will address the Master-elect in the words following.)

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

1. You agree to be a good man and true, and strictly to obey the moral law.

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

3. You promise not to be concerned in conspiracies or plots against the government, but patiently to submit to the decisions of the Supreme Legislature.

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

5. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards of your brethren, when convened, in every case consistent with the Constitutions of the Order.

6. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

7. You agree to be cautious in carriage and behavior, courteous to your brethren, and faithful to your Lodge.

8. You promise to respect genuine brethren, and to discountenance imposters and all dissenters from the original plan of Masonry.

9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the Art.

10. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or general assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

11. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry.

12. You promise a regular attendance on the Committees and Communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry on convenient occasions.

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

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

15. You agree that no visitor shall be received into your Lodge without due examination, and producing proper vouchers of his having been initiated into a regular Lodge.

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

Answer.—I do.

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

The new Master is then regularly invested with the insignia of his office, and presented with the furniture and implements of his Lodge all of which are carefully enumerated and duly commented on

I now invest you with the badge of your office, the Square, which will silently admonish you to do justice to the cause of Masonry; give due commendation to the worthy members of the Order, and rebuke those who act contrary to its laws.

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

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

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

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

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

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

I now present you with the Charter of your Lodge which you will carefully preserve; see that no improper use is made of it, and safely transmit it to your successor in office.

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

And now I present you with the emblem of authority, the Gavel. As the sceptre in the hands of the King, so is the Gavel in the hand of the Master. Use it, not arbitrarily, but prudently and, if occasion require, firmly.

I now present you with a hat. It is your province to remain covered while the rest of the brethren remain uncivered during the sessions of your Lodge.

The origin of this Masonic tradition may be founded upon the wearing of a crown by King Solomon as a mark of dignity. Rulers and kings since his time have worn their crowns on ceremonial occasions as a symbol of their dignity and authority and their subjects have, as a mark of respect, uncovered in their presence.

The wearing of your hat when occupying the chair of the Worshipful Master symbolizes the dignity and authority of your office and distinguishes you from the rest of the Craft.

After hat has been presented, the Installing Officer will call the Lodge up with three raps and call upon the brethren to salute the Worshipful Master. (One rap to seat the Lodge)

Charge To The Master

Worshipful Sir:

Being chosen Master of this Lodge, you cannot be insensible of the obligations which devolve on you as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

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

For a pattern of imitation, 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 province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to

disgrace it. Charge them to practice out of the Lodge those duties which are inculcated in it; and by amiable, discreet, and virtuous conduct to convince mankind of the goodness of the Institution so that when any one is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out it's 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 by-laws of your Lodge, the Constitutions of Masonry, and, above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing which shall continue till time shall be no more.

The subordinate officers are then severally invested by the presiding officer, who delivers to each of them a short charge.

Charge To The Senior Warden

Brother C. D.:

You are chosen Senior Warden of this Lodge, and are now invested with the ensign of your office.

The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard because a time will come, and the wisest knows not how soon, when all distinctions but those of merit and goodness shall cease, and Death, the grand leveler of human greatness, reduce us to the same state.

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

Charge To The Junior Warden

Brother E. F.:

You are chosen Junior Warden of this Lodge, and are now invested with the badge of your office.

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

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

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

Charge To The Treasurer

Brother G. H.:

You are chosen Treasurer of this Lodge, and I invest you accordingly. It is your duty to receive all moneys from the hands of the Secretary; keep a fair and just account of the same, and pay them out as you may be ordered by the Worshipful Master or by vote of the Lodge.

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

Charge To The Secretary

Brother I. K.:

You are chosen Secretary of this Lodge, and now invested accordingly. It is your duty carefully to observe the proceedings of the Lodge; keep a fair record 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.

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

Charge To The Senior and Junior Deacons

Brothers L. M. and N. O.:

You are chosen Deacons of this Lodge, and I now invest you with the badges of your office. To you is especially entrusted the reception and accommodation of visiting brethren. It is also your province to attend on the Master and Wardens and to act as their proxies in all the active duties of the Lodge, particularly such as relate to the reception and conducting of candidates into the different Degrees of Masonry, and in the immediate and responsible practice of our rites. Not doubting your vigilance and attention, I trust your faithful discharge of the duties of your offices will entitle you to the esteem of your brethren.

Charge To The Chaplain

Brother V. W.:

You are appointed Chaplain of this Lodge and are now invested with the badge of your sacred office. The principles and precepts of Freemasonry are in strict accordance with the teachings of the Great Light in Masonry. These enlighten life and illumine love, and though Masonry is not a religion, it is essentially religious. In all her laws and teachings she stands for whatever is good—a cloud by day and a pillar of fire by night—pointing the way to a glorious immortality.

In your hands may this badge prove a gospel of love, leading men to light and life everlasting by drawing them closer to the Great Architect of the Universe.

Charge To The Stewards

Brothers P. Q. and R. S.:

You are appointed Stewards of this Lodge, and I now present you the badges of your office. The duties of your office are to assist in the collection of dues and subscriptions, to keep an account of the Lodge expenses, to see that the tables are properly furnished at refreshment and that every brother is suitably pro-

vided 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.

Charge To The Marshal

Brother T. U.:

You are appointed Marshal of this Lodge and I now invest you with the insignia of your office.

The office you hold is an important one, as it is your duty to conduct all public processions of the Lodge, hence; the respectable appearance of the Craft, will in a great measure, depend upon your energy, promptness and decision.

Charge To The Tiler

Brother T. U.:

You are appointed Tiler of this Lodge, and I now invest you with the badge and implement of your office. As the sword is placed in the hands of the Tiler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass and repass but such as are duly qualified, so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts, to place a watch at the door of our lips, and to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word, and deed, and preserving consciences void of offense towards God and towards man.

Your early and punctual attendance will afford the best proof of your zeal for the Institution.

Charge To The Brethren Generally

Brethren:

Such is the nature of our Constitution that, as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge, and whom you have selected for that purpose, are sufficiently conversant with the rules of propriety and the laws of the Institution to avoid exceeding the

powers with which they are entrusted; and you are, as Masons, of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy and communicating happiness.

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

Proclamation By The Marshal

"In the name of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Virginia, I proclaim the officers of _____ Lodge No. _____, duly installed and the Lodge properly constituted for the ensuing year."

Ceremony For Investiture of District Deputy Grand Masters

This ceremony is optional. If it is used it is suggested that it be performed in the Home Lodge of the D.D.G.M. at its first meeting after his appointment, that it be read either by the retiring D.D.G.M., some Brother P.D.G.M., the Worshipful Master, or some Past Master he might designate. Under the escort of two brethren he should be presented at the foot of the East.

Installing Officer

Worshipful Sir:

The Most Worshipful Grand Master of Masons in Virginia, confident of your ability to successfully lead the brethren in the _____ District as his personal representative during the current Masonic year, is pleased to appoint you to the important position of District Deputy Grand Master, if you consent to accept the responsibilities which accompany this honor.

A thorough knowledge of the ritual, law, tradition, and history of the Fraternity is essential to a proper conduct of this office.

You will officially visit each Lodge in your District during the year, and at such other times as you may find it convenient and necessary to so do in the performance of your duties as outlined in the Methodical Digest, respecting at all times the sovereignty of the subordinate Lodge and its Worshipful Master.

You will immediately make a report of your visit and such conditions as might require the attention of the Most Worshipful Grand Master.

You will impartially rule on such matters as may be proper; promptly refer all appeals from your decisions; encourage peace and harmony between the Lodges and individual brethren in your District; enlist support of all worthwhile Masonic activities; and generally by your personal conduct set an example of Masonic leadership worthy of emulation, bearing ever in mind that you have been set apart to serve, and not given preferment to arbitrarily rule.

If this be your wholehearted intention, answer Yes. (answers)

In consequence of your affirmation of these principles, I am pleased to invest you with a Jewel, proper to be worn by you on

all Masonic occasions during your tenure of office, and a warrant of your appointment. I congratulate you, Right Worshipful Sir, and on behalf of your brethren, bid you Godspeed as you begin this enlarged service in your District for the Craft and your Grand Lodge.

(Then invites him up to the E., calls up the lodge and says)

Brethren, behold your District Deputy Grand Master and salute him accordingly—

(Turns over gavel to D.D.G.M. who seats the lodge, and, if disposed, gives an address)

Ceremony For The Public Installation of The Lodge Officers

The Installation of Lodge Officers in a ceremony open to the general public serves three main purposes:

- The families of officers and members can share with each other the joy of attending an actual Lodge ceremony and take pride in the honor paid to loved ones and friends at that time.

- Families and non-Masonic friends can learn something about the operation of a Lodge, the duties of its officers and the philosophies of the Masonic fraternity.

- An open-to-the-public event helps overcome a general misconception about the secrecy of Freemasonry, and can, therefore, promote a greater appreciation of and esteem for the institution.

To assure that these three purposes are adequately accomplished, the Lodge planning a public installation must take extra care in arranging for and conducting the ceremony. Without this care and planning, the installation may be ineffective and bring embarrassment, if not actual disfavor to the Lodge and to Masonry in general.

Perhaps there are some Lodges that have wanted to hold a public installation, but have refrained from doing so because of uncertainty and the proper procedures to be followed. The same order of installing officers and the same recapitulation of their duties as found in the regular installation ceremony within the tiled Lodge are used in the public installation. However, because it is an event open to the public, certain arrangements and procedures that we are accustomed to in a tiled Lodge are changed in the public ceremony.

These instructions describe the specific arrangements that should be made. Also discussed are several planning actions and means of assisting the Lodge Committees responsible for the success of the public ceremony in all of its details. A careful observance of the points discussed here will help to secure an ef-

fective ceremony and make it one that will achieve the three purposes mentioned, and assuring that it will reflect credit on the Lodge, its officers and members.

Advanced Plans and Required Actions

The Installing Officer: For the time being this officer will hold the center of the stage and must know what is required. Arrangements should be made well in advance of the installation date to secure the services of a brother to conduct the installation. In order to make the ceremony as impressive and meaningful as possible the Installing Officer should perform the entire ritual thereof from memory. This is usually a prerequisite to receiving permission from the Grand Master to hold a public installation.

Meeting Place: If the attendance is expected to exceed the Lodge's seating capacity, or if other circumstances make it desirable to hold the installation in another place, arrangements for such an alternative meeting place should be made at an early date.

Dispensation: A Dispensation from the Grand Master is necessary in order to hold a public installation. Request therefor, made through your District Deputy Grand Master, should be made early enough so that there will be no uncertainty in the rest of the details of planning to be carried out. Your request should include the date and hour to be held, the location, if different from your regular meeting place, and the fact that the ceremony will be performed by someone who will be able to do so from memory. Please allow at least one month as a minimum time to receive this dispensation. When it is received have it in the Lodge on the night of the ceremony for the inspection of the installing officer, but it is not to be read at the installation ceremony.

List of Officers to be Installed: Such a list should be furnished to the Installing Officer for his use during the ceremony. Include the first, middle and last names of each officer to be installed and the office to which he has been elected or appointed.

Installing Marshal: The Marshal will escort all of the officers during the ceremony. He will also invest them with jewels and aprons at the proper time in the installation ceremony for each of them. It would be helpful to designate a Deputy Marshal to assist in this investiture.

Officers Attire: If the Officers normally wear tuxedos to Lodge Communications, they should also be clothed in them on this occasion. If tuxedos are not available dark blue suits, white shirts and black bow ties may be worn in order to have some uniformity of dress. White gloves are appropriate, if desired.

Printed Programs: If desired by the Master and his Officers a printed program for the occasion would be of interest. It should show the Lodge Name and Number, its charter date, names of officers and the title of the office in which each is being installed; the name of the Installing Master and Marshal together with others who have been appointed for the occasion as well as an order of events for the evening.

Minutes of the Meeting: The Secretary should incorporate the pertinent information as to the date, time, place and names of the Installing Officer and Marshal in the minutes of the following stated communication.

Physical Arrangements in The Lodge Room

Lodge Set-Up. The Officers chairs should be in their normal positions except that the chair of the Tiler should be moved inside the Lodge room and immediately behind the place of the Junior Deacon.

Place the Holy Bible upon the Altar, open it to a place near the middle of the book. Do not place the Square and Compasses on it. The three tapers may be placed in the traditional form about the Altar, but these are not to be lighted. If the Lodge has an altar cover that is in good condition this should be used by all means.

Music: Appropriate music may be played prior to the ceremony and while the newly installed Officer is being escorted to his place. Such music is not a part of the ceremony itself.

Public Address System: A public address system is often desirable in a large room, but is not absolutely required. After all the ceremony is meaningless unless the people can hear as well as see what is going on.

The Gavel: Throughout the ceremony of installation the Gavel is not used to have the audience stand or sit; instead an oral request is made by the presiding officer.

Conducting The Meeting

- The outgoing Master, at the hour appointed for the meeting, should approach the Altar and open the Bible at a place near the middle of the Book. He should then move to the East of the Lodge room and request the audience to stand for prayer.

- A non-ritualistic prayer should be given at that time by the Master, Chaplain or some other member of the Craft.

- At the conclusion of the prayer, the Master will request the guests and brethren to be seated. He may offer a brief explanation of the ceremony and extend a word of welcome to the guests who are present.

He should then request the Installing Officer to approach the East.

- The ceremony of installation will then begin with the calling of the names of the officers elected and appointed, who are to be installed and follow in the manner prescribed for the regular installation service, after the officers have taken the obligation shown therein.

- In connection with the Ritual for Installation for the Master, the following points are observed:

1. The Lodge Charter is symbolically (not physically) presented to the Worshipful Master, but it must be in the hands of the Installing Officer. If the charter is framed it may be used in the frame but if in a case of other repository, it should be removed for the purposes of this occasion.

2. The Gavel is symbolically presented. Thereafter the Installing Officer extends his right hand to the newly installed

Master and helps him ascend to the East and take his place on the Installing Officers left, half-facing him. The Installing Officer then offers the following suggested explanation of the significance of the hat:

"It is your province to remain covered while the rest of the brethren remain uncovered during the sessions of your Lodge.

"The origin of this Masonic tradition may be founded upon the wearing of a crown by King Solomon as a mark of dignity. Rulers and kings since his time have worn their crowns on ceremonial occasions as a symbol of their dignity and authority and their subjects have, as a mark of respect, uncovered in their presence.

"The wearing of your hat when occupying the chair of the Worshipful Master symbolizes the dignity and authority of your office and distinguishes you from the rest of the Craft."

- The Installing Officer then presents the Master his hat and requests him to wear it. He then requests everyone to join in applauding the new Worshipful Master.

- Thereafter the Installing Officer completes the final charge to the Master, beginning with the words "Worshipful Sir, being chosen Master of this Lodge, you cannot be insensible. . . ." The Master will then remove his hat and sit to the left of the Installing Officer.

- Installs all other Officers ("Assistant Officers" such as Assistant Secretary, Assistant Chaplain, etc. are **not** installed.) The Installing Officer will request the Marshal to present officers for installation in the same order as prescribed in the Installation Ritual. He will say: "Bro. Marshal, present the next officer to be installed." The Marshal will escort him from his seat behind the Altar and present him at the foot of the East, giving his name and office to be occupied. (e.g. I present Bro. John T. Smith for installation as Junior Warden.)

- The Marshal, in escorting the Treasurer and Senior Deacon to their chairs, will conduct them directly to their proper place. This is done rather than going around the Altar as in a tiled Lodge.

● At the conclusion, the Installing Officer will instruct the Marshal to make the Proclamation. The Marshal should stand just West of the Altar (facing the East) and make the ritualistic Proclamation, following which he will face the South, point his baton and say: **"This Proclamation I make to the South."** He shall then face the West and say **"This Proclamation I make to the West."** He shall then face the East and say: **"This Proclamation I make to the East,"** pointing the baton at each Station as he faces it.

● Presentation of gifts (to the new Master; such as gloves, gavel, etc.) may be made at this time and thereafter the Installing Officer will yield his place to the Worshipful Master.

The Worshipful Master Completes The Program

● When the new Worshipful Master assumes his station, he does not wear the hat.

● Any presentations to the immediate Past Master should be made at this time.

● The Master makes any remarks he desires at this time. He may also choose to recognize at their seats all Past Masters, all Visiting Masters, the District Deputy Grand Master and any others he may consider appropriate. Such recognitions are entirely optional and if their number involves any considerable time they should be eliminated or kept to an absolute minimum. If the Worshipful Master does desire to have some sort of a response for the guests, this should be pre-arranged. As this is not a tiled meeting, the usual presentations, escorts and saluting of dignitaries are not used.

● The Master will thank the Lodge Committees which planned the Installation, the Installing Officers and others to whom he feels indebted. He will express the pleasure of the officers and brethren for the presence of the guests. Thereafter he will invite everyone to partake of refreshments, if such have been prepared.

● He will conclude the formal part of the ceremony by calling upon a member of the Craft to give the closing prayer which should be non-ritualistic and given while standing West of the Altar.

Ceremony For Laying Corner Stones

When conducted by the Grand Master or Deputy Grand Master, the titles will be changed accordingly.

This ceremony may be conducted by Subordinate Lodges only with a dispensation from the Grand Master. When conducted by a Subordinate Lodge, the program will be as follows:

ORDER OF PROCESSION

The Lodge, in the following order:

Tiler, with drawn Sword;

Master Masons;

Past Masters;

A Past Master, with Vessel containing Corn;

Three Master Masons, with Square, Level, and Plumb;

Two Past Masters, with Vessels containing Oil and Wine;

Treasurer and Secretary

One Large Light, borne by a Past Master,

Senior and Junior Wardens;

The Holy Bible, Square, and Compasses, borne by a Past

Master (or some venerable Brother), supported by

two Stewards, with White Rods;

Two Large Lights, borne by two Past Masters;

Chaplain,

A Past Master, carrying the Book of Constitutions,

The Worshipful Master, supported by the Senior and Junior Deacons.

*(In this order the procession moves deliberately, in moderate time, with perfect discipline and decorous silence, to the place of deposit, which is usually the northeast corner of the contemplated structure. Arriving there, the procession is halted, ranks opened and facing inwards, and (the Marshal leading) in reverse order the Master and his officers proceed to the platform erected for that purpose and take their stations. The brethren arrange themselves, as near as may be, in the form of a hollow square, and come to order and silence.
The Lodge is seated.*

Exordium

By the Master or some Brother appointed by him

The ceremony which we are about to perform, or one comparable, may likely be ascribed to the operative craftsmen of the middle ages who built the great castles and cathedrals in Europe and the British Isles. Even earlier, we know that the outstanding citizens of Rome gathered to assist in lowering the cornerstones of its public buildings into place.

This tradition indicates the deeply spiritual attitude of our fraternal ancestors. Each accepted his particular talent as a gift of God, and to Him each consecrated the fruits of his labor.

The stone itself is supposed to be a perfect cube, and each side a perfect square.

The cube symbolized Truth to the Easterner and the Square Morality. Hence, Perfect Truth and Perfect Morality, both attributes of God, caused the stone to be an evidence of the Divine in man's undertaking.

Believing that all enduring things must be built upon the strong foundation of the Almighty, it became the first stone set into place by our operative ancestors. Thereupon rested the whole structure, physically and spiritually.

It was placed in the northeast corner. To them the north was a place of darkness, the east a place of light. The former signifying evil and the latter good, and in between stood God.

They thought of the cement or adhesive force as a symbol of love. As it was spread with the trowel to hold the building together, so does the overwhelming element of love, of God for man, of man for God, and of man for man, hold them together in perfect unity. The necessity of that bond of love was then and is now held forth to us if our work is to be fruitful.

The stone is first lowered by three distinct movements. This would admonish us to be circumspect in all our actions in the erection of our spiritual edifice, and indicates our progress through youth, manhood and old age. Once the stone is set, it should not be moved, for the God we worship and the attributes which we ascribe to him are unchangeable and immovable.

We test the stone and our work with the plumb, square and level, both to be sure that we have not used an imperfect symbol, and to remind us that in all our dealings in life we should strive towards that perfection which is Divine, which will keep us clean of body, soul and mind, living before the world an example of righteousness, and professing that under God, all men are equal. Thus the stone may be declared a symbol of perfect morality, perfect rectitude in life and perfect equality . . . in essence, Divine.

The stone thus set in place, with the work which is to follow, is then consecrated with the age-old elements of corn, wine and

oil. The corn is a symbol of plenty, representing the bounteous provision made for our physical existence; the wine is a symbol of refreshment which, together with rest, is enjoyed by the traveler at the completion of his journey; the oil is a symbol of joy and gladness used to anoint those who were particularly honored. Taken together they teach the important lesson that a portion of our corn should go to feed the hungry, a cup of wine should be sent to cheer the sorrowful and we should pour the healing oil of consolation into the wounds of the afflicted. These are all the gifts of God, and as a further evidence of our belief in His beneficence, we acknowledge in this sacrifice of consecration that all things come of Him.

Finally, we engage in prayer, not only for the safety and guidance of the builders, but for the prosperity of the building to be erected. Being built on the strong foundation of our faith in God, it should be used for his glory. Then we enjoin the architect and builders to accept the challenge of their great responsibility to complete the structure.

After a brief interval, the Marshal makes the following proclamation:

"By authority of the Worshipful Master, and in obedience of his Order, I do now command and require all here assembled to preserve silence and to observe due order and decorum during the ceremonies. This proclamation I make to the South, to the West, and to the East."

The Chaplain delivers the following:

Prayer

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that, where two or three are gathered together in thy name, thou wilt grant their requests; fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting—Amen.

Response—So mote it be.

Master: Brother Senior Warden, it has been the custom among the fraternity of Free and Accepted Masons, from time

immemorial, to assemble for the purpose of laying the foundation stones of churches, public buildings, and monuments, when requested to do so by those in authority. ----- having invited the fraternity to lay the foundation stone of the building to be erected by them, our Lodge has been here convened by our order, and it is our will and pleasure that the officers and brethren here assembled do now assist us in this work. You will communicate this to the Junior Warden in the South, and he to the Craft, that they, having due notice thereof, this foundation stone may be laid in due form.

Senior Warden: Brother Junior Warden, it is the will and pleasure of the Worshipful Master that the officers and brethren here assembled do now assist him in laying the foundation stone of this building. This you will communicate to the brethren that they, having due notice thereof, may govern themselves accordingly.

Junior Warden: Brethren, you have heard the order of the Worshipful Master, as communicated to me, through the Senior Warden. Take due notice thereof, and let it be accordingly so done.

Master: Brethren, before entering upon any great and important undertaking, we should always invoke the blessing of the Deity.

*Prayer by Chaplain.
(One rap, seating Lodge.)*

A representative of the building authorities addresses the Master, stating the purpose of the erection and requests that the corner-stone be laid according to the ancient usages of Freemasonry.

An ode to Freemasonry is sung.

(Tune—Balerna)

To Heaven's high Architect all praise,
All gratitude be given,
Who deigned the human soul to raise
By secrets sprung from Heaven

Now swells the choir in solemn tone,
And hovering angels join;
Religion looks delighted down
When votaries press the shrine.

Blest be the place; thither repair
That true and pious train,
Devotion makes her anthem there
And Heaven accepts the strain.

The necessary preparations are made for laying the stone, on which is engraved (where practicable) the calendar year, the year of Masonry, the Chief Magistrates, etc.

Thereafter the Master says:

Brother Treasurer:

(Each officer rises when addressed by the Master.)

"It has ever been the custom of the craft on occasions like the present to deposit within the cavity within the foundation stone certain memorials of the period at which it was erected. Has such a deposit been prepared?"

Treasurer: Worshipful Master, it has been prepared and placed within a sealed box.

Master: Brother Secretary, you will read a list of the contents of the box. (This is done.)

Master: Brothers Treasurer and Secretary, you will superintend and see that the box is deposited in the place prepared for its reception.

The Secretary, with the box in hand, joins the Treasurer at the altar, and then they proceed to deposit the box, and return to their respective places.

This duty performed, music is introduced.

(Tune—Creation.)

When earth's foundation first was laid,
By the Almighty Artist's hand.
'Twas then our perfect laws were made,
Established by His strict command.

In vain mankind for shelter sought,
In vain from place to place did roam,
Until from heaven he was taught
To plan, to build, to fix his home

Illustrious hence we date our Art,
Which now in beauteous piles appear,
And shall to endless time impart
How worthy and how great we are.

Nor we less famed for every tie
 By which the human thought is bound,
 Love, truth, and friendship socially,
 United our hearts and hands around.

Our actions still by virtue blest,
 And to our precepts ever true,
 The world admiring shall request
 To learn, and our bright paths pursue.
 Chorus—

Hail, mysterious, hail, glorious Masonry!
 Which makes us ever great and free.

*The Master calls up the Lodge
 The Master then says:*

“Brothers Senior and Junior Wardens, you will descend with me to the foundation.”

The Marshal stands to right of the Worshipful Master, the Wardens preceding the Master to the stone.

The Marshal presents the Master with the working tools, the Square, Level, Plumb, and Trowel, with the following observations:

“Worshipful, the necessary arrangements having been made for laying the corner-stone of this building, I present you the Square, Level, Plumb, and Trowel, those useful implements of the Craft, by which you will be able to ascertain that the materials have been properly prepared, and the corner-stone you are about to lay well formed, true, and trusty.”

The Master distributes the working tools, successively—the Level to the Senior Warden, the Plumb to the Junior Warden, and retain the Trowel and Square.

(The Master will order that mortar be properly placed on the base on which the stone is to be laid.)

(The Master, with the Trowel and Square, stands at the east; the Senior Warden, with the Level, at the west, and the Junior Warden, with the Plumb, at the south side of the stone.)

The Master directs the Marshal to order the craftsmen to lower the stone.

(This is done by three motions: First, lowering the stone a few inches and stopping, the Master says, “Brethren, the Grand Honors” *(three times three)*, second, lowering again a few inches, and repeating, on command of the Master, the Grand Honors; third, lowering it to its place, and repeating, on command, the Grand honors.

The officers remain around the stone. The Lodge is seated.

The Choir then sings an appropriate ode.

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

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

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

Then the Master says:

“Brother Senior Warden, what is the jewel of your office?”

Senior Warden: The Level.

Master: What are its moral and Masonic uses?

Senior Warden: Morally, it is an emblem of equality, and its use is to prove horizontals.

Master: Apply it to that portion of the stone which needs to be proved, and make due report.

The Senior Warden applies the level to three places on top of stone, and says:

“Worshipful, I find the stone to be level; the craftsmen have performed their duty.”

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

Junior Warden: The Plumb.

Master: What are its moral and Masonic uses?

Junior Warden: Morally, it is an emblem of rectitude of life, and its use is to try perpendiculars.

Master: Apply it to the several edges of the stone, and make due report.

The Junior Warden applies the Plumb to three sides of stone, and says:

"Worshipful, I find the stone to be plumb, the craftsmen have performed their duty."

Master: Brother Senior Warden, what is the jewel of my office?

Senior Warden: The Square.

Master: What are its moral and Masonic uses?

Senior Warden: To square our actions by the Square of virtue, and to prove our work.

Master: I will apply it to that portion of the stone which needs to be approved.

The Master applies the Square, and says:

"I find the stone to be square; the craftsmen have performed their duty."

The officers then return to their stations.

The Master then says:

"This cornerstone has been duly tested by the ancient implements of Freemasonry. I declare it to be well formed, true and trusty, and accurately laid, according to the principles of our art."

Master: "The ceremonies of consecration will now proceed."

The Master and Wardens descend to the stone, and the Master spreads mortar over the top and says:

"Brethren, I will now pour upon the stone the Corn of Nourishment."

Takes Vessel of Corn and raises it above his head, lowers it and says:

"This Corn I distribute as a symbol of Goodness and Plenty. May the blessings of bounteous Heaven be showered upon us and upon all like patriotic undertakings, and inspire the hearts of the people with virtue, wisdom, and gratitude. Amen."

Response: So mote it be.

Hymn—— (Tune—Hebron)

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

Master: Brother Senior Warden, you will pour upon the stone the Wine of Refreshment.

The Senior Warden takes the Vessel of Wine and raises it above his head, lowers it and says:

"This Wine I pour as a symbol of Joy and Gladness. May the Great Ruler of the Universe bless and prosper our National, State, and City Governments; preserve the Union of States; and may Freemasonry be a bond of friendship and brotherly love that shall endure through all time. Amen."

Response: So mote it be.

Second Stanza:

When there a shrine to Him alone
They built, with worship sin to foil,
On threshold and on cornerstone
They poured out Corn and Wine and Oil.

Master: Brother Junior Warden, you will pour upon the stone the Oil of Joy and Gladness.

The Junior Warden takes the Vessel of Oil, raises it above his head, lowers it and says:

"This Oil I pour as a symbol of Peace and Harmony. May their blessings abide with us continually; may brotherly love prevail, and every moral and social virtue unite and cement us. Amen."

Response: So mote it be.

Third Stanza:

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

The Master, advancing in front of all, and extending his hands over the stone, makes the following invocation:

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

Response: So mote it be.

Master: Having full confidence in their skill in the Royal Art of all who have assisted us in the honorable duty assigned to this Lodge of Ancient, Free, and Accepted Masons, it remains with me to finish the work.

The Master strikes the stone thrice with his gavel. The officers return to their stations. The Master then says:

"Brethren, assist me in giving the Grand Honors."

The Grand Honors are given (*three times three*), and the Lodge is seated. (*One rap*)

Master:

"As Master of this Lodge, I pronounce the cornerstone of this building true, trusty, and well laid. May the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy and Gladness, and all the other necessities of life abound among all the people. May the blessing of God rest upon this work. May the building here to be erected be preserved throughout all ages."

Master: Brother Marshal, you will, with the aid of the Senior and Junior Deacons, present me with the working tools.

The Marshal performs this duty, he and the Deacons meeting at the altar, and advancing abreast to the station of the Master, where the Deacons retire. The Marshal then introduces the architect, saying:

Marshal:

"Worshipful, I present to you the architect of this building. He is ready, with his craftsmen, for the completion of this work, and asks for the tools which are proper for the undertaking."

The Master delivers to the architect the Square, Level, Plumb, Trowel, and plan of the building, successively, and says:

Master:

"Sir, having thus, as Master of this Lodge, laid the cornerstone of this structure, I now deliver these implements of your profession in your hands, entrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same."

Master: "Brother Marshal, you will inform _____, of the building authorities, that the corner-stone of this building has now been laid with Masonic Honors, and request him to

descend with you, examine our work, and, if approved, receive it from our hands."

This is done, and the officer representing the building authorities approaches the Master, accompanied by the Marshal, and says:

"Worshipful Master, I receive this work at your hands as well and truly done."

Music will follow:

(Tune—Lyons.)

O' praise ye the Lord, prepare your glad voice
His praise in the great assembly sing;
In their great Creator let all men rejoice,
And heirs of salvation be glad in their King.

Let them His great name devoutly adore,
In loud swelling strains His praises express,
Who graciously opens His bountiful store,
Their wants to relieve and His children to bless

With glory adorned His people shall sing
To God who defense and plenty supplies;
Their loud acclamations to Him, their great King,
Through earth shall be sounded and reach to the skies.

Ye angels above, His glories who've sung,
In loftiest notes now publish His praise,
We mortals, delighted, would borrow your tongue,
Would join in your numbers and chant to your lays

The Master directs the Marshal to make proclamation, and the officer proclaims.

Marshal:

"By order of the Worshipful Master of _____ Lodge, I proclaim that the corner-stone of the structure to be here erected has this day been found square, level, plumb, true, and trusty, and laid according to our ancient customs."

A suitable oration is delivered, the orator being introduced by some person appointed for that purpose.

The Chaplain pronounces the benediction, to which all respond.

"So mote it be."

The Marshal then requests the spectators to remain quiet until the Lodge has been re-formed.

The procession is re-formed and then returns to the place whence it set out, and the Lodge is closed in due form.

CEREMONY FOR LAYING CORNER-STONES

1. The ceremony prescribed and published by the Grand Lodge for laying corner-stones is official, and when permission has been given local Lodges to lay corner-stones, said ceremony must be conformed to and compiled with 1906 G. L. Pro. d. 28, p. 19.

2. A corner-stone cannot be laid on Sunday, 1809 G. L. Pro. d. 2, p. 54. This is the universal rule in Virginia and a Land Mark of Masonry. Many decisions have been rendered to the same effect. For strong dissent of Committee of Past Grand Masters to dispensation permitting a corner-stone to be laid on Sunday, see 1931 G. L. Pro. p. 80, disapproving Dispensation 21, same volume, p. 32.

3. A Lodge working under dispensation is not empowered to lay corner-stones, 1905 G. L. Pro. d. 38, p. 23.

4. Corner-stone of a completed building cannot be laid, 1905 G. L. pro. d. 37, p. 21.

5. It is the privilege of the Worshipful Master to preside and conduct the ceremonies at the laying of a corner-stone by a subordinate Lodge if the Grand Master or some one designated by the Grand Master, and the District Deputy Grand Master are absent, or, if present, do not care to preside 1916 G. L. Pro. d. 19, p. 9.

6. Masonic law does not require corner-stones of Lodge buildings to be laid. 1906 G. L. Pro. d. 19, p. 18.

7. An electric power house or a prison are in that class of public buildings the corner-stone of which Masonic Lodges have been accustomed to lay. 1895 G. L. Pro. d. 5, p. 21.

Consecration of A Lodge Hall

The ceremony of Consecration of a Lodge Hall may be held within a tiled Lodge or opened to the families and friends of the brethren with the approval of the Grand Master.

The Grand Master (or other designated Consecrating Officer) and his suite will wait in the ante-room until the Worshipful Master has opened a Master Masons Lodge.

After the Lodge has been opened and the Pledge of Allegiance recited, the Tiler will make the alarm and address the Junior Deacon as follows:

Tiler: The Grand Master (or Consecrating Officer) and his suite are in waiting. (The Junior Deacon will close the door and report to the Master.)

Junior Deacon: The Grand Master of Masons in Virginia (or other Consecrating Officer) and his suite are in waiting, Worshipful

Worshipful Master: Admit them.

Junior Deacon: (After rap on the door will instruct the Tiler) Admit them.

The Grand Master and his suite form a double line at the West side of the Altar and immediately thereafter the Grand Marshal shall conduct the Grand Master, the Deputy Grand Master, if present, and each of the Grand Wardens individually through the lines to their seats in the East, West and South. The remaining officers shall then form a procession and move around the Lodge Hall, counter-clockwise, each officer leaving the procession as it reaches his place in the Lodge, beginning with the Grand Chaplain.

As soon as the Grand Chaplain has reached his place he shall immediately begin reading the 24th Psalm.

Before each of the stations shall be placed a pedestal or a tall candle holder, with a candle at each, to be lighted by the Senior Deacon at the proper time. These candles should be mounted in such a manner that they may be detached and given to the designated brethren to take from the Lodge.

The wax taper used in lighting the candles should be lighted from the Altar Candle, placed on the South side of the Altar, and extinguished after each candle is lighted so that flame will be carried afresh from the altar to each candle as the order is given to light that particular candle.

PSALM XXIV

The earth is the Lord's and all that therein is, the compass of the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? Or who shall rise up in his holy place?

Even he that hath clean hands and a pure heart; and hath not lifted up his heart to vanity, nor sworn to deceive his neighbor.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him; even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? It is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? Even the Lord of hosts, he is the King of glory.

After the Grand Master has taken his place in the East and the Lodge has been seated, the Worshipful Master shall address him:

Most Worshipful: The Brethren of Lodge No. (or U. D.) holden under the Grand Lodge of Ancient, Free and Accepted Masons of the Commonwealth of Virginia, having erected (procured) a suitable place of meeting, do now desire that this Hall be consecrated to the solemn and high purposes of Freemasonry, agreeably to the ancient usages and customs of the Fraternity.

The Grand Master will then address the Master and his brethren:

My Brethren: This Lodge, having been duly empowered to work by our Grand Lodge in accordance with the ancient customs of the Craft, and having chosen this Hall in which we are now assembled as the site of its labors, in which we do concur, let us now proceed to consecrate this hall and its appurtenances to the time-honored purposes of our Fraternity.

We are often reminded of our dependence upon the Great Creator and that no undertaking should begin without imploring His aid and support. Let us again seek His blessing that the work of Freemasonry may prosper in this community.

The Chaplain offers the following prayer:

Supreme Architect of The Universe, who, in all ages, hast presided over the labors of our Fraternity, and whose benevolent and paternal care all worthy Masons have, in all ages, recognized with tears of gratitude. We approach Thee now in a spirit of filial reverence and trust, to implore Thy presence and the abundance of Thy benedictions upon the solemn labors of the present hour.

Knowing our weakness, we ask Thee for Strength. Conscious of our ignorance, we implore of Thee Light. Sensible of our frailties and imperfections, we pray that Thy Holy Spirit may

breathe upon our hearts, that they may bloom with flowers of Virtue and Charity as the earth blooms beneath the genial influence of the sunshine. And, finally, O God, we beseech Thee to impart to us Thy Wisdom, that we may be guided into the ways of Truth, accomplish our present undertaking in a manner acceptable to Thee, and prepare us for that higher service in Thy Temple above.

Amen

Grand Master: Bro. Grand Senior Warden, what is a Lodge?

Grand Senior Warden: A Lodge is a symbol of the world.

Grand Master: What are its dimensions?

Grand Senior Warden: It extends from East to West and between North and South.

Grand Master: Has it any limits?

Grand Senior Warden: None. It embraces the region of stars above, the empire of graves below, and a kingdom of eternal silence, stretching through time to eternity.

Grand Master: The Lodge being a symbol of the world; what is the highest duty a Mason is called upon to discharge therein.

Grand Senior Warden: To teach men to be better than themselves; to practice charity and to seek for the Light of Truth.

Grand Master: Even so, my brethren, we are assembled here today to consecrate this hall by solemn ceremonies, to the service of God, to the practice of universal benevolence and to the improvement of men.

Grand Master: Brethren, Freemasonry is an institution employing a sublime system of symbols and emblems to communicate its instruction. Thus it is proper that a Masonic Hall should be consecrated by ceremonies of a symbolic character.

All parts of the universe are symbolic; each one of which was, no doubt, designed by the Creator to reveal, and impress upon the mind, some special idea or sentiment. The visible world is but the shadow or reflex of the verities of the invisible, and between the seen and unseen there is a mysterious relationship. The Spiritual is incarnated in every visible thing; underlies all forms and reveals itself in all nature. Through all time and

among all people, have the prominent features of the universe revealed the same thoughts to earnest hearts. Ever has the mountain been the symbol of power and durability; the oak of firmness and confidence; the acacia and evergreen of immortality; the cypress of death and the drooping elm and weeping willow of profound sorrow and everlasting sympathy.

The objective of all Masonic labor is Light and it is, therefore, fitting that we consecrate this hall by the tapers placed in the East, West and South of this Lodge, thus signifying the spread of the Light of Knowledge from it to the community in which it is domiciled.

The ceremony of lighting the tapers shall then proceed thus:

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

Grand Junior Warden: The Plumb.

Grand Master: What does it symbolize?

Grand Junior Warden: Beauty; the beauty of a just and upright life; the Beauty of Holiness which should render all our actions acceptable in His sight; the Beauty of Light to make plain our pathway to the Temple of Happiness.

Grand Master: Let there be Light.

The Grand Senior Deacon lights the taper in the South.

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

Grand Senior Warden: The Level.

Grand Master: What does it symbolize?

Grand Senior Warden: Strength; the strength necessary to endure the trials of this mortal life; the strength to support our good intentions and by our actions to lighten the moral darkness of our world.

Grand Master: Let there be Light.

The Grand Deacon lights the taper in the West.

Grand Master: Brother Grand Senior Warden, what is the jewel of the Master's office?

Grand Senior Warden: The Square.

Grand Master: What does it symbolize?

Grand Senior Warden: Wisdom; the Wisdom to contrive a spiritual building that will find favor in the sight of God; Wisdom to walk uprightly before God and Man; wisdom to spread abroad the Light of a virtuous and exemplary life.

Grand Master: Let there be Light.

The Grand Senior Deacon Lights the taper in the East.

Prayer of Dedication

Chaplain: O Thou, who art the Creator and Preserver of all men, who, although clothed with immortal splendor and dwelling in high and holy places, dost also abide in hearts that are humble and contrite, we draw near to seek Thy grace and those benedictions which Thou hast promised those who approach Thee in a spirit of loving reverence and child-like confidence.

We ask that Thy blessings rest upon those who are assembled here and upon all who labor in the cause of brotherhood and peace. Bless the solemn ceremonies in which we are engaged and consecrate this Hall to Thy service and that of mankind, that each may have a more perfect knowledge of Thee and of their duty to each other. May this place be sanctified by Thy presence and be under Thy continual care and protection. Within these walls may man hear Thy paternal voice speaking to his heart, calling him to the performance of those paramount duties to God, his neighbor and himself.

Amen.

Grand Master: The Light shines, my Brethren, but it shall remain ineffective unless it is carried from this Temple in the hearts of those who now or may hereafter have a part in this heritage of brotherhood.

At this point the S. D. presents three young Masons at the altar and conducts the first to the Grand Master in the East.

Grand Master: Let us now symbolically send forth the light which we have taken from our Altar and kindled the flame that illumines our several stations.

G. M. lifts high the taper from his station and passes it to the young Mason standing before him.

Grand Master: Take with you into the world of which we are a part of this light of Wisdom, kindled in the East of our

Lodge, from the flame upon our Altar, that men everywhere becoming aware of it may employ the wisdom thus symbolized to enable them to build a better world through the practice of understanding that will make a stronger circle of brotherhood.

S. D. escorts the Brother to the door of the Lodge and allows him to pass out beyond the Tiler. Returning to the Altar, he conducts the second Brother to the West.

Grand Senior Warden: Assist us in sending forth the light of Strength which has been lighted from the Altar fires of this Lodge.

G. S. W. lifts high the taper from his station and passes it to the young Mason standing before him.

Grand Senior Warden: Take with you into the world of which we are a part this light of Strength, kindled in the West of our Lodge from the flame upon our Altar. Let men everywhere become stronger in their moral fiber that the lives of men may become better because of the moral strength given to our communities by the Freemasons living in them.

S. D. escorts the second Brother to the door of the Lodge and allows him to pass beyond the Tiler. He then returns to the Altar and conducts the third Brother to the South.

Grand Junior Warden: Assist us in sending forth the light of Beauty which has been lighted from the Altar fires of this Lodge.

G. J. W. lifts high the taper from his station and passes it to the young Mason standing before him.

Grand Junior Warden: Take with you into the world of which we are a part this light of Beauty, kindled in the South from the flame upon our Altar. Let men everywhere be filled with the Beauty of Holiness unto the Lord and understand the universal kinship which makes men everywhere our brothers.

S. D. escorts the third Brother to the door of the Lodge and allows him to pass beyond the Tiler. He then returns to his station.

Grand Master: We have sent the lights from our Lodge abroad into the world; yet they remain with us here for the Wisdom, the Strength and the Beauty of our Lodge have kindled their flame in the hearts of all those who are Masons and the flame of brotherly love blazes brightly upon our altars.

Let each of us go forth in peace, determined to exemplify the teachings of Freemasonry in our own daily lives that all the world may know that as Freemasons, our hands are guided by justice and our hearts expanded by benevolence. Thus shall we

work for the accomplishment of the grand design of Freemasonry—the Brotherhood of Man under the Fatherhood of God.

Grand Master: We do now consecrate this hall to Friendship, Morality and Brotherly Love in the name of Freemasonry universal and of the Grand Lodge of Virginia. May its light be a moving force in the community as it is carried forth in the hearts and lives of the brethren meeting here.

All: So mote it be.

Grand Master: Brethren, Let us pray.

Chaplain: May the Lord Bless us and keep us; may the Lord lift up the light of his countenance upon us and give us peace both now and forever more. Amen.

All: So mote it be.

The ceremonies being thus concluded, an address may follow, if desired, or the Grand Master may elect to close the Lodge, if the communication be tiled.

Dedication of Masonic Halls and Lodge Rooms

On the day appointed, the Provisional Master, his Wardens, Chaplain, Marshal and a sufficient number of brethren, meet in a convenient room near the Lodge Hall to be dedicated and open a Provisional Lodge.

At the same time the Officers of the Lodge to be dedicated shall assemble in the Lodge Room and open a Master Masons Lodge.

When the Provisional Master is ready to enter, the Tyler will make an alarm and announce his presence and that of the Provisional Lodge.

The Order of Procession for the Provisional Lodge is as follows:

*Grand Tyler and Grand Marshal
Grand Secretary and Grand Treasurer
Grand Junior Warden
Grand Senior Warden
Deputy Grand Master
Grand Master under the crossed staffs of
Grand Senior and Grand Junior Deacons*

On entering the Lodge the Provisional Lodge will form a double line at the West side of the Altar, facing inward. The Marshal of the Provisional Lodge shall then conduct the Grand Master through the lines to his seat in the East; the Deputy Grand Master to his seat with the Grand Master; the Grand Senior Warden to his seat in the West and the Grand Junior Warden through the lines to his seat in the South. The remaining officers shall again form procession and move around the Lodge Hall, counter clockwise, each officer leaving the procession as it reaches his place in the Lodge.

After the Officers of the Provisional Lodge have reached their stations and places and been seated, the ceremony shall proceed as follows:

The Worshipful Master of the Lodge whose hall is to be dedicated, or someone designated by him will address the Provisional Master, saying.

Most (or Right) Worshipful Sir:

The Brethren of Lodge No.
being animated with a desire to promote the honor and interest of the Craft, have, at great pains and expense, erected a Masonic Hall for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge, and if it should meet with their approbation, that it be solemnly dedicated to Masonic purposes agreeably to ancient form.

Here the words of the Ode; "Master Supreme, Accept Our Praise" may be read by the Chaplain or sung by the Brethren using the tune: "Duke Street" from the hymnal:

Master Supreme, accept our praise;
Still bless this consecrated band;
Parent of light, illumine our ways
And guide us by Thy sovereign hand.
May Faith, Hope, Charity, divine,
Here hold their undivided reign
Friendship and Harmony combine
To soothe our cares—to banish pain.
May pity dwell within each breast,
Relief attend the suffering poor;
Thousands by this, our Lodge, be blest
Till worth, distressed, shall want no more.

The Deputy Grand Master arises and says:

Most Worshipful:

The Hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should be dedicated according to ancient form and usage.

The Marshal will then form a procession, in the same order already listed. All brethren except those who entered with the Provisional Lodge shall remain seated. The Grand Master will lead the procession once around the Lodge in a clockwise direction, while the brethren sing or the Chaplain reads the Ode "Genius of Masonry Descend" to the tune "Old Hundred" in the hymnal.

Genius of Masonry descend,
And with thee bring thy spotless train
Constant our sacred rites attend
While we adore thy peaceful reign.

The Grand Master and Deputy Grand Master shall take their places on the East side of the table or stand on which the "Lodge" had been placed, the Grand Senior Warden on the West side and the Grand Junior Warden on the South side at the conclusion of the first procession. If the "Lodge" be covered, such covering shall now be removed by the Deacons.

The Grand Officers having reached their places around the "Lodge," the Grand Junior Warden shall present the Vessel of Corn to the Grand Master, saying:

Grand Junior Warden:

Most Worshipful:

In the dedication of Masonic Halls, it has been of immemor-

ial custom to pour Corn upon the Lodge, as an emblem of nourishment. I, therefore, present you this Vessel of Corn to be employed by you according to ancient usage.

The Grand Master strikes the Table three times with his gavel, then takes the Vessel of Corn in both hands, holds it aloft, then lowering it, pours the Corn upon the Lodge, sayings

Grand Master: In the name of the Great Jehovah, to whom be all honor and glory, I do solemnly dedicate this house to Freemasonry."

Brethren, the Grand Honors. (The Grand Honors are given three times three) One rap.

The Grand Master, Deputy Grand Master and Grand Wardens will then join the procession which moves a second time around the Lodge

Bring with thee Virtue, brightest maid
Bring Love, bring Truth, bring Friendship here;
While social mirth shall lend her aid
To smooth the wrinkled brow of care.

After this procession has been made and the Grand Master with his officers are again assembled around the Lodge, the Grand Senior Warden presents the Vessel of Wine to the Grand Master, saying:

Grand Senior Warden:

Most Worshipful.

Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present you this Vessel of Wine to be used on the present occasion according to ancient Masonic form.

The Grand Master gives three raps and takes the vessel in both hands, holds it aloft, then lowering it, sprinkles the Wine upon the Lodge, saying:

Grand Master: In the name of the Holy Saints John, I do solemnly dedicate this Hall to Virtue.

Brethren, the Grand Honors twice. (The Grand Honors are twice given.) One rap.

The Grand Master, Deputy Grand Master and Grand Wardens then rejoin the Procession which moves a third time around the Lodge, the third verse of the Ode being sung during the procession.

Bring Charity, with goodness crowned
Encircled in Thy heavenly robe.
Diffuse thy blessings all around
To every corner of the globe.

After this procession is completed and the Grand Master with his officers are again assembled around the Lodge, the Deputy Grand Master presents the Vessel of Oil to the Grand Master, saying:

Deputy Grand Master:

Most Worshipful:

I present to you, to be used according to ancient custom, this vessel of Oil, an emblem of that joy which should animate each bosom on the completion of every important undertaking.

The Grand Master gives one rap and takes the Vessel of Oil in both hands, holds it aloft, then lowering it, will sprinkle oil upon the Lodge, saying:

Grand Master: In the name of the whole Fraternity, I do solemnly dedicate this Lodge to Universal Benevolence.

Brethren, the Grand Honors thrice. *(The Grand Honors, three times three are thrice given.)*

The Grand Chaplain then makes a solemn invocation to Heaven saying.

Grand Chaplain: May the Lord, the giver of every good and perfect gift, bless the brethren here assembled in all their lawful undertakings, and grant to each of them a needful supply of the Corn of Nourishment, the Wine of Refreshment and the Oil of Joy and Gladness. *One rap.*

The Deacons will immediately cover the Lodge with the cloth removed at the beginning of the ceremony.

The Explanatory Lecture is then delivered:

Explanatory Lecture.

The ceremonies which we have performed here are not unmeaning rites, nor the amusing pageants of an idle hour, but each has a solemn and instructive import. Permit me to point out to you, and to impress upon your minds the ennobling sentiments they are so well adapted to convey.

This Hall, designed and built by Wisdom, supported by Strength and adorned by Beauty, we first consecrated in the name of the great Jehovah. This teaches us, in all our works, begun and finished, to acknowledge, adore and magnify Him. It reminds us, also, to enter the door of the Lodge in His fear, to put our trust in Him while passing through its trials, and to hope in Him for the reward of its labors.

Let, then, the altar at the center of this Lodge be devoted to His service and the lofty arch of its ceiling resound with His praise. May the eye which seeth in secret witness here the sincere and unaffected piety which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march around the Lodge reminds us of the travels of human life, in which Masonry is an enlightened, a safe and pleasant path. Its tessellated pavement of Mosaic work intimates to us the checkered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our ancient Constitutions, with mystic rites we dedicate this Hall to Freemasonry.

Our best attachments are due to the Craft. In its prosperity we find our joy, and, paying it honor, we honor ourselves. But its worth transcends our highest praise, and its glory will outsound our anthems.

Brethren, it is a matter of pride that we have our names inscribed on the record of Freemasonry. May it be our highest ambition that they should shed luster upon the immortal page.

This Hall has also been dedicated to Virtue.

This worthy approbation will always be duly regarded, while the moral duties which our sublime lectures inculcate, with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of Philanthropy, and promote the cause of Charity, so we dedicate this Hall to Universal Benevolence, in the assurance that every brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection to those who are of the Household of the Faith, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we have just performed, because such are the peculiar duties of every Lodge. We need not enlarge upon them now, nor show how they diverge, as rays from a center, to enlighten, improve and to cheer the whole circle of life. Their import and their application

is familiar to all of you. In their knowledge and their exercise may you fulfill the high purposes of Freemasonry.

After the Lecture, an address may be delivered. If there be no address the Provisional Lodge is closed by the Grand Master in ample form.

Thereafter the Master Masons Lodge may be closed by the Grand Master, by its own officers or continue at labor during the will and pleasure of the Master, at his election.

Institution of a Lodge Under Dispensation

The Grand Master having issued a Dispensation authorizing the Lodge to be formed and opened for the purpose of initiating Entered Apprentices, passing Fellow Crafts and raising Master Masons may thereafter designate some Grand Officer, District Deputy Grand Master or Past Master to institute the new Lodge and set it to work.

On the day appointed, the Provisional Master, his Wardens, Chaplain, Marshal and a sufficient number of brethren, meet in a convenient room near the Lodge Hall and open a Provisional Lodge.

At the same time the brethren of the Lodge to be set to work shall assemble, with the officers in their places, but, not yet being instituted, no Lodge shall be opened.

When the Provisional Master is ready to enter, the Tiler will make an alarm and announce his presence and that of the Provisional Lodge

The Order of Procession for the Provisional Lodge is as follows.

*The Tiler and Marshal
Secretary and Treasurer
Senior and Junior Wardens,
The Deputy Grand Master (if present)
The Provisional Master under the crossed staffs of
The Senior and Junior Deacons.*

On entering the Lodge hall the Provisional Lodge will form a double line at the West side of the Altar, facing inward. The Marshal of the Provisional Lodge shall then conduct the Provisional Master through the lines to his seat in the East; the Deputy Grand Master, if present, to his seat at the Grand Master's right hand, the Senior Warden to his seat in the West, the Junior Warden to his seat in the South, all passing between the lines to the West side of the Altar thence to their seats. The remaining officers shall again form procession and move around the Lodge, counter clockwise, each officer leaving the procession as it reaches his place in the Lodge.

After the Officers of the Provisional Lodge have reached their stations and places and have been seated, the ceremony shall proceed as follows:

Deputy Grand Master (If absent, the Marshal):

Right Worshipful (or Most Worshipful) a number of brethren, duly instructed in the mysteries, being desirous of starting a new Lodge in this place, have met together, formulated and signed a petition for Dispensation to form and open a new Lodge from this time until the next Annual Communication of the Grand

Lodge, have now assembled and desire to be instituted that they may begin working as a Lodge Under Dispensation, agreeably to the ancient customs and usages of the Fraternity.

(The Grand Master or Provisional Master will then command that the Dispensation be read.)

Provisional Master:

We will now proceed, according to ancient custom to set these brethren to work and institute them as a Lodge Under Dispensation, by virtue of the Dispensation already issued to them.

The Brother selected to be Master of the Lodge is then presented to the Provisional Master.

Marshal:

Right Worshipful, I present you Brother _____, who has been named in the Warrant of Dispensation to the first Master of this new Lodge.

Provisional Master:

My Brother, by virtue of the power vested in the Grand Master of Masons in Virginia, you have been named Worshipful Master of this new Lodge until the next Annual Communication of our Grand Lodge. I now call your attention to all of the ancient charges and regulations directed to the Master of a Lodge and command that you conduct the business of this Lodge in strict accordance with these and the laws of our Grand Lodge. Guard well the West Gate of your Lodge and let none be admitted within its portals save good men and true.

Your Lodge, while under Dispensation, may not have a seal, adopt by-laws or name the principal officers. These are appointed by the Grand Master. You may levy an assessment against your members to defray the necessary expenses of the Lodge and perform all such acts as may be prescribed in the Methodical Digest of the laws of our Grand Lodge.

(In like manner the two brethren named Wardens are then presented.)

Deputy Grand Master (If absent, the Marshal):

Right Worshipful, I now present to you Brothers C. D. and E. F., who have been named Senior and Junior Wardens of this Lodge in its Warrant of Dispensation.

Provisional Master:

My Brethren, being convinced of your good intentions, you have been appointed Wardens of this new Lodge in full confidence of your care, capacity and skill to perform the duties which appertain to those offices. Support the Worshipful Master, promote peace and harmony within your walls and look well to the honor, reputation and usefulness of your Lodge.

The brethren shall then gather around the altar of the Lodge and with the Officers of the Provisional Lodge at the East, West and South sides of it, all shall kneel while the Chaplain offers the following prayer)

Chaplain:

Great Architect of the Universe, Bless us in the purposes of our present assembly. Lift up the hands of those who have been named to lead this new Lodge of Brethren and strengthen the arms of the members that they may fashion a new circle of brotherhood in this community.

We humbly invoke Thee to give us wisdom in all our doings, strength of mind in all our difficulties and beauty of harmony in all our communications and may this Lodge be ever conscious of its duty to Thee, to their neighbors and to themselves.

Amen.

Provisional Master:

In the name of the Most Worshipful Grand Lodge of Virginia and by the power vested in the office of Grand Master of Masons in Virginia, I do now form you, my beloved brethren, into a Lodge Under Dispensation. You are from henceforth, until the next annual communication of the Grand Lodge, in February next ensuing, empowered to exercise all of the privileges of such a Lodge Under Dispensation as are specified in the laws of our Grand Lodge and may the Supreme Architect of the Universe bless, prosper and counsel you in all your doings.

Response:

So mote it be!

After the brethren have returned to their seats the Provisional Master shall then call up the Lodge with three raps and command.

The Grand Honors, Brethren (three times three)

One rap.

The Provisional Lodge is then closed in the usual manner.

Ceremony of Consecrating, Dedicating and Constituting a New Lodge

On the day appointed, the Provisional Master, his Wardens, Chaplain, Marshal and a sufficient number of brethren, meet in a convenient room near the Lodge to be constituted and open a Master Masons Lodge.

At the same time, the officers of the new Lodge to be constituted shall assemble in the Lodge Room and open the Lodge U.D. as a Master Masons Lodge.

The Holy Bible, Square and Compasses and the Book of Constitutions are placed upon the table in front of the Master. The "Lodge" is placed upon a platform covered with a white cloth and encompassed by the three tapers and the vessels of Corn, Wine and Oil.

The Master of the Lodge to be constituted shall transmit, either in person or by one of his Past Masters, the following message to the Master of the Provisional Lodge:

Most Worshipful (or Right Worshipful):

The officers and brethren of Lodge, who have now assembled in the adjacent hall, have instructed me to inform you that the Most Worshipful Grand Lodge of Virginia was pleased to grant them a charter authorizing them to form and open a Lodge of Ancient Free and Accepted Masons in the (city or county) of They are now desirous that their Lodge should be constituted and their officers installed in due and ancient form; for which purpose they are now met, and await your pleasure.

The Provisional Master:

Inform the brethren that I will forthwith attend and comply with their desire.

When this notice has been given, the Provisional Lodge walks in procession to the Hall of the new Lodge.

The Constituting Officers shall form a double line at the West side of the Altar and thereafter the Marshal of the Provisional Lodge shall conduct the Provisional Master, and each of the Wardens of the Provisional Lodge individually to their seats in the East, West and South. The remaining Officers shall then form a procession and move around the Lodge Hall, counter clockwise, each officer leaving the procession as it reaches his place in the Lodge.

When all of the Officers of the Provisional Lodge are in their stations and places, the Provisional Master, if he desires, may call upon the Provisional Chaplain for prayer appropriate to the occasion.

Such prayer may be followed by the singing of an appropriate Ode:

Tune: Duke Street

*How Blest the sacred tie that binds,
In sweet communion kindred minds!
How swift the heavenly course they run,
Whose hearts, whose faith, whose hope are one.*

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

The Grand Marshal then forms the officers and members of the New Lodge in front of the Grand Master. The Grand Marshal then addresses the Provisional Master:

Most Worshipful (or Right Worshipful):

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

Here the Marshal presents the Dispensation and records to the Provisional Master, who, after examination thereof, proclaims:

The Provisional Master:

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

After the Charter is read, the Master says:

We shall now proceed to constitute these brethren into a regular Lodge.

The Marshal then seats all of the members of the new Lodge, forming the Officers of it in front of the East. The Officers of the new Lodge will then deliver their jewels to the Master, who presents them with his own to the Marshal, who in turn presents them to the Provisional Master.

The Provisional Master shall then present the Master named in the Charter, saying:

Provisional Master:

I present you Brother _____, whom the members of the Lodge, now to be constituted, have chosen their Master.

You will face the West.

Brethren: Behold Brother _____, whom you have elected as your Master. Do you remain satisfied with your choice?

The Brethren give their assent: We do.

The Senior and Junior Wardens are presented in the same manner and the same question asked of the brethren concerning each.

CEREMONY OF CONSECRATION

Provisional Master:

The Marshal will assemble the members around the "Lodge."

They will be formed in a circle so as to leave an opening at the East, West and South. Those joining in the forming of the circle should be only the members of the Provisional Lodge with the Master and Wardens of the Provisional Lodge. The remainder of the brethren remain in their seats.

*Ode: Tune Old Hundred
Genius of Masonry descend
And with thee bring thy spotless train
Constant our sacred rites attend
While we adore thy peaceful reign.*

The Provisional Master, Wardens and Chaplain will then take their respective stations around the Lodge (the Chaplain at the Master's left). The Marshal uncovers the Lodge, when all will kneel on the right knee, and the Chaplain delivers the first clause of the Consecrating Prayer, as follows:

Chaplain:

Great Architect of the Universe! Maker and Ruler of all Worlds! Deign from Thy Celestial Temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us at this and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications.

Permit us, O Thou Author of Light and Life, Great Source of Love and Happiness, to erect this Lodge, and now solemnly consecrate it to the honor of Thy Glory.

Response: So mote it be!

Chaplain: Amen!

The Marshal then hands the vessel containing the Corn to the Provisional Master, saying:

Marshal:

Most Worshipful: I present you this vessel of Corn, an emblem of nourishment and consecration, that it may be used in accordance with ancient custom.

The Provisional Master takes the vessel in both hands, raises it over his head and then, holding it in his right hand only, sprinkles corn upon the "Lodge," saying:

Provisional Master:

With this corn of nourishment, we do symbolize the erection, in a spiritual sense, of this Lodge and do dedicate it to God, the Supreme Architect of the Universe. May it ever live in our hearts as such and may all of those who come into its fellowship be bound together by His Holy Spirit.

The Provisional Master then places the vessel upon the table and, taking his gavel, strikes the table thrice. Thereafter, he kneels with the other brethren.

The Marshal then takes the vessel of wine and presents it to the Senior Warden, saying:

Marshal:

Right Worshipful: Wine has ever been considered the emblem of refreshment by our ancient brethren, used especially for the consecration of Lodges as places of refuge and refreshment from the cares of the world. This vessel I now present you to be used in accordance with ancient Masonic custom.

The Senior Warden takes the vessel in both hands, raises it over his head and then, holding it in his right hand, sprinkles the wine upon the Lodge, saying:

Senior Warden:

With this wine do we now dedicate and consecrate this Lodge to the memory of the Holy Saints John.

The Senior Warden returns the vessel to the table and, taking his gavel, strikes the table thrice, thereafter kneeling with his brethren.

The Marshal then takes the vessel containing the oil and presents it to the Junior Warden, saying:

Marshal:

I present you this vessel of oil, a symbol of joy and gladness, the virtues which should animate every bosom when met together around the altar of our Lodge. Let it be used for the ancient Masonic purpose for which it was intended.

The Junior Warden takes the vessel in both hands and raises it above his head, then, holding it in his right hand, sprinkles a few drops upon the "Lodge."

Junior Warden:

With this Oil of Joy and Gladness, we do consecrate this Lodge to the ideals of Brotherly Love, Relief and Truth, and may these always shine forth from its altar into the midst of this community and become the true symbols of the light of Freemasonry everywhere.

The Junior Warden replaces the vessel upon the table and thereafter strikes the surface of the table thrice with his gavel and kneels with the rest of the brethren.

Chaplain:

Vouchsafe, O Lord, our God, that the elements of consecration, which we have devoutly sprinkled upon this Lodge, ever be true symbols and sure harbingers of Thy bounties to the brethren composing it. May they and all of us be abundantly blessed with the Corn of Nourishment, the Wine of Refreshment and the Oil of Joy and Gladness.

Grant, O Lord, our God, that those who are now about to be invested with the government of this Lodge may be endued with wisdom to instruct the brethren in all their duties. May brotherly love, relief and truth always prevail among us and all the members of this Lodge, and may this bond of union continue to strengthen the Lodges throughout the whole world. Bless all our brethren wheresoever dispersed, and grant speedy relief to all who are depressed or distressed. We affectionately commend to Thee all members of Thy whole family. May they increase in grace, in knowledge of Thee, and in love of each other. Finally, may we finish all our works here below with Thy Approbation;

and have our transition from this earthly abode to Thy heavenly Temple above there to enjoy life; glory and bliss ineffable. Glory be to God on High.

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

The brethren all rise at this point.

CEREMONY OF DEDICATION

The Chaplain then dedicates the Lodge with the following words:

Chaplain:

To the memory of the Holy Sts. John, we dedicate this Lodge. May every brother revere their characters and imitate their virtues. Glory be to God on High.

Response:

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

Here solemn music may be introduced while the Provisional Master, the Wardens and others return to their places in the Lodge and are seated with one rap of the Master's gavel.

CEREMONY OF CONSTITUTION

Provisional Master:

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

The Marshal shall cause the members of the new Lodge to form a procession and march around the Lodge in a clockwise direction with their arms crossed upon their breasts. The procession shall march two abreast and as each of the lines arrive opposite the station of the Master, they shall halt and make the due guard and sign of the first degree on the first procession, of the second degree on the second procession, and the due guard and sign of the Degree of Master Mason on the final procession and shall then take their places as before.

Provisional Master:

In the name of the Most Worshipful Grand Lodge of Virginia, I now constitute and form you, my beloved brethren, into a regular Lodge of Ancient Free and Accepted Masons. From

henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rites of our Order and the Charges of our Ancient and Honorable Fraternity, and may the Supreme Architect of the Universe direct and counsel you in all your doings.

Response: So mote it be! Amen!

The Grand Honors are then given (three times three). The brethren are seated, and the Provisional Master directs the Marshal to present the Master-elect in the East for installation. When the new Master has been installed and saluted, the Marshal will present, in like manner, the Senior and Junior Wardens, who will be installed and conducted to their stations, after which the remaining officers are presented, installed and seated. The charge to the brethren is thereafter read.

The Marshal will then make the proclamation as follows:

In the name of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons, of the State of Virginia, I proclaim this new Lodge by the name, title and designation of _____ Lodge, No. _____, duly consecrated, dedicated and constituted.

BENEDICTION

Chaplain:

May the God of our Fathers, the God of Abraham, Isaac and Jacob, the Holy One of Israel, who sanctifieth you; the Angel of the Covenant who hath redeemed you from evil, bless and preserve you forever in His Holy keeping.

THE PROVISIONAL LODGE CLOSED

Provisional Master:

(Three raps of gavel) Brother Senior Warden, the purpose for which this Provisional Lodge was opened having been accomplished, it is my order that it be now closed. This you will communicate to the Junior Warden in the South that the brethren having due notice thereof may govern themselves accordingly.

Senior Warden:

Brother Junior Warden, it is the order of the Worshipful Master that this Provisional Lodge be now closed, this you will report to the brethren that they, having due notice thereof, may govern themselves accordingly.

Junior Warden:

Brethren, take due notice thereof and let it be accordingly so done.

Provisional Master:

The Provisional Lodge is now closed. (*One rap of gavel.*)

The Officers of the regular Lodge thereafter resume their stations and places.

Reception of the Grand Master

Open**Present Flag**

As soon as the flag is returned to its place in the Lodge, the Tiler should make an alarm and when answered by the Junior Deacon, the Tiler will state:

"Most Worshipful _____
Grand Master of Masons in Virginia is in waiting."

(The Junior Deacon makes no response to the Tiler, but closes the door and reports to the Worshipful Master as follows:)

"Most Worshipful _____
Grand Master of Masons in Virginia is in waiting, Worshipful."

The Worshipful Master will name the Committee to wait on the Grand Master:

1. _____
2. _____
3. _____

The District Deputy Grand Master of the District to which the Grand Master is paying his visit should make the presentation, unless otherwise directed by the Grand Master.

The Worshipful Master will instruct the Junior Deacon to permit the Committee to retire.

When the Grand Master is ready to enter, the Tiler will make an alarm and when answered by the Junior Deacon, the Tiler will say: "The Committee with the Grand Master."

(The Junior Deacon makes no response to the Tiler, but closes the door and reports to the Worshipful Master as follows:)

"The Committee with the Grand Master, Worshipful."

The Worshipful Master will give the Senior Deacon sufficient time to get to his place at the door and will then say: "Admit them."

The Junior Deacon will then open the door and say: "Admit them."

(As soon as the Grand Master enters, have all lights dimmed or extinguished, except the letter "G" and the Altar lights.)

The Worshipful Master will immediately remove his hat and call the Lodge up.

The Deacons will form an arch over the Grand Master **only** and proceed to the Altar. The Committee, in triangular form, will walk two steps behind the Grand Master. The Deacons upon arriving at the Altar will face each other and spread the arch to permit two members of the Committee to stand at the right and left of the Grand Master. The District Deputy Grand Master of the District to which the Grand Master is paying his visit should be to the right of the Grand Master and make the presentation.

(The Deacons hold the arch over the Grand Master and the two members of the Committee during the presentation.)

After the presentation, the Worshipful Master should address the Grand Master, using words of his own choice, then ask that he do him the further honor of continuing to the East.

*(The arch is held over the Grand Master **only** from the Altar to the East; the Committee, in triangular form, will walk two steps behind the Grand Master.)*

As soon as the Grand Master mounts the first step of the dais, the Deacons uncross their staffs and carry them in the normal fashion, and immediately return to their respective places.

When the Worshipful Master has escorted the Grand Master to the top of the dais, the lights come on full.

The Worshipful Master will present the Grand Master to the Lodge and cause him to be saluted, after which he will hand the gavel to the Grand Master, who will seat the Lodge.

The Grand Master will probably tell the Worshipful Master that he will defer his remarks until after the business of the Lodge has been concluded. He will also probably suggest to the Worshipful Master that he will, no doubt, desire to recognize and welcome the distinguished guests who are present this evening.

(The Grand Master will remove his hat and take a seat to the left of the Worshipful Master who will again be covered.)

The Worshipful Master should then state the purpose of the meeting as follows:

1. If the Grand Master is paying his Official Visit to a particular Lodge, the Worshipful Master will say:

"Brethren, this Communication has been called for the purpose of receiving the Grand Master of Masons in Virginia in _____ Lodge No. _____ on the occasion of his Official Visit."

2. If the Grand Master is paying his Official Visit to the District, the Worshipful Master will say;

"Brethren, this Communication has been called for the purpose of receiving the Grand Master of Masons in Virginia on the occasion of his Official Visit to the _____ Masonic District, _____ Lodge No. _____ having been selected as the "host Lodge."

NOTE: If Official Visit is made on a Stated Communication, a slight change in wording will be necessary.

The Worshipful Master should have the Dispensation read at this time, provided one has been issued by the Grand Master.

NOTE: If Stated Communication, complete all necessary business as promptly as possible, then start with introductions.

If a Special Communication has been called, start with introductions as soon as the Dispensation has been read.

The Worshipful Master will remain seated and extend a general welcome to all brethren, expressing his appreciation to the visitors for their presence at the time _____ Lodge/District is being honored by a visit from the Most Worshipful Grand Master.

The Worshipful Master will remain seated and say:

"I will ask all members and visitors, who have not served as Worshipful Master, to rise." **The Worshipful Master** will welcome these brethren, call for a round of applause, and seat them with one rap of the gavel.

The Worshipful Master will next ask all Past Masters and Past District Deputy Grand Masters, who do not hold office or

title in the Grand Lodge, to rise. **The Worshipful Master** will stand, greet these brethren, call for a round of applause and seat them with one rap of the gavel.

The Worshipful Master will then request (Worshipful), (Right Worshipful) _____

(Past Master or Past District Deputy Grand Master)

to introduce the heads of all Appendant Bodies at their seats, requesting that brethren remain standing until final introduction is made. **The Worshipful Master** will stand, welcome them, call for a round of applause, and seat them with one rap of the gavel.

The Worshipful Master will then request (Worshipful), (Right Worshipful) _____

(Past Master or Past District Deputy Grand Master)

to introduce all Grand Lodge Committeemen, Grand Lodge Representatives, District Educational Officers, and District Instructors of Work at their seats, requesting that brethren remain standing until final introduction is made. **The Worshipful Master** will stand, welcome them, call for a round of applause, and seat them with one rap of the gavel.

The Worshipful Master will request all Worshipful Masters to assemble at the Altar and appoint a Committee composed of _____

(Past District Deputy Grand Master or Past Master)

and _____

(Past District Deputy Grand Master or Past Master)

to present these brethren. After they have been presented, **the Worshipful Master** will stand, welcome them, and ask that they continue to the East. He will call the Lodge up, request the Worshipful Masters to face the West, be saluted, and ask Worshipful _____ to respond.

The Worshipful Master will request all District Deputy Grand Masters to assemble at the Altar and appoint a Committee composed of _____

(Worshipful Master, Past District Deputy Grand Master or Past Master)

and _____

(Worshipful Master, Past District Deputy Grand Master or Past Master)

to present these brethren. After they have been presented, **the**

Worshipful Master will stand, welcome them, and ask that they continue to the East. He will call the Lodge up, receive them in the East, request them to face the West, have them saluted and

request Right Worshipful _____ to respond.

(It is customary to request the District Deputy Grand Master of the District in which Official Visit is being held to respond.)

The Worshipful Master will then request all Grand Lodge Officers, **except** the Deputy Grand Master and Past Grand Masters who are Officers of the Grand Lodge, to assemble at the Altar and appoint a Committee composed of _____

(District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

and _____

(District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

to present these brethren. After they have been presented, **the Worshipful Master** will stand, welcome them and ask that they continue to the East. He will call the Lodge up, receive them in the East, request them to face the West, have them saluted, and request (Worshipful) (Right Worshipful) _____ To respond.

The Worshipful Master will then appoint a Committee composed of _____

(Past Grand Master, Grand Lodge Officer, District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

and _____

(Past Grand Master, Grand Lodge Officer, District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

to present the Deputy Grand Master at the Altar. After he has been presented, **the Worshipful Master** will stand, welcome him and ask that he continue to the East. He will call the Lodge up, receive him in the East and have him saluted, after which he should be tendered the gavel and requested to seat the Lodge and, if he so desires, to address the brethren.

The Worshipful Master will request all Past Grand Masters to assemble at the Altar and appoint a Committee composed of _____

(Grand Lodge Officer, District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

and _____

(Grand Lodge Officer, District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

to present these brethren. After the Past Grand Masters have been presented **the Worshipful Master** will stand, welcome them and

ask that they continue to the East. Request them to face the West, salute them and ask Most Worshipful to respond.

After the last presentation, it is suggested that the **Worshipful Master** then turn to the Grand Master and tell him this concludes the business of the Lodge (*If a Stated Communication*) and the presentation of the guests. **The Worshipful Master** should then ask the Grand Master to assume the East.

The Worshipful Master should stand after the Grand Master's address and thank him for his visit to Lodge or Masonic District.

The Grand Master may ask the Secretary if he wishes to have permission granted to dispense with the reading of the minutes. However, the Secretary should have the minutes in such condition and form that they may be read and approved if necessary.

Close Lodge.

Things to Remember

1—Appoint a Committee to see that each person to be introduced completes the proper registration slip.

2—Where possible, and in order to avoid delays, set up a table or tables at which various groups can register simultaneously; give consideration to the preparation of a placard showing, for example, "Worshipful Masters will please register here," etc. Station a member of the Registration Committee at each Registration Station to collect registration slips immediately upon completion. After final registration, the completed slips should be handed to the Worshipful Master of the host Lodge in order that he may turn them over to those who will be making the introductions or presentations (it will facilitate handling if ordinary paper clips are used to keep various categories separated). After each presentation the Committee should hand these registration slips to the Secretary for recording in the minutes.

3—Determine that all equipment essential for the presentation of the Grand Master is in place, i.e., clean white gloves for Presentation Committee members, candles, matches, etc.

4—Make certain that seating arrangements are adequate, also determine that there is a sufficient supply of clean white aprons on hand.

5—Alert the members of Presentation Committees to be present and prepared for the meeting; enter their names on the lines provided in this outline. Stress to them the desirability of brief introductions; emphasize that introductions are made to the Worshipful Master and not "through you to the Lodge, etc."

6—Determine the Grand Master's pleasure concerning his preference for members of the Committee named to present him.

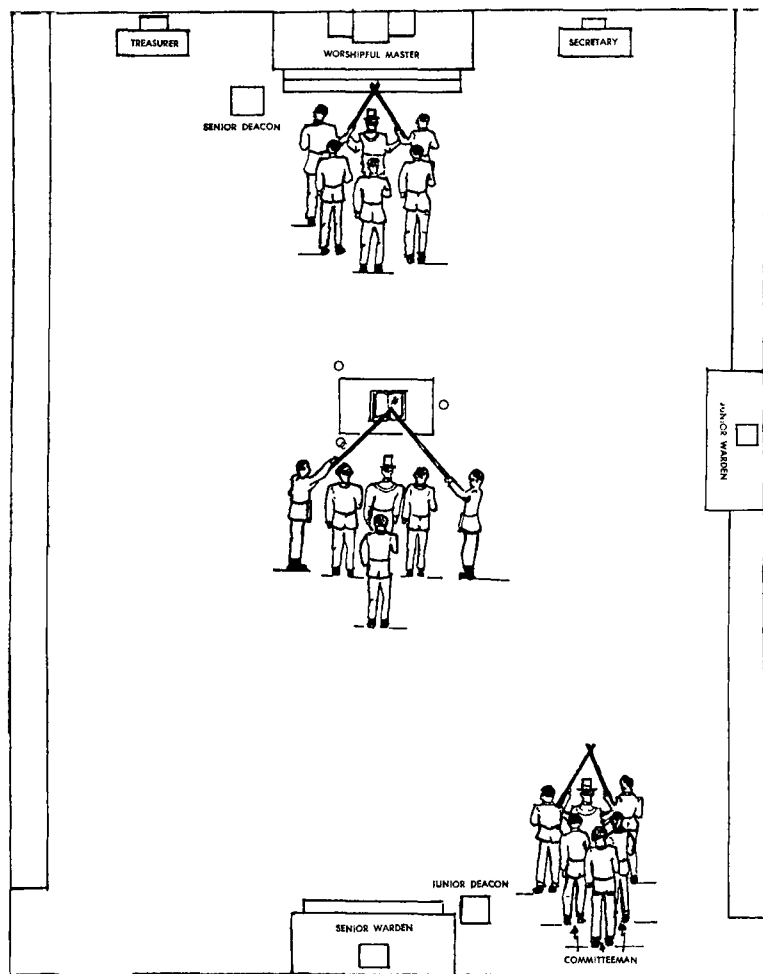
7—Prior to the meeting ask the Grand Master when he desires to present his remarks; also, determine if he desires to close the Lodge and/or give the Charge at closing.

8—Work out in detail the program for the evening. Presentation of an advance copy of the agenda to the Grand Master would be most appreciated.

9—Appoint someone to extinguish or dim the lights when the Grand Master enters the Lodge and to turn them on again when he is received in the East. (Lights are turned on again as the Grand Master mounts the third step or reaches the level of the Master's chair when the East is on a raised platform or stage.)

10—If the Grand Master's visit must be at a Stated Communication, limit all business to that which is absolutely necessary, remembering that the principle purpose of the meeting is to receive the Grand Master.

11—Clear all announcements, comments, etc., before the Grand Master rises to speak. No one should speak or make announcements after the Grand Master has delivered his address.



RECEPTION OF THE GRAND MASTER

Reception of The District Deputy Grand Master

Open

Present Flag

As soon as the flag is returned to its place in the Lodge, the Tiler should make an alarm and when answered, by the Junior Deacon, the Tiler will state:

"Right Worshipful _____
District Deputy Grand Master for the _____ Masonic
District is in waiting."

(The Junior Deacon makes no response to the Tiler, but closes the door and reports to the Worshipful Master as follows:)

"Right Worshipful _____
District Deputy Grand Master for the _____ Masonic
District is in waiting, Worshipful."

The Worshipful Master will name the Committee to wait on the District Deputy Grand Master:

1. _____
2. _____

The Worshipful Master will instruct the Junior Deacon to permit the Committee to retire.

When the District Deputy Grand Master is ready to enter, the Tiler will make an alarm and when answered by the Junior Deacon the Tiler will say: "The Committee with the District Deputy Grand Master."

(The Junior Deacon makes no response to the Tiler, but closes the door and reports to the Worshipful Master as follows:)

"The Committee with the District Deputy Grand Master, Worshipful."

The Worshipful Master will give the Senior Deacon sufficient time to get to his place at the door and will then say: "Admit them."

The Junior Deacon will then open the door and say: "Admit them."

The Worshipful Master, who remains seated, will remove his hat as soon as the District Deputy Grand Master enters the Lodge Room.

The Deacons will form an arch over the District Deputy Grand Master only and proceed to the Altar.

The Committee will walk two steps behind the District Deputy Grand Master. The Deacons upon arriving at the Altar will face each other and spread the arch to permit the members of the Committee to stand at the right and left of the District Deputy Grand Master. The Committeeman standing at the right of the District Deputy Grand Master should make the presentation.

(The Deacons hold the Arch over the District Deputy Grand Master and the members of the Committee during the presentation.)

The Worshipful Master, after the presentation, will stand and address the District Deputy Grand Master, using words of his own choice, then ask that he continue to the East. **The Worshipful Master** will then call the Lodge up.

The Deacons will immediately return to their respective places. The Committee will escort the District Deputy Grand Master from the Altar to the East. **The Worshipful Master** will present the District Deputy Grand Master to the Lodge and cause him to be saluted, after which he will hand the gavel to the District Deputy Grand Master, who will seat the Lodge.

Assuming that the District Deputy Grand Master will pay his Official Visit at the time of a Stated Communication, he will probably tell the Worshipful Master that he will defer his remarks until after the business of the Lodge has been concluded and the distinguished guests have been recognized and welcomed.

(The District Deputy Grand Master will then remove his hat and take a seat to the left of the Worshipful Master, who will again be covered.)

The Worshipful Master will complete all necessary business as promptly as possible and then start with introductions.

The Worshipful Master will remain seated and extend a general welcome to all brethren, expressing his appreciation to the visitors for their presence at the time the Lodge is being honored by a visit from the District Deputy Grand Master.

The Worshipful Master will remain seated and say: "I will ask all members and visitors, who have not served as Worshipful Master, to rise." **The Worshipful Master** will welcome these brethren, call for a round of applause, and seat them with one rap of the gavel.

The Worshipful Master will next ask all Past Masters and Past District Deputy Grand Masters, who do not hold office or title in the Grand Lodge, to rise. **The Worshipful Master** will stand, greet these brethren, call for a round of applause, and seat them with one rap of the gavel.

The Worshipful Master will then request (Worshipful), (Right Worshipful)

(Past Master or Past District Deputy Grand Master)

to introduce the heads of all Appendant Bodies at their seats, requesting that brethren remain standing until final introduction is made. **The Worshipful Master** will stand, welcome them, call for a round of applause, and seat them with one rap of the gavel.

The Worshipful Master will then request (Worshipful), (Right Worshipful)

(Past Master or Past District Deputy Grand Master)

to introduce all Grand Lodge Committeemen, Grand Lodge Representatives, District Educational Officers, and District Instructors of Work at their seats, requesting that brethren remain standing until final introduction is made. **The Worshipful Master** will stand, welcome them, call for a round of applause, and seat them with one rap of the gavel.

The Worshipful Master will request all Worshipful Masters to assemble at the Altar and appoint a Committee composed of

(Past District Deputy Grand Master or Past Master)

and

(Past District Deputy Grand Master or Past Master)

to present these brethren. After they have been presented, **the Worshipful Master** will stand, welcome them and ask that they continue to the East. He will request them to face the West, be saluted, and ask Worshipful _____ to respond.

The Worshipful Master will request all visiting District Deputy Grand Masters to assemble at the Altar and appoint a Committee composed of

(Worshipful Master, Past District Deputy Grand Master or Past Master)

and

(Worshipful Master, Past District Deputy Grand Master or Past Master)

to present these brethren. After they have been presented, **the Worshipful Master** will stand, welcome them and ask that they continue to the East. He will call the Lodge up, receive them in the East, request them to face the West, have them saluted, and request Right Worshipful _____ to respond.

The Worshipful Master will then request all Grand Lodge Officers, **except** the Deputy Grand Master and Past Grand Masters who are Officers of the Grand Lodge, to assemble at the Altar and appoint a Committee composed of _____

(District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

and _____

(District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

to present these brethren. After they have been presented, **the Worshipful Master** will stand, welcome them, and ask that they continue to the East. He will call the Lodge up, receive them in the East, request them to face the West, have them saluted, and request (Worshipful) (Right Worshipful) _____ to respond.

The Worshipful Master will then appoint a Committee composed of _____

(Past Grand Master, Grand Lodge Officer, District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

and _____

(Past Grand Master, Grand Lodge Officer, District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

to present the Deputy Grand Master at the Altar. After he has been presented, **the Worshipful Master** will stand, welcome him and ask that he continue to the East. He will call the Lodge up, receive him in the East, and have him saluted, after which he should be tendered the gavel, requested to seat the Lodge, and if he so desires, to address the brethren.

The Worshipful Master will request all Past Grand Masters to assemble at the Altar and appoint a Committee composed of _____

(Grand Lodge Officer, District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

and _____

(Grand Lodge Officer, District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

to present these brethren. After the Past Grand Masters have been presented **the Worshipful Master** will stand, welcome them and ask that they continue to the East. Request them to face the West, salute them and ask Most Worshipful _____ to respond.

After the last presentation, it is suggested that **the Worshipful Master** then turn to the District Deputy Grand Master and tell him this concludes the business of the Lodge (if a Stated Communication) and the presentation of the guests. **The Worshipful Master** should then ask the District Deputy Grand Master to assume the East.

If the District Deputy Grand Master does not choose to close the Lodge, **the Worshipful Master** will again assume the East, express his appreciation to him for his presence and proceed to close in the usual manner.

Things to Remember

1—Appoint a Committee to see that each person to be introduced completes the proper registration slip.

2—After the final registration, the completed slips should be handed to the Worshipful Master in order that he may turn them over to those who will be making the introductions or presentations (it will facilitate handling if ordinary paper clips are used to keep various categories separated). After each presentation the Committee should hand these registration slips to the Secretary for recording in the minutes.

3—Make certain that there is sufficient seating available and that there are extra seats/chairs on hand if needed; also, make certain that there are sufficient clean white aprons on hand.

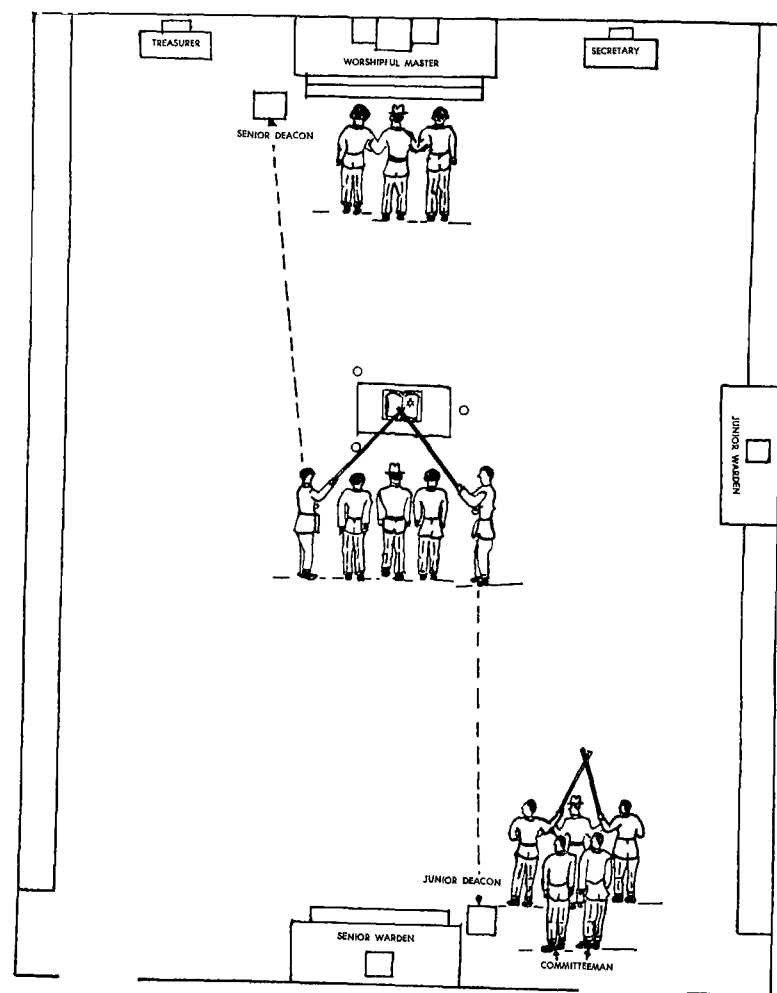
4—Alert the members of Presentation Committees to be present and prepared for the meeting; enter their names on the lines provided in this outline. Stress to them the desirability of brief introductions; emphasize that introductions are made to the Worshipful Master and not "through you to the Lodge, etc."

5—Determine the District Deputy Grand Master's pleasure concerning his preference for members of the Committee to present him.

6—Prior to the meeting ask the District Deputy Grand Master when he desires to present his remarks; also, determine if he desires to close the Lodge and/or give the Charge at closing.

7—Work out in detail the program for the evening. Presentation of an advance copy of the agenda to the District Deputy Grand Master would be most thoughtful and appreciated.

8—Remember that the Lodge is not called up until the District Deputy Grand Master has been presented at the Altar and is proceeding to the East.



**RECEPTION OF THE
DISTRICT DEPUTY GRAND MASTER**

Other Receptions

The following procedure is recommended for use on occasions other than the Official Visit of the Grand Master or District Deputy Grand Master. It is recommended that this **not** be used for Called Communications, except in the case of special functions.

At the appropriate time in the program:

The Worshipful Master will remain seated and say: "I will ask that all members and visitors, who have not served as Worshipful Master, please rise." **The Worshipful Master** will welcome these brethren, call for a round of applause, and seat them with one rap of the gavel.

The Worshipful Master will next ask all Past Masters and Past District Deputy Grand Masters, who do not hold office or title in the Grand Lodge, to rise. **The Worshipful Master** will stand, greet these brethren, call for a round of applause, and seat them with one rap of the gavel.

The Worshipful Master will then request (Worshipful), (Right Worshipful)

(Past Master or Past District Deputy Grand Master)

to introduce the heads of all Appendant Bodies at their seats, requesting that brethren remain standing until final introduction is made. **The Worshipful Master** will stand, welcome them, call for a round of applause, and seat them with one rap of the gavel.

The Worshipful Master will then request (Worshipful), (Right Worshipful)

(Past Master or Past District Deputy Grand Master)

to introduce all Grand Lodge Committeemen, Grand Lodge Representatives, District Educational Officers, and District Instructors of Work at their seats, requesting that brethren remain standing until final introduction is made. **The Worshipful Master** will stand, welcome them, call for a round of applause, and seat them with one rap of the gavel.

The Worshipful Master will request all Worshipful Masters to assemble at the Altar and appoint a Committee composed of

(Past District Deputy Grand Master or Past Master)

and

(Past District Deputy Grand Master or Past Master)

to present these brethren. After they have been presented, **the**

Worshipful Master will stand, welcome them and ask that they continue to the East. He will request them to face the West, salute them, and ask Worshipful _____ to respond.

The Worshipful Master will request all visiting District Deputy Grand Masters to assemble at the Altar and appoint a Committee composed of _____

(Worshipful Master, Past District Deputy Grand Master or Past Master)

and _____

(Worshipful Master, Past District Deputy Grand Master or Past Master)

to present these brethren. After they have been presented, **the Worshipful Master** will stand, welcome them, and ask that they continue to the East. He will call the Lodge up, receive them in the East, request them to face the West, have them saluted, and request Right Worshipful _____ to respond.

The Worshipful Master will then request all Grand Lodge Officers, **except** the Deputy Grand Master and Past Grand Masters who are Officers of the Grand Lodge, to assemble at the Altar and appoint a Committee composed of _____

(District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

and _____

(District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

to present these brethren. After they have been presented, **the Worshipful Master** will stand, welcome them, and ask that they continue to the East. He will call the Lodge up, receive them in the East, request them to face the West, have them saluted, and request (Worshipful) (Right Worshipful) _____ to respond.

The Worshipful Master will then appoint a Committee composed of _____

(Past Grand Master, Grand Lodge Officer, District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

and _____

(Past Grand Master, Grand Lodge Officer, District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

to present the Deputy Grand Master at the Altar. After he has been presented, **the Worshipful Master** will stand, welcome him and ask that he continue to the East. He will call the Lodge up, receive him in the East, and have him saluted, after which he

should be tendered the gavel, requested to seat the Lodge, and if he so desires, to address the brethren.

The Worshipful Master will request all Past Grand Masters to assemble at the Altar and appoint a Committee composed of _____

(Grand Lodge Officer, District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

and _____

(Grand Lodge Officer, District Deputy Grand Master, Worshipful Master, Past District Deputy Grand Master or Past Master)

to present these brethren. After the Past Grand Masters have been presented, **the Worshipful Master** will stand, welcome them and ask that they continue to the East. Request them to face the West, salute them and ask Most Worshipful _____

to respond.

The Worshipful Master will then appoint a Committee composed of _____

(District Deputy Grand Master, Past District Deputy Grand Master or Past Master)

and _____

(District Deputy Grand Master, Past District Deputy Grand Master or Past Master)

to present the District Deputy Grand Master of (the _____ Masonic District) (Masonic District _____) at the Altar. After he has been presented, **the Worshipful Master** will stand, welcome him and ask that he continue to the East. He will call the Lodge up, receive him in the East, have him saluted, after which he should be tendered the gavel, requested to seat the Lodge, and if he so desires, to address the brethren.

Presentation Ceremony

Fifty Year Masonic Veterans Emblem

Presenting Officer:

Brethren, the ritual of our Freemasonry points to the fact that the three steps delineated therein are symbolic of the three stages of human life, Youth, Manhood, and Old Age. We are assembled here this evening to honor one who has occupied his mind in the attainment of useful knowledge, who has used that knowledge to aid him in the discharge of the respective duties of his lifetime as these relate to God, his neighbor and himself and, who now comes that we may render to him the honors of age and that this honor may add to the happy reflections which must be his on attaining fifty years of Masonic service.

Brother Secretary, you will read the Masonic record of Brother whom we are to honor this evening by the presentation of the Veterans Emblem of the Most Worshipful Grand Lodge, Ancient, Free and Accepted Masons of the Commonwealth of Virginia.

Secretary:

(Reads the full name, date of initiation, passing and raising of the recipient of the emblem. If the brother be an affiliate of the Lodge, the date of his affiliation should also be read)

Presenting Officer:

Will the Committee now present Brother at the altar of Freemasonry in the midst of his Lodge:

Presenting Officer:

Brother, Freemasonry has taught a proper reverence, respect and veneration for age, recognizing in the passing of the years an inevitable increase in knowledge. These years of life have a further significance when they have been spent in the service of Freemasonry and in a life dedicated to the uplift of man, the service of those who walk the paths of life with us and to the Glory of God. We look to age for wisdom and upon wisdom Freemasonry builds the walls of each of its laudable enterprises.

Many years ago you approached the altar of Freemasonry in the midst of your Lodge and, there in the presence of your brethren, assumed the solemn obligations which are the cement that unites us in one common bond, a society of friends and brothers. As such, we are dedicated to those high principles which have enabled our Freemasonry to withstand the ravages of time and fortune. The length of your service in the cause to which you were bound by those obligations is full acknowledgement of their worth and value.

One of the great and time-honored lessons of Freemasonry teaches us that we should never enter upon any great and important undertaking without first invoking the blessing of Deity. As this marks a milestone in your Masonic life, let us again invoke His divine blessing:

Chaplain:

Most Holy and Glorious Lord God, Thou hast promised where two or three are gathered together in Thy Name, Thou wilt be in the midst of them and bless them. Bless us as we are assembled together on this occasion. Grant unto the Brother who has served Thee so long and faithfully, the gifts of life, health and happiness and that these may be complete, give unto him out of Thy bounty, the needs of the physical body that he may remain strong for that further service which Thou mayst require of him.

And, we beseech Thee, O Lord, as our brethren enter the sunset slopes of life and the shadows of the evening approach, that they may have release from every burden, grace to meet their every need and a sense of Thy abiding presence which will give them that peace that passeth human understanding. These and all of the unspoken prayers and petitions for Thy blessings, we ask in the name of the Supreme Architect of the Universe, to whom be glory and honor now and forever, Amen.

Presenting Officer:

In the Great Book of the Law which rests upon our altars is recorded the fact that length of life is the reward of the righteous. Three score and ten are the years of our life and if this allotted

span is exceeded, the added years are the gift of the Lord to his sons who fear His Name.

It is now my privilege to call attention to the Veterans Emblem which you will receive this evening. It is of gold, the precious metal of the ancients; cast in the form of a circle, the symbol of unity and embordered with blue, the color of the heavens, to signify the lasting qualities of our friendship for those who are linked together by the indissoluble chain of sincere affection found in Freemasonry. It has imprinted upon its face the seal of the Grand Lodge of Virginia, Ancient, Free and Accepted Masons. Superimposed around the top of the circle is the inscription "Masonic Veteran" and beneath the circle are the words "Fifty Years."

Brother _____, by virtue of the authority vested in me and on behalf of the Most Worshipful Grand Lodge of Virginia, it is now my privilege to present you with this emblem as a token of the esteem and respect of your brethren, your Lodge and the Grand Lodge. May you wear it with much pleasure and take pride in the years which have earned for you the right to possess this cherished symbol of service. May your days be long upon the land which the Lord, Thy God, has given you and may the auspicious solemnities of this evening be as a mantle of love upon your shoulders.

(The recipient is then reconducted to his seat by the Committee)

Note: This ceremony is intended to be performed by the District Deputy Grand Master, an officer of the Grand Lodge, a Past Grand Master or the Grand Master. It may, however, be performed by the Worshipful Master of the recipient's Lodge, if this is desirable. It is intended to be used within the tiled doors of the Lodge and not as a public ceremony.

Presentation Ceremony

Sixty Year Masonic Veterans Emblem

Presenting Officer:

My Brethren, we are assembled here at this hour to pay honor to a venerable and distinguished brother who has spent three score years in the service of Freemasonry and to those to whom he is bound by the sacred ties of brotherhood.

Brother Senior Deacon, you will present at the Altar the brother who is the guest of honor on this occasion.

Worshipful Master, it is an honor to present Brother _____ who has been a Mason for sixty years.

Presenting Officer:

(Goes to the Altar and takes the Brother by the hand). Brother _____, you have afforded us much pleasure by your presence on this memorable occasion. The Most Worshipful Grand Lodge, A. F. & A. M. of Virginia has recorded with much gratification the passage of sixty years since you approached the Altar in your Lodge and assumed the obligations that made you a Master Mason. Our Grand Lodge now desires that you receive the emblem of a Sixty Year Masonic Veteran as a token of fraternal esteem and respect. (The Worshipful Master returns to the East).

My Brethren, as Masons we are taught never to begin any great and important undertaking without invoking the blessing of Deity. On this occasion let us call down the blessings of the Supreme Architect upon our honored brother and the fraternity which inspired his devoted service for threescore years.

Chaplain:

Most Holy and Glorious God, Thou who hast blessed Thy sons with the ideal of brotherhood and gathered them together with ties of fraternal affection, accept our hearty thanks for our

Brother whom we would honor this evening and for the Institution of Freemasonry and all those who espouse the cause of its ideals, its morality and its brotherly love. We give Thee thanks for the example of fidelity afforded us in the life of our Brother who has served Thee and Freemasonry over the years of a lifetime. Let the light of peace and honor brighten the eventide of his life and fill his heart with faith in Thy infinite love and tender mercy. When he has completed his earthly labors and Thou shall call him to his long home, may he be welcomed by the Supreme Grand Master as a Craftsman who needs not to be ashamed.

Presenting Officer:

Present our beloved Brother in the East and let him be seated here (*He is seated at the Master's right.*)

Brother Secretary: You will ready the Masonic record of Brother (*The Secretary reads dates of Degrees, and offices held, if any.*)

Presenting Officer:

My Brother: The passing of the years have called upon you to witness many changes in life and to see both good and evil at work in our world. Within the pathway of these years you have seen the time-honored tenets of Friendship, Morality and Brotherly Love manifested in the lives of those who are Freemasons, even as they stand out in your own life. Their value to you is attested by your long association and steadfast attachment to our Order.

It now becomes my privilege to present you the emblem of a Sixty Year Mason in the name of the Grand Master of Masons in Virginia, who is the representative of every Mason in our Commonwealth. Accept it as a token of our esteem and fraternal affection for you. May the thought of its possession enrich your life as you reflect upon the love of all of your brethren, in whose name it is presented.

Brother Chaplain: You will close the solemnities of this evening by invoking the benediction of the Supreme Architect.

Chaplain:

May the Lord bless you and keep you; may the Lord make his face to shine upon you and be gracious unto you; may the Lord lift up his countenance upon you and give you peace, now and forevermore. Amen.

(The recipient is then reconducted to his seat by the Committee)

Note: This ceremony is intended to be performed by the District Deputy Grand Master, an officer of the Grand Lodge, a Past Grand Master or the Grand Master. It may, however, be performed by the Worshipful Master of the recipient's Lodge, if this is desirable. It is intended to be used within the tiled doors of the Lodge and not as a public ceremony.

Instructions Governing Masonic Funerals and Evening Memorial Services

Provided a Lodge of Sorrow has not been previously opened and for the purpose of burying a deceased Brother or holding an Evening Memorial Service, a Lodge in the unavoidable absence of its Worshipful Master and Wardens, may be opened by a Past Master or Past Warden of the Lodge, or in their absence, by any Past Master or Past Warden affiliated with any Lodge in Virginia, A. F. & A. M. The same permission also applies to the convening of a Lodge of Sorrow previously opened by the Master of the Lodge.

It is not proper or regular for the Master of a Lodge or his designee to perform the burial service or either of the Evening Memorial Services without opening a Master Mason's Lodge or convening a Lodge of Sorrow.

Only deceased Master Masons, in good standing, are entitled to a Masonic burial or Evening Memorial Service. Non-affiliation disqualifies a Brother from receiving a Masonic burial or Evening Memorial Service.

None but Master Masons, in good standing, can participate in a Masonic Burial Service or Evening Memorial Service.

A Lodge cannot go out of its jurisdiction and open a Master Mason's Lodge or convene a Lodge of Sorrow in that of another Lodge, even for a funeral. Once opened or convened in its own territorial jurisdiction, if there be no objection by the Lodge in whose jurisdiction the burial is to be or the Evening Memorial Service held, the Lodge so opened or convened, may conduct the Burial Service or conduct the Evening Memorial Service.

It is for the family of a deceased Brother to select pallbearers, any or all of them may be Masons.

The Masonic Fraternity cannot exclude other Orders from the procession accompanying the remains to the place of burial, or dictate the order of procession, but by reason of her antiquity, tradition and custom, she is entitled to the post of honor in the procession, which is usually in front of the hearse.

A Masonic Lodge must conduct its Burial Service either first of all or last of all, in the opinion of the Master of the Lodge.

When a Lodge receives a request from the Master or Secretary of a Lodge in a Sister Grand Jurisdiction to conduct a Court-esy Funeral or hold an Evening Memorial Service for a Brother sojourning in the jurisdiction of the Lodge, the Grand Lodge of Virginia grants permission to conduct such Funeral Rites or Evening Memorial Service ONLY when cleared through the Offices of the Grand Secretaries. The Lodge receiving such a request is expected to check the regularity of the requesting Lodge. This may be done by referring to the "List of Regular Lodges", published by the Pantagraph Printing Company of Bloomington, Illinois.

If the Lodge receives a request from an individual or the family of a sojourning Mason for Funeral Rites or Evening Memorial Service and the deceased does not have a current dues card which would indicate both his own standing and the regularity of his Lodge, such request must also be handled through the office of the Grand Secretary of the Grand Lodge of Virginia to be cleared with the Grand Lodge under which his Lodge is holden.

The Master's first duty, on being informed of the death of one of his members, is to call on the family. In making this call, he should do so merely for the purpose of conveying to them the sympathy of his brethren. This is, in no sense, a solicitation on his part to be allowed to conduct the Funeral Rites or Evening Memorial Service. If either is wanted by the family, they will make their wishes known.

The Masonic Funeral Service was originally designed as a "graveside rite". In recent years, the Grand Lodge, A. F. & A. M., of Virginia, approved an "Evening Memorial Service", and this or the "amended ritual" of the older Service may be used at the funeral home, Chapel, Church or home of the deceased on the evening before interment. The Lodge of Sorrow covers both the "Evening Memorial Service" and the "Masonic Funeral Service", as amended. According to the graveside rites the preference due them because of their antiquity, it would probably be better to have an Evening Memorial Service if a proper attendance could not be secured for the graveside service. This is a matter for the Worshipful Master to decide, but it should not be settled without concurrence from the family of the deceased.

Following is a suggested "Notice of Funeral Communication" for use as radio announcement, card or newspaper and which is applicable for use in connection with graveside or Evening Memorial Service:

For Convening a Lodge of Sorrow

"Virginia Lodge No. 1015, A. F. & A. M., will convene its Lodge of Sorrow at (Specify Place) to pay the last tribute of respect to our late Brother (Show First, Middle and Last Name) at (Time) o'clock on (Date) 19"

If Lodge of Sorrow has not been opened, it is suggested that regular means of notifying membership be used, or modify the above to suit the occasion.

DO NOT carry Rods, Staffs, Tiler's Sword, Bible, etc., into Church, Funeral Home, Chapel or home of the deceased if Divine Services are to be held.

DO carry Rods, Staffs, Tiler's Sword, Bible, etc., into Church, Funeral Home, Chapel or home of the deceased when either of the Evening Memorial Services are to be performed, as this is strictly a "Masonic Occasion".

Rods, Staffs, Tiler's Sword, Bible, etc., are, of course, to be used upon arriving at grave site.

The Worshipful Master or his designee conducting a Masonic Funeral Service, either graveside or Evening Memorial Service will NOT wear a hat. The hat is not to be worn in public at any time during these services.

Members of the Masonic Fraternity should remain standing during either of the two Evening Memorial Services. This is an inherent part of the Masonic Services and should be observed.

The Lodge of Sorrow covers both the graveside service as well as either of the Evening Memorial Services.

Do not use sand or earth at time of committal at the Evening Memorial Service, but do use the words: "Unto his Maker we resign the body of our deceased Friend and Brother—earth to earth, dust to dust, ashes to ashes, etc."

Earth or sand is to be used during committal at graveside rites—**DO NOT** use flower petals.

Do not use trowel to spread earth or sand on casket at graveside service—secure a phial containing earth or sand from funeral director if Lodge does not possess one of its own.

At the Graveside Service, the White Leather Apron is to be **placed on the casket** by the one conducting the service.

At either Evening Memorial Service, the White Leather Apron is to be placed on edge of casket, nearest person conducting the service.

At both the Graveside Service and either of the Evening Memorial Services, the White Glove is to be placed on the Apron.

At both the Graveside Service and either of the Evening Memorial Services, the Evergreen is to be placed on the Apron.

The brethren **do not** deposit or drop Sprig of Evergreen in the grave or on the casket.

The Tiler, who will stand to the right and back of the Senior Warden, at either the Graveside or Evening Memorial Service, holds sword at all times and does not participate in giving the "Grand Honors".

The oldest member of the Lodge, carrying the Holy Bible, Square and Compasses, standing at the foot of the casket and in front of the Senior Warden, (at either the Graveside or Evening Memorial Service), will hold the Holy Bible, Square and Compasses at all times and will not participate in giving the "Grand Honors".

GRAVESIDE SERVICES

If Lodge of Sorrow Has Not Been Opened

The brethren being assembled at the Lodge Room, the presiding Officer opens a Master Mason's Lodge in Due and Ancient Form, and having stated the purpose of the meeting, gives the brethren strict charge upon their deportment during the procession and ceremonies. The Lodge will then proceed, in a body (if possible) to the Funeral Home, Chapel, Church, home of the deceased Brother or place of interment—See diagram under "Order of Procession".

If Lodge of Sorrow Has Been Opened

The brethren having assembled at the Funeral Home, Chapel, Church, home of the deceased Brother or place of interment, the Marshal, under the direction of the Worshipful Master, will assemble the brethren and make available to them the necessary gloves, aprons, etc. When the brethren are properly clothed, the Worshipful Master shall say: "I now declare this Lodge of Sorrow at Labor." The Marshal will then instruct the brethren in forming a procession—See diagram under "Order of Procession".

At the Funeral Home, Chapel, Church or home of the deceased Brother, provided the body is not already reposing therein, the procession will halt, open to right and left and standing at a comfortable distance apart, shall face inwards and uncover while the body is borne by the pallbearers. The procession then follows the casket in **inverse** order and leave in the same form as entering at the conclusion of the Service.

The same "Order of Procession" is to be followed if the body has been previously taken to the Chapel, Church or home of the deceased.

At the cemetery, the Marshal instructs the brethren to form lines beginning at the herse—See diagram under "Order of Procession"—Pallbearers and casket to pass through lines. **DO NOT** form arch with staffs or rods. Procession of Lodge Officers and brethren follow casket to grave site, with the Worshipful Master flanked by the Senior and Junior Deacons. The Senior Deacon to be on the right of the Worshipful Master.

At the grave site, if necessary, the Worshipful Master or his designee, shall begin the service by requesting the brethren to assemble around the grave. The Worshipful Master or his designee, flanked by the Senior and Junior Deacons, together with the Chaplain, will stand at the head of the grave. The Deacons do not form arch over the Worshipful Master or his designee.

The Officers will take their Stations, as near as may be practical, with due regard to the family—the other brethren will stand, in a body, at the foot of the grave.

EVENING MEMORIAL SERVICE

If Lodge of Sorrow Has Not Been Opened

The brethren having assembled at the Lodge Room, the presiding Officer opens a Master Mason's Lodge in Due and Ancient Form, and having stated the purpose of the meeting, gives the brethren strict charge upon their deportment during the procession and ceremonies. The Lodge will then proceed, in a body (if possible) to the Funeral Home, Chapel, Church or home of the deceased Brother—See diagram under "Order of Procession."

If Lodge of Sorrow Has Been Opened

The brethren having assembled at the Funeral Home, Chapel, Church or home of the deceased Brother, the Marshal, under the direction of the Worshipful Master, will assemble the brethren and make available to them the necessary gloves, aprons, etc. When the brethren are properly clothed, the Worshipful Master shall say: "I now declare this Lodge of Sorrow at Labor."

The Marshal will then instruct the brethren in forming a procession—See diagram under "Order of Procession"—(space permitting, the procession will enter the place where the Evening Memorial Service is to be held in **inverse** order).

The Worshipful Master or his designee, flanked by the Senior and Junior Deacons (the Senior Deacon to be on the right of the Worshipful Master or his designee), together with the Chaplain, will, as nearly as possible, stand at the head of the casket. The Deacons do not form arch over the Worshipful Master or his designee.

At the conclusion of either the Graveside or Evening Memorial Service, the procession returns to the place from whence it set out, where the necessary duties are complied with.

If Lodge of Sorrow Has Not Been Opened

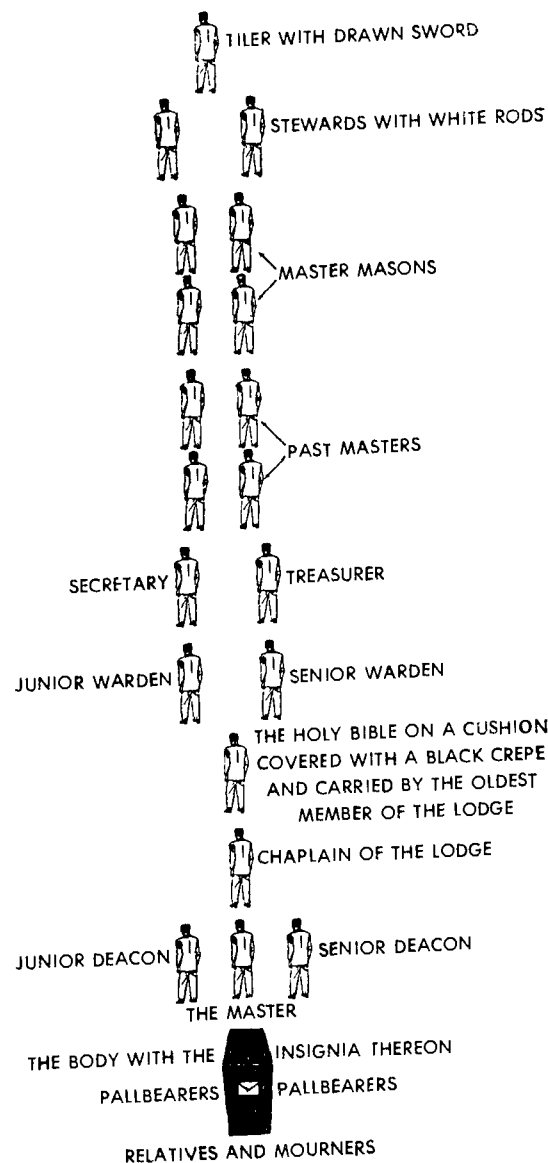
The Officers and members will return to the Lodge Room and when the necessary duties, including the reading and approval of the Minutes, are complied with, the Master Mason's Lodge is closed in Ancient Form and Harmony.

If Lodge of Sorrow Has Been Opened

The Officers and members will re-assemble at the Funeral Home, Chapel, Church, home of the deceased Brother or place of interment and the Worshipful Master shall say: "I now declare this Lodge of Sorrow dispensed with during my will and pleasure."

NOTE: Minutes covering Communication held when Lodge of Sorrow has been opened will be read and approved at the following Stated Communication of the Lodge.

ORDER OF PROCESSION



The Lodge of Sorrow

Opening and Closing Ceremonies

The Worshipful Master of any Virginia Lodge may, at the beginning of his term, or at any time during such term of office, open a Lodge of Sorrow, provided a Master Masons' Lodge shall have first been opened in a regular manner. After the first such opening, no further formality need be followed except as is noted herein for subsequent convenings of the Lodge of Sorrow specified hereinafter.

OPENING

Worshipful Master: Brethren, we will now proceed to open a Lodge of Sorrow. (*Three raps*). Let us pray.

Chaplain: Grand Architect of the Universe, we of the Masonic Fraternity, having dedicated our lives to the formation of true living stones for Thy Temple, ask Thy blessing on our work that we may be better enabled to serve Thee. May we always work according to Thy grand design. (*Response*) So mote it be. Amen.

Worshipful Master: Brother Senior Warden, it is my order that a Lodge of Sorrow be now opened for the purpose of paying the last tribute of respect to those brethren of this Lodge whom death will take from us and for honoring members of other Lodges as an act of courtesy when duly requested. This you will communicate to the Junior Warden in the South that the brethren having due notice thereof may govern themselves accordingly.

Senior Warden: Brother Junior Warden, it is the order of the Worshipful Master that a Lodge of Sorrow be now opened for the purpose of paying the last tribute of respect to those brethren of this Lodge whom death will take from us and for honoring those members of other Lodges as an act of courtesy when so requested. This you will report to the brethren that they having due notice thereof may govern themselves accordingly.

Junior Warden: Brethren, take due notice thereof and let it be accordingly so done.

Worshipful Master: Brethren, let us apply the symbolic tools of Masonry to our daily lives that we may be tried and found to be true as living stones and thus render ourselves worthy for that house not made with hands, eternal in the heavens. Accordingly I declare this Lodge of Sorrow open, to remain open until my successor shall have been duly elected; and to be closed as my last order of business as Worshipful Master of this Lodge. (*One rap*) Brother Junior Deacon, inform the Tiler.

Junior Deacon: Brother Tiler, the Lodge of Sorrow is now open.

CLOSING

The Worshipful Master of any Virginia Lodge shall at the end of the term for which he was elected (the last Stated Communication of his term) close the Lodge of Sorrow which has previously been opened during his tenure as Worshipful Master.

Worshipful Master: Brethren, we will now proceed to close this Lodge of Sorrow. (*Three raps*). Let us pray.

Chaplain: Great Architect of the Universe, while we mourn the passing of our departed brethren, let us learn well the lessons of death. Make us aware that time is passing swiftly and this separation from our departed brethren is of short duration. Let the loss that we have sustained increase our affections for those who are yet spared. (*Response*) So mote it be Amen.

Worshipful Master: Brother Senior Warden, it is my order that the labors of this Lodge of Sorrow be now ended, to be resumed at the will and pleasure of the incoming Master and his Officers. This you will communicate to the Junior Warden in the South that the brethren having due notice thereof may govern themselves accordingly.

Senior Warden: Brother Junior Warden, it is the order of the Worshipful Master that the labors of this Lodge of Sorrow be now ended, to be resumed at the will and pleasure of the incoming Master and his officers. This you will report to the

brethren that they, having due notice thereof, may govern themselves accordingly.

Junior Warden: Brethren, take due notice thereof and let it be accordingly so done.

Worshipful Master: Brethren, may we be ever aware of our approaching fate as this alone can bring seemingly major crises into proper prospective, thereby creating that attitude of peace and harmony for which we strive. Accordingly I declare this Lodge of Sorrow closed. (*One rap*). Brother Junior Deacon, inform the Tiler.

Junior Deacon: Brother Tiler, the Lodge of Sorrow is now closed.

Lodge Memorial Service *

Worshipful Master:

Brethren, from the very beginning of history it has been the custom among men of all races to honor ceremonially the memory of their departed brethren. Such a custom has its roots in the fundamental nature of our being and the universal institution of the immortality of the soul.

Wherefore, it is fitting that Masons should, from time to time, as occasion might require, meet together in solemn assembly, for the purpose of commemorating their Brethren at rest, and to remind ourselves of the hope beyond the grave, the preparation for which should be our daily concern.

Bro. S. W., How stands the hour?

Senior Warden:

Low Twelve! The sun has set over the graves of our beloved brethren who have laid aside the working tools of life, Worshipful.

Worshipful Master:

Bro. Junior Warden, whither shall we look?

Junior Warden:

Toward the East, where the rising sun, the Glory of the Lord reminds us of that which was lost, and is found with God, with Whom do live the spirits of just men made perfect, Worshipful.

Worshipful Master (rising):

Then, Brethren, (*three raps*) let us invoke the blessing of the Grand Architect of the Universe, as we remember our brethren at rest from their labors.

Chaplain (kneeling at altar):

Almighty Father, the source from which we come, the end to which we travel, the light and strength of our pilgrimage, and the repose of the holy and blessed dead, bind us, we pray Thee in comradeship with the heroes and saints of every age. In this hour of solemn remembrance, we think of our brethren who have faithfully lived and died, especially those who are near to us. Lift us all into light and love, and give us at last our portion with those who have trusted in Thee and have striven to do Thy will.

(* For use in Tiled Lodge only)

And to Thy Name, with the Brethren on earth and the Brethren above, we ascribe all honor and glory. Amen.

Response:

So mote it be. (*one rap*)

Worshipful Master:

Bro. Senior Warden, what solemn duty should we now perform.

Senior Warden:

We should recall in loving remembrance the names of all the brethren who have passed to higher service above, Worshipful.

Worshipful Master:

Bro. Secretary, you will advance to the Altar and there read the names of all of the brethren who, since our last Memorial Service, have finished their earthy pilgrimage and entered into eternal rest (*three raps*)

The Lodge stands with right hands over the heart while the names are read.

Worshipful Master:

Brethren, let us bow our heads in silent reverence to the memory of these, our departed brethren.

(During this period of reading and silent reverence, the lights of the Lodge should be lowered. At the sound of the gavel, the brethren will be seated and the lights raised to full brilliance again.)

Scripture Reading:

(Suggested passages—Psalm 23 or 121: Ecclesiastes 12: 1-7)

Hymn:

O God Our Help in Ages Past

Address:

A Memorial Address may be delivered, if desired.

Worshipful Master:

Bro. Chaplain, you will advance to the Altar and there offer up the prayers of Commemoration and Dedication. (*three raps*)

Prayer of Commemoration

Chaplain:

Almighty God, with whom do live the spirits of them that

depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we praise and magnify Thy Holy Name for all Thy servants who have finished their course and kept the faith, beseeching Thee that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom, that we, with all those that are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory. Hear our prayer, O God, and let our cry come unto Thee. Amen.

Prayer of Dedication

Almighty Father, by Whose grace we have life and in Whose light we see light, mercifully grant that this hour of memory may be a mount of vision, from which new light shall fall upon our fleeting days; that we may think of our lives as sent from Thee, on Thy Errand for service Thou has appointed. Reverently, O God, we give ourselves to Thee in new dedication.

Fill our minds with light and our hearts with love, that we may serve Thee with patient faith and joyous confidence. Build our lives into Thy Temple of spiritual fellowship and keep us as Brethren steadfast in that fellowship.

Make our days bright with Thy presence, rich in the fruits of the spirit and tender in human ministry, that our lives may be fragrant with happiness.

Use as Thou wilt, our hands to do Thy work, our lips to speak Thy truth, our lives to be gospels of Thy love and mercy; and to Thee be honor and glory, thanksgiving and adoration, world without end. Amen.

Benediction

Chaplain:

The Lord bless us, and keep us. The Lord make his face to shine upon us and be gracious to us. The Lord lift up His countenance upon us, and give us peace, both now and evermore.

The Lodge is then closed in ancient form and harmony.

(The following Optional Memorial Address may be used at the place indicated, if desired).

Optional Memorial Address

"What doth the Lord require of thee, O man, but to do justly and love mercy and walk humbly with thy God. And one of the elders sayeth unto me: Rejoice ye and be exceedingly glad: behold the Lion of the Tribe of Judah hath prevailed to open the book and loosen the seven seals thereof." These words from the Book of the Law remind us of the two great symbols of Freemasonry and that for which they stand—the white lamb-skin apron and the sprig of acacia.

The lamb-skin, representing he that takes away the sins of the whole world and gives us that great peace which man cannot understand. The apron, representing the earth crowned by the triangle of the flap representing Deity, symbolizes for us the Brotherhood of man under the Fatherhood of God. The sprig of acacia represents that immortal or better part of man which, through the merits of the Lion of the Tribe of Judah, survives the grave. By it we are also reminded of the promise of the resurrection of the body, which will arise and become as incorruptible as our soul. Death is not the end but merely the gateway to another life. It is not a terminal but merely a milestone.

For human existence continues after death, with different conditions. After passing through the gateway of death it enters upon a new and more exalted phase, one devoted to spiritual rather than material growth. It is in the life after passing beyond the grave that the human soul begins the life immortal in eternity.

Man may often ask himself what becomes of the human soul but each of us must remember that this can only be answered by the use of the knowledge that the soul is the gift of God; the spark of the Divine in each of us.

In the persons of these, our brethren, whom we memorialize here, the dust has returned unto dust and the spirit which is immortal has returned unto God who gave it. Let us not lose sight of the fact that immortality is an individual state and that each of us, created in the image of God, is capable of achieving, with his help, the state of being immortal.

Graveside Funeral Service

Provided a Lodge of Sorrow has not been previously opened, the brethren having assembled at the Lodge Room, the presiding Officer opens a Master Mason's Lodge in Due and Ancient Form and having stated the purpose of the meeting, the following services then begin:

IN LODGE

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

Response. Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

Master. When he dieth, he shall carry nothing away; his glory shall not descend after him.

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

Master. The Lord gave and the Lord hath taken away, blessed be the name of the Lord.

The Master then taking the Roll in his hand, says:

Let us live and die like the righteous, that our last end may be like his.

Response. God is our God forever and ever; he will be our guide unto death.

The Master then has the name, age, and day of death of the deceased recorded upon the Roll, and says:

Almighty Father! in Thy hands we leave with humble submission the soul of our deceased brother.

The brethren answer three times—giving the Grand Honors each time:

The will of God is accomplished! So mote it be—Amen.

(The Master then instructs the Secretary to deposit the Roll in the Archives and repeats the following prayer.)

Master. Most glorious God! author of all good, and giver of all mercy, pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, and draw our attention towards Thee, the only refuge in time of need! That when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospects of Thy mercy may dispel the gloom of death; and after our departure hence in peace, and in Thy favor, may we be received into Thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just rewards of a pious and virtuous life. Amen!

*To avoid all sectarianism on occasions of funerals, Chaplains are required to use the prayers prescribed in the Text Book—Proceedings 1869, page 41.

AROUND THE BIER

MY BRETHREN:

The last offices paid to the dead are useful as lessons to the living; from them we are to derive instruction and to consider every solemnity of this kind as a summons to prepare for our dissolution.

Notwithstanding the warnings of mortality with which we daily meet; notwithstanding Death has established his empire over all the works of Nature, yet, through some unaccountable infatuation, we put from us the thought that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, forgetting that we may be suddenly alarmed at the approach of Death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

Let the present occasion excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone consideration of the all-important concerns of eternity, but, while time and opportunity permit, seek to prepare for our great change.

Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our order.

Above all, let us seek the favor of the Eternal God, whose goodness and power know no bounds, at whose bar of Infinite Justice and Mercy we must all so soon appear.

The following invocations are then made by the Master:

Master. May we be true and faithful, and may we live in love and die in peace.

Response. So mote it be.

Master. May we profess what is good, and always act agreeable to our profession.

Response. So mote it be.

Master. May the Lord bless us and prosper us, and may all our good intentions be crowned with success.

Response. So mote it be.

Master. Glory be to God in the highest; on earth peace and good will toward men.

Response. So mote it be, now, from henceforth, and forever—Amen!

The Master, taking an Apron in his hand, says:

This Lamb-Skin or White Leather Apron is an emblem of Innocence, and the time-honored badge of a Free and Accepted Mason—more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, when worthily worn. This emblem I now deposit (in the grave) (*with the body*) of our deceased brother. By it we are reminded that through the universal dominion of death our brother has finished his earthly labor, and that his account now rests with his God.

The Master then takes a white Glove, and, holding it up to public view, says:

This Glove is an emblem of Innocence and a token of Friendship, and though Death has severed and destroyed our social connection with our brother, let us remember that it has not impaired or weakened our obligations to the living.

The Master presenting a Sprig of Evergreen, says:

The Evergreen is an emblem of Masonic faith in the immortality of the soul, or that better part of man which neither cross, accident, pain, sickness nor death itself can destroy, but shall continue to bloom with an eternal verdure through an ever-beginning to a never-ending eternity.

GRAND HONORS

"His Spirit to God—His memory in our hearts—His body to the earth" (three time).

The Master then continues the Ceremony as follows:

In conformity to an ancient and honored custom of Free and Accepted Masons, we have assembled here to offer to the memory of our deceased Brother the last tribute of our affections, thereby demonstrating the sincerity of our past esteem, and our steadfast attachment to the principles of our Order.

May we who survive him anticipate our approaching fate, and be more strongly united in the ties of union and friendship, that, during the short space allotted to our present existence, we may wisely and usefully employ our time, and in the reciprocal intercourse of kind and friendly acts promote the welfare and happiness of each other.

The Master then, strewing earth three times on the Coffin, says:

Unto (the grave) (*his maker*) we resign the body of our deceased Friend and Brother — earth to earth, dust to dust, ashes to ashes — there to remain until the General Resurrection, and we pray Almighty God of His infinite goodness to comfort the hearts which have been stricken by this affliction, and to extend His saving mercy to us all, and when the work of life is ended may our hopes ripen into the fruition of everlasting bliss; and this we beg for the honor of His Holy Name, to whom be Glory now and forever.

Response. So mote it be—Amen!

The whole ceremony is then concluded with the following:

PRAYER BY THE CHAPLAIN

Almighty and Eternal God! in whom we live and move and have our being, and before whom all men must appear in the judgment day to give an account of their deeds in life, we who are daily exposed to the flying shafts of Death, and now surround the (grave) (*mortal remains*) of our deceased Brother, most earnestly beseech Thee to grant us Thy divine assistance to redeem our misspent time; and in the discharge of all the duties of this life, to give us Wisdom from on high to direct us, Strength commensurate with our task to support us, and Beauty of holiness to adorn and render all our performances acceptable in Thy sight; and when our work is done, and our bodies mingle with the mother earth, may our souls, disengaged from their cumbrous dust, flourish and bloom in eternal day, and through Thine infinite mercy enjoy rest made perfect, in our home above eternal in the Heavens.

Response. So mote it be—Amen!

The following Benediction is to be used in connection with the Funeral Service, after the Prayer by the Chaplain, when a Benediction is not given by the minister who conducts the Divine Services:

BENEDICTION

"Into Thy hands and keeping, O Lord, we commit our Brother and ourselves. May we receive light to guide us, courage to support us and love to unite us, now and forever more. (*Response*) So mote it be. Amen."

Evening Memorial Service

To be used at the election of the Master of a Lodge in the Funeral Chapel or home of the deceased at an evening service prior to the interment of the deceased.

Worshipful Master:

Friends and Brethren, we who are Masons have assembled on this occasion to express our respect and esteem for our Brother who has passed beyond our mortal sight and to share with those near and dear to him our belief in the immortality of the soul.

In this time of sorrow, when we all need comfort and consolation, let us turn reverently to God who, in the midst of the trials and tribulations that are a part of life, can alone endue us with that quietness of spirit and that peace of mind and heart which the world can neither give nor take away. Let us pray.

Chaplain:

O God, our Father in Heaven; the giver of life and light and love, our help and solace in times of trial and sorrow. Thou has assured us that when we walk through the valley of the shadow of death, Thou art with us. Thy rod and Thy staff comfort us. Thou art our light and our salvation, our refuge and our strength in time of trouble.

We thank Thee for the life of our Brother. We thank Thee that he was one of our fellowship and that we were privileged to labor with him in the mystic ties of brotherhood. We are grateful to Thee for the memories of him which we shall carry always in our hearts. We thank Thee for all that he has meant to those who were near and dear to him through the ties of family and friendship.

Above all we are grateful to Thee for teaching us that, while the body is mortal, the soul is immortal. Though the outward form we knew and loved be removed from our sight, we have the assurance that Thou hast taken to Thyself his soul, which is the enduring essence of life. This conviction Thou has implanted in us through Thy Holy Word, which is the Great Light of Masonry.

We earnestly beseech Thee that this short time which we spend together may renew and strengthen our convictions and

hope. Let Thy peace abide with us now and lead us ever in the paths of righteousness. In Thy name we make our prayer.

Amen.

Worshipful Master:

From time immemorial it has been the custom of Masons to assemble with the family and friends of a departed Brother to honor his memory and to voice our sympathy to those whom he loved and who loved him. The message we bring is one of the triumph of life over death, the victory of hope over despair.

Masonry has come down from the distant past. It uses the tools of the builder's trade as emblems and symbols to teach Masons how to build character and moral stature. It teaches service to God, to a Brother, and to all mankind. It seeks constantly to build the temple of the soul and thus fit us for that house not made with hands, eternal in the heavens. Masonry is a fellowship that unites Masons in friendship and good will. It teaches the spiritual values of life that lie beyond the physical senses.

Masonry confronts the fact of death with the greater fact of Faith in the immortality of the soul. Masons believe sincerely that when life on earth comes to a close, the soul is translated from the imperfections of this mortal sphere to that all-perfect glorious and Celestial Lodge above where God, the Great Architect of the Universe, presides.

With these truths and convictions our Brother was well acquainted, though perfection of character is not of this world, yet we are persuaded that our Brother sought to live by these truths and principles of Masonry; that they sustained and supported him and that by them his life was made richer, fuller and more meaningful.

Secretary:

Here the Secretary of the Lodge should give the Masonic biography of the Brother. When and in what Lodge he was made a Master Mason; what offices, if any, he had held; and special committee services he had rendered and such other items of Masonic interest as might be appropriate.)

Worshipful Master:

When our Brother labored with us in Masonic attire he wore

a white apron which he was taught is an emblem of innocence and the badge of a Free and Accepted Mason. By it he was constantly reminded of that purity of life and that rectitude of conduct so necessary to his gaining admittance into the Celestial Lodge above. He will now wear that apron forever as the emblem of the virtues it represents.

(The Master holds up the apron by the two upper corners with the flap toward him, and places it over the edge of the casket.)

The Evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded of the immortal soul of man which survives the grave and which will never, never die. In accordance with our ancient custom, I now deposit this emblem with the remains of our Brother.

And now to those who shared with our Brother the intimate ties of family and friendship, we tender our affectionate sympathy. Our hearts respond to your hearts in your hour of grief. We trust that these affirmations of faith, in which our Brother shared, may speak to you and inspire you to live with hope and courage. May you always remember that the God and Father of us all is a loving God, a compassionate God whose ear is ever open to the cry of the distressed. Let us pray.

Chaplain:

Eternal and Everlasting God, we look to Thee in faith and confidence, knowing that Thy love has power to bring comfort and consolation, even in times of bereavement, to those near and dear to our Brother. Fill their hearts more and more with the blessed assurance of immortality and of Thy abiding love. Bless them and keep them, O Lord, make Thy face to shine upon them and be gracious unto them. Lift up Thy countenance upon them and give them Thy peace. Amen.

MENTORS MANUAL



Fourth Edition

GRAND LODGE, A. F. & A. M.
OF VIRGINIA

1977

— Foreword —

The Mentor Plan was conceived as an answer to one of the problems of Masonry—the producing of interested Masons by means of a well-rounded education in all phases of the Royal Art. It is not possible to impart all of the knowledge necessary to produce a generation of informed Masons in the brief time the *Mentor* will be active in the life of the candidate. The plan, therefore, must have as its main objective the promotion of an interest in Masonic knowledge. It must devise a means of creating a desire in the candidate to learn more about Masonry and point out to him the sources from which he will be able to obtain more light on those facets of it which he will find interesting to him. These, of course, will vary with the individual.

It is not the objective of the *Mentor Plan* to teach the ritual nor is it generally recommended that the *Mentor* instruct the new Mason in the catechisms which he is required to learn. In some Lodges it will be necessary that the same brother perform both functions because of the shortage of instructors. However, when this is the case care should be taken to avoid confusing the two subjects. The *Mentor Plan* will endeavor to acquaint the new brother with some of the history of Freemasonry, its philosophies and objectives. It should also give him some insight into the literature of the Fraternity wherein he may begin and continue his study of its teachings and doctrines.

Instruction under the *Mentor Plan* must be individual and personalized if it is to be effective. In embracing this system we are following the time-honored method of the Fraternity, that of imparting instruction from mouth-to-ear, for Freemasonry believes in and stresses the importance of the individual. Through the individual man it has sought and will continue to seek to implant the truth of its doctrines in the world. Thus the individual, as he comes to realize that he is Freemasonry to many people, will understand the necessity for him to exemplify its principles by walking uprightly before God and man, squaring his actions by the square of virtue.

In the preparation of this Manual we have consulted the programs and publications of our sister Grand Lodges and have borrowed material freely from them when it seemed desirable to do so. Credit has not always been given directly in each case because of our desire to limit the text as much as possible and to maintain continuity of thought for the benefit of those who will use the Manual.

We are particularly grateful to the Grand Lodge of Indiana for the material contained in their *Mentor's Manual*. We have drawn upon this source frequently and have adopted a likeness of the format of their excellent work.

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We would urge the use of this Manual with painstaking care. It is not perfect nor is the system which it represents a perfect one. Time and experience alone will enable us to bring the jewel of Masonic education to its full beauty. It is our hope that the thoughts presented here and the sources given will awaken the consciousness of the beauty of Freemasonry for those who come into our Lodges and study under this system.

A.B.G.

Richmond, Va.
October 1, 1962

Chapter I

What Is A Mentor?

The word *Mentor* is one which is defined in the dictionary as "a wise and faithful adviser, friend or teacher." In the old operative Lodges of Scotland the officer entrusted with the task of instructing the new apprentices bore the title of *Intender*. It was his duty to intend, increase and intensify the knowledge of the new Craftsman. The *Mentor*, in our present system, will seek to expand and intensify the Masonic instruction imparted by the ritual, adding to it many other points which will enlarge the new brother's understanding of Freemasonry and its relationship to life in this twentieth century.

The *Mentor* and the brethren must generally understand that the production of a generation of Masonic scholars is not the objective of this plan. Its motive is simply to indoctrinate each new Mason in the ways of Masonry, to create in him an understanding of things Masonic and arouse in his mind a feeling of pride in the Fraternity. In so doing it is hoped that he will learn that Freemasonry is a way of life which each may embrace with great satisfaction to himself.

The instruction given must seek to capture the interest of the candidate as he begins his Masonic life. To properly accomplish this each candidate must have a *Mentor* assigned to him immediately after his election to receive the Degree of Entered Apprentice. It will be the Mentor's duty to prepare the mind of the candidate for the reception of the great truths of Freemasonry and an appreciation of its tenets and teachings.

The Worshipful Master of every Virginia Lodge has been requested to appoint an Educational Committee for his Lodge and to designate certain well-qualified, dedicated and enthusiastic brethren as *Mentors*. There should be a sufficient number of these brethren so that no *Mentor* would be required to serve more than two brethren at any one time. The assignment of candidates to the several *Mentors* may be done by either the Master or the Committee. Thereafter the *Mentor* should report the progress of each candidate at regular intervals. The scheduling of degree work should be governed by the candidate's progress in both the catechisms and this part of his Masonic instruction.

The Method Explained

It is necessary that our new brethren become imbued with the spirit of Freemasonry if we are to keep the Order strong and active. This must be done so that he will understand its great purpose and high ideals, and having understood, he shall believe in and practice them in his daily life. Years ago a plan of Masonic education was started in the Grand Lodge of Virginia and a number of booklets were printed. These were, for the most part, intended to be used by the candidate, for the system was based on the reading and absorption of the written material by the candidate with occasional discussions between him and the Lodge Committee. Emphasis has been lacking on the element of personal instruction in recent years. The booklets have continued to be used by many of our Lodges but interest in Masonic education generally has waned.

For some years the leadership of the Masonic Fraternity has known that it is too much to expect a man to come into a society such as ours and take his place unless he is guided by someone with a full understanding of its aims and objectives. Nor can we reasonably expect the new Mason to find his place in his own Lodge and assume his part of its work without some help and interest from those who have gone before him. Our failure to prepare these new brethren for the discharge of their duties and the full enjoyment of their privileges has helped to produce a great number of dues-paying but inactive Masons. We have an obligation to each candidate and we must discharge it if we are to keep our Freemasonry strong and virile.

The means of discharging our obligation is to be found in personalized Masonic Education wherein the *Mentor* seeks to give the new brother instruction and information by word of mouth as well as through a printed text. Time must be provided in which the candidate may ask and have his questions answered for him and this can only be accomplished by word-of-mouth instruction and personal contacts.

The *Mentor Plan* does not eliminate the booklets which were prepared by Mt. Wor. William Moseley Brown. The candidate should receive (1) *Taking The First Step*, (2) *The Degree of Entered Apprentice*, (3) *The Degree of Fellowcraft* and (4) *The Degree of Master Mason*. The first to be given prior to his initiation, the next three after each of the three degrees. Each of these are important text books in his education as a Mason. From them he will obtain much knowledge of our Fraternity which might not otherwise be his.

The *Mentor Plan* is intended to provide a means whereby the initiate, in each of the stages of his Masonic development, may receive added instruction and the answer to those questions which inevitably arise in the mind of the new Mason as he progresses through the degrees. Thus we shall attempt to place each initiate in possession of the key by which he will be able to unlock the door of understanding of Freemasonry and enable him to fit its teachings and philosophies to his own life.

The objective of this manual is to enable the *Mentor* to find a ready reference for the many questions which will come to him and aid him in the task of imbuing those new brethren whom he will serve with the spirit of Freemasonry. He will also help each to attain an understanding of its purposes and ideals. Each *Mentor* is urged to understand the importance of his mission if our plan of Masonic Education is to succeed and we are to preserve Freemasonry as one of the great and basic institutions for good in our complex twentieth century society.

How The Mentor May Work

The *Mentor* should visit the candidate immediately after his election and give him the booklet *Taking the First Step*. He should also explain to him that he is to be his *Mentor*, a friend who will endeavor to help him in learning something about Freemasonry and one who will guide and counsel him. The *Mentor* should also arrange a second meeting with him, allowing the candidate time to read the booklet. At this meeting he should discuss with him the contents of the first booklet. The *Mentor* should also advise him of the time at which the degree will be conferred and arrange to be with him at the Lodge, except during the time he is actually in the hands of his conductor.

The same routine should be followed with the degrees of Fellowcraft and Master Mason. The Brown booklets should be presented at the proper time and the candidate urged to read them. Let it be understood that the *Mentor* cannot discharge his responsibility by merely presenting the booklets and being with the candidate on the occasions mentioned. He must meet with the new brother frequently and give him that instruction which is so essentially necessary if he is to become a good Mason. He should be encouraged to ask questions and have them answered, provided the answers do not involve those degrees which he has not received or other secret information to which he will become entitled later.

To provide a source of information from which the *Mentor* may be able to secure answers to some of the questions he will be asked, the

following sections of this manual have been prepared. These will cover, in part, Pre-initiation Instruction, that to be given the Entered Apprentice, the Fellowcraft and the Master Mason.

Chapter II

Pre-Initiation Instruction

The instruction to be given and the questions answered at this stage of the candidate's introduction to Freemasonry can cover only the most general subjects. Some of the subjects on which questions will develop are recorded for the *Mentor*.

Freemasonry Defined.—Freemasonry has many definitions for many men. Our English brethren define it as "a system of morality, veiled in allegory and illustrated by symbols." Certainly it is a course of moral instruction which employs both allegories and symbols to impart the truth of its rich lessons. The word *allegory* is generally understood to mean that it "represents by suggestive resemblance." The symbol is "a visible sign or representation of an idea."

Perhaps the best modern definition of Freemasonry is to be found in the writings of Bro. C. C. Hunt, of Iowa, couched in these words: "Freemasonry is an organized society of men symbolically applying the principles of operative Masonry and architecture to the science and art of character building." This is an adequate definition and serves to set our Fraternity apart from other organizations which teach a system of morality.

Its Purpose.—The basic purpose of Freemasonry is to make man better than himself. As our Institution places emphasis on the individual man, its mission is accomplished by strengthening his character, improving his moral and spiritual outlook and broadening his mental horizons. By the inculcation of its teachings Freemasonry seeks to impress upon the minds of its members the principles of personal responsibility and righteousness, to give each an understanding of and feeling for its charity, and endeavors to encourage each to put these lessons into practice in his daily life. Thus does it seek to build a better world by first building better men to work at this self-appointed task in their own communities. Freemasonry believes in universal peace made possible by the acceptance of its great doctrine of the Brotherhood of Man under the Fatherhood of God.

Freemasonry also seeks to enlighten the mind of man by placing within his grasp a reasonable understanding of the persistence of life through both time and eternity. In the frame work of its teachings each man may find a philosophy of life which will fit his own need.

Its Origin.—To point to a single era in human history and say that Freemasonry was born at that particular time and in a specific place is not possible. It may be as old as man himself, for its roots spread

through many ages and among all races of people. Certainly it goes far beyond historical record, though it has not always been designated by the name Freemasonry. Even the savages of prehistoric times had certain ritualistic ceremonies for the young man as he sought to take his rightful place among the tribal leaders. *Initiation* was a ceremony prevalent among the ancients; and the mysteries of Egypt, Greece and the East may be seen as influencing our own rites. These were designed to test men and to admit only those who were worthy into the fellowship. To those who won the right to be initiated was promised the key which would unlock the secrets of the universe.

Operative Masonry can be traced back through the centuries to the Middle Ages and beyond, for man has long been a builder both by necessity and by inspiration, seeing in the world around him the evidences of a Supreme Builder and seeking to imitate Him. In the course of time the operative masons bound themselves together in companies or guilds. Other men were admitted only after they had served a number of years of apprenticeship, had learned some of the secrets of the builder's art and demonstrated their ability as craftsmen.

The transition of Freemasonry from an operative art to a speculative science came about so gradually that it is difficult to pin-point it in the history of the Craft. Patrons who were not operative artisans were taken into the craft, and others who were non-operative followed. The tools and implements of the builder had long been used to symbolize moral precepts. In this period of change Freemasonry came to regard these tools and implements almost entirely as spiritual symbols. Thus their use became exclusively philosophical and figurative, teaching men the universal principles of morality and brotherly love. At this point in its long history Freemasonry changed from operative to speculative.

The Grand Lodge Era.—Modern speculative Freemasonry as we know it today owes its structure to the Grand Lodge. The history of Masonic Grand Lodges all over the world is carefully documented and fully covered by Masonic historians. The beginnings of almost every Grand Lodge in the world may be read in Gould's *History of Freemasonry*, or that written by Mackey and edited by Clegg, Haywood and others. Historical sketches are printed in numerous other books which are available to the new brother. The first Grand Lodge under our system of speculative Masonry was organized in London in 1717, now known as the United Grand Lodge of England.

While there are Lodges with historical records earlier than 1717, these were not Grand Lodges. With the exception of a few Lodges

holden under immemorial right, every regular Masonic Lodge today exists by virtue of a charter or warrant from a Grand Lodge. Each Grand Lodge is autonomous in its own jurisdiction.

The Grand Lodge is composed of the Grand Master, the Deputy Grand Master, the Grand Wardens, the Grand Treasurer, the Grand Secretary, the Past Grand Masters, the Past District Deputy Grand Masters, the Past Grand Wardens, the representatives of the Subordinate Lodges, the District Deputy Grand Masters, and Past Masters of Subordinate Lodges not included in any of the previous categories. In some Grand Lodges the Past Masters and Lodge Secretaries are also members of the Grand Lodge. It is governed, when in session, by the Grand Master assisted by varying numbers of Grand Lodge Officers, both elected and appointed. When the Grand Lodge is not in session most of its powers are vested in the Grand Master. The powers of a Grand Lodge are legislative, executive and judicial.

Titles of Grand Lodges.—Titles of Grand Lodges vary from one geographical location to another. For the purpose of this section only the titles used by the Grand Lodges of the United States will be discussed.

The first of these is A.F. & A.M., meaning Ancient, Free and Accepted Masons. The word *Ancient* has many connotations with Freemasonry other than that of age. The chief among these goes back to what historians have termed the *great schism* in English Freemasonry when the Fraternity was divided into two factions. This was probably a rivalry, the *Antients* being founded by certain Irish artisans in London because they were refused admission to Lodges holden under the Grand Lodge. The term *Antients* and *Moderns* was first used by McDermott, the first Grand Secretary of the Antients. He applied the epithet *Moderns* to the older Grand Lodge as a term of derision. As used today by American Grand Lodges, the term *Ancient* simply means that Freemasonry is old. The Royal Art is not practiced today in the United States according to the ritual of the *Antients*.

Being nearly equally divided, most of the remaining Grand Lodges in the U.S. have as part of their titles the letters F. & A.M., meaning Free and Accepted Masons. These Grand Lodges probably left the word *Ancient* out of their title to avoid any possible connection with the *Antient* segment of English Freemasonry.

Two other designations are found in two American Grand Lodges. In South Carolina the title is the Grand Lodge A.F.M., signifying Ancient Free Masons. In the District of Columbia the Grand Lodge is designated F.A.A.M., Free And Accepted Masons.

There are two words in these titles which may be further explained. They are *free* and *accepted*. The ancient operative craftsmen were men of such skill and their Craft considered indispensable to the welfare of both church and state. For this reason they were not placed under the same restrictions applied by the government or the church to other workers. They were "free" to pursue their labors, "free" to travel and "free" to live their lives in a manner which befitted their importance as Craftsmen. In the England of the 13th, 14th and 15th centuries this was almost a unique distinction, for most workers were under bond to the owners of the land on which they worked, but this did not apply to the Freemasons. It is said that this freedom dates back to the assembly at York in 946.

The word *accepted* also has a special meaning and its connection with Freemasonry goes back to the days of the operative Craftsmen. During the latter years of the Middle Ages there were few educated men outside the monasteries of the church. Thus, in that day, men sought to become Freemasons, not with the idea of practicing the art, but merely to receive the "learning" and other advantages which such association brought them. These were *accepted* Masons rather than operative workmen. The practice of admitting non-operative members into the Craft probably originated when some of the guild companies admitted the patrons for whom they were building at the time, and the practice grew with the passage of time.

With succeeding generations the operative members decreased while the accepted members increased. Somewhere in the eighteenth century the accepted Masons were predominant and the transition from operative to speculative came about as a natural course of events.

Is Freemasonry a Secret Society?—The answer to this question must be an unqualified NO! A secret society is one which conceals its membership, has secret meeting places, and of which the public has no knowledge either as to its organization or its aims and principles. Freemasonry, therefore, is not a secret society; but it is a society with secrets. These are few, however, and deal with certain esoteric parts of the ritual of its degrees, its obligations and modes of recognition.

The Masonic Temple in most cities is a prominent land mark—brightly lighted at night, into which men go openly almost every evening in the week. Men are proud to wear its emblems and in many other ways to indicate that they are Freemasons.

The purposes, ideals and principles of Freemasonry may be learned by anyone who inquires. There are numerous books on these subjects

which may be obtained and read by anyone, even those who are not Masons. Public notices of Masonic meetings appear frequently in the newspapers and its members are usually numbered among the more prominent citizens of the community.

Is Freemasonry a Religion?—Here again the answer must be an emphatic NO! We should go one step further and say that Freemasonry is religious in its teachings. Each man who aspires to be a Freemason is required to state that he believes and trusts in God as the Supreme Architect of the Universe. Belief in God is simply an expression of faith, not a theological statement of the nature of Deity.

Freemasonry does not require church membership before a person may petition for admission. That choice belongs to the individual, but most active Masons are also active churchmen. Our Fraternity has never been a part of any organized religious sect or church. The choice of creed and church belongs to the individual and Freemasonry does not infringe his religious prerogatives. It has no religious dogma and is based upon tolerance, seeking only to unite men under the common banner of brotherhood.

No Mason should attempt to substitute the teachings of our Order or membership in a Lodge for his church. As a thinking man he has a right to belong to or refuse membership in an established church. He who seeks to substitute Freemasonry for religion knows little, if anything, about either of them.

Can a Catholic Become A Mason?—There is nothing in any of the Masonic doctrines, rules or regulations, or the laws of our Grand Lodge which would prevent a Catholic from becoming a Mason because of his church membership. If such were the case, Freemasonry could make no claim to universality, nor could it state that it did not espouse any theological doctrine or dogma if it made any distinction between men because of their religious beliefs.

However, the relationship between Freemasonry and the Roman Catholic Church is greatly misunderstood by many Masons as well as most of the general public. This misunderstanding has led to many false conclusions and created barriers where none exist, so far as Freemasonry is concerned.

It is a historical fact that a number of Catholic Popes have regarded Masonry with disfavor and caused Papal Bulls to be issued which condemned Freemasonry and prohibited membership in it to all Catholics. Perhaps the most famous of these edicts is that issued by Pope Leo XIII in 1884, known as the letter, *Humanum Genus*, denouncing both Freemasonry and the spirit of the age.

Many prominent Catholics have been Masons in spite of these edicts. Masonry generally has given no official recognition to these many evidences of papal disfavor. It has chosen to follow its own admonition of "silence and circumspection" since Pope Clement XII issued the first of these edicts in 1738.

No Atheist Can Become a Mason.—A fundamental landmark of Freemasonry is a belief in God. An expression of this belief is required as a prerequisite for admission into our Lodges. The atheist denies even the existence of God and has no belief in a Supreme Being by any other name. For this reason as well as others, Freemasonry denies its rights and privileges to the atheist.

Since Communism denies the very existence of God, this landmark would serve to bar those who subscribe to and believe in this philosophy from becoming Freemasons. Mistakenly, Communism is often regarded as a political movement rather than what it is—a philosophy of atheistic materialism. Its believers have imposed their ruthless will on many countries today.

Subjects Not Proper for Discussion in Lodges.—Freemasonry is not a negative organization but there are a few subjects which may not be discussed in a Masonic Lodge. These generally concern religions, nations and politics. There are excellent reasons for such prohibition and these will be explained.

When Masons meet together within the portals of the Lodge they are always on a *common level* without the distinctions of class or wealth which are regarded so highly in the world. Each brother is entitled to his own beliefs and each may follow his own convictions as these are dictated by his conscience. In a Masonic Lodge each stands before his Creator as a man, unbolstered by wealth, class or position.

The objective of Freemasonry is to unite men rather than divide them. The subjects which are not to be discussed are those on which honest differences of opinion might well create friction between brethren who are otherwise favorably disposed to each other.

There is often a difference of opinion and warm debate concerning those things which are a part of the Lodge's business. Such discussions are wholesome as long as they are kept within the bounds of propriety and there is an exhibition of tolerance for the opinions of others. Each Master desires to have harmony in his Lodge and when a matter has been decided by vote, that decision must be accepted by every member regardless of how he voted. There are, of course, certain instances in which a legal appeal may be taken.

Freemasonry and Politics.—Politics is one of the forbidden areas of discussion in our Masonic Lodges. Therefore, Freemasons, acting as such, do not participate in partisan politics. Nor does a Lodge or the Fraternity as a whole take any part in politics. This is one of those areas in which honest differences of opinion could disrupt the peace and harmony of any Lodge. One of Freemasonry's basic concepts is to unite men; political differences of opinion could easily spoil this objective.

The teachings of Freemasonry urge each man to be a good citizen and to perform his civic duties. Nothing should keep any Mason from expressing his opinion or from serving his city, county, state or nation in every honorable manner. Participation in politics as individual citizens is a right which belongs to every man. However, he must not act politically as a Freemason or in the name of Freemasonry in exercising his individual right. Many of our civic leaders of today and in the past have been members of the Craft and proud to support its endeavors.

Qualifications of a Petitioner.—To petition a Masonic Lodge for the degrees and eventual membership, the petitioner must have certain essential qualifications. First, he must believe in God. Each petition form in Virginia contains these words, *The subscriber . . . begs leave to state that he believes and trusts in God as the Supreme Architect and Governor of the Universe . . .* and the petitioner affixes his signature to this declaration. Second, he must be of legal or lawful age, which in Virginia is twenty-one elapsed years after birth. Third, he must be able to perform his part in the ceremonies. Fourth, he must be able to read and write, for the petition must be completed in his own handwriting. Fifth, he must be of good moral character, under the tongue of good report, recommended and vouched for by at least two Master Masons, preferably members of the Lodge which he petitions.

Membership Solicitation Prohibited.—Coercion is a word unknown in the parlance of Freemasonry and every act which a brother performs as a Mason or in the name of Masonry is done of his own volition. Thus, he first becomes a petitioner of "his own free will and accord," without pressure from any person or group. The petition which he signs contains a statement that, *unbiased by friends and uninfluenced by mercenary motives he offers himself a candidate for the mysteries of Masonry.* This is his first act toward becoming a Mason, freely and voluntarily taken. As he advances in Masonry he will find this freedom of action and thought brought again and again to the forefront of his thinking until it becomes a cherished privilege.

Freemasonry has prospered and grown through the voluntary acts and the way of life which is exemplified by its members. Thus the personal life of every brother and the acts he performs of his own free will become a silent but most effective exemplification of Freemasonry in the world in which he lives. Through the influence of these lives, silent and unspoken, other good men are attracted to our standard. The success of this silent witnessing is attested by the steady growth of the Fraternity through the centuries.

Why Is It Called Blue Lodge?—The term Blue Lodge is quite commonly used to refer to Craft Masonry, but the correct name is the Symbolic Lodge.

Where, when or why the name Blue Lodge originated is not known. However, there have been many explanations written for this term. *Blue* is generally regarded as the color of truth and fidelity. These are the basic teachings of our Craft. *Blue* is the color used to characterize friendship, one of the jewels of a Mason. *Blue* has been used to trim and ornament Masonic aprons, collars and clothing; thus these symbolic and practical uses of that color may account for the name.

Others have found some symbolism in the blue arch of the heavens and have urged that for a Freemason the virtues of friendship and benevolence must be as expansive as the heavens. These are all suppositions and symbols with beautiful meanings, but let us remember that the correct name is Symbolic Lodge, despite the fact that blue as a color and a symbol is prominent in our teachings.

Preparation for Initiation.—To receive the greatest benefit from the Degree of Entered Apprentice the candidate should be urged to prepare his mind for its reception. Each one who seeks to be initiated should strive to attain serenity of mind and humility of spirit. He should divest his thoughts of any apprehensions, entering the Lodge with a mental attitude which will enable him to appreciate the serious and solemn ceremonies through which he will pass. Encourage him to remember that Freemasonry regards every man as a child of God with a dignity and purpose given him by his Creator, of which no man should seek to divest him. He should be cautioned to pay strict attention to every part of the ceremony in order that he may gain some understanding of the teachings of Freemasonry.

The methods which Freemasonry uses to teach will be new and unusual, its truths being imparted since ancient times by allegory and symbolism. The fact that this method has been effective for more than two centuries should be explained to the candidate in order to

make the lessons more impressive as he progresses through the degrees. He should also learn that every Mason in the Lodge room is his friend and each, in time, will become his brother.

Hazing in the Symbolic Lodge.—There is no place in our ceremonies for horseplay or hazing, and there is none. The ritual of Freemasonry is serious and solemn, inculcating spiritual lessons with great dignity. Every part of its ceremonies serves but to emphasize the truth it would teach.

Anything which is told the candidate, in a joking manner or otherwise, which contradicts the foregoing statements, serves only to desecrate the honorable purposes of Freemasonry. The candidate should be often reminded that he need have no apprehension concerning his reception within the Lodge, for he is entering a society of friends and brothers in which he will be treated with dignity and decorum at all times.

The Heart of the Masonic Family.—Freemasonry is not just another fraternity or association of men banded together for social, political or economic advantage. It does inculcate friendship and brotherly love as the foundation stones of its philosophy, but it is also a practical association which makes many worthwhile contributions to our society in this twentieth century.

Most of the Grand Lodges in the United States operate Masonic Homes for the care of orphans, the aged brother, his wife or his widow. Some of them also operate hospitals and provide nursing care for those who need the arm of brotherly love about their shoulders in their twilight years. The Grand Lodges which do not operate homes have assistance programs to serve the same ends. That which is offered by the Grand Lodges is done on a selective basis; membership in the fraternity does not confer a vested right on anyone to receive such care in his latter years.

The Masonic family is proud of the contributions made by the appendant bodies and orders which are composed entirely of Masons. Perhaps the largest and best known contribution is that made by the Shrine Hospitals for Crippled Children. Nineteen units and three burns centers, located all over the United States, Canada, Hawaii and Mexico minister to the needs of crippled children, regardless of racial, religious or fraternal background, whose families cannot pay for the surgical care needed to make them whole again and enable them to become useful citizens.

The Knights Templar Eye Foundation works unceasingly to combat the loss of sight. It supplies funds for surgical treatment as well as for glasses to those who cannot pay for these necessities, without

regard to race, religion or fraternal background. The Foundation is also making grants to various hospitals for the continuing study of diseases of the eye and for the purchase of modern equipment to serve this field.

Darkness also comes to the mind. The Scottish Rite, Northern Masonic Jurisdiction, has conducted a program of research in schizophrenia since 1935. Helped by its contributions, both financially and technical, the treatment of this disease of the mind has greatly advanced in the last quarter century.

Medical science also receives help and encouragement in the fields of cancer research and muscular distrophy from the Grotto and in that of muscular distrophy from the Tall Cedars of Lebanon, two other groups composed entirely of Masons.

In the field of education the Scottish Rite, Southern Jurisdiction, has endowed a chair in the School of Government at George Washington University at Washington, D. C. Most of the State Scottish Rite groups have fellowships which are awarded to graduate students wishing to attend this school of government who are deemed worthy. The Grand Commandery, Knights Templar, has an Educational Foundation which loans funds to worthy students, thus enabling them to complete their final two years in college. This program has also been in operation for many years and has been very successful.

Space does not permit the further expansion of this subject. Attention is invited to the fine visitation program conducted by the Masonic Service Association in Veterans Hospitals all over the United States. The dedicated brethren serving in this field have enabled Masonry to light another candle on the altars of brotherly love.

Chapter III

Degree of Entered Apprentice

The candidate has now received the first degree in Masonry and has thereby opened the door to another area of education and inspiration which marks the first step in his Masonic indoctrination and progress. He should have impressed on his mind the three qualities which each Entered Apprentice must possess if he is to attain full benefit and enjoyment of Freemasonry. These are *Obedience*, *Humility*, and *Industriousness*. He must obey those who are appointed to teach him if he would learn what is required of him before he progresses further. He must have a sense of *humility* so that he will not develop a belief that he knows more than those who are assigned to teach him. He must also develop a spirit of *industry*, for Freemasonry requires those who would know her treasures to labor for them.

Responsibility for Instruction.—The full responsibility for the proper instruction of the candidate rests upon the Worshipful Master of the Lodge. Under our present plan for Masonic instruction *two* instructors should be appointed by him; one to teach the ritualistic catechisms and the other to serve the candidate as his *Mentor*, providing him with the other aspects of his Masonic instruction. The *Mentor* should endeavor to be his friendly advisor during the entire period in which he is receiving his degrees and until he has mastered those fundamentals of Craft Masonry so that he is prepared to pursue his study of any and all of the facets of Masonry which are of interest to him.

It should be understood that the duties of the *Mentor* are not completed when the candidate receives the Degree of Master Mason, nor when he has been examined and declared proficient on that degree. Indoctrination must continue until the new Mason is thoroughly oriented in the Lodge, interested in its affairs and a habitual attendant at its communications. Then, and only then, can we say that the task is completed which the *Mentor* began at the time of the candidate's election to receive the First Degree.

Reports of the candidate's progress should be made to the Worshipful Master in order that he may schedule the next degree as soon as the new brother is prepared to receive it. One of our objectives should be that of keeping the enthusiasm of the candidate at the highest level, giving him degrees and instruction as rapidly as he can receive and appreciate both.

Must be First Prepared in His Heart.—As a man thinketh so is he; but as he purposes in his heart so will his life be. The heart, figura-

tively speaking, is the seat of man's affections and desires. If he is clean within, his life will reflect that condition; but the reverse is also true.

Freemasonry is concerned with the building of character in the life of the individual. That building must begin in the heart, for if it is not properly receptive, we can expect to make little impression on the mind. Hence each who comes seeking light must first be prepared in his heart.

Duly and Truly Prepared.—The wearing of special garments which are furnished by the Lodge is done in order to emphasize our concern with man's internal qualities rather than his worldly wealth and honors. By wearing the garments of humility the candidate signifies the sincerity of his intentions.

It is necessary that he be prepared thus in order that the symbolic meaning of all which transpires both at the West Gate and in the Lodge room itself may be presented anew to him each time he is prepared and on every occasion when he sees another candidate enter the West Gate.

Symbolism, a Means of Teaching.—Most of the great lessons of Freemasonry are imparted by symbols wisely selected by our Masonic forefathers for that purpose. In the preparation of the candidate there are certain symbols which he may not recognize or appreciate because these are mentioned but briefly in the lecture. These are in part:

The *Hoodwink* is a symbol of darkness in which the uninitiated dwells. It is also a symbol of secrecy and is practiced for spiritual rather than physical reasons. The darkness of the hoodwink is displaced by the light of understanding when the candidate penetrates the mysteries before him.

The *Cable-tow* is a symbol of those external restraints which must be placed upon the life of man. It is also generally regarded to mean the scope of one's ability to perform his obligations to his brethren.

Entrance: the ritualistic ceremony covered by this term includes all which transpires at the West Gate and is intended to teach the significance of initiation as the symbolic birth of the candidate into the world of Masonry in which he can give and receive as he wishes, deriving pleasure and satisfaction, or discontent and unhappiness as he may choose.

The *Reception* of the candidate within the Lodge room is intended to symbolize the fact that the obligations which he will assume are solemn and that there is a penalty if these are violated. It also re-

minds man that his every act has a consequence, either in the form of a reward or a penalty. Man reapeth as he soweth.

Lodge of the Holy Saints John at Jerusalem.—Freemasonry long ago chose as its patron saints John the Baptist and John the Evangelist. Having done so, the brethren arrived at the conclusion that their patron saints belonged to a Lodge and that it must have been in the city in which they lived—Jerusalem. By this tradition all Lodges came from the one at Jerusalem. By tradition also every Mason hails from such a Lodge. By coming from this mythical Lodge he proves that he hails from a "just and legally constituted Lodge."

The Form of a Lodge.—The form of a Lodge is an oblong square, or a rectangle. It extends from East to West and between North and South. The East in a Masonic Lodge does not necessarily mean the actual point of the compass. The East in the Lodge is the station of the Worshipful Master from which he dispenses light and instruction to all his brethren. The other points, West, South and North, are located in proper relation to the station of the Master.

The Rite of Circumambulation.—The word *circumambulate* means to walk around some central point or object. In Masonry the rite is performed in a clockwise manner, patterned after the movement of the sun as it is seen from the earth moving from East to West by way of the South. The candidate's journey around the altar enables the brethren to observe that he is properly prepared. Circumambulation is much older than initiation, even into the Ancient Mysteries, for it goes back to savage man who worshipped the sun and reproduced its light and heat with fire on his own crude stone altars, around which he marched in humble adoration and worshipful imitation of the journey of the sun across the sky.

Circumambulation should teach the apprentice that Freemasonry is a progressive science and by means of it man may gather truth as he progresses. It also teaches that life is a progressive journey through which each must travel toward his ultimate destiny.

The Altar.—This is the central piece of furniture in the Lodge and upon it rest the three Great Lights in Masonry. It is symbolic of many things. Its location in the Lodge symbolizes the place which God has in Masonry and which he should have in every human life. It is also a symbol of worship and faith. The candidate approaches the altar in search of light and there assumes his obligations. Here, in the presence of God and his brethren, he offers himself to the service of the Supreme Architect of the Universe and to mankind in general.

The altar is the point on which life in our Masonic Lodges is focused. The precepts for which the Great Lights stand should serve to guide the thoughts and actions of the brethren both in the Lodge and abroad in the world. The altar supporting the Great Light should remind each brother who stands before it that faith supports life itself.

The Worshipful Master.—(a) Why is the presiding officer of the Lodge called Worshipful? This is an old English word meaning *worthy of respect*. Thus it comes to us in Masonry as a title of respect given to the officer who rules and governs the Lodge. Since he is chosen by the brethren, they deem him to have sufficient wisdom, integrity and Masonic knowledge to govern the Lodge properly.

(b) Why is the Worshipful Master's station in the East? In the world of nature the sun rises in the East to shed light and luster on the earth. In like manner it is the province of the Master to be the source of Masonic knowledge for his brethren and they "approach the East in search of light."

(c) Why does the Master wear a hat in the Lodge? The Worshipful Master usually wears a hat while the rest of the brethren remain uncovered for several reasons. Keeping the head covered while others are uncovered has long been a symbol of superior rank. Men usually uncover in the presence of those they deem to be of superior rank as a mark of respect. The wearing of the hat by the Worshipful Master may be done because King Solomon wore a crown as a mark of dignity. For these reasons and others, the Master of a Masonic Lodge usually wears a hat in the East.

The Great Lights of Freemasonry.—The Great Light of Freemasonry is the *Volume of the Sacred Law* and it is an indispensable part of the furniture of a Lodge. The Grand Lodges of the United States use the Holy Bible as the V.S.L. on their altars, but the candidate who is not a Christian or Jew is entitled to have his own sacred book substituted for the Bible. In some Lodges in other countries the altars of Masonry have more than one Volume of the Sacred Law on them and the candidate may choose the one on which he is obligated.

No Lodge may stand open unless the Holy Bible is opened upon its altar, its pages displaying the proper passage appropriate to the degree in which the Lodge is working. The open Bible signifies that by the light of its teachings we must regulate our conduct, for it is the rule and guide of our faith.

The Square and Compasses have ritualistic explanations which should suffice for the candidate. The Square is a symbol of morality,

truthfulness and honesty. To "act on the square" is to act honestly. The Compasses are a symbol of restraint, of skill and of knowledge. The Square and Compasses are almost universally recognized as the outstanding symbol of Freemasonry itself.

The Obligation.—The obligation is the heart of the degree, for when it is assumed by the candidate, he has solemnly bound himself to Freemasonry and assumed certain duties which are his for the rest of his life. The taking of the obligation is a visible and audible evidence of the candidate's sincerity of purpose. By it he gives meaning to all the other parts of the degree which have gone before as well as that which comes after.

The obligation has a two-fold purpose. In addition to binding the candidate to Freemasonry and its duties, it also protects the Fraternity against the revelation of its secrets as these deal with its modes of recognition and symbolic instruction. The candidate should understand that the great truths which Masonry teaches are not secret, but the manner in which Freemasonry teaches these comes in this category.

Penalties for Violation of Obligation.—The penalties incurred for willful violation of your Masonic obligation will not be of a physical nature. Those which you recite at the conclusion of your obligation in the Lodge room are purely symbolic. However, the Mason who violates his obligation will subject himself to Masonic discipline which could include the loss of his membership in the Lodge and the Fraternity, either by suspension or expulsion therefrom. Assuredly the violator will also be subject to the scorn and contempt of all good Masons.

The ancient oral penalties already mentioned are retained in our ritual to impress upon the mind of each brother how serious a violation will be regarded by the members of the Fraternity. These were assumed voluntarily, and every means possible is used to impress the new Mason with the solemnity and the necessity for faithful performance of them.

The Rite of Salutation.—The Rite of Salutation as practiced in our Lodges requires each initiate to salute the Wardens of the Lodge in their stations. This is done to teach him to recognize the authority vested in the principal officers of the Lodge and thus the salute becomes a symbol of the brother's respect for all duly constituted Masonic authority as represented by the chief officers of the Lodge in which he is initiated.

The new brother will observe that the *due guard* and *sign* are both

employed in this particular ceremony, but at other times the *due guard* is most often used in our Virginia Lodges. Other Grand Lodges have different customs, some requiring the *due guard* and *sign*, while others use only the *sign* or *penal sign*, as it is often denominated. The *due guard* is used to remind each of his obligation and so to serve as a continuing pledge for the faithful performance thereof. It is also used as a form of salutation to the Worshipful Master when entering the Lodge or when rising to speak.

The Masonic Apron.—The apron is an ancient appendage and it has taken many forms among the various crafts of the world. Though we associate it chiefly with Freemasonry, its use was not confined to the operative stonemason. The apprentice stoneman wore his apron with a bib held in place by a strap around his neck. This protected his clothing from damage by the large rough stones which he handled.

The apron was also worn by certain officers of the Church of England as a *badge of servitude* and this use of the time-honored badge of a Mason by the church may have affected some of our symbolism. The Mason, by wearing the apron, may be testifying to his understanding of the service which Freemasonry would have us render to our fellow-men. The badge also signifies that Freemasons are workers rather than drones; builders rather than obstructionists.

Both the symbolic material—lambskin—and the color of the apron—white—make it an emblem of innocence and purity. In the words used to present the apron it is described as being “more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter . . .” These are the honored decorations of ancient Rome and Medieval Europe and the apron is held up as an ennobling decoration conferred only on the selected who come into our Craft.

The Rite of Destitution.—This rite is also ancient and was practiced in the older initiations in recognition of a belief that the planets had an affinity for certain metals. These planets also exerted certain influences over human beings. In the ancient ceremonies of initiation all metals were left behind so that disturbing planetary influences were not brought within the place where the initiated met.

In Freemasonry this ancient rite is still used to teach the initiate that he is to bring nothing into the Lodge which would destroy its peace and harmony. As he is divested of worldly reminders, leaving them without the Lodge, so he is reminded that he must leave his passions and prejudices without when he enters its portals. Another great lesson, that of relieving another brother's distress, is taught by means of this ancient rite.

The Northeast Corner.—This is the traditional location of the cornerstone or *foundation stone* as it was more appropriately denominated by our ancient brethren. Both the stone and its location would signify a beginning. The Entered Apprentice is placed at this point midway between the darkness of the North and the brilliance of the East to signify that he has begun his Masonic life. He has left the darkness of the North, symbolizing ignorance of things Masonic, and is moving toward the light of knowledge which comes from the East. The Entered Apprentice has laid the foundation stone of his Masonic life and must now erect the edifice of character in the light of the teachings which come from the East.

The Working Tools.—The working tools presented the candidates are those used by the ancient operative craftsman in the erection of the building on which he was working. To the Speculative Mason these represent the moral habits and forces by which man shapes and frequently reshapes the materials of his human nature, often a stubborn and difficult task. By these symbolic tools he also fits his own behavior to the society in which he dwells. The working tools themselves are appropriately explained in the ritualistic ceremonies.

The Charge.—At the end of the ritualistic ceremony of initiation and instruction the candidate is *charged* to perform his Masonic duties; the substance of that charge is a summation of them.

There are a number of documents known to Masonic students as the *Old or Ancient Charges of a Freemason*. In these were found the fundamental principles of ancient Masonic law and usage, both written and unwritten. These were compiled from the original records of Freemasonry by a Committee of brethren of the Grand Lodge of England and written by James Anderson, George Payne and John T. Desaguliers at various times during the second decade of the 18th century. These are often referred to as the Constitutions of 1723 and are printed in the front of our Virginia Methodical Digest. In these are to be found the excellent rules and maxims laid down for the conduct of the individual Mason as well as of the Lodge of which he is a part. Since these are printed, it should be our purpose to recommend a study of them by the new brother at an appropriate time.

The Lecture.—The lecture attached to the Degree is intended to elaborate certain phases of the ritual, giving a broader explanation of it in order that the candidate may understand both the ceremony and purpose behind the inclusion of each in the ritual. In this portion he will have explained to him in greater detail some of the symbolism with which Freemasonry is embellished.

The frequent references to King Solomon's temple in this and the other degrees lead to the false conclusion that the Fraternity was founded by him. Freemasonry as an organized Craft came into being many centuries after the reign of Israel's greatest king. However, our ritual is based upon Masonic legends connected with both Solomon and the Temple at Jerusalem and this subject has enriched its symbolism.

The Catechisms.—This series of questions and answers is intended to teach each initiate the language of Freemasonry, to fix in his mind the teachings of the degree, to impress upon his consciousness the facets of the obligation he has assumed, and to enable him to prove to his satisfaction and that of his brethren that he is a Mason.

To each candidate's mind there probably comes the question as to the necessity for committing the catechism to memory. Much of our ritual is esoteric or unwritten and each is required to memorize the language with some degree of perfection, since each is a potential teacher of other new brethren and through each man numbered among its votaries Freemasonry seeks to transmit its truth pure and unimpaired from generation to generation.

The Origin of Our Ritual.—The origin of our Ritual cannot be traced much beyond the years of the 18th century. The father of the English Ritual was undoubtedly William Preston (1742-1818), who left an indelible imprint upon Freemasonry that is still apparent today. However, it must be remembered that the ritual now used has been refined and polished without being basically changed in character in the nearly two centuries since Preston first exemplified his rituals in London. Prior to Preston's time the ritual of Freemasonry was a perpetuation of the practices and customs of the day-to-day work of the Operative Freemason which gradually had the emphasis shifted from the practical to the moral and spiritual values as the Accepted Masons began to outnumber the Operative Brethren in the Lodges. It is well for us to remember that the ritual, as such, was not designed as a series of ceremonies; rather it was an education in mathematics and the liberal arts and this idea was Preston's central theme.

In early Speculative Masonry there may have been but one degree and a Master's part. After a few years three degrees emerged and began to be generally practiced. In later years others may have been added until the United Grand Lodge of England declared (sometime after 1813) that "Ancient Craft Masonry consists of three degrees and no more . . ." but a fourth, the Royal Arch, was included as a part of the Master Mason Degree which was intended to be available to those who had served in the chair as Master of the Lodge. The

Royal Arch is no longer considered a part of Craft Masonry but is conferred in a Chapter of Royal Arch Masons as the final degree of the Capitular System.

The Language of Freemasonry.—Why is the language of Freemasonry so different from that which we normally use? This question arises in the minds of many men as they study the catechisms and hear the rituals of Masonry given in our Lodges. As has been noted, the Ritual of Freemasonry is a product of the early decades of the 18th century. It contains much of the language of that century and into it have been incorporated words and phrases which come from the older instructions which were a part of Operative Masonry in a much earlier day.

If the time and effort is expended to study the words of our Ritual, the student will discover that the thought and teaching imparted cannot be clothed in fewer words and still retain their meaning. The phrases serve to hold the attention of the new brother, and though the rituals were re-written by Preston and others, these peculiar words and phrases have survived to become an integral part of our Freemasonry, which may not now be changed without creating an innovation in the body of Masonry itself, thereby violating one of the ancient charges read to every Worshipful Master for his assent when he is seated in the East.

Masonic Emblems.—The Entered Apprentice should study all of the emblems of the degree for each is important and should be thoroughly understood by him. An *emblem* is, of course, the visible representation of an idea. For example, the lamb is usually an emblem of innocence. In Masonry the emblem carries with it an allegorical significance and suggests some truth to the mind. The twenty-four inch gauge is an emblem of the twenty-four hours of each day. The way in which time should be used by the Freemason is called to mind by this simple instrument of the stonemason.

The emblems of the degree and each of the symbols which are used to purvey the wise and beautiful lessons should be explained to the new brother. The *Mentor* should also endeavor to make him understand that Masonry teaches largely by symbols and a thorough understanding of them will enable him to grasp the meaning of its truths.

When To Arise and When To Be Seated in Lodge.—The gavel in the hands of the Master of a Lodge is one of the symbols of authority by which he governs. When the gavel is sounded once in the East, the brethren must come to order; two raps call the officers of the Lodge to their feet; when three raps are given, all of the brethren must stand. Thereafter one rap of the Master's gavel seats the Lodge.

If the Worshipful Master addresses you by name, arise, face the East and listen to his instructions. The brother wishing to speak rises and makes the due guard, waits until the Master recognizes him and then addresses his remarks to him.

The Tiler.—The Tiler (spelled Tyler in some Grand Lodges) is the guardian of the avenues approaching the Lodge. A Lodge is said to be *duly tiled* when the necessary precautions have been taken to guard against intrusion by *cowans*, *eavesdroppers* or other unauthorized persons. Each brother permitted to enter the Lodge after it is opened is vouched for by the Tiler as qualified to enter.

Among his duties the Tiler informs the Junior Deacon when a qualified brother wishes to enter the Lodge. He also ascertains that each one who seeks to enter is properly clothed and informs them of the degree in which the Lodge is then working. In many Lodges this officer is also the custodian of its property and prepares the Lodge before it is opened.

Lodge Prayer.—No Lodge can be opened or stand open without prayer which is offered by the Chaplain or, in his absence, by the Master himself. The prayers used for this purpose are a part of the ritual in Virginia, and these must be used to the exclusion of all others to avoid offense or sectarianism in the Lodge.

At the conclusion of the prescribed prayer each member responds with the words, *So Mote It Be*, thus adopting the words of the prayer as his own. This expression is from an older form of the English language and may be properly translated, *So May It Ever Be*.

The Rights of an Entered Apprentice.—These are very limited since he is not required to pay dues and cannot vote or hold office. In Operative Masonry the Apprentice was not considered a part of the Masonic Craft even though he was *entered* upon the books of the Lodge. The Entered Apprentice of modern Masonry is not entitled to organized Masonic charity, but this does not bar him from receiving assistance from a Mason as an individual. He is not entitled to receive a Masonic burial nor can he attend the funeral of a brother clothed as a Mason.

The Entered Apprentice may attend a Lodge on the First Degree of Masonry if he is properly vouched for by a Master Mason. He is entitled to be instructed and has the right to demonstrate his proficiency before being advanced to the degree of Fellow Craft. He may not receive the other Degrees of Craft Masonry elsewhere without the consent of his Lodge. Such conferral of the degrees may be requested if he removes from the jurisdiction of the Lodge in which he was elected to receive the Entered Apprentice Degree.

The Responsibilities of An Entered Apprentice.—The particular responsibilities of an Entered Apprentice are relatively few. To keep inviolable the secrets entrusted to him, to conduct himself with proper decorum, and to seek the light of Masonic knowledge with diligence will probably cover all of the specific duties of the new Mason.

Chapter IV

Degree of Fellow Craft

The Degree of Fellow Craft emphasizes the dignity and worth of the individual. It represents man as an instrument of the Supreme Architect of the Universe. As such he is a workman whose duty it is to invent, create and achieve, and thus to express his own genius and individuality. The cornerstone of our democracy is its belief in this same principle. All of its institutions are designed to encourage the development of individual genius and to allow man to become as great as he wills and labors to be. The ruling principle of our form of government is that the State must not interfere with the individual's freedom to any greater extent than is necessary to preserve the existence of that society in which individual freedom can flourish.

The Degree of Fellow Craft symbolizes man in the prime years of his life, an adult who is ready to accept the responsibilities of life, not only for himself but for his family and the enlarged circle which is his world. As the Mason assumes the duties and privileges of a Fellow Craft, he is brought face to face with the many important lessons which are taught in the degree, not the least of which is that of responsibility for his own destiny and that of the State as well.

The Degree teaches much of what was considered essential knowledge by Preston, who envisioned Masonry as a liberal education and fashioned the ritual along these lines. Its themes are, therefore, *education* and *achievement*. As man labors in pursuit of knowledge, so does he obtain entrance into parts of life and society which were hitherto unknown to him.

As with the Degree of Entered Apprentice, the Degree of Fellow Craft is not to be regarded as a stepping-stone to the Degree of Master Mason. Its lessons are a vital part of our Freemasonry; one part of its teaching is imparted to the Entered Apprentice, another to the Fellow Craft; but each is an important and complete lesson in which no subordination of Masonry is to be found. The candidate should keep before him at all times the fact that Freemasonry is too extensive to be exemplified in the ritual which enables him to receive the Degree in one evening.

Meaning of the Term Fellow Craft.—This term is one of a large number which have technical meanings peculiar to Freemasonry. Originally the Entered Apprentice was not considered to be a part of the Masonic Craft, even though he was *entered* upon the books of the Lodge. It was not until he had passed his apprenticeship and had been accepted as a Fellow that he was considered to be a Crafts-

man. The *Craft* was an organization of skilled workmen and the Entered Apprentice lacked the skill to qualify. The *Fellow*, on the other hand, was one who was obligated to the duties of membership and entitled to its privileges.

The Denominations of Masonry.—The Ritual informs us that these are the Operative and the Speculative. The Operative Craft was the immediate predecessor of the modern or Speculative Masonry. Operative Masonry existed through many centuries of man's development. In Masonic history the Operative denomination is considered to be that period of time prior to the 18th century when the members were the operative stonemasons and architects engaged in the construction of public and private buildings. They were the most skilled artisans of their time and the products of their labor may be seen in the great cathedrals and castles of both England and the European Continent.

Speculative Freemasonry is the child of the Operative Art, developed during those latter years of its history when the great buildings were nearly completed. The Freemasonry which owes its allegiance to the Grand Lodge system came into being in 1717 when the Grand Lodge of England was formed. The working tools of the operative craftsman are used by the Fraternity today as symbolic instruments for the erection of those stately mansions of human character. In the hands of the Speculative Craftsman these working tools have become the purveyors of moral and spiritual lessons to the men who come to its altars in search of light. Thus has Freemasonry become a system of ethics, philosophy and a way of life for its votaries.

The Evolution From Operative to Speculative.—Here again we are dealing with an illusive event, for we cannot reach into the years and point to a single day as that in which the operative art became the Speculative Science. The change was gradual and probably stretched over a period of more than half-a-century. It began early in the 17th century and the change was still in progress in the first years of the 18th century. It may have begun with the acceptance of *patrons* into the operative lodges. Others followed them in seeking membership who were not interested in becoming stonemasons. Those who were admitted by the consent of the operative masons became *accepted* Masons. Because of the moral and ethical values stressed in the training given an operative apprentice, the "*speculatives*" of the 17th century saw an established and honorable vehicle for their own use. Membership was sought for the spiritual, social and cultural advantages offered and the number of *accepted* Masons grew rapidly.

The decline of Gothic architecture and the lessened demands for

great building projects had greatly reduced the number of skilled operative craftsmen needed to carry on the construction under way at the time. The end of an era was at hand and the operative craft was faced with extinction.

During this same period, however, interest in Speculative Masonry had grown and the number of *accepted* Masons in the older operative lodges had increased. Instead of passing into oblivion as did so many of the institutions of the day, the Craft became predominantly speculative, and its growth and strength has progressed to a point never envisioned by its founders. Much of this growth may be attributed to the formation of the Grand Lodge of England at the meeting of the four old Lodges in London in the Goose and Gridiron Tavern in 1717, at which Anthony Sayer, gentleman, was elected Grand Master. Its Provincial Grand Lodges spread over much of the world and some of these eventually became Grand Lodges in their own right. Thus over a period of time was the evolution begun and the transition completed.

The Basic Teachings of the Second Degree.—Based on Masonic symbolism, the Fellow Craft Degree covers the years of manhood and responsibility in the cycle of human life. In it man finds opportunities to obtain useful knowledge and the means of applying that knowledge to the building of his character and the betterment of the society in which he lives. At the outset the discerning mind sees the Divine Plan and finds its own function and place in it. The new brother also discovers two great themes developed in the degree—education and achievement.

The father of our Masonic rituals, William Preston (1742-1818), conceived Masonry to be the vehicle by which man might become well educated in the liberal arts and sciences. In the ritual of the Degree the Fellow Craft is urged to advance his education in these fields. The opportunities of today have placed all of the facts of this part of the degree at the command of the average school-boy. To unlock the door of symbolic interpretation of these liberal arts and sciences, man must use the key of initiation.

The Preparation.—As in the Degree of Entered Apprentice special garments are worn as the clothing of humility to teach anew the concern which Masonry has for the internal qualities of the man. There are certain significant changes which are made in the dress of the candidate and the symbolism of these is fully explained in the ritual of the Degree.

The candidate gains admission much in the same manner as in the preceding Degree, but this is accomplished by the exchange of a

certain pass given for him by his conductor. Thus the observing Craftsman learns that brethren give willingly of their knowledge and energy that he may gain the privileges of Freemasonry. All of life is lived with the assistance of others, and this ceremony brings to mind the great truth of fraternal assistance which is ours in the time of need.

The Reception.—The reception, which includes all of the ceremonies at the West Gate, follows somewhat the same pattern as before, with certain exceptions. The instrument used in this ceremony is one which refers to virtue and urges its application to human life. The consequences of his acts and the solemnity of his obligations are impressed on the mind by these ceremonies.

The Cable-tow.—The cable-tow is a symbol of the method of control for the individual. The cable, cord or bond is interwoven in countless religious ceremonies and the use of a tie is as ancient as any known art in the history of mankind. To many the cable-tow is symbolic of the umbilical cord, which is necessary to begin life but is severed when love and care replace it in supplying those essentials needed for growth. Thus, in our ceremonies, the cable-tow is removed when the need for physical control no longer exists.

The length of the cable-tow is frequently referred to in the language of Freemasonry, but many of the new brethren do not understand its meaning. Formerly the cable-tow was deemed to be the distance one could travel in an hour—assumed to be about three miles. The symbolic length of the cable-tow is the scope of a brother's reasonable ability according to the definition made by the Baltimore Convention of 1843. This is generally accepted as the meaning of the term today. Each Mason is bound to all other Masons by a tie as long and as strong as he himself determines the extent of his ability.

The Obligation.—The Obligation is the heart of every Degree and its solemnity must be impressed upon every candidate. In addition to the vow of secrecy assumed in the First Degree, which is reaffirmed in this, the obligation has certain other salient points which binds each brother. Obedience, assistance and the protection of one another are pledged by each Mason to all others, binding them by a common tie which should last as long as life itself.

The penalties have the same significance as those invoked in the First Degree. These are symbolical rather than physical for the reasons which have been cited in the First Degree.

The Working Tools.—The ancient implements of the stonemason assume new meanings for the Fellow Craft as he hears these presented in the expressive and impressive language of the Ritual.

The Square is the symbol of morality, truthfulness and honesty. The use of the word with these implications has become almost universal both within and without the Fraternity. The direction of the two members of the square form an angle of 90° or a *right angle*, so called because this is the angle which stones must have if they are to be used to build a stable and upright wall. When brethren *part upon the square*, they go in different directions but in full knowledge that their courses will be according to the angle of the square—right—until they meet again.

The Level is a symbol of equality. The equality expressed here does not mean that of wealth, social distinction, civic office or service to mankind. Masons use the term to refer to the internal and not the external qualifications. Each is endowed with a worth and dignity which is spiritual, and not subject to man-made distinctions. The equality practiced in Masonry recognizes that one man may have greater potentialities of life, service or reward than another, but denies that any man may not aspire to the heights, no matter how great. Thus the level dignifies labor and the man who performs it. It also acknowledges the equality of manhood as being an equality without regard to station.

The Plumb is a symbol of uprightness of conduct. In Freemasonry it is associated with the *plumb line* which the Lord promised Amos He would set in the midst of his people Israel, symbolizing His standard of divine righteousness. The plumb line *in the midst* of a people should mean that they will be judged by their own sense of right and wrong and not by the standards of others. Freemasons, understanding the Plumb, are to judge each brother by his own standards and not those of another. When the *plumb line* is thought of in this way, it becomes a symbol of an upright life and of the conscience by which each must live.

The Jewels of a Fellow Craft.—These are named in the Ritual and need not be repeated. They remind the Craftsman that the time-honored method of instruction is by word of mouth. The secrets of Freemasonry are always deposited in the hearts of faithful brethren. These jewels should signify the necessity to learn to utilize good Masonic instruction and develop a devotion to the teachings of our Craft.

The Wages of a Fellow Craft.—Corn, wine and oil are the symbolic wages which are earned by the Fellow Craft who completes his task and comes to the Middle Chamber. These symbolize wealth in mental and spiritual realms. The *Corn* represents nourishment and the sustenance of life. It is also a symbol of *plenty* as the term is applied

to opportunity for doing good, work for the common weal, and service to mankind. *Wine* is symbolic of refreshment, of health, of spirituality and of peace. The *Oil* represents joy and gladness as well as happiness and recognizes these as a natural sequence following the partaking of the corn of nourishment. Taken together Corn, wine and oil, the symbolic wages of a Fellow-Craft, represent the rewards of the good life. Corn, wine and oil are used as elements of consecration in other Masonic ceremonies of which the Fellow Craft will be informed in due time.

The Pillars in the Porch.—These are the two brazen pillars placed before the entrance to King Solomon's Temple which are symbolically represented within every Lodge on the Second Degree of Masonry. No one can determine the origin of this practice. It existed in ancient times and the great Temple at Jerusalem was one of the many examples. It has been said that the Pillars of Hercules inspired the columns thus used by the ancients, though the use of pillars or columns ante-dates their place in history. These natural rock formations at Gibraltar and Cueta stand guard over the Strait of Gibraltar and mark the end of the western world as the ancients knew it.

In Freemasonry these pillars bear the names Boaz and Jachin and are symbols of strength and establishment, by implication, of power and control. In passing between them the Fellow Craft is not told to observe or examine one at the expense of the other. Both *power* and *control* are placed before him so that he might realize power without control is anarchy or that control without power is futility. These two pillars of strength and establishment, of power and control, suggest that man must have both if his life is to be successful.

The Globes Surmounting the Columus.—These represent the globes celestial and terrestrial and are thus symbols of universality. The shape of these two pommels would seem to make them a modern addition to Masonic ritual, for our forebears did not conceive the earth to be a sphere. Certainly even the most learned men of King Solomon's day had no such conception of the earth or the heavens. They believed the earth to be flat and the heavens to be a sphere revolving around it. The flat earth and the slowly turning celestial sphere above it are as old as man's observation of the starry-decked heavens which are referred to in the ritual.

The ornamentation of these spheres on the tops of the columns may well be a corruption of the lily-work of the Old Testament, and the lily was apparently a concept of the lotus of Egypt, which for that people was a symbol of the universe.

The Winding Stairs.—The Winding Stairs represent the progress of an inquiring mind with the toils and labors of intellectual cultivation and study. They teach the preparatory acquisition of all human science as a preliminary step to the attainment of Divine truth. These winding stairs by their very shape are also symbols of courage and faith.

The Winding Stairs of life lead us to we know not what; for some there will be a Middle Chamber filled with the rewards of fame and fortune. For others it will be filled with frustration, pain and discouragement. The Angel of Death may stand on the next step for any traveler. Yet man climbs because he has faith and because he is filled with courage. He believes that the winding stairs of life lead to his destiny and that there are wages to be earned by the Fellow Craft who climbs.

The wages of a Fellow Craft have been given as *corn, wine and oil*, but these are symbolic. His wages are truth or that approximation of it which will be most appropriate for him. Thus on these Winding Stairs the discerning Craftsman learns one of the most beautiful lessons and one of the great doctrines of the science of Masonic symbolism,—that he is ever to be in search of truth, but never to find it. For the wise there is also the lesson that the knowledge of the nature of God and man's relations to Him is divine truth and can never be fully acquired in this life

The Symbolism of Numbers.—The symbolism of numbers is employed extensively in the teachings of Freemasonry and it is for the first time presented to the new Mason in the Winding Stairs lecture. The theory of numbers as the symbols of certain qualities is supposed to have been borrowed from Pythagoras. The total number of steps is *fifteen* and this is a significant symbol. *Fifteen* is a sacred number because the holy name JAH had letters which were the numerical equivalent of *fifteen*. Thus the total number of steps, by this symbolism, is symbolic of the name of God.

The first three steps must teach us that we are dependent upon God and that we must harmonize our wills with His, building our spiritual temple agreeably to the Divine plan.

The second group of five steps teaches the use of order in architecture as such order is applied to the individual's spiritual temple. They also remind the student that improvement in each life will come through a rational development of the natural powers given each human being.

The final seven steps symbolize the crowning glory of man—the development of both the mind and the spirit—the acquisition of that courage and faith which causes each possessor of those virtues to ascend to the summit and so attain the rewards that await those who labor and faint not. These are the symbolic wages of a worthy Fellow Craft.

Admission to the Middle Chamber.—The passage from the outer porch to the Middle Chamber represents man's journey from ignorance to enlightenment. His wages as a Fellow Craft are received in the Middle Chamber and these are an approximation of Divine Truth. To attain this knowledge he must follow the ascending path which is arduous and difficult. The initiate must also find the doors to knowledge—the outer and inner entrances. To enter one of these he needs a pass; to go through the other he must have a word to use as the key. Help is given him in each instance, but such assistance is limited. This signifies that man must acquire knowledge chiefly through his own effort, though he is often dependent upon others for some help. Knowledge, however, does not belong to any man until it has become a part of him. Emphasis, therefore, should be placed upon the expenditure of effort by the initiate, for without this he cannot reap the reward which he seeks.

The Middle Chamber.—In modern Freemasonry the Middle Chamber is the symbolic place of reward which takes the form of the wages of a worthy brother Fellow Craft. According to some interpretations of the allegorical background of our ritual, this was the place in which the Fellow Craft met to receive wages for their labors on the Temple of Solomon. The assembly of these craftsmen took place on the evening of the sixth day of the week and those who were entitled to the wages of a Fellow Craft were invested with certain mysterious signs, tokens and a word which enabled them to pass the inner and outer guards and to enter the Middle Chamber.

To achieve the Middle Chamber as a place means but little. The rewards found there must be stressed, for each act done by man brings to him either reward or punishment.

King Solomon's Temple.—The ritualistic references to the great Temple at Jerusalem are both symbolic and legendary. Freemasonry as we know it did not begin there, but all of its ritual is enriched by reference to this magnificent structure. The Masonic references to it often differ from the accounts written in the Old Testament.

For a full description of the Temple the Fellow Craft should read the accounts found in the First Book of Kings, Chapters 5 to 8, and

the record of another writer found in the First Book of Chronicles, beginning in the second Chapter.

The Letter G.—The Letter G is a symbol of geometry and also of the Deity, by whatever name men may call him. A complex symbolism has been developed about the letter G, and the student may procure for his consumption many books and tracts concerning it. Perhaps one simple explanation for both the letter and its situation in the Lodge may suffice. By it the brethren are reminded that their every act is done in the sight of God and that Divine Providence is over all of our lives.

The Fellow Craft's attention is invited to the particular science of Geometry and its connection with the Supreme Architect of the Universe as indicated by the revolution of the stars and planets, moving in a particular order, which man has been able to predict by the use of the science of Geometry. Thus man is reminded that God is in all nature and in every man. Our life and all its blessings come from Him in an ordered pattern, disrupted only by the vileness of man when he moves contrary to the Divine will.

In the United States the Letter G is placed in the center of the opened compasses surmounting the square to form the familiar Masonic emblem worn by the members of the Craft. While the use of the emblem is quite common in our country, it is not generally worn by Masons in England and the other nations of the British Commonwealth.

The Emblems of a Fellow Craft.—Most of the familiar emblems of the Degree, *the Plumb, Square and Level, Corn, Wine and Oil, The Pillars in the Porch, the Winding Stairs, the Liberal Arts and Sciences* and the *Letter G* have already been covered and may be found under the preceding headings. These are the emblems with which the Fellow Craft should become thoroughly familiar, for these epitomize the lessons of this Degree of Freemasonry. Each may claim them; but to possess the emblems as your own, you must study them until the lesson implied is engraven upon your heart.

The Rights of a Fellow Craft.—The rights of a Fellow Craft are much the same as those of an Entered Apprentice. He has the right to sit in his own Lodge when it is opened on the Second Degree of Masonry, and he may visit other Lodges working on the Second Degree if he is accompanied by some Master Mason who knows him. He also has the right to be instructed and to be examined. If he is proficient and worthy, he also has the right to ask for advancement.

The Responsibilities of a Fellow Craft.—The responsibilities of a Fellow Craft are to be found in his obligation and the candidate should be asked to review the obligations of both this and the First Degree.

However, the Fellow Craft is reminded that he is committed to both the acquisition of knowledge and the application of that knowledge to the discharge of all of the duties of his life, so that he may fill with satisfaction and honor his place in society.

Chapter V

The Degree of Master Mason

Foreword

This has been very properly called the *sublime* Degree of Master Mason as well for the solemnity of the ceremonies which are a part of it, as for the profound lessons of wisdom it inculcates. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul. This it does in the most profound manner.

The Degree of Master Mason is different in many ways from the two which precede it. Though many of the symbols are the same, the interpretation which is placed on them differs. The Lodge, in the other degrees, is a symbol of the world in which man must labor to sustain life, strive to obtain knowledge, and through wisdom to become virtuous. In the *sublime degree*, the Lodge becomes a representation of the *Sanctum Sanctorum* or Holy of Holies of Solomon's great Temple of Jerusalem. This magnificent structure was a symbol of Heaven to the Hebrew people, for Solomon built it as the dwelling place of Jehovah that he might be in the midst of his people Israel. Here the Hebraic law of cleanliness was strictly enforced and nothing earthy or unclean was permitted to enter the Temple. The Deity was said to dwell between the Cherubim found in the Holy of Holies. In a part of this Degree we are symbolically brought into the presence of God to learn the lessons which it is intended to teach.

Thus he who receives this sublime Degree is given its most magnificent lesson and greatest truth—that having been faithful to his trust, he must at last die in order to attain the ultimate rewards of his fidelity. The great design of the Degree becomes that of teaching the immortality of the soul. Man is represented in that state when all of life has fled and he is raised from the grave of iniquity and quickened to another and better existence. Thus, as it has been so aptly put, the ceremonies of the Degree lead to the inevitable conclusion that youth, properly directed, leads to an honorable and virtuous maturity and that, regulated by morality, faith and justice, life will be rewarded in its closing hours by the prospect of eternal bliss and immortality.

The Degree has many lessons and meanings to be imparted to man. None of these is finished, but each leads to new inspirations so that each time it is examined the brother may find new and undiscovered meanings in it. It is entirely understandable that our Masonic fore-

fathers chose to call this the *sublime degree*, for it is that in every respect.

The Significance of the Degree.—We can best understand the significance of the Degree of Master Mason if we compare it with the Degrees of Entered Apprentice and Fellow Craft. In the first two degrees architecture was the theme of our symbolism. In the Degree of Master Mason our symbols are of a different character; they speak of life, its tragedy and of its ultimate triumph if we attain virtue. Thus the voice of symbolism in this degree leaves the mundane and deals with the spiritual part of man's life.

Its solemn teachings remind each of us that we stand on the threshold of immortality in all of the latter years of our manhood and that we have a work to perform which is given us by the Supreme Architect of the Universe. In our recognition of the fact that work comes from God we are identified with Him to the extent that each becomes in a sense immortal. Resurrection and immortality are both significant lessons of this degree.

Preparation.—The observing candidate will discover several differences in his preparation for this degree when he compares it with that in the other two. Through the clothing he is again reminded that he is to be humble; he is also taught that his obligations become more extensive and binding each time he advances. He is again reminded that he attains many of his desires only with the assistance given him by a friend and brother.

The Reception.—As in the preceding degrees *reception* is meant to include all of the ceremonies transpiring at the West Gate. The instrument to which attention is called reminds one that all of the tenets of Freemasonry must be implanted in the heart if they are to serve their ultimate purpose and become a part of your way of life. To be fully effective all of these must bear fruit through their practice in our daily lives.

The Perfect Square.—In the earlier degrees each initiate was required to form an oblong square with the assistance of one of the Lodge officers. In this, the *sublime degree*, the perfect square is formed to symbolize the necessity for each man to seek perfection or that approximation of it made possible by our knowledge at the time. The square also has many other symbolic applications which are recounted under the word itself, as written in the section of this Manual devoted to the Degree of Fellow Craft.

The Obligation.—The obligation is the heart of the Degree, for by its assumption one obtains the privileges, the rights and benefits of the society in which he has sought membership. The new Mason must be reminded that a knowledge of the obligation is essentially necessary if he is to keep and perform it. Every brother should commit this obligation to memory and employ it as a yardstick by which he may measure the minimum duty toward God, his neighbor and himself.

Clandestine Lodge and Clandestine Mason.—A clandestine Lodge is one which does not owe its existence to a charter or warrant issued by some regular Grand Lodge. All Grand Lodges of the world seek to establish fraternal relations with sister Grand Lodges. Many of these are recognized by the Grand Lodge, A.F. & A.M. of Virginia, but this is not the case with others. There are certain standards to which Grand Lodges must conform in order to secure recognition. The Grand Lodges not recognized by our own Grand Lodge and the Lodges holden under such Grand Lodges are considered clandestine to this extent:—visitation by our brethren in such Lodges is not permitted nor may Virginia Masons receive visitors from such Lodges in our own meetings.

A clandestine Mason is one who became a Mason in a clandestine lodge and who remains a member of such a lodge. To become a member of a Virginia Lodge he must not only petition, be elected and receive the degrees, he must also sign a statement of renunciation severing all connection with the irregular lodge.

Dotage.—Dotage is a condition associated with old age and is marked by juvenile desires, loss of memory and failure of judgment. Medical science cannot fix any given age at which this condition occurs, since it varies from person to person. The Lodge itself must determine whether the petitioner is thus afflicted and comes under this classification.

Fullness of years alone does not bar any man from our Fraternity. We simply require that he be mentally alert and mentally healthy. The effect of time on the mental processes should be the subject of any investigation made on a petitioner of advanced age.

Signs, Tokens and Words.—We attach considerable importance to the signs, tokens and words in Freemasonry because they are an essential part of our modes of recognition. By the use of these one may prove himself to be a Mason and be able to recognize others as such. While these in themselves are insufficient proof of membership, they con-

stitute very important links in the chain of evidence and they are always called for by one appointed to examine a visitor.

The candidate should be reminded that each sign, token and word has a symbolic meaning which should serve to enrich the mind and improve our lives as Masons. (The *Mentor* should rehearse and explain all of the signs, tokens and words of this Degree with the new Master Mason.)

The proper execution of all signs should be stressed, and the new brother should be requested to cultivate the habit of such precise performance as would indicate his respect for the dignity of this part of our ceremonies. The proper execution of the signs will also give testimony to his brethren that he understands the signs and respects the ceremonies.

The Working Tools.—The Working Tools of a Master Mason are all of the implements of the stonemason; in the United States the trowel is especially assigned to this Degree. By it the Master Mason is reminded that each must cement the ties between Masons with this instrument and spread brotherly love with it. When we examine the instrument, we will agree that it might more properly belong to the Fellow Craft, who in Operative Masonry puts the stones into place, rather than the designer and overseer who would correspond to our Master Mason.

Our English and Scottish brethren assign instruments to the Master Mason which are not enumerated in our own rituals. In these Grand Lodges the working tools of a Master Mason are the Skirrit, Pencil and Compasses. The *skirrit* is an instrument working on a center pin and used by Operative Masons to mark out on the ground the foundation of the intended structure. The *pencil* is used in drawing plans and designs. The *compasses* are used to determine the limit and proportion of the several parts of a structure.

The *skirrit* points to that straight and undeviating line of conduct laid down for our guidance in the Holy Bible; the pencil teaches that all our words and actions are not only observed but recorded by God; and the compasses remind us of His unerring and impartial justice, which having defined for us the limits of good and evil, will either reward or punish us as we shall deserve.

The Hiram Legend.—The Hiram Legend is woven around Hiram Abif, the skilled artificer who was the son of a widow of the Tribe of Naphtali. There is no character in all of Freemasonry whose life

story is so dependent on tradition as this celebrated architect of the Temple.

The earlier accounts of this artisan and builder will be found recorded in the 1st Book of Kings, 7:13,14. His coming to work on the great Temple at Jerusalem is mentioned in a letter written to King Solomon by Hiram, the King of Tyre, and recorded in II Chronicles, 2:13,14. Each of these references will enable the new brother to have a clearer understanding of Hiram Abif as a figure in history.

Freemasons refer to him in several ways: as Hiram the Builder, as the Widow's Son, but most often as Hiram Abif. The word Abif means *his father* or *my father* and the name would be correctly translated as Hiram, my father, the *my father* being a term of great respect. He was regarded as the father, in a patriarchial sense, of all his workmen on the Temple.

The dramatization of this legend is done to teach the magnificent lesson of fidelity. It should be understood that it is a legend and not factual. Both Hiram's are recorded in Holy Writ, but one cannot find any trace of the legend which is used in our Master Mason Degree.

The Three Grand Masters.—The three mentioned so frequently in our ritual concerning the building of the Temple are Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif. These are recorded in the Biblical account of the Temple building. The coupling of the three names together may have a symbolism inherited from nearly all of the ancient religions. In most of these the Deity was regarded as a triad or trinity, by whom, acting conjointly, only, could anything be done that was done.

The secrets known only to our three Grand Masters typify divine truth, known only to this trinitarian deity and not to be communicated to man—the Fellow Craft and workman—until he, by industry and steadfast purpose, has completed his spiritual temple. Then, according to Divine promise, if this temple he has so nobly built is a fit dwelling place for divine truth, the secrets will be communicated to him. With these, the rewards of a well-spent life, the Craftsman can travel into that foreign country toward which each of us is journeying.

The rich symbolism outlined will make the frequent mention of the names and reference to their offices in our ritual understandable. Man is ever reaching outward and upward seeking for a further knowledge of God and man's relations with Him, which is divine truth.

The Temple of Solomon.—This magnificent structure was located on Mount Moriah, at Jerusalem. It was near the place where Abraham

was about to offer up his son Isaac. The site was purchased by David, the King of Israel, from Ornan, the Jebusite, for it was at this place that the hand of the Destroying Angel was stayed after David had repented. The cost of this threshing floor was fifty shekels of silver, which included the oxen offered by David as a sacrifice to God at the staying of the Destroying Angel in the time of the great pestilence. The incident is recorded in II Samuel 24: 15-25 and in I Chron. 21:14-30. The name of the Jebusite and the cost of the threshing floor differ in the two accounts.

The building of the Temple was begun in Anno Mundi (year of the world) 2992 and completed in 3000, (about 1012 to 1004 B.C.), seven and one-half years later. The people of Israel had come out of Egypt some four hundred eighty years before as a band of refugees. The mind of this people had grown, for they had conquered a new land, established both a formal religion and a government sufficiently powerful to make possible such a project. The people lost their sense of spiritual direction and destiny so that their Temple was destroyed in the year 586 B.C. by the hordes of Nebuchadnezzar, the King of the Chaldees.

The Symbolism of the Temple.—This is an inexhaustible area of interpretation for the student of symbolism. For the purpose of this Manual, however, only one seems important and will be used.

The chief purpose of Solomon's Temple was to provide a dwelling place for the Most High in the midst of his people Israel. The religious concepts of the people of Israel had grown in respect to God, progressing from the Ark of the Covenant, carried on the shoulders of the Priests, to the great Temple which Solomon erected. The idea that God dwelled with man, however, was still the fundamental which dominated human thought and should do so in our own day. There are those who claim that this was the most perfect edifice ever erected by man. Whether this is the case or not is a matter of pure supposition, but perfection was certainly the goal of both David and Solomon, each of whom had a part in planning God's dwelling place among men.

The symbolism of the Temple for a Freemason is founded upon the conception of man himself as a living Temple for the enthronement of God within each of us. Based upon that beautiful passage in the Pauline letter to the Corinthians, *know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you . . .* Freemasonry undertakes the task of helping each of its votaries to build

a more stately mansion for the indwelling of God. In this task it seeks to cause the individual to become more conscious of the fact that he is a symbolic Temple and that he should aspire to the same type of perfection in his temple of character as Solomon sought for the Temple at Jerusalem. Our individual temples are mental, physical and spiritual and should not be degraded by inferior workmanship on our own part.

Solomon, King of Israel.—Solomon was the son of David and Bathsheba. He was born about 997 B.C. and became king in 977 B.C. Reigning forty years, he died in 937 B.C. In the history of the Hebrew peoples, the reign of Solomon stands out as one in which the greatest power, prosperity and recognition of that nation were achieved. The name Solomon means *peaceful* and his reign was one of peace.

Hiram, King of Tyre.—Hiram was a friend of King David and became both ally and friend of King Solomon. According to the Biblical accounts he assisted Solomon by supplying certain materials for the construction of the Temple and in return for these received gifts from Solomon, including twenty cities, (I Kings, 9:11).

Our ritual assigns certain duties to Hiram of Tyre, but these are purely legendary.

Hiram Abif.—Hiram Abif was the son of a man of Tyre and one of the daughters of the Tribe of Dan, who lived in Tyre. He was sent by King Hiram to assist King Solomon in the erection and beautification of the Temple. Hiram Abif was a historical personage and this fact is attested by Holy Writ, the Second Book of Chronicles carrying testimony as to his existence and his skill in the arts and crafts of his day. (II Chron. 2:12-14)

To Travel in Foreign Countries.—The ultimate goal of our ancient operative brethren was to become Masters so that they might possess secrets and knowledge which would enable them to practice the arts of the builder wheresoever they traveled, even in foreign countries.

The brethren of the Speculative Craft still desire to *travel in foreign countries*, and those who feel the urge strongly enough study their Masonry diligently that they may receive proper instructions and be permitted to travel and receive Master's wages.

Foreign countries as used in Freemasonry is a symbolic place, not connected with a particular geographical location. Nor is it a word of identification which will enable us to build material temples or

earn higher wages for the work which we do. It is a symbol which has more than one interpretation.

Freemasonry itself is a *foreign country* to each initiate. If he is to travel in it, if he is to earn a Master's wages, he must learn its language, understand its customs and study its history. He must become a part of it to fully appreciate and enjoy its privileges and pleasures.

Becoming a Master Mason gives each man the right to travel in *foreign countries* in Freemasonry. He has but to learn its work and keep himself in good standing to find the doors of a hundred Lodges open to him. He will also find much pleasant traveling to be done in the writings of Freemasonry. These cover the fields of history, philosophy, and branch into numerous other areas leading to countless treasures which each must discover for himself. These are some of the rewards of the Mason who *travels in foreign countries*.

The Wages of a Master Mason.—The wages of a Speculative Mason must come from within as he is concerned with moral rather than physical labor. Wor. Bro. Carl H. Claudy has aptly said that each brother asks what he will and receives that for which he labors.

"I worked for menial's hire
Only to learn dismayed,
That any wage I asked of life,
Life would have paid.

"The intangibles of love, friendship, respect, opportunity, happy labor, and association are the wages of a Master who earns them. Not all do earn them, hence the phrase in the mouth of the Lodge officer, descriptive of his duties, 'to pay the Craft their wages if any be due. . .'"

The Three Ruffians.—There are many symbolic explanations for the appearance of these three in our ritualistic drama. The attempt made to obtain a knowledge of secrets not rightfully theirs and the dire consequences of their acts are symbolic of many things. To attempt to attain a knowledge of divine truth by means other than as a reward for faithful service and the performance of the task of preparing for its reception and enjoyment makes the culprit both a thief and a murderer. Thus each is reminded that rewards must be earned rather than secured by violence. The ruffians are also the "passions" of the self which a Mason "came here to subdue."

There is another symbolism, quite applicable to the world of today. The first of these ruffians strikes the seat of man's articulation. When man is enslaved, the first of his privileges to be denied or curtailed is that of free speech and unrestricted communication with his fellows. The seat of man's affections is the second area attacked; for those who would subjugate a people oppress the families to force compliance to their dictates. The third attack is made upon the seat of man's reason, for his enemies will always seek to destroy the mind as the final step toward enslavement.

Low Twelve.—The number twelve, in ancient symbolism, denotes completion. Whether this meaning arose from the twelve signs of the Zodiac or because the most stable geometric figure, the cube, has twelve distinct edges, is not known. The number twelve did denote a thing fulfilled and was, therefore, an emblem of human life. High twelve denoted noon, when the sun was at its zenith, while low twelve denoted midnight, the blackest of the night. Just as thirteen, an evil omen, follows twelve so does death follow life. Therefore the solemn stroke of twelve marked the completion of human existence in this life and the coming of death. Masonically, therefore, *low twelve* is a symbol of death.

The Five Points of Fellowship.—These five points are symbolized by the Pentalpha or five-pointed star. The connection of this geometrical figure with the builders' art is not readily apparent. Research has shown that it was used extensively in determining some of the designs for the splendid castles and cathedrals of medieval times.

In the center of the Pentalpha, as often used by Masons, is usually seen two clasped hands. These hands were the ancient symbol of the god *Fides*. The entire symbol signifies to the Mason that both fidelity and readiness to aid each other are to be found in our Order. Thus the star becomes the symbol of true brotherhood.

The Lion of the Tribe of Judah.—The lion, from the earliest times of recorded history, has been a symbol of might and of royalty. It was placed on the standard of the Tribe of Judah because it was the royal tribe of the Hebrew Nation. The Kings of Judah were, therefore, called the Lion of the Tribe of Judah. This was one of the titles of King Solomon. This is the literal meaning of the term, but it also has a symbolic one.

The Jewish idea of the Messiah was that of a mighty temporal king. He was designated the Lion of the Tribe of Judah, for it was

from this tribe that all rulers came. The expression does not, of necessity, refer to Jesus of Nazareth, though the Christian Mason may so interpret the name if he desires. The Lion of the Tribe of Judah also describes the Messiah of the Jewish Mason or the mediator of some of the ancient religions of the East whose worshippers are Masons. Freedom of choice as to the application of these symbols is one of the reasons for the growth of Freemasonry over the centuries.

The Lost Word.—The allegory of the search for a *lost word* does not necessarily mean that the search is conducted for a particular word, for it is not, in fact, the search for a word at all. However, it must be realized that to the ancient mind, the Word signified all truth, but particularly divine truth, the ultimate goal of all men.

In the Gospel of John we find the familiar passage, *In the beginning was the Word, and the Word was with God, and the Word was God*. In this passage John was not announcing a new doctrine, for this was familiar to the Jewish thought of his day; only his identification of Jesus with the word was new. The idea properly belongs to all ancient philosophy. Among the Greeks it was the *Logos* (from which comes our own word, *logic*, the name of the science by which we determine moral truth.) The designation of Truth as the Word was not new even in John's day.

Perhaps the most noble attribute of man is the power of speech, whereby he is able to communicate his thoughts to his fellows. This, as far as we can determine, is not possessed by any other animal. As this fact has been observed by men down through the ages, it must have made a profound impression on the thoughtful minds of all ages. Thus the Word became synonymous with every manifestation of divine power and truth under the ancient systems of philosophy of our world.

The Masonic search for the Word symbolizes the search for truth, more particularly divine truth. The lesson conveyed to us is that we must search diligently for that truth and never permit prejudice, passions or conflicts of interest to blind us from its discovery. Our minds must ever be open to the reception of truth from whatever source, and having once received it, to always act agreeably to its dictates. Hence Masons everywhere are devoted to freedom of thought, of speech and of action.

In Freemasonry, however, we are not invested with the true Word but with a substitute for it. We are thus reminded that in this life we may approach an approximation of truth, but never attain it in

perfection. The search will continue; but not until we pass into a higher state of existence will divine truth be disclosed to us.

The Setting Maul.—A wooden instrument used by operative masons to set the polished stones firmly into the wall. These mauls were in use during the period when Solomon's Temple was being erected. A maul of this type would have properly been in the hands of the Fellow Craft who, in the drama of the Degree of Master Mason, is reputed to have used it in a notable manner just before the completion of the Temple. Drawing upon that incident, it is employed as an emblem, the meaning of which is fully explained in the ritual.

The maul has, in different forms, been employed as a symbol of destruction from prehistoric times and it is depicted many times in mythology. One of the best known representations is that of Thor, the Norse god of thunder, who is represented as a powerful man armed with a mighty hammer. Counterparts of this god and his formidable weapon may be found in many of the ancient religions as well as in mythology.

The Sprig of Acacia.—The Hebrew people by custom planted an acacia sprig at the head of the grave for the two-fold purpose of intimating their belief in immortality and for marking the exact location of the grave. To them the acacia was, because of its evergreen nature, an emblem of both immortality and innocence.

The true acacia is the thorny tamarisk which abounds in Palestine, and this is the same tree which had a prominent place in the legend of Osiris. Owing to the hardness of its wood, its evergreen nature and its tenacity of life, this plant or tree had for Egyptian and Jew alike the symbolic significance of immortality.

Tradition has it that the wood of the acacia was used to construct the tabernacle and most of the sacred furniture of the Temple. The use of a sacred plant which was employed in the ceremonies of initiation was common to all of the ancient mysteries from whence Freemasonry probably inherited it.

The Raising of a Candidate.—The expression, *raised to the sublime Degree of Master Mason*, is little understood outside our Fraternity. It refers, of course, to a part of the ceremony of the Degree itself. Symbolically, however, it presents a resurrection after death and Masonic faith in the immortality of the soul.

This degree is the sublime climax of symbolic Freemasonry. If the

initiate finds in it only the living, dying and raising of a Master as a literal drama, which is designed to teach the virtues of inflexible fidelity and fortitude, he has received only partial light and seen nothing but a drama with a moral. This sublime Degree is much more than that, for it seeks to answer the age-old question uttered by Job, "If a man die, shall he live again?"

Mt. Wor. Carl H. Claudy aptly describes some of the great lessons and purposes of the Degree in his *Introduction to Freemasonry*:

"The degree delves into the deepest recesses of man's nature. While it leads the initiate into the *Sanctum Sanctorum* of the Temple, it probes into the Holy of Holies of his heart.

"As a whole the degree is symbolic of that old age by the wisdom of which 'we may enjoy the happy reflections consequent upon a well-spent life, and die in the hope of a glorious immortality.'

". . . It is at once the universal and yearning question of man throughout all ages—and its answer. It teaches no creed, no dogma, no religion; only that there is a hope of immortality; there is a Great Architect by whose mercy we may live again; leaving to each brother his choice of interpretation by which he may reach the Great Beyond.

"It teaches the power—and the powerlessness—of evil. For those who are happy in a belief in the resurrection of the physical body which Paul has taught, the degree assures of all that the longing heart can wish.

"When the lesson of the greatest hope and dearest wish of all mankind is made manifest, the *Sublime Degree* turns to *this* life and this brotherhood, and in the symbolism of the Lion, the exposition of the Five Points of Fellowship, the means by which a Mason may claim all that a man may from his brother, and the Word, ties together the Hiram Legend and daily living in a manner which no thoughtful man may see and hear without a thrill; a way at once awe-inspiring and heartening, terrible yet beautiful, sternly uncompromising yet strangely comforting.

". . . The ceremony is not of earth, earthy, but of that land of the inner life, that home of the spirit where each man thinks the secret thoughts he tells never—never."

The Marble Monument.—This familiar symbol of the virgin weeping over the broken column, an urn in one hand and the sprig of ever green in the other, with the old man behind her dressing her hair is known to Masons everywhere. The explanation given in our ritual

is sufficiently lucid and familiar to make a repetition unnecessary.

This symbol is probably a composite of many parts drawn from mythology and the customs of the ancient peoples. Isis, the wife of Osiris of the Egyptian mysteries, finds her husband's body encased in a tamarisk tree which had been converted into a column. She carried it away and broke it to release his body. It can be well understood that she would weep over the broken column.

The *urn* is an ancient sign of mourning. According to ancient custom it was worn around the necks of the mourners at a funeral to catch the tears. It was also customary for mourners to carry an evergreen sprig to the place of interment and deposit it in the grave in testimony of belief in a life to come.

The Masonic significance of this emblem is that while we mourn for the dead and cherish their memories, yet we believe that they shall live again and we shall see them.

The Pot of Incense.—This emblem has a further explanation than that which is offered in our ritual. It was used in the Holy of Holies of the Temple to produce a sweet savor in the actual presence of Jehovah. In the plan of the great Temple the altar of sacrifices whereon were offered the bullocks, lambs and other animals, as well as the peace and sin offerings, was situated in a less sacred place; and these may have been used to impress the people with the necessity for being generous and dedicating their earthly possessions to God. The pure, immaterial offering of a sweet incense, however, was to remind them that the only sacrifice worthy of the Deity himself was the spiritual and immaterial offering of a pure heart.

The Bee Hive.—Nothing could be more important to the ancient operative craftsman than the industry represented by this emblem. By his industry he lived and erected those dreams and architectural beauty which have excited the admiration and wonder of mankind.

In like manner the virtue of industry is important to the Speculative Craftsman because his temple of human life is incomplete unless every talent is brought to its highest state. The time allotted to man is never sufficient for the complete development of all the possibilities of his mind and character. Nor can any person finish the work begun upon the temple of character except the builder himself. Time is the coin of life and the most precious of all gifts. Not a moment of it should be wasted.

In all nature no single creature is more constantly busy than the

bee. From ancient times this little insect has been an emblem of industry. In the modern language of today a place of great industry is often called a *bee hive*. No symbol of industry could be more appropriate. Masonry, in every degree, and none more so than that of Master Mason, signifies labor. Toil is noble; idleness is dishonor. Deity himself is recorded as having worked and we see on every hand the titanic results of His labors. Can we, as human beings, fail to do any less?

Silence.—This noble virtue is represented by the Book of Constitutions Guarded by the Tiler's Sword in our Masonic symbolism. Silence as an excellent virtue was more prized by the ancients than by modern man. The disciples of many of the ancient philosophers were required to practice absolute silence for long periods of time during their probationary period. Silence was also deemed so important in the old religious and philosophical system that it was allotted a special deity. Harpocrates, who was represented as full of eyes and ears, signified to the ancients that many things are to be seen and heard but little is to be spoken.

The All-Seeing Eye.—This is a very old symbol of Deity. In the religions of Egypt the god Osiris was represented by an open eye and this symbol was placed in all his temples. Undoubtedly the Hebrew people inherited many of their religious customs and symbols from the Egyptians. References to this particular symbol may be found in the Old Testament, where in Psalm 34 these words are to be found, *The eyes of Jehovah are upon the righteous*, or in Psalm 121, *He that keepeth Israel shall neither sleep nor slumber*. Thus the idea that Jehovah watched over man was symbolized by the All-Seeing Eye as a manifestation of His omnipresence and omniscience.

To the Freemason this symbol becomes a reminder that the things which we do before the eyes of men and those which we do in secret are beheld by the Eye which can explore our innermost thoughts and will witness against us in that tribunal where there are no miscarriages of justice.

The Anchor and Ark.—The Ark as a symbol is a subject of some controversy as to its origin. Some suppose that it refers to the Ark of the Covenant carried by the Israelites; others feel that it refers to the Ark of Noah. In most of the Ancient Mysteries some allusions may be found to the Deluge and Noah's Ark. Since there are so many symbols common to both Masonry and the Mysteries, it is not surprising to find the Ark in Masonic symbolism. The idea of regenera-

tion, or a new birth, was familiar in the pre-Christian ages. The symbolism of the Deluge and the Ark, as found in the Ancient Mysteries, was the means by which the human race was reputed to have been purified and perpetuated. Hence these two symbols were employed in varied forms to teach the doctrine of regeneration.

Most of us are familiar with the Grecian myth which represents Charon as the one who ferries the shades of the departed over the river Styx. The funeral rites of the Egyptians also employed an Ark by which the deceased passed to the place of the blessed. The Ark has been used down through the centuries as a symbol of passage from this world to the next. Our own meaning is somewhat similar, for the Ark symbolizes that power or influence by which we are fitted for and raised to a higher state of existence in the life to come.

The Anchor does not appear in ancient symbolism. Paul, the Apostle to the Gentiles, employed it as an emblem of hope of immortality and of bliss in the life to come. It has been often employed as a symbol of immovable firmness by the Christian Church and also one of hope and patience. It may well represent the hope shared by those who believe there is a peaceful place hereafter for those who make proper use of this life.

For the Mason the Anchor and Ark bring to the forefront of our thought the doctrine of God as the Mediator, of regeneration, of resurrection, and of immortality.

The Forty-Seventh Problem of Euclid.—This symbol appears as the frontispiece of Anderson's *Book of Constitutions*, which was published in 1723 in London. The page also bore the word *Eureka* in Greek characters. This was one of the earliest books on Freemasonry ever published and this symbol is, therefore, probably the oldest in our Craft. Another seventy-five years was destined to pass before the monitors of Freemasonry contained illustrations of the emblems and symbols.

In the Andersonian *Constitutions* this symbol and the axiom which it illustrates is declared to be, "the foundation of all Masonry, sacred, civil and military." The figure itself is known by a variety of titles and names such as the *Theorem of Pythagoras*, the *Theorem of the Bride*, and the *Theorem of the Three Squares*. These are but a few of the many names used to designate the forty-seventh problem of Euclid.

The remarkable properties of the right angled triangle are well

known to the student of geometry. Its usefulness is also well understood by the architect and builder who employ it to square buildings and for the hundred and one other applications of it in the practice of the builders' art. The use of this implement was considered to be one of the trade secrets of the medieval stonemasons.

To this triangle certain moral and philosophical meanings were probably ascribed by the ancients which are now wholly lost to us. It is to be regretted that we understand so little of its meaning that we do not comprehend the statement in the older Monitors that "it teaches Masons to be general lovers of the arts and sciences."

The ancient moral philosophers attached great importance to geometry and geometrical figures. One of the greatest of these, Plato, taught that geometry rightly treated is the knowledge of the Eternal. In his day, geometry was the only exact science; hence a knowledge of it was indispensable to one in search of philosophical truth. Pythagoras is given credit for being the first to raise geometry to the rank of a science, and for this he is honored by Freemasons. From this science comes the right triangle and from it the square, both symbolic instruments by which all mental, moral and religious conduct is tested.

The Hour Glass.—There is some question as to whether this is, strictly speaking, a Masonic symbol. There is no evidence that it was employed by the ancients. The antiquity of its use as an instrument to measure time is unquestionable, and it is a fitting emblem of the flight of time and of the wasting away of our lives. As an emblem of the swiftly running sands of life the Hour Glass finds a real place in our ritual and teaches man a meaningful lesson.

The Scythe.—The scythe, in ancient symbolism, was one of the attributes of Saturn because he was the god who was reputed to have taught men agriculture. However, Saturn occupied a dual role, for he was also considered to be the god of time. Another ancient myth has it that human life was a brittle thread spun by the three Fates; it was natural, therefore, that this implement of agriculture should become the symbol of that power, exercised by the god of Time, which cuts the thread of life and brings our existence to an end.

The Coffin.—To modern man the coffin is an unmistakable emblem of death and the interment of the body. This, however, would not be the case with the Hebrew peoples, for their dead were buried in shrouds and winding sheets only, a custom probably taken from the

Egyptians. In the Ancient Mysteries the candidate was placed in a coffin-like chest as a symbolical representation of death. The people of Egypt sometimes employed the coffin for the burial of their dead after the body had been wrapped and mumified, and from their long residence in the land of the Pharoahs the Hebrews must have had a knowledge of this custom.

Other Symbols.—The Degree of Master Mason has many other symbols associated with its teachings, but most of these are obvious and fully explained to the new brother in the ritual. Not all of them are as ancient as most of those described in these pages, but each has been selected to teach some truth and to bring home to the initiate a great lesson of Freemasonry. Symbolism cannot be explained in a few weeks, but a study of it will be most rewarding.

Chapter VI

The Practical Aspects of Freemasonry

Upon the completion of his work in the reception of the three Degrees in Freemasonry the candidate acquires membership in the Lodge which elected him to receive those Degrees. His raising to the sublime degree of Master Mason is, in a sense, a "commencement", for he is at the point where his life as a Master Mason begins. There are certain duties and privileges which are his and which he should claim for the satisfaction and enjoyment they will bring to him. Some of these are recounted for the benefit of the newer brethren in order that they may understand something of the Institution of which they are a part, find some pride in their membership in the largest and oldest Fraternity in the world, and derive a sense of keen satisfaction from a knowledge of the good work which is done by it.

When he became a Master Mason, the doors of a vast storehouse of information were opened to him because his mind had acquired the ability to understand it. There are thousands of books written upon all aspects of our Society. Almost every type of student can find some facet of it which will interest him and he can derive great satisfaction from his reading. The Fraternity is old and has many books written on its history; it teaches by symbols and there are many books on its symbolism; it has a rich philosophy and many scholars have written on this facet; it is a Society governed by a system of laws which has attracted the attention of many men who have written of this part of our Order. Over the centuries it has inspired poetry and music for the enjoyment of those who have an appreciation of the richness of these arts. In fine, each may find for himself a field of interest in which he may study and work if he will. We need but to create the desire within him to do so.

A partial listing of books recommended for Masonic students will be found elsewhere in this manual. Some of these may be borrowed from friends; some are in the Grand Lodge Library at Richmond and, if there are duplicate copies, may be obtained on a loan basis. There are several excellent publishing houses from which Masonic books may be purchased if the new brother wishes to start a library of his own.

Following the pattern established in the foregoing chapters of this Manual, some of the questions and answers concerning the practical aspects of Freemasonry are presented.

The Rights of a Master Mason.—The rights of a Master Mason are those of Masonic Relief, Masonic Visitation, and Masonic Burial

There are certain conditions which pertain to each of these and they should be fully understood.

Masonic Relief may be applied for by any brother, either to his own Lodge or to an individual Master Mason. Under certain conditions applications for assistance may also be made to Boards of Relief for temporary help. In every case the Lodge, the individual and the Agency each have the right to determine whether the brother requesting aid is worthy and whether such aid can be granted without material injury to the brother of whom it is requested, or to his family. Both the Lodge and the Board of Relief will reserve the right to determine whether it will contribute to the relief of a distressed brother Master Mason and to fix its contribution in accordance with its financial ability and the need of the applicant. Relief is a voluntary function for both the Lodge and the individual; brethren requesting assistance have no vested interest in the Lodge or claim upon the individual Mason which would change this.

In order to be eligible for Masonic Relief, the brother must not have been suspended or expelled or have any charges of un-Masonic conduct pending against him at the time he applies. In addition, he must be adjudged to be worthy by those to whom he applies for such relief.

The widow and the orphan of a Master Mason who was a member of the Lodge at the time of his death are entitled to consideration if they apply for assistance. The same conditions as to worthiness and the ability and willingness of the Lodge apply in these cases as are outlined for the Master Mason. For all practical purposes the adult child of a deceased brother is not considered an orphan and is not entitled to relief.

A Lodge which locates a sojourning Mason, or his widow and orphans who are destitute, should endeavor to grant them temporary relief while awaiting instructions from the brother's Lodge, which should be notified at once by the Secretary of the local Lodge. All such matters should be handled through an officer of a chartered Lodge rather than by an individual Mason.

If a stranger, representing himself to be a Mason, applies to an individual Mason for relief, the needy brother should be sent on to the Worshipful Master of the Lodge or to the Secretary of the Relief Board, if one exists in the locality. The Masonic Relief Association of the United States and Canada publishes a list monthly in its bulletins of people who claim to be Masons and seek monetary donations when they are not entitled to help. These people and other

imposters are generally discouraged if they are sent on to Masonic authority by the individual upon whom they have no claim.

Should you become financially distressed while in a strange city, you may apply for assistance to a local Board of Relief or through the Masonic Relief Association of the U.S. and Canada, an organization devoted to the assistance of worthy Master Masons who are sojourning in another Grand Lodge jurisdiction. In either case your own Lodge will be contacted and your condition and need explained to one of the officers.

Masonic Visitation is a right which every Mason acquires provided he can prove himself to be a Mason in good standing in a working Lodge and if no member of the Lodge which he seeks to visit objects to his presence. Masonic visitation is one of the most widely used and enjoyed rights as practiced in Virginia. To enjoy it to the fullest extent, the new brother should be urged to prepare himself for examination in each of the three degrees by learning the catechisms, and also to keep himself in possession of a current dues card from his own Lodge.

There are two ways in which a Mason may gain admittance to a Lodge, namely, by "due trial or strict examination" or by being vouched for by a brother known to the Tiler or some other brother who is present in the Lodge. The latter would come under the heading of legal Masonic information.

Examination for admission is required in every Lodge in which a brother is not known. To obtain such examination, the brother simply presents his dues card to the Tiler with the statement that he requests a committee to examine and vouch for him. The Worshipful Master will name a Committee and the brother will be required to join with them in repeating the *Tiler's Oath* as prescribed in our Virginia Ritual. This is simply a sworn statement that you were regularly initiated, passed and raised in a legally constituted lodge, that you do not now stand suspended or expelled and know of no reason why you should be. The brother asking to be examined has the right to see the charter of the Lodge to which he is seeking admission before he is examined, though this is seldom done.

The rules of some Grand Lodges require the brother applying for examination to place the jewels in the proper manner on the proper passage in the Bible for each of the degrees before any questions will be asked. These passages of Scripture are: for the E.A. Degree, the 133rd Psalm; for the F.C. Degree, Amos 7; 7-8; and for the M.M. Degree, Ecclesiastes 12 : 1-7. The manner of displaying the jewels is a part of the ritual and is carefully taught each Virginia Mason

It is well to remember that there is no fixed examination for visitors. That which will satisfy one committee will be deemed insufficient for another. The Committee appointed by the Master must satisfy itself that the visitor is a Master Mason, that he belongs to a regular Lodge, and that they are willing to vouch for him as such.

Legal Masonic Information may be imparted by one Mason to another when each of them is satisfied that the other is a member of the Craft. Such information would concern a third brother unknown Masonically to one of them. This might be done simply by saying, "I vouch for this brother", if he is present, or "I vouch for Brother Jones, whom you know."

It is also possible to impart Masonic information by inference in some instances. For example, if the Grand Master is visiting your Lodge or District and is accompanied by a brother not known to you as a Mason, the very fact that the Grand Master brings him to your Lodge means that he vouches for him by inference. Such inferential avouchment should not be generally accepted except from the Grand Master. Neither he nor the Grand Lodge officers will find it objectionable if the Master or the Tiler requests them to vouch for the Masonic regularity of their traveling companions. This, however, should be cared for before the Lodge meeting to avoid embarrassing the brother or the Grand Master.

The Right of Burial is a privilege reserved for Master Masons in good standing at the time of death. Masonic funeral rites are conducted only at the request of the deceased or some member of his immediate family. The choice belongs to the family and not to the Lodge, though the Master of the Lodge may, for good and sufficient reasons, decline to conduct any funeral.

There are two services, one which is held at the graveside following the religious service, and the other held on the evening before interment in the funeral home. Both types should be explained to the family and their wishes in the matter be followed unless the Master deems it inexpedient to conduct one or the other of the services.

Each Mason should attend the funeral communications of his Lodge whenever it is possible. Our funeral service is old and should be handled in a dignified and impressive manner, which can only be done if the services are supported properly by the brethren.

The Responsibilities of a Master Mason.—"To preserve the reputation of the Fraternity unsullied" is the constant responsibility of the Master Mason, for he is Freemasonry to many people in the circle of influence which surrounds every life. An exemplary life is the

best means by which we can discharge our individual responsibility to our own Lodge in particular and to Freemasonry in general. The conduct of each Master Mason is strictly his own responsibility; he should choose the course which will bring credit to himself and honor to the Fraternity.

Responsibility for Lodge Attendance is one which should merit the earnest consideration of every brother. Attendance was the subject of one of the charges of the Medieval Craft in which it was stated that "no Master or Fellow could be absent from the Lodge, especially when warned to appear, without incurring severe censure, unless it appeared to the Master and Wardens that pure necessity hindered him." Our present day system of Freemasonry does not have minimum attendance requirements, nor is there a penalty prescribed for absence. However, every Master Mason has a moral obligation to be loyal to the Lodge which gave him Masonic light and all the benefits which come with it. This moral obligation should induce each brother to attend as regularly as possible and partake of the fellowship which is part and parcel of Freemasonry.

Responsibility of Balloting is another area which should be explored by the new Mason to determine the course which he should pursue in exercising this privilege. Each Master Mason who is present when a petition is considered must, if he be a member of the Lodge, cast his ballot for or against the petitioner. The white balls are the affirmative or favorable ballot; the black cube is the negative or unfavorable ballot. If the individual knows nothing against the petitioner and his own inquiries have brought to light no unfavorable information, the word of the candidate's vouchers should be accepted and a favorable ballot cast.

If, on the other hand, a knowledge of the petitioner indicates that he is unworthy, one should not hesitate to use the black cube to protect the Lodge from undesirable members. Let each Mason as he approaches the ballot box examine his own motives and pray that the ballot he is about to cast will do justice to the candidate, to Freemasonry, and to himself. Thus Freemasonry has in the past and will continue in the future to build a membership of worthy sons.

The Right to Secrecy of the Ballot is guaranteed by Masonic law, and custom allows each member to have perfect freedom in balloting on petitioners. No brother may disclose a favorable ballot for a petitioner and no Mason has a right to inquire into how another voted on a particular candidate.

The Responsibility to Examine Visitors belongs to the Lodge itself and is delegated by the Worshipful Master to a committee of brethren

who are to satisfy themselves that the visitor is a Master Mason in good standing and a member of a regular Lodge holden under a Grand Lodge with which we are in fraternal relations. The Worshipful Master may call upon any member of the Lodge to serve on the examining committee. Its duties are outlined briefly.

The visitor should first be required to submit his name, address, name of the Lodge of which he is a member, together with his current dues card to indicate his good standing. The regularity of the Lodge should be verified by reference to a current copy of the *List of Regular Masonic Lodges*, published by the Pantagraph Printing and Stationery Company. If the lodge is located outside the United States and Canada, it is well to consult our Grand Lodge *Proceedings* to verify our recognition of the Grand Lodge under which it is holden. Visitation is permitted only to members of Lodges recognized by our own Grand Lodge. The next step is to require visitor and the Committee to take the *Tiler's Oath*, found in our ritual. The last step is to examine him on the catechisms of the three degrees to an extent sufficient to satisfy the Committee beyond any reasonable doubt that he is a Master Mason. No hints or prompting of any kind should be given the visitor during this examination.

Leaving the visitor without the tiled door, the Committee should return and report its findings to the Worshipful Master of the Lodge, vouching for the brother as a Master Mason if he has satisfied them. The Worshipful Master will then request the Committee to retire and bring the visitor into the Lodge for introduction to the brethren.

The Responsibility of Vouchers on Petitions is one of the duties most frequently shirked by the brethren generally because they do not understand it. Before endorsing the petition of anyone for initiation, time should be taken to discuss the matter with the applicant. The endorser should know why he wishes to become a Mason and ascertain if he knows what he may expect and what may be expected of him. He should be asked if he is prepared to give the time necessary to discharge his duties of a Mason—to attend Lodge, visit the sick, assist the officers by working on the various committees when selected, and to devote some of his energies and thought to the study of Freemasonry in order that he might have a full appreciation of it. Part of this is covered by the work of the Investigating and Indoctrinating Committee when it is used by a Lodge, but the endorser should know the answers for himself.

If, after your interview, you are satisfied with his understanding and know that he is of good moral character, the endorsement of the petition of a friend should be a source of pleasure. However, the

signing of the petition will also demand your presence in the Lodge to give voice to your recommendation for the benefit of the other brethren. The recommendation in Lodge prior to the ballot should disclose (a) the length of time you have known the petitioner; (b) a statement concerning his family life; (c) a statement concerning his church affiliation and activities, if any; (d) a statement concerning his business and civic activities; and (e) any other pertinent information concerning him which you consider of interest. No endorser should "damn a petitioner with faint praise" by saying, "I have known him for ten years and know of no reason why he should not be a Mason." The Lodge wants to know the reasons why he should be allowed to become a Mason.

The Responsibility to Investigate Petitioners belongs to every member of the Lodge and should not be taken lightly if your own Masonic household is to be protected against undesirable members. The Investigating Committee is a recent addition to Freemasonry and the fact that the Worshipful Master usually appoints such a committee does not relieve the individual of his responsibility to scrutinize those who seek to enter the Lodge.

To serve on the Investigating Committee should be regarded as a mark of especial trust by those selected. The Master will generally appoint only those on whom he can count to make a complete and impartial inquiry into the petitioner's character and determine his worthiness to become a Mason. The brother who accepts such an appointment should be prepared to discharge the duties required of him promptly and thoroughly.

The Financial Responsibility of a Mason.—The financial responsibility of a Mason is measured in two areas. First, in the area of mandatory support, namely, Lodge dues. Second, in the area of voluntary support, namely, of the Masonic Home through its individual appeals and the appeals made by the individual Mason who is worthy. In the first the brother must carry his share of the expense imposed by the Lodge. In the second, he must be the sole judge of the extent of his participation, measuring the need against his ability.

Every Lodge in Virginia is required to have by-laws, one section of which fixes the amount that each member must pay in monthly or annual dues. Dues are collected on the basis and at the time specified in the by-laws of the Lodge. The Worshipful Master or the Secretary will inform each new Master Mason of the amount and the date on which these dues are payable.

Any member failing to pay his dues for a period of more than

twelve months is subject to citation in accordance with the Grand Lodge law on this subject. The word *citation* is probably a new one to many of the younger Masons. It is, in effect, a summons to appear at the next stated communication of the Lodge and to show cause why he should not be suspended from membership therein. The receipt of a citation of this character is not to be treated lightly, since failure to answer it can result in the loss of membership in your Lodge and Freemasonry.

Each brother who becomes a Mason takes upon himself a solemn obligation to assist distressed Master Masons, their widows and orphans under certain well-defined conditions. It should be remembered that such appeals may involve more than monetary aid, for man's needs are often more acute in other fields. The appeal for financial assistance from one brother to another, on an individual basis, is not often heard in present day society. However, the need to care for the aged as well as the orphan still exists. To answer this, the Grand Lodge of Virginia established the Masonic Home of Virginia in 1890. In 1955 the Adult Division was opened.

Annually the Grand Masters have directed appeals to the individual brethren to make cash contributions to the Endowment Fund of the Masonic Home on Founders Day, October 13th. These contributions serve a two-fold purpose. First, they serve to create an interest in the Masonic Home, and second, they help to increase the Endowment Fund. The income from that fund can be used for the operation of the Masonic Home, but the principal remains intact.

The Inability of a Brother to Pay Dues is a matter which can be handled without embarrassment to the brother needing such consideration. The Lodge has no desire to suspend any brother who is financially unable to pay his dues due to circumstances over which he has no control. In most cases, however, nothing is known of his predicament by his brethren. A Mason who finds himself in financial straits should not hesitate to make his situation known to the Worshipful Master or the Secretary of his Lodge. One of these officers will handle the matter so that his dues are cared for and no debt is accumulated against him on the account books of the Lodge. This is not Masonic charity, but rather it is brotherly love. However, it should be clearly understood that the brother who finds himself unable to pay his dues has an obligation to make his situation known to the Lodge.

Lodge Membership.—Each brother acquires membership in the Lodge

which elected him to receive the degrees. This membership is effective when he is raised to the Sublime Degree of Master Mason. To continue to enjoy the privileges which belong to the Freemason, every brother must hold membership in a working Lodge. The term "working Lodge" is used in this instance to distinguish it from the Research Lodges which do not make Masons and which usually require that membership be maintained in another Lodge also. The retention of membership is accomplished by the payment of dues and *keeping under the tongue of good report* in the community.

Dual and Plural Memberships are allowed under our Masonic law in Virginia both within and without the State, provided the Grand Lodge of the other jurisdiction also permits such membership. Dual membership means that a brother may belong to two Lodges; plural membership means that he may belong to as many Lodges as will elect him to membership. It should be remembered that dues must be paid in every Lodge to which a brother belongs and that if he is suspended for non-payment of dues in one Lodge, he is automatically suspended in all of them.

Termination of Masonic Membership is accomplished in three ways: by dimit or withdrawal, by suspension, or by death.

A **Dimit** is a simple statement issued by the Secretary of a Lodge under its seal, showing that the brother named therein was, on the date of the instrument, clear on the books of the Lodge and at his own request had withdrawn from membership. A dimit may be requested by any member of a Lodge. If he does not owe any dues and there are no charges pending against him, the Lodge must issue it. A dimit may be used to affiliate with another Lodge, in which case it must be filed with the petition for membership as an evidence of the brother's right to petition. Holders of dimits from a Virginia Lodge may visit another Lodge in Virginia for a period of six months after the date of the dimit. This is done to enable a brother moving from one location to another to determine which Lodge he would like to enter. After this period of time has passed, the holder of a dimit becomes a non-affiliate and as such has only one Masonic right—that of petitioning a Lodge for membership. A dimit is never out of date.

Suspension may be imposed by the Lodge in which a brother holds membership if he fails to answer a citation for failure to pay his dues. Suspension or expulsion may also be imposed by a Trial Commission as punishment for a violation of Masonic law which results in the placing of Masonic charges against a brother and his trial before such Commission.

A Mason suspended for non-payment of dues may apply for reinstatement to the rights and benefits of Masonry and restoration to membership in his Lodge at any time, provided he first pays the amount for which he was suspended. A Mason suspended for a Masonic offense may apply to the Lodge from which he was suspended after the lapse of six months. If the sentence be expulsion, twelve months must elapse before such application can be made.

Affiliation or Membership in a Lodge may be requested of any Lodge in Virginia by a member of another Lodge who is presently in good standing or by a non-affiliate who holds a valid dimit. The petition must carry the endorsement of two Master Masons, preferably members of the Lodge petitioned, be read at a stated communication, and lie over for one lunar month (28 days). The ballot is usually spread on such petition at the following stated communication and must be unanimous for him to obtain membership. The Lodge may also require any brother who holds membership in another Lodge to secure a certificate of good standing showing that his dues are paid three months in advance. The laws of our Grand Lodge provide that any Lodge accepting a brother into membership who is indebted to another Virginia Lodge may be held responsible for his arrearages.

To Retain Continuous Membership is desirable on the part of the petitioner. This will enable him to obtain promptly the dues-free benefits given to our fifty-year veterans and to bring him much satisfaction in the later years of his life. To insure continuous membership during transfers from one Lodge to another, the petitioner must obtain a certificate showing that his dues are paid three months in advance. He then files a petition to retain membership in one Lodge until elected in another, together with a request for a dimit addressed to the Secretary of the Lodge in which he holds membership. After the Lodge petitioned has elected him to membership, the request for the dimit is mailed and he becomes a member of the new Lodge on the date of his dimit from the old.

Entering and Retiring From a Lodge.—Under normal circumstances each of the brethren should endeavor to be present when the Lodge is opened and remain until it is closed. There are times when almost everyone must be late, or circumstances which force him to leave before the Lodge is closed. A brother wishing to enter a Lodge after it has opened simply informs the Tiler, who will make the alarm and inform the Junior Deacon of the fact that he vouches for you and that you wish to be admitted. When the Master gives his permission for you to enter, simply approach the altar, salute the Master, using

the proper sign, and await his invitation to be seated.

If you wish to retire, approach the altar, salute the Master and request that you be permitted to retire. You may leave when the Master instructs the Junior Deacon to permit you to do so.

Deportment While in Lodge.—The deportment of a brother while the Lodge is at labor is governed by the rules of good taste. Generally speaking, individuals should not engage in private conversations or through any other action on their part disrupt the business of the Lodge. Any brother who disrupts the business of the Lodge in an offensive manner or otherwise disturbs its peace and harmony may be requested to leave and, if necessary, escorted out by the Deacons.

Making a Motion in the Lodge is a privilege which belongs to every member. It is also the proper manner of presenting a proposition to your Lodge for adoption. Under normal circumstances motions may be made by arising, saluting the Master and upon recognition, stating the proposition and the motion to him. No second is necessary in a Virginia Lodge. If the motion is in order and considered to be in the best interest of the Lodge by the Worshipful Master, he will accept it, and in so doing he becomes, in effect, its seconder. If he deems the motion out of order or contrary to the best interest of the Lodge, the Master may so rule and refuse to allow any discussion on the subject.

All business of the Lodge is transacted at its stated communications. If some particular business is necessary at a called communication, the Worshipful Master must require that proper notice of the meeting date, time and business be given to every member of the Lodge.

Any proposition to amend the by-laws of a Lodge or to create a new by-law must be submitted in writing and signed by the proponent. All such amendments are simply read and must lie over for one month, the membership of the Lodge must be notified before any action can be taken on the proposal.

Discussions in the Lodge are always the sign of a healthy condition and promote the interest of the Lodge if they are properly conducted. A brother wishing to discuss a proposition before the Lodge or to offer a new subject for its consideration arises, salutes the Worshipful Master, and when he is recognized, makes his remarks. Each should observe the rules of propriety and refrain from indulging in personalities or disturbing the peace and harmony of the Lodge. Generally speaking, no brother should speak more than twice on the

same subject unless he has the permission of the Lodge or is answering some question or explaining some statement previously made.

There are certain subjects which may not be discussed in a Masonic Lodge. These are such as pertain to religions, partisan politics and nations, any one of which would tend to disrupt the peace and harmony of the Lodge. The introduction of such subjects would be a violation of Virginia Masonic law and would subject the offender to Masonic charges and disciplinary action, if he were adjudged guilty.

Voting in a Masonic Lodge is usually by voice vote, using the *ayes* and *nays*. The Worshipful Master may, in his discretion, require a show of hands and cause these to be counted. When petitions for initiation and membership are considered, the ballot box, with the balls and cubes, is always used. At the annual meeting of the Lodge, when the officers are elected, a written ballot is required for every office which has two or more nominees.

The Rules of Order in our Masonic Lodges are different from those used in other organizations; we do not follow *Roberts Rules*. Under Masonic law the Worshipful Master rules and governs his Lodge, controls the order of business, and may refuse to entertain any proposition which he deems not in the best interest of the Lodge. The decision of a Worshipful Master may not be appealed to his Lodge, the course of such appeals being through the District Deputy Grand Master to the Grand Master.

The Officers of a Lodge.—Every Masonic Lodge is governed by its Worshipful Master assisted by the two Wardens. In addition to these three, the Lodge elects four other officers. These are the Treasurer, Secretary, Senior and Junior Deacons.

The Worshipful Master also appoints two Stewards, a Chaplain and the Tiler to complete the list of officers. Some Lodges also have other officers, such as a Marshal and Purveyor, but these are not specified in the law and their appointment is made at the will and pleasure of the Worshipful Master or as specified in the by-laws of the Lodge.

The duties of these officers are fully covered in the *Virginia Methodical Digest* and it is not necessary to repeat them in this Manual.

The Office of Worshipful Master is open to any Master Mason who is a member of the Lodge. However, to be eligible for election the brother must have served at least twelve months as a Warden, and he must also have a current certificate from the Grand Lecturer or

other member of the Committee on Work that he is capable of opening and closing the Lodge and can confer the three Degrees of Craft Masonry. These two requirements are imposed to insure the proper government of our Lodges and the purity of our ritual.

Any member of the Lodge may hold any of the other elective offices to which his brethren see fit to elect him. Virginia Masonic law requires that a brother must have received the Degree of Past Master prior to his installation as a warden. All appointments are made by the Worshipful Master and these brethren serve at his will and pleasure. Virginia law allows for the appointment of members of other Lodges as Chaplain, Stewards and Tiler, if suitable brethren cannot be found among the members to fill these offices.

Masonic Law.—Freemasonry is an orderly society which has a code of laws for the government of the Lodge and the individual Mason. Such laws are enacted by the Grand Lodge. In Virginia all of the applicable laws are printed in the *Methodical Digest*; in it also are found the decisions of Grand Masters which have been approved by the Grand Lodge and have the effect of law. These decisions are in the form of annotations.

In addition to the written law to which reference has been made, there are those ancient usages and customs which have, over the centuries, become a part of the unwritten laws of the Fraternity. Most of these are simple, yet they have in them the essence of all of Freemasonry.

The Basic Masonic Law rests upon the Old Charges and the Constitutions of Masonry as these were compiled by the Rev. James Anderson, George Payne and John T. DeSaguliers around 1722-23. Our own Virginia law began with these and has expanded as the times and circumstances have required, until our present system of Masonic jurisprudence has been evolved. The original Book of Constitutions was adopted by the Grand Lodge of Virginia in 1791. It is divided into six chapters of varying length and has laws governing such things as that titled "Concerning God and Religion," "Concerning Government and the Civil Magistrate", and many other titles. It also covers the officers of a Lodge and their duties, the officers of the Grand Lodge, and other regulations concerning it. The Book ends with the chapter headed "Of Grand Visitations and Communications." The reading of the Book of Constitutions should be recommended to every new brother who comes into our Craft.

An Explanation of Masonic Law is available in several excellent books written on the general subject of Masonic jurisprudence. Albert

G. Mackey's *Jurisprudence of Freemasonry* covers a basic explanation of the subject and is highly regarded by students of Masonic law. *Masonic Law and Practice*, written by L. A. Lockwood, and Silas H. Shepherd's *The Landmarks of Freemasonry* also cover some part of the field of Masonic jurisprudence which is of general interest.

Specifically, Virginia Masonic Law is divided into four general classifications dealing with the Grand Lodge in all facets of its operation; with the subordinate Lodge and matters concerning its operations; with the individual Mason and his conduct; and with Masonic offenses, trials and penalties.

The Enactment of Masonic Law is done by the Grand Lodge at its annual Communications. Amendments or new laws may be offered at the communication with the unanimous consent of the Grand Lodge or with the approval of the Grand Master. The new brother should be told that the voting power of the Grand Lodge is centered in the representatives of the subordinate Lodges in Virginia, and that the laws are enacted by their vote. If he has an interest in Masonic law, he should be encouraged to purchase a copy of the *Methodical Digest* for his own use and enjoyment.

Masonic Offenses.—What constitutes a Masonic offense? Every brother owing allegiance to the Grand Lodge, A.F. & A.M. of Virginia, and those Masons sojourning in its territorial jurisdiction are required to support the establishment of government; obey the civil laws; keep inviolable the mysteries of the Order; preserve and obey the laws, resolutions and edicts of the Grand Lodge; observe the Ancient Landmarks of Masonry; and discharge their duties and obligations to their families, to each other and to mankind in general. Wilful failure to comply with any of these requirements is a Masonic offense; the brother who does so may be subject to Masonic charges and trial therefor. If found guilty, the brother will be subject to such disciplinary action as the Trial Commission may prescribe, subject to the right of appeal.

Masonic Charges may be brought in only one Lodge for the same offense and then through the process of accusation, investigation by a committee which the Worshipful Master will usually appoint, and the formulation and presentation of the charge itself at a stated communication of the Lodge. The charge is simply a formal statement of the willful violation of the laws of the Grand Lodge, supported by specifications setting forth the circumstances of such violation.

Masonic Trials.—While the matter of Masonic Offenses and Masonic Charges are considered in the Lodge itself, Masonic trials are held before a Commission of Past Masters appointed by the District Deputy Grand Master. No member of the accused brother's Lodge may be a member of such Commission, nor may any relative serve on it. Even close friends should disqualify themselves if appointed.

At such Masonic trials the Lodge is represented by the Junior Warden or someone designated to act in his stead. The accused may be represented by counsel or any other brother, but the representative must be a Master Mason. If the accused desires to do so, he may defend himself at such trial. Witnesses for the accused brother will be summoned in the Masonic manner by the Trial Commission at his request.

The Trial follows normal procedures in that the charges and specifications should be read to the accused and he should then be asked how he pleads—guilty or not guilty. The representative of the Lodge then presents its case by the use of witnesses and evidence. The accused or his representative is privileged to examine every witness who testifies. At the conclusion of the Lodge's case the accused brother then presents such refutations and other data as to circumstances and calls such witnesses as he may desire. The Lodge also has the right of cross-examination and the Trial Commission may also question any witness when he is being examined.

The Trial Commission has but one interest—the determination of the facts in the case and the extent of the guilt of the accused, if he is guilty. The Commission, in seeking to obtain the facts, will make its own rules as to permitting statements and arguments by the representatives of the accuser and the accused.

The Trial Commission will reach its verdict in executive session. This verdict and the punishment will be transmitted to the District Deputy Grand Master and by him to the Lodge through its Secretary. The punishment for a Masonic offense is expulsion, suspension or reprimand, listed in the order of severity. The accused will be notified of the verdict of the Commission in writing by the Secretary of the Lodge.

An Appeal may be taken by either the accuser or the accused within sixty days of the date of the notice of such verdict sent to the accused by the Secretary of the Lodge. This may be done by writing a letter to the Secretary of the Lodge which contains a simple state-

ment that the accused desires to appeal the verdict of the Commission. The appeal is passed on to the Grand Master through the District Deputy and all appeals are usually considered at the Annual Communication of the Grand Lodge by the Committee on Appeals. Their findings are either approved or disapproved by the Grand Lodge itself.

The Grand Lodge.—The Grand Lodge is the supreme governing body of Freemasonry in Virginia and derives its powers from the Craft itself. Anciently every Mason had the right to be present at the Grand Lodge or General Assembly of Masons, to participate in its deliberations, and to vote on every issue coming before that body. In modern Freemasonry the Craft elects the Master and Wardens of its Lodges and these three are the representatives of that segment of the Craft who are members of the particular Lodge. Thus the supreme body still derives its power from the Craft.

The Grand Lodge, Ancient, Free and Accepted Masons of the Commonwealth of Virginia, is composed of the Grand Master of Masons in Virginia, the Deputy Grand Master, the Grand Wardens, the Grand Treasurer, Grand Secretary, and the Grand Deacons. In addition are the Past Grand Masters, Past Deputy Grand Masters and Past Grand Wardens, the representatives of subordinate Lodges, the District Deputy Grand Masters, and the Past Masters of subordinate Lodges not in other classifications. (Sec. 1.06 M.D.) The representatives of the subordinate Lodges are its Masters and Wardens or their proxies.

The Function of the Grand Lodge is that of a supreme legislative, judicial and executive body when it is in session. It makes the laws by which it, the subordinate Lodge and the individual Mason are governed in the exercise of its legislative function. It is judicial in that it sits in judgment on all appeals made to it and on the work of its officers and committees. It is executive in that it determines the policies of the Craft and provides for their execution.

The Grand Master controls the conduct of all business coming before the Grand Lodge, and when it is in vacation, all of its powers are vested in the Grand Master. During the period between the annual communications of the Grand Lodge the Grand Master may suspend any law or resolution enacted by the Grand Lodge; issue dispensations for the formation of new Lodges and such other purposes which he may deem necessary; he may appoint Commissions; make decisions concerning the operation or laws, etc., and perform such other acts as may be imposed on his office by law or custom. He reports all of his official acts to the Grand Lodge in his annual address.

The Grand Lodge meets annually on the second Monday in February. Proposals and propositions are assigned to appropriate committees, whose meetings the delegates and interested brethren are invited to attend. These committees then prepare reports for the consideration of the Grand Lodge.

The Grand Master's Address is referred by law to the Committee of Past Grand Masters which makes recommendations to the Grand Lodge for the permanent adoption of his decisions, rulings and recommendations on which it finds such approval necessary. Upon adoption of a decision or ruling of a Grand Master by the Grand Lodge, if it deals with Masonic law, that decision or ruling becomes a part of our Grand Lodge law without being actually written into it. The disapproval of any decision or ruling of the Grand Master does not affect the particular act but governs only the future actions of other Grand Masters.

History of the Grand Lodge of Virginia

The first Grand Master of Masons in Virginia, Judge John Blair, Jr., of the Williamsburg Lodge, was elected by a Convention of delegates from the several Virginia Lodges on October 13, 1778, and was installed into that office on October 30th of the same year. We date our history as a Grand Lodge from the date of his election. A succession of distinguished brethren has followed Judge Blair in the office of Grand Master. These brethren have come from all walks in life and each has brought something of himself to the office, providing leadership which has secured a position of prominence and respect in the Masonic world scarcely dreamed of by its founders.

A history of the beginning of our Grand Lodge will be found in almost every edition of the Proceedings; it is recommended that every new Mason familiarize himself with it. This is the record of the birth of our Grand Lodge; this is our Virginia Masonic heritage of which we may well be proud. The Grand Lodge, Ancient, Free and Accepted Masons, has been continuously at labor since 1778 as the only Masonic Grand Lodge in Virginia. It is the oldest *independent* Grand Lodge in the United States, for it was never a Provincial Grand Lodge, was never held under the authority of a Provincial Grand Master, but has been continuously under the authority of the Grand Master of Masons in Virginia by the sovereign will of the Craft.

George Washington

George Washington, the greatest American, is the only brother in the history of our Craft to have served as President of the United

States and Master of his Lodge simultaneously. Washington was a Virginia Mason and the Lodge which he served as Worshipful Master was a Virginia Lodge—Alexandria No. 22.

Washington was initiated an Entered Apprentice in the Lodge at Fredericksburg on November 4, 1752; passed to the Degree of Fellow Craft on March 3, 1753; and raised to the sublime Degree of Master Mason on August 4, 1753. Until he died, George Washington remained a member of his mother Lodge at Fredericksburg.

When Alexandria Lodge, No. 39 on the register of the Grand Lodge of Pennsylvania, sought a charter from the Grand Lodge of Virginia, the brethren requested that Washington become its first Master. The charter was granted on April 28, 1788, with this illustrious brother's name as its chief officer. Washington served as Master for a period of twenty months, eight by virtue of his appointment and a full twelve months by the suffrage of his brethren. This was during the period in which he was serving as President of the United States.

On September 18, 1793, Washington laid the cornerstone of the United States Capitol with Masonic ceremonies. On this occasion he was acting as Grand Master of Maryland and was escorted to the building site by Alexandria Lodge No. 22 and Potomac Lodge No. 5, now of the District of Columbia, but then under the Grand Lodge of Maryland. Washington's pride in Freemasonry is to be seen in the many occasions on which he mingled with his brethren both during the War for Independence and during his later life. Washington, the soldier, Washington, the statesman, was also Washington, the Mason. The brethren of Alexandria Lodge No. 22 conducted the funeral rites for this great man when he answered the final summons of the Supreme Grand Master in 1799.

The Mentor may unhesitatingly recommend to each new brother the reading of the excellent books titled *George Washington, the Man and the Mason*, by Charles H. Callahan, P.G.M., and *George Washington, Freemason*, by William Moseley Brown, P.G.M.

Masonic Presidents

Positive proof of Masonic membership can be found for George Washington, 1st President; James Monroe, 5th President; Andrew Jackson, 7th President; James K. Polk, 11th President; James Buchanan, 15th President; Andrew Johnson, 17th President; James A. Garfield, 20th President; William McKinley, 25th President; Theodore Roosevelt, 26th President; William H. Taft, 27th President; Warren

G. Harding, 29th President; Franklin D. Roosevelt, 32nd President; Harry S. Truman, 33rd President; and Gerald R. Ford, 38th President.

Persistent claims of Masonic membership have been made for Thomas Jefferson and James Madison. In both cases documentary evidence is lacking and we must conclude, therefore, with some reluctance that these two distinguished Americans and native Virginians had no connection with the Craft.

The Declaration of Independence and the Constitution

Signers of the Declaration of Independence who were probably Freemasons numbered twenty-four of the fifty-six whose names appear at the end of this immortal document. As in the case of Masonic Presidents, many have sought to connect more of the signers with the Masonic Fraternity, but documentary proof of their membership cannot be produced and Freemasonry will be best served by omitting the names where such doubts exist.

Those who made great and lasting contributions to the establishment of our government numbered many Freemasons in their ranks. Some of the philosophies of Masonry are to be found in the Constitution of the United States, but these are the great and time-honored philosophies of those men of courage who believe in the worth and dignity of the individual and in the responsibility of man for his brother. However, to say that our form of government came from Freemasonry would be an overstatement of the case.

The writing of the Constitution was a matter which occupied considerable time, but the authors were thorough as is evident because of the few amendments offered in more than a century and three-quarters. The basis of the Constitution was the "Virginia Plan" and this was offered and championed by Edmund Randolph, then Governor and Grand Master of Masons in Virginia. Yet the plan was not entirely Randolph's nor was it, in essence, Masonic. We can take pride in the fact that many of the cardinal points dealing with individual rights and individual responsibility are a part of both our government and our Freemasonry.

Chapter VII

General Information

There are a few points which should be covered briefly for the benefit of the new Master Mason. These deal with a wide range of material and have been reserved for the last for that reason.

The Grand Honors are most frequently given to distinguished brethren on ceremonial occasions as a Masonic salute. This salute is given by striking the palm of the left hand three times with right; the palm of the right is then struck three times with the left; and the palm of the left hand is again struck three times with the right. This is the manner prescribed by the Grand Lodge of Virginia, but the Grand Honors vary from state to state and there is no particular uniformity in this custom.

Custom in Virginia decrees that the Grand Honors or the Masonic Salute shall be given to the Worshipful Masters of Lodges, the District Deputy Grand Masters, the Grand Lodge Officers, the Grand Master, and the Past Grand Masters when these are received in the East of any Lodge by the Worshipful Master or other brother presiding over a Masonic meeting which is tiled. It is also customary to greet any Past Master received by the Worshipful Master for some special purpose, but the Grand Honors are not given to those who have not attained the office of Worshipful Master.

There are also the *Funeral Grand Honors* which differ greatly from the Masonic Salute. These are given twice by the Funeral Lodge, once in the Lodge room and once at the graveside. In the latter instance the brethren, with appropriate gestures, proclaim that the deceased brother's spirit is consigned to God, his memory to their hearts, and his body to the earth.

Masonic Jewelry worn by the brethren in the form of rings and lapel emblems is chiefly an American custom. Our English brethren seldom use the Masonic emblem for ornamentation. Any Mason may use the square and compasses emblem in the form of jewelry for personal adornment as there is no law which forbids their use except a civil law enacted a few years ago, which forbids the use of emblems of societies to be worn or displayed by one who is not a member.

Many brethren inquire as to the proper manner in which the Masonic ring should be worn. Some brethren like to wear the emblem so that the square and compasses are in the same relative position as when the wearer first saw them. Others prefer to wear it so that another person looking at the emblem will see it as it is normally seen

by brethren in the Lodge. In this instance the compasses have their points away from the wearer. Either way is correct, for the manner in which the ring is worn is a matter of personal choice and there is no law or regulation governing the manner of its display.

Learning the Ritual will often appeal to many of our new brethren as they become fascinated by the quaint language and the richness of our work. These brethren will wish to know how they can receive instruction. His desires should be communicated to the Worshipful Master of his Lodge, who should be able to direct him to a proper person to give him instruction. The Grand Lodge Committee on Work is the custodian of our Ritual in Virginia, but few of the members of the Committee have sufficient time to give individual instruction. Some of our Masonic Districts have District Instructors and these brethren may find time to teach the ritual to the new brother. If not, they will certainly know someone who can.

In several sections of Virginia there are classes of instruction in the ritual conducted by Lodges or on a District basis where instruction in the floor work and lectures may be obtained. The new Mason should be introduced to those in charge of a particular school where these exist. He might find proper instruction from some well-qualified individual, but before he is turned over to someone for the purpose of receiving instruction, the qualifications of the instructor should be known.

Attention of the new brother should be called to the several schools which meet annually. The John T. Cochran Masonic Memorial School meets in July at Augusta Military Academy, at Fort Defiance, near Staunton. The Southwest Masonic School meets in August at the Virginia Polytechnic Institute at Blacksburg. The Eastern Shore School meets at Ocean Lodge No. 116, Wachapreague, in January. This latter school is on the Eastern Shore but is visited by brethren from eastern Virginia each year. All of the schools last from three to five days and the brethren may obtain instruction under the direction of the Grand Lecturer on any part of the Ritual.

Masonic Burial is one of the rights and privileges of a Master Mason. This ceremony may be conducted by any Virginia Lodge as a courtesy to another Lodge, if the deceased brother happened to be a sojourner. However, it should be remembered that the Lodge is not supposed to offer this service; the request should originate with the brother during his lifetime or come from a member of his family after he has passed on. Masonic funeral ceremonies are widely used and brethren who desire to include Masonic rites in their final plans

should make their wishes known to their own families or place them in writing so that a knowledge of them may be had.

In the case of sojourners, their families should be advised to communicate with the Worshipful Master or the Secretary of the deceased brother's Lodge. The name of the Secretary is usually to be found on the dues card from the Lodge. If it becomes necessary to clear this matter with another Lodge, the Worshipful Master will care for these details.

Recommended Reading

There are many books on Masonry and Masonic subjects from which the new Mason may acquire knowledge of our Society. Some of these may be borrowed, some may be obtained on loan from the Grand Lodge Library, and others may have to be purchased if the brother wishes to use them. Each will make its own contribution to his Masonic education.

It is not possible, in the brief space available, to print a complete list of either books or subjects which are recommended for general reading and study of the subject of Freemasonry. Nor is it possible to list all of the sources from which books may be obtained. The following is a partial list of books suggested for the brother who wishes to do some Masonic reading.

Virginia Masonic History

<i>Reprint of the Grand Lodge Proceedings,</i>	
1777-1823	Dove
<i>Freemasonry in Virginia</i>	Brown
<i>Proceedings of the Grand Lodge</i>	
<i>Freemasonry in Staunton</i>	Brown
<i>Freemasonry in Highland Springs</i>	Roberts
<i>Early Freemasonry in Williamsburg</i>	Kidd

Lodge Histories

<i>Blandford Lodge No. 3</i>	Brown
<i>St. Tammany No. 5</i>	Brown
<i>Richmond Lodge No. 10</i>	Walthal
<i>Manchester Lodge No. 14</i>	Owens
<i>St. Johns Lodge No. 36</i>	Eggleston
<i>Lodge Francis No. 53</i>	Snodgrass
<i>Roman Eagle Lodge No. 122</i>	Dame
<i>Henrico Union Lodge No. 130</i>	Moore

General Subjects

<i>Introduction to Freemasonry</i>	Claudy
<i>Story of the Craft</i>	Vibert
<i>The Builders</i>	Newton
<i>The Newly-Made Mason</i>	Haywood
<i>Freemasonry in the 13 Colonies</i>	Tatsch
<i>Brothers and Builders</i>	Newton
<i>The Great Teachings of Masonry</i>	Haywood
<i>Famous Masons and Masonic Presidents</i>	Haywood
<i>Freemasonry, Its Hidden Meaning</i>	Steinmetz
<i>Facts for Freemasons</i>	Voorhis
<i>Masonry Defined</i>	E. R. Johnson
<i>Freemasons Guide and Compendium</i>	B. E. Jones
<i>Lectures on Philosophy of Masonry</i>	Roscoe Pound
<i>The Master's Book</i>	Claudy
<i>Our Ancient Brethren</i>	Castells
<i>Territorial Masonry</i>	Denslow

Washingtonia

<i>George Washington, Freemason</i>	Brown
<i>Washington, the Man and the Mason</i>	Callahan
<i>The Lodge of Washington</i>	F. L. Brockett
<i>Facts About Washington as a Mason</i>	Tatsch
<i>Masonic Correspondence of Washington</i>	Sachse
<i>Washington and His Masonic Compeers</i>	Hayden

Symbolism and Philosophy

<i>Illustrations of Masonry</i>	Preston
<i>The Meaning of Masonry</i>	Wilmshurst
<i>Masonic Symbolism</i>	Hunt
<i>Historical Landmarks of Freemasonry</i>	Oliver
<i>The Revelations of a Square</i>	Oliver
<i>The Religion of Freemasonry</i>	Whymper
<i>The Religion of Masonry</i>	Newton
<i>Moral and Dogma, A.A.S. Rite</i>	Pike
<i>Symbolism of Freemasonry</i>	Mackey
<i>Symbolical Masonry</i>	Haywood
<i>Symbolism of the Three Degrees</i>	Day

Masonic Jurisprudence

<i>Jurisprudence of Freemasonry</i>	Mackey
<i>Masonic Law and Practice</i>	Lockwood

<i>Masonic Trials</i>	Look
<i>The Law and Customs of Freemasonry</i>	Edwards
<i>The Landmarks of Freemasonry</i>	Shepherd
<i>Masonic Jurisprudence</i>	Lawrence

General Reading

<i>The Little Masonic Library</i>	M.S.A.
<i>Freemasonry and the Presidency</i>	Denslow
<i>Ten Thousand Famous Freemasons</i>	Missouri Lodge Research
<i>Moral Teachings of Freemasonry</i>	J.S.M. Ward
<i>Masonry and Protestantism</i>	Lanier
<i>River of Years</i>	Newton
<i>Freemasonry and Its Etiquette</i>	Everden
<i>The Lost Word, Its Hidden Meaning</i>	Steinmetz
<i>An Outline History of Freemasonry</i>	J.S.M. Ward
<i>The Men's House</i>	Newton
<i>Masonic Addresses and Writings</i>	Pound
<i>Masonic Information, Please</i>	Cerza
<i>One Common Purpose</i>	C. H. Johnson
<i>Hand to Back</i>	Stuart
<i>Masonic Soldiers of Fortune</i>	Stuart
<i>Masonic Organizations, Allied Orders and Degrees</i>	Voorhis
<i>Masters of Deceit</i>	Hoover
<i>House Undivided</i>	Roberts
<i>Masonic Facts and Fiction</i>	Sadler
<i>Military Lodges</i>	Gould

These books may be borrowed from the Grand Lodge Library if they are owned by it, or they may be purchased from regular Masonic publishing houses such as The McCoy Publishing and Supply Company, Richmond, Va.; the Masonic History Company, Chicago, and others. The Masonic Service Association, 8120 Fenton St., Silver Spring, Maryland 20910, can also supply a wealth of Masonic literature at reasonable costs.

The Orders and Rites of Freemasonry

The new Mason will hear much of the so-called "higher degrees" of Masonry. Each of these has a place in our fraternal system, but it should be understood that the term "higher" is a misnomer if it is assumed to imply superiority. For the benefit of the new Mason an outline of the two "rites" are given as a matter of information. Each of these is predicated upon membership in a Craft Lodge.

The York Rite consists of the Royal Arch Chapter and the Commandery of Knights Templar. The name *York Rite* has been used for many years, but it probably should be more properly called the American Rite. The Chapter of Royal Arch Masons consists of six degrees in Virginia, namely those of Mark Master, Past Master, Select and Royal Master (the last two being sometimes known as the Cryptic Degrees or Rite), Most Excellent Master and Royal Arch Mason. In most States the Council Degrees of Select Master, Royal Master, and Super Excellent Master are a separate organization known as the Council, and having both subordinate and grand bodies.

The Commandery of Knights Templar consists of three Orders and is the only part of Masonry dealing with the Christian religion and requiring a belief in the divinity of Jesus Christ. The Orders are those of Red Cross, Malta and the Temple. The latter two Orders have some foundation in the Crusades.

The Scottish Rite consists of twenty-nine degrees which are divided into four separate bodies. In the Southern Jurisdiction these are styled the Lodge of Perfection, the Chapter of Rose Croix, the Council of Kadosh, and the Consistory. The Scottish Rite Degrees are numbered, beginning with the 4° and running through the 32° and each has a name as well, that of the 32° being Sublime Prince of the Royal Secret.

In addition, the Supreme Council, Southern Jurisdiction, has one rank and decoration which is bestowed on deserving brethren who have attained the 32°. It is known as Knight Commander, Court of Honor, or K.C.C.H. The Supreme Council also confers the 33°, that of Inspector General Honorary, upon certain brethren selected by it at each biennial session. Another distinction which is very rare is that of Grand Cross, bestowed only by the Supreme Council for outstanding contributions to Freemasonry generally, the Scottish Rite, and service to mankind in other fields of human endeavor.

The Supreme Council, Northern Masonic Jurisdiction, has bodies in fifteen States north of the Mason-Dixon Line and east of the Mississippi River. It also has 29 degrees, divided into Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose Croix, and the Consistory. The Northern Masonic Jurisdiction is governed by a Supreme Council made up of certain officers and an active member from each State. All members of the Supreme Council are 33° Masons. This jurisdiction does not have the rank and decoration of Knight Commander, Court of Honor, but confers the 33° annually on brethren designated to receive it a year earlier.

Appendant Orders.—There are numerous appendant Orders which have no actual connection with the Grand Lodge or Masonry as it is generally understood. These are classed as appendant because membership in a Craft Lodge and some of the other bodies is required as a prerequisite to membership in them.

The first of these is the Red Cross of Constantine, which chooses its members from among the Royal Arch Masons of a jurisdiction who conform to such other reasonable requirements as a particular Conclave desires to impose in its by-laws. The Knights, York Cross of Honour, is another of these. To qualify for membership the brother must have served as the presiding officer in each of the four York Rite Bodies, the Lodge, Chapter, Council (which is included in the Chapter in Virginia), and the Commandery. The Holy Royal Arch, Knights Templar Priests or K.T.P.; the Allied Masonic Degrees; the Royal Order of Scotland; and numerous other bodies are also numbered among the appendant orders. Membership in all of these is by invitation only.

The Shrine, Grotto and Tall Cedars, all fun-loving organizations, may also be classed as appendant groups because each requires Masonic membership as a prerequisite. The Shrine is properly the Ancient Arabic Order, Nobles of the Mystic Shrine, and its Temples usually carry Arabic names. The individual Temples are governed by a Potentate, and the parent body—the Imperial Council—is governed by the Imperial Potentate. The Grotto is properly the Mystic Order, Veiled Prophets of the Enchanted Realm, and its Grottos usually carry mystic names. The individual Grotto is governed by a Monarch, and the parent body—the Supreme Council—is governed by the Grand Monarch. The Tall Cedars have the full name of Tall Cedars of Lebanon. The individual Forests are governed by a Grand Tall Cedar, and the parent body—the Supreme Forest, Tall Cedars of Lebanon—is governed by the Supreme Grand Tall Cedar.

Each of these has its own particular charitable or philanthropic work for which it labors diligently and in which each has achieved national recognition. The Shrine is best loved for its Shriners Hospitals for Crippled Children, the “world’s best known philanthropy.” The Grotto has its excellent cancer research program and through it has sponsored some productive studies. The national charitable objective of both the Grotto and the Tall Cedars is research for the cure of muscular dystrophy.

Any brother who desires information concerning these organizations or orders may obtain it by asking some member. It is recommended

that the young Mason at least learn the fundamentals of the Symbolic Lodge before he attempts to broaden the scope of his Masonic activities to such an extent that he will not have time for the essential elements of our Freemasonry as these are found in it.

Ladies Organizations.—These are not Masonic, nor connected with Freemasonry except for the requirement that the ladies be wives or daughters of Masons in order to qualify for membership and that the men be members of the Craft. These are the Order of the Eastern Star, the Order of Amaranth, and the White Shrine of Jerusalem. Each of these does a fine work and full information on any of them may be obtained from any member.

Youth Organizations.—Masonic youth organizations in Virginia include the International Order of Job's Daughters, the Order of the Rainbow for Girls, and the Order of DeMolay.

The Grand Lodge approves the sponsoring of these organizations by our Lodges and the rendering of such aid and assistance as may be reasonably given by the Lodge, such as the providing of meeting rooms, etc. The Bethels of Job's Daughters are usually under the sponsorship of an Eastern Star Chapter in Virginia.

For the Mentor Himself

The Committee on Masonic Education will be happy to receive and answer any question which arises in the instruction of any candidate you may be called upon to teach. If you cannot secure the proper answer from your local chairman, simply address the Committee at the Grand Lodge of Virginia, A. F. & A. M., P. O. Box 27345, Richmond, Va. 23261. A reasonable time should be allowed for your answer to be received.

If in the course of your work you have any suggestions for the improvement of this Manual, the production of other aids to Masonic education, or those which will help the Committee with its task, these will be gratefully received and thoroughly studied. Providing proper instruction for our newly-made Masons in order to create a continuing interest in Freemasonry is one of the real problems of our century. We do not have all of the answers and we need all of the help we can get. We therefore appeal to each *Mentor* for any assistance he can give us and for a dedication to the high service to which he has been called.

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