

AKIN'S LODGE MANUAL

With the
GEORGIA MASONIC CODE



THE STANDARD FOR GEORGIA

Containing E. A., F. C. and M. M. Degrees; Ceremonies in Opening and Closing, Consecration of Lodges, Dedication of Masonic Halls, Installation of Officers; Burial Services for Lodge-Room, Church and Grave; Elaborate Ritual of the Lodge of Sorrow; Directions for Grand Visitations; Regulations for Processions; the Twenty-five Landmarks; the Ancient Charges; Etc., Etc.

ALSO

The Masonic Code of Georgia, annotated by changes therein since its adoption, and an Alphabetical Synopsis of other Edicts and Decisions not included in such Annotations; also Forms.

By JOHN W. AKIN, 32°
Past Junior Grand Warden of Georgia
Past High Priest

FIFTH EDITION

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DEDICATION

WITH REVERENT LOVE, I INSCRIBE THIS BOOK, THE
FIRST-FRUITS OF MY MASONIC PEN, TO
THE MEMORY OF MY FATHER

WARREN AKIN

HIMSELF EXALTED TO THE HOLY ROYAL ARCH;
LAWYER, PATRIOT, GENTLEMAN, CHRISTIAN; OF
WHOM MAY BE TRUTHFULLY AFFIRMED
THE ENCOMIUM BESTOWED BY THE
POET-LAUREATE OF THE
ETERNAL CITY UPON
HIS PATRON
FRIEND:

Integer Vitae Scelerisque Purus

PREFACE

This book is a child of both my mind and my heart. In its creation, research, reading and study have conspired with a love of Masonry. Probably, however, if I had foreknown the time and toll involved, I would have been frightened from the task.

In preparing the Manual, I addressed every Grand Master and Grand Secretary in the United States and British America. Nearly all replied. Their letters show (1) that most grand jurisdictions have each an adopted Manual, and (2) that each *should* have a standard so that the work and ceremonies may be uniform through the State.

Heretofore Georgia has had no Standard. The action of the last Grand Lodge, however, makes this work the Georgia Standard, and thus puts Georgia in line with most of her sisters.

Some manuals contain unwarranted innovations on the ancient exoteric work. A few encroach too far on the esoteric ritual. All accessible have been compared on every point, and no time or pains have been spared to determine, and to embrace in this book, what is ancient and orthodox.

The Burial Services, and the Lodge of Sorrow Ritual have been prepared with great care, and the latter is almost entirely new. In both, pains have been taken to eliminate every suggestion of *the grave* as the dwelling-place of the departed, and of *the body* as the man. Masonry glories in immortality, plants the acacia on every grave, transforms death into an angel of light, looks on the body as the old clothes the man wore, and points upward to his home.

No matter how poorly done, a Digest of Masonic law, so arranged that one can easily find the law on any given subject, is bound to be of great assistance. Heretofore no one could be sure of any Masonic law-point without examining volume by volume, page by page, all of the sixteen volumes of Grand Lodge proceedings since the adoption of the new Constitution and By-Laws in 1878. With this Digest the law can be found in the same way one finds a word in a dictionary. The Forms, especially those for use in Trials, will, it is believed, be helpful.

I gratefully acknowledge my indebtedness to the Grand Master and Grand Secretary of this State for valuable advice and loan of books; to Parsons & Co., publishers, St. Louis, for the loan of plates of the cuts in the Manual; to various Grand Masters and

Grand Secretaries throughout the country for information and suggestions, and especially to Brothers S. F. Chadwick, G. S. of Oregon, Sereno D. Nickerson, Rec. G. S. of Massachusetts, Thomas J. Shryock, G. M. of Maryland, Thomas Walker, G. M. of New Brunswick, T. M. Reed, G. S. of Washington, J. H. Medairy, G. S. of Maryland, H. S. Orme, G. M. of California, Thomas Sargent, G. M. of Manitoba, for books voluntarily presented; to the able Committee of distinguished Masons, who, at the instance of the Grand Lodge, examined critically and recommended heartily both Manual and Digest; and to the members of the Georgia Grand Lodge who paid the work the unprecedented, though undeserved, compliment of unanimous endorsement and adoption.

The book is intended to appeal, not to the eye, but to the mind. The picture-hunter will be disappointed; but he who delights in the philosophy and law of Masonry may not be entirely uninterested by the notes and Digest, to which the attention of the thoughtful is respectfully directed.

The book has faults, and apologies will not mend them; yet in spite of faults, if the brethren, and particularly those who are or may hereafter be Lodge officers, will study both Manual and Digest, they will not only become brighter Masons, but the work will

be more thorough because of the uniformity produced by the use of a common standard. If one Lodge thereby raises its standard of excellence, my labor will not have been altogether in vain.

JOHN W. AKIN

Cartersville, Ga., Feb. 1, 1895

PREFACE TO FIFTH EDITION

At the request of Mrs. Akin, the widow of the lamented Judge John W. Akin, I write this short preface to the fifth edition of "Akin's Manual."

The fourth edition, published in 1908, has been exhausted, and a fifth edition becomes necessary, because "Akin's Manual" is the legally adopted standard for Georgia, and is indispensable to every Georgia Mason.

The Laws and Edicts have been brought down to date, and the Manual and Law Digest may therefore be safely followed.

It gives me pleasure to commend this Manual in the highest terms. It is a splendid monument to the zeal and fidelity of Judge Akin, and stamps him as one of the greatest Masons of his day. Its many original features are truly valuable.

Judge Akin's services to his State and people will never be forgotten, and to his brethren of the mystic tie, he could have rendered no greater service than the preparation and publication of "Akin's Manual."

MAX MEYERHARDT,

Past Grand Master

Rome, Ga., January, 1911

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OPENING AND CLOSING

[Ceremonies in opening and closing a Lodge are so important that no lawful communication can be held without them. They should always be conducted with solemnity and dignity. When thus done, they tend to make us all "of one accord in one place."

In changing from one degree to another, many Lodges omit too much. The old story is ever new; and the secrecy, beauty and religion of Freemasonry are impressively suggested by these ceremonies, which should not be unnecessarily curtailed.]

Opening Prayer

Most holy and glorious Lord God, the great Architect of the Universe, the Giver of all good gifts and graces! In thy name we have assembled and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with thine own love and goodness, that the Lodge at this time may humbly reflect that order and beauty which reign forever before thy throne! Amen! ¹

² *Response*: So mote it be!

¹ This untranslatable word, the same in all languages, is a name of "the great God of Egypt."—Finlayson's *Symbols and Legends of Freemasonry*, p. 20. In Rev. III, 14, God is called "The Amen;"

[Or this:]

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

² *Response*: So mote it be!

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

Charge at Opening

The ways of virtue are beautiful; knowledge is attained by degrees; wisdom dwells with contemplation; there must we seek her. Let us then, brethren, apply ourselves with

the Greek and Latin versions each using the same word.

² All monitors examined except Mackey, Cross and the Virginia text-book use the form of response adopted in the text. The English, Canadian and a few other monitors use no "Amen." As far back as 1357, this form of response was used; while Anderson's Constitutions, adopted by the Grand Lodge of England in 1723, and universally esteemed in England and America as fundamental Masonic law, conclude with "Amen! So mote it be!" Mackey, followed by Cross and Virginia, puts no "Amen" in the prayer, but adopts this form of response: "So mote it be—Amen!" If the latter form is used the brethren will not respond with that unity and promptness so essential to the beauty of the service, unless all know thoroughly the words of the prayer, for they will not know exactly when to begin the response; whereas, in using the form adopted in the text, the leader says "Amen," and instantly every brother knows that next comes at once "So mote it be!" To use

becoming zeal to the practice of the excellent principles of our order. Let us ever remember that the great objects of our association are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor, and ourselves. Let the benign genius of the mystic art preside over our counsels; and, under her sway, let us act with a dignity becoming the high moral character of our venerable institution.

[The singing of a hymn at opening and closing is recommended but may be omitted.]

Opening Hymn

Tune, *America*

Hail, Masonry divine!
Glory of ages shine,
Long may'st thou reign!

the phraseology of the stage, the leader, when he says "Amen," gives the cue to the others.

But Dr. Mackey is evidently in error. Referring to "Amen," he quotes Genesis as follows: "Its proper place is where one person confirms the words of another and adds his wish for success to the other's vows;" and adds, "It is evident, then, that it is the brethren of the Lodge and not the Master or Chaplain who should pronounce the word. It is a response to the prayer."—Mackey's *Encyclopedia*, p. 61. But Genesis' definition is inaccurate because too restricted. Webster's Dictionary says the Hebrew "Amen" meant firm, true; and defines the English "Amen" as an expression used at the end of prayers and meaning "So be it!" In all churches where extemporaneous prayers are said the leader always concludes with "Amen," and it is only in churches using a responsive ritual, as, for instance, the Episcopal, where

Where e'er thy Lodges stand,
 May they have great command,
 And always grace the land!
 Thou art divine.

Great fabrics still arise
 And grace the azure skies,
 Great are thy schemes;
 Thy noble orders are
 Matchless beyond compare;
 No art with thee can share;
 Thou art divine!

Hiram, the Architect,
 Did all the craft direct
 How they should build;
 Solomon, Great Israel's King,
 Did mighty blessings bring
 And left us room to sing,
 HAIL, ROYAL ART.

the leader does not conclude with "Amen." It is to this latter class alone—comparatively small in numbers—to whom Genesius' and Mackey's definition applies. The word is not always a response, but generally is used as an expression by which a speaker emphasizes his own words. For instance, in John III. 3, "Amen," in both Greek and Latin versions, is translated "verily," where Jesus, speaking to Nicodemus, says, "Verily, verily, I say unto you," etc. The reason assigned by Mackey for preferring his form of response is not sustained by authority or reason; and this learned author, generally accurate, is in this instance in error. Webb, whom Masonically we so highly esteem, uses the form adopted by the text, as do almost all the Grand Lodges in the United States and elsewhere. The true explanation is that the leader of the Masonic invocation concludes his appeal with an expression emphasizing his ardor and zeal, "Amen," as David used "Selah" in his Psalms: whereupon, the assembled craftsmen echo the prayer with this unique response, of immemorial antiquity, without a precedent or an imitation, peculiar only to Masons, "So mote it be!"

Closing Hymn

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

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

* * * * *

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

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

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

—*By the Author*

Closing Prayer

Supreme Architect of the Universe, accept our humble praises for the many mercies and blessings which thy bounty has conferred upon us, and especially for this friendly and social intercourse. Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together, and continue to us thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love Thee supremely and to be friendly to each other.

May all our irregular passions be subdued and may we daily increase in Faith, Hope and Charity, but more especially in that charity which is the bond of peace and the perfection of every virtue. May we so practice thy precepts that we may finally obtain thy promises and find an entrance through the gates into the Temple and City of our God. Amen!

Response: So mote it be!

[Or this:].

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

Response: So mote it be!

Charge at Closing

Brethren: We are now about to quit this sacred retreat of friendship and virtue to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated and so forcibly recommended in this Lodge. Be diligent, prudent, temperate, dis-

creet. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. You have promised, in the most friendly manner, to remind him of his errors and to aid his reformation. These generous principles are to extend further: Every human being has a claim upon your kind offices. Do good unto all. Recommend it more especially to the "household of the faithful." Finally, brethren, be ye all of one mind; live in peace; and may the God of Love and Peace delight to dwell with and bless you. Amen!

Response: So mote it be!

Benediction

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

Response: So mote it be!



ENTERED APPRENTICE CHART

ENTERED APPRENTICE

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

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

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

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

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

[First impressions are supremely important. The Master should thoroughly know this degree and do his best work in impressing the candidate with the beauty and sacredness of Masonry on this, his first vision of Light. No jesting or frivolous conversation should occur in the preparation. All that is said and done should impress the candidate with the seriousness of the step he is about to take.]

FIRST SECTION

* * * * *

Let no man enter upon any great or important undertaking without first invoking the aid of Deity.

* * * * *

Prayer

Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of holiness to the honor of thy holy name. Amen! ³

Response: So mote it be!

* * * * *

“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:

³ In no part of the exoteric ritual is there such unbroken uniformity in all the manuals, English, Canadian and American, as in this prayer.

for there the Lord commanded the blessing,
even life forevermore."

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

Tune, *any S. M.*

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

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

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

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

* * * * *

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

* * * * *

The three Great Lights of Masonry are the
Holy Bible,⁴ Square and Compasses. The
Holy Bible is given us as a rule and guide of
our faith and practice; the Square, to square
our actions by; and the Compasses, to cir-

⁴ Called in the English and Canadian monitors,
"Volume of the Sacred Law."

cumscribe our desires and keep them within due bounds with all mankind, more especially with the brethren.

The three Lesser Lights of Masonry, represented by three burning tapers, are the Sun, Moon, and Worshipful Master. As the sun rules the day and the moon governs the night, so should the Master of his Lodge rule and govern the same with equal regularity and certainty.

* * * * *

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

The Working Tools

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

The 24-inch Gauge is an instrument made use of by operative Masons in laying out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It, being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother, eight hours for

our usual vocations, and eight for refreshment and sleep.

The Common Gavel is an instrument made use of by Operative Masons to break off the corners of rough stones, the better to fit them for the builders' use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that "House not made with hands; eternal in the heavens."⁵

* * * * *

Charity

* * * * *

⁵ In England the Chisel is also given as one of the working tools of an E. A. Mason, and is explained as being "to further smooth and prepare the stone and render it fit for the hands of the more expert workman;" but to the F. & A. M., "the Chisel points out to us the advantages of education, by which means alone we are rendered fit members of regularly organized society."—*Emulation Working*, pp. 26-7. Canada gives the same tools and the following beautiful explanations:

From the Twenty-four Inch Gauge we derive a lesson of daily admonition and instruction; for as it is divided into twenty-four parts, it recalls to our mind the division of the day into twenty-four parts, and directs us to apportionate them to their proper objects, namely, prayer, labor, refreshment, and sleep.

From the Common Gavel we learn that skill without exertion is of little avail,—that labor is the lot of man; for the heart may conceive, and the head devise, in vain, if the hand be not prompt to execute the design.

From the Chisel we learn that perseverance is necessary to establish perfection; that the rude material receives its fine polish but from repeated

SECOND SECTION

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

* * * * *

Northeast Corner

* * * * *

The Lamb has, in all ages, been deemed an emblem of innocence. He therefore who wears the Lambskin as the badge of a Mason is continually reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the Ce-

efforts alone, that nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind, and render the soul pure.

From the whole we deduce this moral: that knowledge grounded on accuracy, aided by labor, and prompted by perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish happiness in the paths of science.

lestial Lodge above where the Supreme Architect of the Universe presides.

THIRD SECTION

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

A Lodge is an assemblage of Masons duly congregated, having the Holy Bible,⁶ Square and Compasses, and a Charter or Warrant of Constitution, authorizing them to work.

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

The Form of a Lodge

The form of a Lodge is an oblong square; in length from east to west; in breadth, from north to south; in height, from the earth to the highest heavens; in depth, from the surface to the center. A Lodge is said to be thus extensive to denote the universality of Masonry, and to teach us that a Mason's charity should be equally as extensive.

Supports of a Lodge

A Lodge has three principal supports—Wisdom, Strength and Beauty—because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. Of these the column Wisdom, in the east part of the Lodge, is represented by the W. M., who is presumed

⁶ In England, "Volume of the Sacred Law."

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

The Covering of a Lodge

The covering of a Lodge is no less than the clouded canopy or starry-decked heaven where all good Masons hope at last to arrive by the aid of that theological ladder which Jacob, in his vision, saw ascending from earth to heaven, the three principal rounds of which are denominated Faith, Hope, and Charity, and which teach us Faith in God, Hope in immortality, and Charity to all mankind. The greatest of these is Charity; for our Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity.

The Furniture of a Lodge

The furniture of a Lodge consists of the Holy Bible, Square and Compasses. The Holy Bible is dedicated to God because it is the inestimable gift of God to man; the Square to the Master, because it is the proper Masonic emblem of his office; the Compasses to the craft, because by due attention to their use they are taught to circumscribe their desires and keep their passions within due bounds with all mankind, but more especially a brother Mason.

The Ornaments of a Lodge

The ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; and the Indented Tessel of that beautiful tessellated border or skirting which surrounded it. The Mosaic Pavement is emblematical of human life checkered with good and evil; the Indented Tessel, of those manifold blessings and comforts which surround us and which we hope to obtain by a faithful reliance on Divine Providence which is hieroglyphically represented by the Blazing Star in the center.¹

¹ Taylor's Monitor, the Texas standard, says, p. 33: "The blazing star represents the sun which enlightens the earth, and by its benign influence dispenses its blessings to all mankind. The indented or tessellated border refers to the planets, which, in their revolution, form a beautiful border around that grand luminary, and are emblematical of the blessings and comforts which surround us." Webb, p. 39, says: "The blazing star in the center is commemorative of the star which appeared to guide the wise men of the east to the place of our

The Lights of the Lodge

The Lights of the Lodge are three, situated east, west and south. There is no light in the north, because King Solomon's Temple, of which every Lodge is a representation, was placed so far north of the ecliptic that the sun and moon at their meridian height could dart no rays into the northern part of the building. The north, therefore, we Masonically term a place of darkness.

The Jewels of the Lodge

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

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

Saviour's nativity." All other U. S. monitors give substantially the version in the text above. Taylor's interpretation is unmasonically original. Dr. Mackey, *Ritualist*, p. 56, says that Webb's interpretation is ancient, but has been omitted since the meeting of the Grand Lecturers in 1842, at Baltimore, "as too sectarian in its character and unsuitable to the universal religion of Masonry."

* Parson's Monitor, Missouri manual, revised edition, p. 24, says: "They are said to be immovable because their principles are fixed." All others in U. S. examined agree with the text.

† No monitor accessible explains why they are

The Rough Ashlar is a stone taken from the quarry in its rude, natural state. The Perfect Ashlar is a stone made ready by the hands of the workmen to be adjusted by the working tools of the Fellow-craft. The Trestle-board is for the Master Workman to draw his designs upon. By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle-board we are also reminded that as the operative workman erects his temporal buildings agreeably to rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the great books of nature and revelation which are our moral and Masonic Trestle-board.¹⁰

The Situation of a Lodge

The situation of a Lodge is due east and west, because when Moses crossed the Red

termed movable. The reason assigned from the text is supported by Dr. Mackey, *Encyclopedia*, title, "Jewels of a Lodge."

¹⁰ This division of jewels into movable and immovable is reversed in the English system, which terms the Square, Level and Plumb, Movable Jewels, because they descend from one set of officers to the next; and the two Ashlars and Trestle-board immovable "because they lie open and immovable in the Lodge for the brethren to moralize on."—*Masonic Manual for New Brunswick*, p. 10; Mackey's *Encyclopedia*, title, "Jewels of a Lodge;" *Emulation Working*, pp. 41, 42.

Sea, being pursued by Pharaoh and his hosts, he erected by divine command a tabernacle in the wilderness which he placed due east and west to receive the first rays of the rising sun, and to commemorate that mighty east wind by which their miraculous deliverance was effected. This tabernacle is a pattern of King Solomon's Temple, of which every Lodge is a representation.¹¹

Dedication of Lodges

Our ancient brethren dedicated their Lodges to King Solomon because he was our first most excellent Grand Master, but Masons of the present day, professing Chris-

¹¹ Out of twenty-odd monitors examined on this point, eleven are silent, including Sickles, Webb, Moore, and Cross. No two agree exactly. One, Parsons, p. 25, says: "A pattern of the Tabernacle was exhibited to Moses in the Mount." Mackey and the Washington (State) manual agree. Several, including Mackey's add that the Lodge "is or ought to be placed due east and west." These words are omitted from the text, because Acting Grand Master, John P. Shannon, by a decision approved by the Grand Lodge of Georgia, 1894, held, that, while preferable, the actual east and west situation of the Lodge is not imperative; it being the symbolic and not the actual east in which the Master sits. Compare Mackey's *Encyclopedia*, titles, "Lodge Room," "Orientation."

Dr. Mackey says, *Encyclopedia*, title, "Orientation," that the ancient lecturers assign as a reason for the east and west situation of Lodges the fact that "all chapels and churches are, or ought to be so;" and that this was, in fact, undoubtedly the origin of this usage. In the English system, besides the situation of the tabernacle, two other reasons are given why Lodges "are or ought to be due east and west:" (1) "The sun, the glory of the Lord, rises in the E. and sets in the W.;" and (2) "Learning originated in the E. and thence spread its benign influence to the W."—*Emulation Working*, p. 29.

tianity, dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time, there is represented in every regular and well-governed Lodge a certain point within a circle embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures.¹² The point represents the individual brother; the circle, the boundary line of his duty beyond which he is never to suffer his passions, interests or prejudices to betray him. In going around this circle we necessarily touch on the two parallel lines, as well as the Holy Scriptures, and while a Mason keeps himself circumscribed within these due bounds, it is impossible that he should materially err.¹³

The Three Great Tenets

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

¹² Moore, *Masonic Trestle-Board*, 1850 edition, p. 27, says: "Book of Masonic Constitutions," instead of "Holy Scriptures." Parsons, p. 26, follows Moore. All others in U. S. examined, including Webb's, 1797, agree with the text. In the English system, the Lodge is first dedicated "to God and his service," and "next to King Solomon, he being the first prince who excelled in Masonry and under whose royal patronage many of our Masonic mysteries obtained their first sanction."—*Emulation Working*, pp. 43-44.

¹³ Few points in Masonry are more interesting or more beautiful than the origin of the dedication of Lodges. That Saint John the Baptist was a Mason may be considered established as probable. Gleke, in his *Half Hours With the Bible*, speaking of a time about 700 years B. C., says that about

BROTHERLY LOVE

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

* * * * *

RELIEF

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

this time there were certain bands or guilds of Masons in Judea. At the time of Christ the Jews were divided into three sects: the Pharisees, the Sadducees, and the Essenes, to one of which every orthodox Jew belonged. While Jesus denounced both the Pharisees and the Sadducees, the record discloses no word of criticism of the Essenes. Dr. Clarke thinks he referred to them in Matthew xix:12, in implied commendation. See Clarke's *Commentaries* on that verse.

The latter sect were distinguished, so Josephus tells us, for their brotherly love, their charity to the needy, and their mercy. The only mode of admission into their ranks was through certain ceremonies of initiation. They were divided into three ranks or degrees. A candidate in the first degree was presented with an apron and served a year. At the end of that time, if his life had been satisfactory, he was advanced to the second degree, where he served two years. In the first degree he had duties but no privileges; in the second he had few privileges, but could not hold office. If he was still approved, he was admitted to the third rank or degree, wherein he took a solemn oath to con-

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

* * * * *

TRUTH

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate and by its

ceal the secrets of the sect and the mysteries connected with the name of God, to speak the truth, be charitable and just to all men, and love God.

According to the old lectures, Lodges were dedicated to Noah, from his time until that of Moses; then to Moses until the time of Solomon; then to Solomon until the time of Christ; then to Saint John the Baptist, to whom the patronage of Freemasonry passed from Solomon. The lectures further stated that, after the promulgation of Christianity, Masons were known "under the name of Essenes, Architects, or Freemasons;" and concluded with these words: "Q. Why were Lodges dedicated to Saint John the Baptist? A. Because he was the forerunner of our Saviour, and by preaching repentance and humiliation drew the first parallel of the Gospel. Q. Had Saint John the Baptist any equal? A. He had; Saint John the Evangelist. Q. Why is he said to be an equal to the Baptist? A. Because he finished up with his learning what the other began with his zeal, and thus drew the second line parallel to the former, ever since which time Freemasons' Lodges, in all Christian countries, have been dedicated to one or the other, or both, of these worthy and worshipful men." See those passages in the New Testament, concerning John the Baptist, and Clarke's *Commentaries* thereon, vol. 5; Mackey's *Encyclopedia*, titles, "Dedication of a Lodge," "Essenes," "Saint John the Baptist," "Saint John the Evangelist."

dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare and rejoicing in each other's prosperity.

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

* * * * *

Temperance

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

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

body tame and governable and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons.

* * * * *

Fortitude

Fortitude is that noble and steady purpose of the mind whereby we are enabled to un-

sonry." See Mackey's *Encyclopedia*, p. 208; Moore's *Trestle-Board*, pp. 26-7; *Oregon Monitor*, pp. 12-13; *Olliver's Dictionary*, title "Dedication."

Certainly Lodges were dedicated to Saint John the Baptist so long ago that we have no record when the custom began; and none were dedicated to Saint John the Evangelist until the past two hundred years.

The point within the circle is one of the oldest of Masonic symbols and is found in the mysteries of ancient Egypt and the religions of ancient India; but the interpretation given in the text, though it agrees substantially with all monitors extant, is probably not the true original interpretation. Cross, *Masonic Chart*, edition 1890, p. 29, says: "This symbol is one of the oldest known in Masonry and identical with the Lingam of the Indian Mysteries, and Phallus and Ctels of the ancient Egyptians. Originally it was used to symbolize the creative power of the Almighty—a Being without beginning of years or end of days." Dr. Mackey amplifies this idea, and says the symbol is derived from ancient sun-worship; the sun, the generator of life, being considered a representative of the dual sex of deity, and this symbol signifying to the ancients that union of male and female generative powers which begets life; the point representing the sun, and the circle the universe

dergo any pain, terror or danger when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason as a safeguard or security against any illegal attack which may be made by force, or otherwise, to extort from him any of those valuable secrets with which he has been so

around it warmed into life by its rays. See Mackey's *Masonic Ritualist*, p. 62.

May not this ancient figure symbolize the exit of the candidate from the darkness of ignorance and his advent into Masonic life? His regeneration and birth into the new and spiritual life of Masonry, at which auspicious event presides the genius of the two patron saints of the Noble Art; the Baptist representing Virtue, and the Evangelist, Love?

Dr. Mackey attributes the origin of the present dedication of Lodges to the imitation by our ancient brethren of the custom of the Primitive Church to celebrate these festivals in the dead of the summer and winter solstices; the church in turn, imitating the custom of pagan nations recently Christianized, of celebrating festivals at like periods; and the birthdays of the Baptist and the Evangelist being at about the period of these festivals, and their character being eminently appropriate to Masonic patrons, Masons gradually adopted them as patron saints, and their birthdays as Masonic festivals. See Mackey's *Encyclopedia*, p. 209.

The author has heard the point within the circle explained thus: The point symbolizes man, a mere dot or atom in the universe. The circle represents eternity, without beginning and without end. And as the point is circumscribed by the circle whose every part is an equal distance from the point; so eternity, from which there is no escape, circumscribes man, who, in one sense, is equally distant from every part of eternity; for he knows not how near he is to it, nor how far away, but, far or near, it inevitably circumscribes him.

Another tradition learned by the author from a source which can not now be remembered, and inserted here not as valuable but as curious, ac-

solemnly entrusted and which were emblematically represented upon his first admission into the Lodge.

* * * * *

Prudence

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine on all

counts for the present dedication of Lodges thus: Sometime in the 17th century two bands of Masons—one, Jews from Asia Minor, the other, Christians from Greece—happening to meet in the south of France, discovered that the Jews dedicated their Lodge to Saint John the Baptist, while the Christians dedicated theirs to Saint John the Evangelist. This conflict was happily reconciled by the union of these two lodges into one, which they dedicated to both the Baptist and the Evangelist. This beautiful illustration of the universality of Masonry and its freedom from sectarian bias so appealed to Masons elsewhere that gradually they thus began to dedicate their Lodges.

Oliver, *Landmarks*, vol. 1, p. 166, n., thus explains: "In all regular and well-formed Lodges there is a certain point within a circle round which, it is said, the genuine professors of our science can not err. This circle is bounded north and south by two perpendicular parallel lines. On the upper or eastern periphery rests the Holy Bible supporting Jacob's ladder extending to the Heavens. The point is emblematic of the Omniscient and Omnipresent Deity; the circle represents his eternity; and the two perpendicular parallel lines, his equal justice and mercy. It necessarily follows, therefore, that in traversing a Masonic Lodge we must touch upon these great parallels as well as upon the volume of the Sacred Law; and whilst a Mason keeps himself thus circumscribed, remembers his Creator, does justice and loves mercy, he may hope finally to arrive at that Immortal Center whence all goodness emanates."

Fellow, *Exposition of the Mysteries of Freemasonry*, p. 290, says of this emblem: "That expositors should differ in their interpretation of

things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token or word, whereby the secrets of Masonry might be unlawfully obtained.

* * * * *

this figure is not surprising. It is an astronomical enigma, the sense of which was probably lost sight of during the centuries in which the affairs of the Lodge, with very few exceptions, were in the hands of ignorant craftsmen. The solution of that symbol I take to be as follows: The point in the center represents the Supreme Being, the circle indicates the annual circuit of the sun; and the parallel lines mark out the solstices within which that circuit is limited. The Mason, by subjecting himself to due bounds in imitation of that glorious luminary, will not wander from the path of duty. The device is ingenious and its meaning ought to be restored in the Lodge to its original intention."

Rockwell, *Ahiman Rezon*, p. 30, n., says: "It is highly probable that its meaning is to be sought for only where the emblems of Freemasonry receive an intelligible and consistent interpretation—among the symbols of the Egyptian Priesthood. A circle, with a point in the center, was a symbolic character among the Egyptians, denoting the sun RA, in combination with the obelisk, a symbolic character representing the god AMON; it denoted AMON-RA, the Egyptian god of light, and frequently characterized as the giver of life. AMON-RA was the second person of the Egyptian Trinity, THE WORLD, and equivalent to the idea we recognize of the place and attributes of the Messiah. This was the symbol of the god of light and occupies a place in our Lodges to remind us of Him in whom was life, 'and the life was the light of men.' The reference to the two Saints John is easy and natural; one the initiator into, the other the revealer of, the sacred mysteries con-

Justice

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

* * * * *

How Entered Apprentices Serve

Entered Apprentices should serve their Masters with Freedom, Fervency and Zeal, which are represented by Chalk, Charcoal and Clay. There is nothing freer than Chalk, the slightest touch of which leaves its trace. There is nothing more fervent than Charcoal, for to it, if properly ignited, the most obdurate metals will yield. There is nothing more zealous than Clay. Our Mother Earth, alone of all the elements, has never proved unfriendly to man. Bodies of water deluge him with rain, oppress him with hail, and drown him with inundation. The air rushes in storms, prepares the tempest, and fire lights up the volcano, but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessaries of life, she never refuses her accustomed yield, spreading his pathway with flowers and his table with plenty.

nected with 'the true light which lighteth every man that cometh into the world.'"

Though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care. And when at last we are called upon to pass through the "Valley of the shadow of Death," she once more receives us and piously covers our remains within her bosom, thus admonishing us that as from her we came, so to her we must shortly return.

Charge at Initiation

Brother: As you are now introduced into the first principles of 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, as a Mason, you are charged to inculcate, to God, your neighbor and yourself. To God, in never mentioning

his name, but with that reverential awe which is due from a creature to his creator; to implore his aid in all your laudable undertakings, and to esteem Him as the chief good. To your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you. And to yourself, in avoiding all irregularity and intemperance, which may impair your faculties or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the State, you are to be a quiet and peaceful subject, true to your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which you live. In your outer demeanor, be particularly careful to avoid censure or reproach.¹⁴

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are, on no account, to be neglected; neither are you to suffer your zeal for the Institu-

¹⁴ Here, in Webb's Monitor, page 51, follows: "Let not interest, favor or prejudice, bias your integrity, or cause you to be guilty of a dishonorable action."

tion to lead you into argument with those who, through ignorance, may ridicule it.

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

Finally, keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him unless you are convinced he will conform to our rules, that the honor, glory and reputation of the Institution may be firmly established and the world at large convinced of its good effects.¹⁵

¹⁵ The text follows exactly the charge given by Mackey, Shaver, and Sickles, which is identical with that given by Webb (excepting the sentence omitted as shown in next preceding note) and is followed by Parsons, Davis, Bowers, Redding's Standard, Cross and Macoy. Several monitors omit the charge altogether. Moore, *Trestle-Board*, p. 29, Edition of 1850, now out of print, presents a charge different in phraseology and slightly shorter, but having the same general plan; which is followed by the Oregon, California, Arizona, Illinois and Washington manuals. The Ohio and Virginia monitors follow, but abbreviate, Webb. Simons' charge is totally unlike all others. Taylor's is a conglomeration of parts of Webb and Moore, arranged differently from either, and spliced in with entirely new matter. The text follows the decided weight of authority, though many prefer the standard adopted by Moore and his followers.





FELLOW CRAFT CHART

FELLOW-CRAFT

Prayer¹⁸(a)

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

Response: So mote it be!

* * * * *

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

The Canada manual (Sargent, p. 57) likewise differs from all others, following Webb partially but adding new matter. The English system divides the E. A. lecture into seven sections and gives at the end of each what they term a charge, but which seem to us more like a motto or sentiment, such as accompanies a toast at a banquet. They are as follows: *First:* "That excellent key, a Freemason's tongue, which should speak well of a brother absent or present, and when unfortunately that can not be done with honor and propriety, should adopt that excellent virtue of the craft, which is Silence." *Second:* "The Heart that con-

"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. ¹⁴

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

Come, craftsmen, assembled our pleasure to
share,
Who walk by the Plumb, and who work by
the Square;
While traveling in love on the Level of time
Sweet hope shall light on to a far better
clime.

ceals, and the Tongue that never improperly reveals any or either of the secrets or mysteries of or belonging to Free and Accepted Masons." *Third*: "To all poor and distressed Masons, wheresoever dispersed, wishing them a speedy relief from all their sufferings, and a safe return to their native country, if they desire it." *Fourth*: "May every Mason attain the summit of his profession where the just will most assuredly meet their due reward." *Fifth*: "The Past Grand Patrons of Masonry." *Sixth*: "May Brotherly Love, Relief, and Truth, in conjunction with Temperance, Fortitude, Prudence and Justice, distinguish Free and Accepted Masons till time shall be no more." *Seventh*: "May Virtue, Honor and Mercy continue to distinguish Free and Accepted Masons. (Given with honors, all the brethren standing.)"—*Emulation Working*, pp. 9, 20, 28, 36, 44, 49, 57.

¹⁵(a) In the English and Canadian systems and a few of the U. S. Manuals, a prayer is offered for the candidate in this degree immediately after his reception. This is also the ancient custom in Georgia, though it has fallen too much into disuse of late. A majority of modern manuals omit it, but the custom is orthodox.

¹⁶The New Brunswick, Massachusetts, Illinois and California monitors substitute for this passage of Scripture selections from the thirteenth chapter of First Corinthians. Evidently this is a modern innovation. Moore gives both.

We'll seek, in our labors, the Spirit Divine,
 Our temple to bless, and our hearts to refine;
 And thus to our altar a tribute we'll bring,
 While, joined in true friendship, our anthem
 we sing.

See Order and Beauty rise gently to view,
 Each brother a column, so perfect and true!
 When order shall cease, and when temples
 decay,
 May each, fairer columns, immortal, survey.

* * * * *

The Working Tools

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

The Plumb is an implement made use of by Operative Masons to raise perpendiculars; the Square, to square their work; and the Level, to lay horizontals.¹⁷

But we as Free and Accepted Masons are taught to make use of them for more noble and glorious purposes. The Plumb admon-

¹⁷ A majority of the manuals examined say "to try perpendiculars," and "to prove horizontals." The text is sustained, however, by the authority of Mackey, Cross, and Webb (who, Mackey says, was really the founder of the American rite, and who was called by Carson "the very Prince of Masonic workmen," which encomium was sanctioned by Mackey), and seems more consonant with reason. Perpendiculars must be raised and horizontals laid before either can be tried or proved: and while to both uses these tools may be and are put, yet the Operative Mason's primary use of them was to raise the perpendicular and lay the horizontal. So the Speculative Mason's first use of the Plumb is in raising the perpendicular of an upright life and in so walking upon the Level of equality as to demonstrate by his conduct his belief in the brotherhood of man.

ishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, and ever remembering that we are traveling upon the Level of Time to that "Undiscovered country from whose bourne no traveler returns."¹⁸

* * * * *

The Precious Jewels

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

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

* * * * *

SECOND SECTION

Operative Masonry

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

¹⁸ The words in quotations, from Shakespeare, Hamlet, Act 3, Scene 1, are used by most manuals without anything to indicate that they are quoted. Is it possible that Shakespeare was a Mason and borrowed them from the ritual of Ancient Freemasonry? as he did portions of the Witches' Song, Macbeth, Act 4, Scene 1, from Horace's satire, *Ad Canidiam*.

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

Speculative Masonry

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

We work in Speculative Masonry, but our ancient brethren worked in both Operative and Speculative Masonry. They labored at the construction of King Solomon's Temple and many other sacred and Masonic edifices. They worked six days in the week and rested upon the seventh day; for in six days God created the heaven and the earth and rested upon the seventh day; the seventh therefore our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and to adore their great Creator.

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

There is an Eye thro' darkest night
 A vigil ever keeps;
 A vision of unerring light,
 O'er lowly vale, o'er giddy height—
 The Eye that never sleeps.

Midst poverty and sickness lain
 The outcast lowly weeps;
 What marks the face convulsed with pain?
 What marks the pleasant look again?
 The Eye that never sleeps.

Then rest we calm, tho' round our head
 The life storm fiercely sweeps;
 What fear is in the blast, what dread
 In mightier Death? an Eye's o'erhead—
 The Eye that never sleeps.

* * * * *

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

* * * * *

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

Also, he made before the house two pil-
 lars of thirty and five cubits high, and the
 chapter that was on the top of each of
 them was five cubits.—II Chron., iii, 15.¹⁹

And he made two chapters of molten
 brass, to set upon the tops of the pillars;

¹⁹ The first passage describes the height of each pillar separately, including that part extending into the chapter; the second refers to the aggregate height of both pillars measuring only from the bottom of each to the bottom of the chapter, there being half a cubit at the top of each pillar extending into the chapter above.

the height of the one chapter was five cubits, and the height of the other chapter was five cubits.—I Kings, vii, 16.²⁰

* * * * *

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

* * * * *

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

The Sphere, with the parts of the earth delineated on its surface, is called the terrestrial globe; and that, with the constellations and other heavenly bodies, the celestial globe.

Their principal use, besides serving as maps to distinguish the outer parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution of the earth around the sun, and the diurnal rotation of the earth around its own axis. They are invaluable instruments for improving

²⁰ The cubit was 21 inches. Each pillar, therefore, was $31\frac{1}{2}$ feet high, and 7 feet in diameter; and each chapter $8\frac{3}{4}$ feet high; making each column $40\frac{1}{4}$ feet in height. The column in no modern architecture presents proportionately so great a diameter; and these pillars were patterned after the more massive Egyptian architecture. It is said that the lilies on the chapter were probably an exact copy of the lotus of the Nile, a frequent ornamentation of Egyptian temples.

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

* * * * *

The door for the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber.—I Kings, vi, 8.²¹

* * * * *

The Lodge consists of three degrees: Entered Apprentice, Fellow-craft, and Master Mason.

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

* * * * *

The Five Orders of Architecture

By order in architecture is meant a system of all the members, proportions and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those

²¹ For the beautiful symbolism of this part of the lecture, the philosophic Mason is referred to Dr. Mackey's elucidation in his *Encyclopedia*, titles, "Middle Chambers" and "Winding Stairs." The splendid beauty of the Fellow-craft degree can be seen only by the studious eye; and the Master who would impress it upon the candidate must store his mind with the history, traditions and ritualism of this degree.

of a column, form a beautiful, perfect and complete whole.

Antiquity of Order in Architecture

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

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

THE TUSCAN

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

THE DORIC

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

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

THE IONIC

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

THE CORINTHIAN

The Corinthian is the richest of the five orders, and is deemed a master-piece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modil-

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

THE COMPOSITE

The Composite is compounded of the other orders and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric orders; is ten diameters high; its cornice has dentals, or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed.²²

The Invention of Order in Architecture

The ancient and original Orders of Architecture revered by Masons are no more than three—the Ionic, Doric, and Corinthian,

²² Most of the modern monitors omit the preceding specific descriptions of the five different orders of architecture, and insert only the next paragraph in the text.

which were invented by the Greeks. To these the Romans have added two: the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other: the two others having nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious and distinct in architecture.

Of these five orders, the Ionic, the Doric, and the Corinthian, as the most ancient, are most esteemed by Masons. The Ionic, from the skill and ingenuity displayed in its construction, is emblematic of the Column of Wisdom, which is situated in the east part of the Lodge, and is represented by the Worshipful Master; the Doric, from the massive strength of its structure, is emblematic of the Column of Strength, which is situated in the west part of the Lodge, and is represented by the Senior Warden; and the Corinthian, from the exuberance of its ornaments, is emblematic of the Column of Beauty, which is situated in the south part of the Lodge, and is represented by the Junior Warden.²²

²² Most of the modern monitors omit this paragraph, but it seems to the author peculiarly appropriate.

The Five Senses

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

HEARING

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

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

SEEING

Seeing is that sense by which we distinguish objects, and, in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structure, and all the agreeable variety displayed in the landscape of Nature. By this sense we find our way on the pathless ocean, traverse the globe of the earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs and make

new discoveries in the sphere of the fixed stars. Nay, more; by it we perceive the tempers and dispositions, the passions and affections, of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which minister to this sense are the most astonishing part of creation, and render the eye a peculiar object of admiration.

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

FEELING

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

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

SMELLING

Smelling is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and, indeed, most other bodies, while exposed to the air,

continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia being drawn into the nostrils along with the air are the means by which all bodies are smelled. Hence, it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal through which the air continually passes in respiration.

TASTING

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

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

To sum up the whole of this transcendent measure of God's bounty to man, we shall add that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition,

which far exceeds human inquiry, and are peculiar mysteries, known only to Nature and to Nature's God, to whom we and all are indebted for creation, preservation, and every blessing we enjoy.*

* * * * *

The Seven Liberal Arts and Sciences²⁵

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

²⁴ Many monitors omit entirely any remarks on these separate senses; still fewer contain the last paragraph, which, however, is inserted on authority of Webb, and is an appropriate conclusion to this division of the lecture.

²⁵ THE NUMBER SEVEN is of peculiar import in Masonry. Hence is inserted the following, not found in any other manual, to which the attention of the studious Mason is directed:

The number 7 is composed of the first two perfect numbers, equal and unequal, 3 and 4; for the number 2, consisting of repeated unity, which is no number, is not perfect; it comprehends the numerical triangle or time, and square or quadrile conjunction, considered by the favorers of planetary influence as of the most benign aspect.

In six days creation was completed, and the 7th day was consecrated to rest. On the 7th day of the 7th month, a holy observance was ordained to the children of Israel, who feasted 7 days, and remained 7 days in tents; the 7th year was directed to be a Sabbath of rest for all things; and at the end of 7 times 7 years commenced the grand Jubilee.

Every 7th year the land lay fallow; every 7th year there was a general release from all debts, and all bondmen were set free. From this law may have originated the custom of binding young men to 7 years' apprenticeship, and punishing incorrigible offenders by transportation for 7, twice 7, and three times 7 years. Every 7 years the law was to be read to the people. Jacob served 7 years for the possession of Rachel; and also another 7. Noah had 7 days' warning of the flood, and was

GRAMMAR

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

RHETORIC

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with pro-

commanded to take the fowls of the air in by 7, and the clean beasts by 7.

The ark touched ground on the 7th month, and in 7 days the dove was sent out, and again in 7 days after. The 7 years of plenty and the 7 years of famine were foretold in Pharaoh's dream by 7 fat and 7 lean beasts, and the 7 full and 7 blasted ears of corn.

Nebuchadnezzar was 7 years a beast; and the fiery furnace was 7 times hotter to receive Shadrach, etc.

A man defiled was, by the Mosaic law, unclean 7 days; the young of both animals was to remain with the dam 7 days, and at the end of the 7th was to be taken away.

By the old law man was commanded to forgive his offending brother 7 times; but the meetness of the revealed law extended his humility to 70 times 7: if Cain shall be avenged 7 times, truly Lamech 70 times.

In the destruction of Jericho, 7 priests bore 7 trumpets 7 days; on the 7th they surrounded the wall 7 times; after the 7th the walls fell.

Balaam prepared 7 years for a sacrifice; and 7 of Saul's sons were hanged to stay a famine.

Laban pursued Jacob a 7 days' journey. Job's friends sat 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement for their wickedness. In the 7th year of his reign, King Ahasuerus feasted 7 days, and on the 7th deputed his 7 chamberlains to find a queen, who was allowed 7 maidens to attend her. Miriam was cleansed of her leprosy by being shut up 7 days. By the command of Elisha, Naaman dipped himself 7 times

priety alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

LOGIC

Logic teaches us to guide our reason discretely in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument,

in the river Jordan and was cleansed of his leprosy.

Solomon was 7 years in building the temple, at the dedication of which he feasted 7 days; in the temple were 7 lamps; 7 days were appointed for an atonement upon the altar, and the priest's son was ordained to wear his father's garments 7 days. The children of Israel ate unleaven bread 7 days.

Abraham gave 7 ewe lambs to Abimelech as a memorial for a well.

Joseph mourned 7 days for Jacob. The Rabbins say that God employed the power of this number to perfect the greatness of Samuel, his name answering the value of the Hebrew word which signifies 7; whence Hannah, his mother, in her thanksgiving, says, "The barren hath brought forth 7."

In Scripture are enumerated 7 resurrections: the widow's son, by Elias; the Shunammite's son, by Elisha; the soldier who touched the bones of the prophet; the daughter of the ruler of the synagogue; the widow's son, of Nain; Lazarus, and our Lord.

The apostles chose 7 deacons. Enoch, who was translated, was the 7th from Adam; and Jesus Christ was the 77th in a direct line.

Our Lord spoke 7 times on the cross, on which he was 7 hours; he appeared 7 times, and after 7 times 7 days sent the Holy Ghost.

In the Lord's prayer are 7 petitions, contained in 7 times 7 words, omitting those of mere grammatical construction.

Within this number are concealed all the mysteries of the Apocalypse revealed to the 7 churches of Asia; there appeared 7 golden candlesticks and 7 stars in the hand of him that was in the midst; 7 lambs before the 7 spirits of God; the book with

whence we infer, deduce and conclude, according to certain premises laid down, admitted or granted; and in it are employed the faculties of conceiving, judging, reasoning and disposing; all of which are naturally led on from one gradation to another.

7 seals; the lamb with 7 horns and 7 eyes; 7 angels with 7 trumpets; 7 kings; 7 thunders; 7,000 men slain; the dragon with 7 heads and 7 crowns; and the beast with 7 heads; 7 angels bearing 7 plagues, and 7 vials of wrath. The vision of Daniel was of 70 weeks; and the elders of Israel were 70.

There were also 7 heavens, 7 planets (query), 7 stars, 7 champions of Christendom, 7 wonders of the world, 7 notes in music, 7 primary colors, 7 deadly sins, 7 sacraments in the Catholic church. The 7th son was considered as endowed with pre-eminent wisdom; and the 7th son of a 7th son is still thought to possess the power of healing diseases spontaneously.

Perfection is likened to gold 7 times purified in the fire; and we yet say you frightened me out of my 7 senses.

The opposite sides of a dice make 7, whence the players at hazard make 7 the main. Hippocrates says the septenary number, by its occult virtues, tends to the accomplishment of all things, to be the dispenser of life, and the fountain of all its changes; and like Shakespeare, he divided the life of man into 7 ages; for as the moon changes her phases every 7 days, this number influences all sublunary beings. The teeth appear in the 7th month and are shed and renewed in the 7th year, when infancy is changed into childhood; at twice 7 years puberty begins; at three times 7 the faculties are developed and manhood commences, and we are become legally competent to do all civil acts; at four times 7 a man is in full possession of all his strength; at five times 7 he is fit for all the business of the world; at six times 7 grave and wise, or never; at seven times 7 he is in his apogee, and from that time decays; at eight times 7 he is in his first climacteric; at nine times 7, or 63, he is in his last or grand climacteric, or year of danger; and ten times 7, or threescore and ten, has by the royal prophet been pronounced the natural period of human life.

till the point in question is finally determined.*

ARITHMETIC

Arithmetic teaches us the powers and properties of numbers which are variously affected by letters, tables, figures and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known or discovered.**

GEOMETRY

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

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

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

* Here Mackey and Redding add: "This science ought to be cultivated as the foundation or groundwork of our inquiries, particularly in pursuit of those sublime principles which claim our attention as Masons." No other monitor examined contains this. Its origin I have been unable to discover. It is respectfully submitted that, in so far as the sentence seems to give Masonic preference to logic, it is unsound; geometry being, by reason and authority, "the foundation or groundwork" of Masonry.

** The text follows Webb, Cross, Davis, Washington Manual, and Mackey, except Mackey adds another sentence not found in any other monitor. Simons, Sickles, Moore, and the Texas standard give entirely different definitions of grammar, rhetoric, logic and arithmetic, but substantially agree with each other. The State standards, generally, omit any separate definition of these four sciences.

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

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

The Advantage of Geometry

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

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

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

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

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

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

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

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

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

MUSIC

Music teaches us the art of forming concords so as to compose delightful harmony by a mathematical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to the tones and intervals of sound. It inquires into the nature of concords and discords and enables us to find out the proportion between them by numbers.²⁸

[Let the organist now play softly and with tremulo, some tender or pathetic piece, and the Master or Senior Deacon will continue to recite.]

Who has not felt its charm? Who has not been swayed by its melting, soothing, caressing tenderness; or roused to action by its grand and glorious harmonies, inspiring all the nobility of our natures? It breathes

²⁸ What follows under this head is composed by the author and may be given at the Master's option, and is recommended, where practicable, as adding greatly to the beauty and impressiveness of the ceremony.

forth the gentleness of pathos, and as our thoughts turn to revery, even the common things of life become idealized and spiritualized by the melodious concord. Anon, the pathetic dies away, and martial strains are heard, reminding us of the battlefield and its attendant glory.

[As the word "glory" is pronounced the organist at once strikes the chords of some war-music like "Dixie," "Marselles Hymn," etc. After a few bars are played with full organ, the organist lets the music die away to a soft and gentle tremulo, and the Master or Deacon continues to recite.]

The glorious notes of the battle-hymn float over the red field of carnage. Brave men hear the inspiring music; the ranks close up; the bayonets are fixed; and, with a cheer which strikes terror to the heart of the foe, they rush forward in one glorious charge, across the plain slippery with the blood of patriots, up the opposing hillside, even to the mouth of cannon belching forth fire and death.—But stop! Look yonder! The dying soldier raises his head. His breast is already crimson with his heart's-blood. His eye even now is dimming and glazing. The old home comes back to him in memory. He puts his hand to his ear as if listening. What does he hear?

[Here the organist plays softly the strains of "Home, Sweet Home," or some well-known lullaby: during which the Master or Deacon continues to recite.]

Ah, it is the old, old melody of youth and home! We are around the old hearthstone again. Again do we kneel at mother's knee to hsp the evening prayer. Again she takes

us in her arms, and sings to her tired child the soft, low lullaby of childhood's happy days.—Oh, Music, Music! Art Divine! Thou dost move and stir the heart as nothing else can do! Yet never canst thy sweet potency be better used than when it inspires praise and gratitude to the great Lord and Master of us all!

[At the word "all" the organist promptly strikes the chords of "Old Hundred," and, to its accompaniment, the Master calling up the Lodge, all unite in singing the long meter doxology, or the following hymn.]

Before Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone,
He can create and He destroy.

Wide as the earth is His command,
Vast as eternity His love;
Firm as a rock His truth shall stand,
Till rolling years shall cease to move.

[The Master calls down the Lodge, and the lecture is resumed as follows.]

ASTRONOMY

Astronomy is that divine art by which we are taught to read the wisdom, strength and beauty of the Almighty Creator in those sacred pages, the celestial hemispheres. Assisted by Astronomy, we can observe the magnitudes and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world and the preliminary laws of nature. While we are employed in the study of this science we must perceive unparal-

leed instances of wisdom and goodness; and through the whole creation, trace the glorious Author by his works.

[Here the organist will resume the playing softly of some proper tune and the Master or Deacon will continue to recite or read.]

The heavens proclaim thy glory, Lord,
Which that alone can fill,
The firmament and stars express
Their great Creator's skill:
Their powerful language to no realm
Or region is confined;
'Tis nature's voice, and understood
Alike by all mankind.
Above God formed the stars and placed
Two greater orbs of light,
The radiant Sun to rule the day,
The Moon to govern the night.

* * * * *

OUTER DOOR

* * * * *

What does it denote?
How was it represented?
Why was it instituted?

* * * * *

THE INNER DOOR

* * * * *

The Moral Advantages of Geometry

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry we may curiously trace Nature, through her various windings, to her most concealed recesses.

By it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine.

By it we may discover how the planets move in their different orbits and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds, all framed by the same Divine Artist, roll around us through the vast expanse, and are all conducted by the same unerring law of Nature.

A survey of Nature, and the 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 successful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age. The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of Freemasonry are safely lodged in the repository of Faithful Breasts.

Tools and instruments of architecture and

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

* * * * *

[Master calls up the Lodge.]

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

[Master seats the Lodge.]

The Wages of The Fellow-Craft

The wages of the Fellow-craft are the Corn of nourishment, the Wine of refreshment, and the Oil of joy.

* * * * *

Charge at Passing

Brother: 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 Mason, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

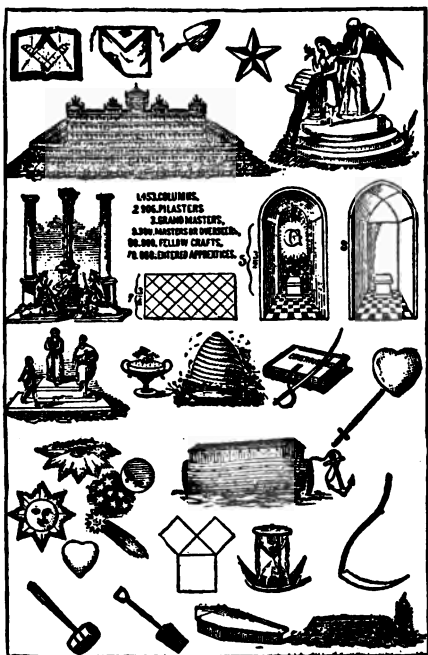
Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and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

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

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

Fellow-craft, and to these duties you are bound by the most sacred ties.²⁰

²⁰The above charge follows Mackey, Webb, Sickles, and nearly all the manuals. A few give a different charge; a still smaller number omit it altogether. In the English system, the F. C. lecture is divided into five sections, and at the end of each is a charge as follows: *First*: "All just and upright Fellow-craft Free Masons." *Second*: "May the remembrance of the six periods of creation stimulate Fellow-crafts to acts of industry." *Third*: "May Peace, Plenty and Unanimity ever subsist among Fellow-craftsmen." *Fourth*: "May the study of the Seven Liberal Arts and Sciences ever render us susceptible of the benignity of a Supreme Being." *Fifth*: "The M. W. Grand M." —*Emulation Working*, pp. 67, 74, 79, 88, 91. These they call charges, though they seem to us more like sentiments to toasts.



MASTER MASON CHART

MASTER MASON

FIRST SECTION

* * * * *

The Compasses are peculiarly consecrated to this degree, because within their extreme points, when properly expanded, are emblematically inclosed the principal tenets of Freemasonry, and hence the moral application of the compasses in the third degree is to the precious jewels of a Master Mason, viz.: Friendship, Morality, and Brotherly Love.²⁰

* * * * *

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

²⁰ In the English and Canadian systems, the following beautiful prayer is offered at this point: "Almighty and Eternal Being, the glorious Architect and Ruler of the Universe, at whose creative fiat all things first were made, we, the frail creatures of thy providence, humbly implore Thee to pour down on this convocation, assembled in thy holy name, the continued dew of thy blessings; more especially, we beseech Thee, to impart thy grace to this, thy servant, who offers himself a

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

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

* * * * *

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

candidate to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude that in the hour of trial he fall not; but that passing safely, under thy protection, through the valley of the shadow of death, he may finally arise from the tomb of transgression to shine as the stars forever and ever."—At no other point in these systems is a prayer offered in this degree.

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

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

Let us remember in our youth,
 Before the evil days draw nigh,
 Our Great Creator and His Truth,
 Ere mem'ry fall and pleasures fly;
 Or sun, or moon, or planet's light,
 Grow dark, or clouds return in gloom;
 Ere vital spark no more incite,
 When strength shall bow and years consume.

Let us in youth remember Him
 Who formed our frame and spirits gave,
 Ere windows of the mind grow dim,
 Or door of speech obstructed wave;
 When voice of bird fresh terrors wake,
 And Music's daughters charm no more,
 Or fear to rise, with trembling shake,
 Along the path we travel o'er.

In youth to God let memory cling,
 Before desire shall fall or wane,
 Or ere be loosed life's silver string,
 Or bowl at fountain rent in twain.
 For man to his long home doth go,
 And mourners group around his urn;
 Our dust to dust again must flow,
 And spirits unto God return.

* * * * *

The Working Tools

The working tools of a Master Mason are all the implements of masonry³¹ indiscriminately, but more especially the Trowel.

The Trowel is an instrument made use of by Operative Masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or, rather, emulation of who can best work and best agree.³²

* * * * *

³¹ Most manuals use this phrase; some say "tools of the craft." As "craft" is sometimes used in a restricted sense, the phrase in the text is preferred.

³² In England and Canada the working tools of a M. M. are the Skirret, Pencil, and Compasses. They are presented at the end of the work, and are thus explained (*Emulation Working*, England, p. 113; *Sargent's Canada Manual*, p. 124):

"The Skirret is an implement which acts on a center pin from which a line is drawn to mark out the ground for the foundation of the intended structure. With the Pencil the skillful artist delineates the building in a draft or plan, for the instruction and guidance of the workmen. The Compasses enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts. But as we are not operative, but speculative or F. and A. Masons, we apply these tools to our morals. In this sense the Skirret points out to us that straight and undeviating line of conduct laid down for our guidance in the volume of the Sacred Law. The Pencil teaches us that all our words and actions are not only observed, but are recorded by the Most High.

SECOND SECTION

* * * * *

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

Here another guest we bring;
Seraphs of celestial wing,
To our fun'ral altar come,
Waft our friend and brother home!

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

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

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

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

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

* * * * *

to whom we must render an account of our conduct through life. The Compasses remind us of his unerring and impartial justice, which, having defined for our instruction the limits of good and evil, will either reward or punish us, as we have obeyed or disregarded his divine commands."

Prayer

Thou, O God, knowest our downsitteing 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 traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not. Seeing his days are determined, the number of his months is with Thee; Thou hast appointed his bounds that he can not pass; turn from him that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fall from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more. Yet, O Lord! have compassion on the children of thy creation; administer Thou comfort in time of trouble, and save them with an everlasting salvation. Amen!⁸³

⁸³ A few of the monitors insert a different prayer, but that given in the text is ancient and standard.

Response: So mote it be.³⁴

FIVE-POINTED STAR.—BROKEN COLUMN, WEEP-
ING VIRGIN, FATHER TIME.

* * * * *

THIRD SECTION

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

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

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

* * * * *

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

³⁴ The sublimity of this degree will be exhibited more fully if the Master will studiously prepare himself to portray, in an unwritten lecture at this point, the peculiar beauties and signification of the various topics suggested by the esoteric work of this section.

The Three Steps

The Three Steps usually delineated upon the Master's carpet are emblematical of the three principal stages of human life, viz.: Youth, Manhood and Age. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellowcrafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; so that in Age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.³⁵

The Pot of Incense

The Pot of Incense is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.³⁶

³⁵ The Master is advised to carefully prepare dissertations of moderate length on each of these monitorial emblems, and, where time and convenience will permit, to give these to the candidate in the hearing of the Lodge. They will serve to impress upon all hearers the signification and importance of the emblem; and, by making the lecture more interesting, secure a larger attendance of the craft.

³⁶ In Webb alone, this emblem is first. He inserts "the three steps" last of the monitorial emblems. The Scythe, however, seems naturally the last, and so all other monitors examined have placed it.

The Bee Hive

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

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

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

The Sword Pointing to a Naked Heart

The Sword pointing to a Naked Heart demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of men, yet that All-seeing Eye, whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

The Anchor and Ark

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

The Forty-Seventh Problem of Euclid

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

The Hour-Glass

The Hour-glass is an emblem of human life. Behold, how swiftly the sands run and how rapidly our lives are drawing to a close! We can not, without astonishment, behold the little particles which are contained in this machine; how they pass away almost imperceptibly! and yet, to our surprise, in

the short space of an hour they are all exhausted. Thus wastes man! To-day he puts forth the tender leaves of hope; to-morrow blossoms and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring he falls, like autumn leaves, to enrich our mother earth.

The Scythe

The Scythe is an emblem of Time, which cuts the brittle thread of life and launches us into eternity. Behold, what havoc the Scythe of Time makes among the human race! If, by chance, we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood; yet, withal, we must soon be cut down by the all-devouring Scythe of Time, and be gathered into the land where our fathers have gone before us.³⁷

THE GRAVE, SPADE, SETTING MAUL, COFFIN,
ACACIA.

* * * * *

Charge at Raising³⁸

Brother: Your zeal for the institution of Masonry, the progress you have made in the

³⁷ There is an almost unbroken uniformity in all manuals in even the very phraseology of these monitorial emblems.

³⁸ This charge is taken from Webb, adopted by Mackey, and followed exactly by several, including Cross, and substantially by nearly all. Simons' is entirely different and can not be approved. Here crops out his tendency shown elsewhere in his monitor to trench too far on the esoteric work. The Massachusetts *Trestle-Board* gives no charge

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

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity; to preserve the reputation of the fraternity unsullied must be your constant care; and for this purpose it is your province to recommend to your inferiors obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence³⁹ you are always to inculcate, and by the regularity of your own behavior afford the best example for the conduct of others less in-

except at end of third degree, and there adopts the charge to the Entered Apprentice given by Moore. The Ohio and New Brunswick monitors give no charge.

³⁹ The carelessness with which some monitors are compiled is illustrated by the fact that Sickles, probably through some error of copyist or typesetter, says here "universal obedience"—a manifest blunder; and Redding, who evidently did little more than copy Sickles, follows him with the same error. If Redding had ever read what he apparently inserted by means of the scissors and paste-pot, he would have seen the mistake.

formed. The ancient landmarks of the Order, intrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.⁴⁰

⁴⁰ In the English system the lecture is divided into three sections, and at the end of each is a charge as follows:

First: "May the fragrance of Virtue, like a sprig of acacia, bloom over the grave of every deceased brother."

Second:

"To him who did the temple rear,
Who lived and died within the square,
And now lies buried none know where,
But we, who Master Masons are."

Third:

"To him who most things understood,
To him who found the stones and wood,
To him who nobly shed his blood
In doing of his duty;
Blessed be the age, and blessed each morn,
On which those three great men were born,
Who Israel's Temple did adorn
With wisdom, strength, and beauty."

Emulation Working, pp. 105, 110, 114. See notes 15 and 23.

CONSECRATION, CONSTITUTION, DEDICATION AND INSTALLATION

CONSECRATION OF LODGES

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

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

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

When the services are to be performed in a church or other public edifice, the procession is then formed in two divisions. In

the first march the new Lodge, in the second march the Grand Lodge, all Master Masons marching as private members of the Grand Lodge. But when more than one Lodge attends, each Lodge may march to itself, the youngest being in front and the others following in the inverse order of their age.

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

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

The Holy Bible, Square and Compasses are placed on the table in front of the Grand Master, in the center of which is placed the Lodge covered with white cloth; the three burning tapers being also placed upon the table in such position as to form the points or angles of an equilateral triangle; and the vessels of corn, wine and oil are placed between them so as to have one vessel at the middle of each of the imaginary lines drawn from one angle to another, forming the sides of the triangle.

MUSIC.—ODE. S. M.

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

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

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

PRAYER

ORATION OR ADDRESSES

MUSIC.—ODE. L. M.

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

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

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

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

D. G. M.—Most Worshipful, a number of brethren, duly instructed in the mysteries

of Masonry, having assembled together for some time past by virtue of a dispensation granted them for that purpose, do now desire to be regularly constituted as a Lodge agreeably to the ancient usages and customs of the fraternity.

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

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

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

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

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

[The G. M. asks the brethren if they remain satisfied with their choice. They bow in token of assent.]

The Master-elect then presents, severally, his Wardens and other officers, naming them and their

respective offices. The G. M. asks the brethren if they remain satisfied with each and all of them. They bow as before.

The officers and members of the new Lodge form in front of the G. M. and the business of consecration commences.

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

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

✓ Grand Chaplain.—Great Architect of the Universe! Maker and Ruler of all worlds! Deign from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke Thee to give us at this and at all times, Wisdom in all our doings, Strength of mind in all our difficulties, and the Beauty of harmony in all our communications! Permit us, O Thou Author of light and life, great Source of love and happiness, to erect this Lodge, and now solemnly to consecrate it to the honor of thy glory! Glory be to God on high!⁴¹

Response by all Masons: As it was in the beginning, is now, and ever shall be, world without end. Amen!

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

D. G. M. and the two Grand Wardens again kneel and the Grand Chaplain prays.]

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

Bless all our children, wheresoever dispersed; and grant speedy relief to all who are oppressed or distressed.

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

Finally: May we finish all our work here below with thy approbation; and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal! Glory be to God on High!⁴¹

Response: As it was in the beginning, is now, and ever shall be, world without end. Amen!

DEDICATION

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

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

G. M.—To the memory of the holy Saints John we dedicate⁴² this Lodge! May every brother revere their character and imitate their virtues! Glory be to God on high!⁴¹

Response: As it was in the beginning, is now, and ever shall be, world without end. Amen!

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

⁴¹ Webb, followed by Redding and Sickles, omits this line, Mackey, Cross, Moore, Davis, Bowers, and Washington monitor give it. Evidently the response is not appropriate without it.

⁴²The Texas monitor makes the dedication to Freemasonry, Virtue and Benevolence. This is manifest error. All Lodges should be dedicated to the two Saints John. Bowers (Maryland) makes the Grand Chaplain dedicate the Lodge in the following words: "To the memory of the holy Saint John we dedicate this Lodge. May every brother revere his character and imitate his virtues." This was probably the correct form some centuries ago before the custom of dedicating Lodges to the Evangelist as well as the Baptist. No other monitor examined, except Moore, agrees with Bowers. Dr. Mackey, *Encyclopedia*, p. 207, says that Webb's formula likewise dedicates "To the memory of the holy Saint John," and that this was undoubtedly an inadvertence on his part. But the edition of Webb examined by the author agrees in this respect with all the monitors except Moore and Bowers. Probably Dr. Mackey was criticising

CONSTITUTION

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

Response: So mote it be!

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

INSTALLATION OF OFFICERS

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

some edition of Webb which here contained a typographical error and probably Moore and Bowers followed this error in Webb without reflecting upon its manifest erroneousness. Hebrew Lodges are sometimes dedicated to His Holy Name. The English Lodges are dedicated first to God, and then to King Solomon. See Notes 12 and 13.

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

G. M.—Right Worshipful Deputy, have you carefully examined the Master nominated in the warrant [or elected] and do you find him well skilled in the noble science and the Royal Art?⁴⁸

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

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

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

D. G. M.—Most Worshipful Grand Master, I present you my worthy Brother _____ to be installed Master of this [new] Lodge. I find him to be of good morals and of great skill, true and trusty; and as he is a lover of the fraternity, I doubt not he will discharge his duties with fidelity and with honor.

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

G. M.—Brethren: You now behold Brother _____, who has been duly nominated [or elected] Worshipful Master of this Lodge, and now declares himself ready for installa-

⁴⁸ Mackey says simply "well skilled in the mystic art." The text follows Webb, Moore and others.

tion. If any of you have any reasons to urge why he should not be installed, you will make them known now, or else forever hereafter hold your peace. [A pause.] Hearing no objections, I shall proceed to install him."

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

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

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

PRAYER

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

Response: So mote it be.

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

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

The brethren are then seated.

[The Master-elect then faces the Grand Master.]

G. M.—Brother, previous to your investiture, it is necessary that you should signify your assent to those Ancient Charges and Regulations which point out the duty of the Master of a Lodge:

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

V. You agree to hold in veneration the original Rulers and Patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren, in Lodge convened, in every case consistent with the Constitutions of the Order?

Ans. I do.

VI. You agree to avoid private piques and quarrels and to guard against intemperance and excess?

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

XII. You promise a regular attendance on

the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry on convenient occasions.

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

G. M.—Brother ———, in consequence of your conformity to the Charges and Regu-

lations of the Order, you are now to be installed Master of this Lodge, in full confidence of your care, skill, and capacity to govern the same.

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

G. M.—The Holy Writings, that Great Light in Masonry, will guide you to all truth; they will direct your paths to the Temple of Happiness and point out to you the whole duty of man.

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

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

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

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

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

You now receive in charge the Charter by the authority by which this Lodge is held. You are carefully to preserve it, and in no

case should it ever be out of your immediate control: and duly transmit it to your successor in office.

You will also receive in charge the By-laws of your Lodge, which you are to see carefully and punctually executed.⁴⁵

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

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

[The Grand Honors are then given, after which a procession is formed and the brethren pass around the Lodge, each giving to the Master, as he passes in front of him, the signs of the three first degrees (if the ceremony is private; otherwise, the public Grand Honors) to signify their respect and obedience; during which time the following or some other appropriate ode may be sung.]

Hail, Masonry divine,
 Glory of ages shine;
 Long mayst thou reign:
 Where'er thy Lodges stand,
 May they have great command,
 And always grace the land;
 Thou art divine.

⁴⁵ The following is optional in Georgia:—At this point the Grand Master says: "You will now be solemnly inducted into the Oriental Chair of King Solomon: during the performance of this ceremony it is requested that all but regularly installed Masters of Lodges and Past Masters will retire." All but actual Masters and Past Masters having retired, then the new Master is invested with the mysteries of the Past Master's degree, and solemnly inducted into the Oriental Chair. Then the doors are opened, the brethren (and the public.

Great fabrics still arise,
And grace the azure skies—
Great are thy schemes;
Thy noble orders are
Matchless beyond compare;
No art with thee can share;
Thou art divine.

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

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

[The Deputy then presents all the officers of the Lodge, arranging them in order in front of the G. M., who delivers the following charges, and at the conclusion of each, gives to the officer the jewel of his station, to which he is at once conducted by the Deputy if the services are in the Lodge-room and private; otherwise he resumes his position.]

The Senior Warden

Brother ———, you are appointed Senior Warden of this Lodge, and are now invested with the insignia of your office.

The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are

if the ceremony is public) return, and the brethren form an avenue on each side from west to east, the new Master being in the chair.

necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease; and death, the grand leveler of human greatness, reduce us to the same state.

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

The Junior Warden

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

The Plumb admonishes us to walk uprightly in our several stations; to hold the scale of justice in equal poise; to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty. To you is committed the superintendence of the craft during the hours of refreshment; it is therefore indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the craft be suffered to convert the purposes of refreshment into intemperance and excess.

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

The Treasurer

Brother ———, you are appointed Treasurer of this Lodge, and are now invested with the badge of your office. It is your duty to receive all monies from the hands of the Secretary, keep just and regular accounts of the same, and pay them out by order of the Worshipful Master, and the consent of the Lodge. I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.

The Secretary

Brother ———, you are appointed Secretary of this Lodge, and are now invested with the badge of your office. It is your duty to observe all the proceedings of the Lodge; make a fair record of all things proper to be written; receive all monies due the Lodge, and pay them over to the Treasurer. Your good inclination to Masonry, and to this Lodge, I hope, will induce you to discharge the duties of your office with fidelity, and by so doing you will merit the esteem and applause of your brethren.

The Chaplain

Rev. Brother ———, you are appointed Chaplain of this Lodge, and are now invested with the badge of your office. It is your

duty to perform those solemn services which we should constantly render to our infinite Creator; and which, when offered by one whose holy profession is "to point to heaven and lead the way," may, by refining our souls, strengthening our virtues and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

The Senior and Junior Deacons

Brothers ——— and ———, you are appointed Deacons of this Lodge, and are now invested with the badge of your office. It is your province to attend on the Master and Wardens and to act as their proxies in the active duties of the Lodge; such as in the reception of candidates into the different degrees of Masonry, the introduction and accommodation of visitors, and in the immediate practice of our rites. The Square and Compasses, as badges of your office, I entrust to your care, not doubting your vigilance and attention.

The Stewards, or Masters of Ceremony

Brothers ——— and ———, you are appointed Stewards (Masters of Ceremonies) of this Lodge, and are now invested with the badge of your office. You are to assist the Deacons and other officers in performing their respective duties. Your regular and early attendance at our meetings will afford the best proof of your zeal and attachment to the Lodge.

The Tiler

Brother ——, you are appointed Tiler of this Lodge, and I invest you with the implements of your office. As the sword is placed in the hands of the Tiler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions, thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offense toward God and toward man. Your early and punctual attendance will afford the best proof of your zeal for the institution.

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

Charge to the Brethren of the Lodge:

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

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 Masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude, the annual recurrence of this auspicious solemnity. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

[The Grand Marshal then proclaims the new Lodge in the following manner.]

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

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

The new Master may return thanks.

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

The same ceremonies are used at the annual installation of elected officers.

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

DEDICATION OF MASONIC HALLS

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

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

When the procession arrives at the Lodge-room it is marched three times on the square around the Hall and halted, and the public grand honors are given. The Grand Officers retire to their respective stations, the Lodge is placed on the altar or a convenient table near the center of the Hall toward the east, and the gold and silver vessels and the lights are placed around it as prescribed on p. 79.

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

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

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

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

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

W. M.—Most Worshipful, the brethren of
—— Lodge, being animated with a desire to promote the honor and interest of the craft, have erected a Masonic Hall for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge, and if it should meet their approbation, that it should be solemnly dedicated for Masonic purposes, agreeably to ancient form and usage.

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

A.—Most Worshipful, having been intrusted with the superintendence and management of the workmen employed in the

construction of this edifice, and having, according to the best of my ability, accomplished the task assigned me, I return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid, humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

G. M.—Brother Architect, the skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge, and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit and liberality of its founders.

Deputy G. M.—Most Worshipful, the Hall in which we are now assembled, and the plan upon which it has been constructed having met with your approbation, it is the desire of the fraternity that it should now be dedicated according to ancient form and usage.

[The Deputy G. M., Senior G. W. and Junlor G. W. advance from their respective stations to the Lodge, and uncover it. A procession is then formed in the eastern part of the Lodge between the east and the Grand Master's station in the

order for processions of the Grand Lodge. See REGULATIONS FOR PROCESSIONS.

The procession moves once regularly around the Lodge, first to the south, then to the west, then to the north, then back to the east; arriving at which, the Grand Chaplain makes the following prayer.]

Consecration Prayer

Almighty and ever glorious and gracious Lord God, Creator of all things and Governor of everything Thou hast made, mercifully look upon thy servants now assembled in thy name and in thy presence, and bless and prosper all our works begun, continued and ended in Thee. Graciously bestow upon us Wisdom in all our doings, Strength of mind in all our difficulties, and the Beauty of harmony and holiness in all our communications and work. Let Faith be the foundation of our Hope, and Charity the fruit of our obedience to thy revealed will. May all the proper work of our institution that may be done in this house be such as thy wisdom may approve and thy goodness prosper. And finally, graciously be pleased, O Thou Sovereign Architect of the Universe, to bless the craft wheresoever dispersed and make them true and faithful to Thee, to their neighbor and to themselves. And when the time of our labor is drawing near to an end and the pillar of our strength

is declining to the ground, graciously enable us to pass through the valley of the shadow of death, supported by thy rod and thy staff, to those mansions beyond the skies where love and peace and joy forever reign before thy throne. Amen.⁴⁶

Response: So mote it be.

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

J. G. W.—Most Worshipful, in the dedication of Masonic Halls it has been the immemorial custom to pour corn upon the Lodge as an emblem of nourishment. I therefore present you this vessel of corn to be employed according to ancient usage.

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

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

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

S. G. W.—Most Worshipful, wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present this

⁴⁶ Mackey uses the same prayer with the addition of several paragraphs, fine indeed, but too long. The text and most of the monitors follow Webb.

vessel of wine to be used on the present occasion according to ancient Masonic form.

[The Grand Master sprinkles wine upon the Lodge.]

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

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

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

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

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

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

Invocation

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

Response: So mote it be.

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

LAYING CORNER-STONES

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

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

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

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

G. M.—By authority of the Most Worshipful Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Georgia, and in obedience to his orders, I do now command and require all persons here assembled to preserve silence and observe due order and de-

corum during the ceremonies. This proclamation I make that each and every person may govern themselves accordingly.

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

[This is done.]

G. M.—Right Worshipful Senior Grand Warden, from time immemorial it has been the custom among the craft of Free and Accepted Masons to lay the corner-stone of churches, public buildings and monuments when requested so to do by those in authority. We have, therefore, here convened the brethren for that purpose; and it is now our will and pleasure that they give us their attention and assistance in this work. This, our will and pleasure, you will communicate to the Right Worshipful Junior Grand Warden, and he to the brethren, that they having due notice, this corner-stone may be laid in ample form.

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

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

(*Music.*)

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

Response: Who hath made Heaven and Earth.

G. C.—The Lord's name be praised.

Response: Henceforth, world without end.

G. C.—The Lord be with you.

Response: And with thy spirit.

G. C.—Let us pray.

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

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

Response: So mote it be.

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

Response: So mote it be.

Oration*(Music.)*

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

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

G. M.—Right Worshipful Grand Secretary, you will read the record of the articles to be deposited.

[Grand Secretary reads the record of the articles.]

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

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

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

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

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

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

G. M.—Almighty and Eternal God, by whom all things were made, grant that whatsoever shall be builded on this stone may be to thy glory and to the honor of thy name, to which be praise forever. Amen!

Response: So mote it be!

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

The Principal Architect presents to the G. M. the working tools, who hands the Square to the D. G. M., the Level to the S. G. W., and the Plumb to the J. G. W. The following then occurs, care being taken by all to speak loudly and distinctly enough to be heard well.]

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

D. G. M.—The Square.

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

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

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

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

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

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

S. G. W.—The Level.

G. M.—What is its Masonic use?

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

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

[This is done.]

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

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

J. G. W.—The Plumb.

G. M.—What is its Masonic use?

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

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

[This is done.]

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

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

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

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

Response: So mote it be.

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

S. G. W.—I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our National, State and City governments, preserve the Union of the States, and may it be a

bond of friendship and brotherly love that shall endure through all time. Amen!

Response: So mote it be.

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

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

Response: So mote it be.

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

Invocation

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

Response: So mote it be.

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

G. M.—Worthy Sir [or brother], having thus, as Grand Master of Masons, laid the foundation-stone of this structure, I now deliver these implements of your profession into your hands, intrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same.

[The G. M. ascends the platform, when an appropriate anthem may be sung.

The G. M. then addresses the assembly.]

G. M.—*Men and Brethren here assembled:* Be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged by solemn obligations to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which can not be divulged, and which have never been found out, but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were intrusted in peace and honor to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest

posterity. Unless our craft was good and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interest and defend us against all adversaries.

We are assembled here to-day in the face of you all, to build a house, which, we pray God, may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more. Amen!

Response: So mote it be.

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

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

G. C. or G. M.—Glory be to God on high, and on earth peace and good will toward men! Oh Lord, we most heartily beseech

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

Response: So mote it be!

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

INSTALLATION OF THE OFFICERS OF A GRAND LODGE

(Abridged from Mackey and Webb.)

[The chair being taken by the Grand Master of the preceding year, or in his absence, by some other Past Grand or Past Deputy Grand Master, the Grand Lodge is opened and the other chairs are filled by the officers who, having served their time, are about to retire from office.

The Grand Secretary then reads from the records of the Grand Lodge the names of the officers who have been elected to serve for the ensuing year. The Grand Master-elect, preceded by the Grand Marshal, is then conducted by two Senior Deacons to the front of the pedestal, and the Grand Marshal addresses the presiding Grand Officer.]

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

[The presiding Grand Officer then rises and says:]

G. M.—Brethren, you here behold before the pedestal Brother A.—— B.——, who, having been duly elected to preside over the craft as their Grand Master, now declares himself ready for installation. If any of you know of any reason why he should not

be installed, you will state your objections now, or else forever hereafter hold your peace.

[No objection being made, the presiding Grand Officer proceeds to administer to the newly elected officer the obligation for the faithful discharge of his duties, the brethren all respectfully standing. The new Grand Master then receives the following charge, and, being invested with the ensigns of his dignity, is placed in the Oriental Chair.]

Charge to the Grand Master

Let me congratulate you, Most Worshipful Sir, on the honor of being raised, from the level of equality, to the high station of presiding over all the Lodges in the State of _____, and the Masonic jurisdiction thereof. We look up with confidence to a brother whose age alone would entitle him to our respectful deference, but whose person is endeared to us by that love of the Fraternity which is sanctified by the experience of many revolving years. May the Father of light, of life, and of love invest you with his choicest gifts; may heavenly wisdom illumine your mind; may heavenly power give strength to your exertions; may heavenly goodness fill and enlarge your breast; may your feet rest upon the rock of justice; from your hands may streams of beneficence continually flow; and round your head may there bend a circle made splendid by the

rays of honor; and late, very late in life, may you be transmitted from the fading honors of an earthly Lodge to the mansions prepared for the faithful in another and a better world.

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

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

Grand Master, behold your brethren!

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

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

Grand Marshal.—By the authority of the Most Worshipful Grand Lodge of Ancient Freemasons of ———, I proclaim Most Worshipful Brother A.——— B.———, Grand Master of Masons, with the grand honors of Masonry by three times three.

[The public grand honors are given by all the brethren.

The new Grand Master then proceeds to install the rest of the Grand Officers, each of whom is introduced with the same ceremony before the pedestal, and presented by the Grand Marshal.

The Grand Marshal first introduces the Deputy Grand Master in the following words.]

G. M.—Most Worshipful Sir, you here see present at the pedestal Brother C.———, D.———, who, having been duly elected to serve the craft as their Deputy Grand Mas-

ter, now declares himself ready for installation.

G. M.—Brethren, you here behold before the pedestal Brother C.——— D.———, who, having been elected to serve the craft as their Deputy Grand Marshal, now declares himself ready for installation. If any of you know of any reason why he should not be installed, you will state your objections now, or else forever hereafter hold your peace.

[No objection being made, the Grand Master proceeds to administer to the newly elected officer the obligation for the faithful discharge of his duties, the brethren all respectfully standing. The new Deputy Grand Master then receives the following charge and, being invested with the ensigns of his dignity, is placed at the right hand of the Grand Master.]

Charge to the Deputy Grand Master

G. M.—Right Worshipful Brother, the station to which you have been called by the suffrages of your brethren is one of great dignity and much importance. In the absence of the Grand Master, you are to exercise his prerogatives in presiding over the craft; in his presence, you are to assist him with your counsel and cooperation. But while your powers and privileges are thus extensive, remember that they carry with them a heavy share of responsibility.

The honor that has been conferred upon you, and the trust that has been reposed in you, demand a corresponding fidelity and attachment to the interests of those to whose kindness and confidence you are indebted for your official elevation. Let the Book of Constitutions be your constant study, that you may be the better enabled to preserve inviolate the laws and ancient Landmarks of our Order, and that you may be ever ready to exercise the functions of that more exalted office to which you are so liable to be called. Receive this jewel of your office, and sit at our right hand to aid us with your counsel.

[The remaining Grand Officers are introduced in like manner, by the Grand Marshal, and receive their appropriate charges.]

Charge to the Senior Grand Warden

G. M.—Right Worshipful Brother, by the suffrages of your brethren you have been elected their Senior Grand Warden, and we now invest you with the badge of your office.

Your regular attendance at the communications of the Grand Lodge is essentially necessary. In the absence of the Grand Master and his Deputy, you are to govern the craft; in their presence, you are to strengthen and support the authority of your chief.

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

Charge to the Junior Grand Warden

G. M.—Right Worshipful Brother, by the suffrages of your brethren you have been elected their Junior Grand Warden, and we now invest you with the badge of your office.

Your regular and punctual attendance at the communications of the Grand Lodge is earnestly requested. In the absence of your superior officers, you are to govern the craft; in their presence, you will aid them in their arduous labors.

We have no doubt that you will faithfully execute the duties which are incumbent on you in your present position. Look well to the South!

Charge to the Grand Treasurer

G. M.—Worshipful Brother, you have been elected to the responsible office of Grand Treasurer, and we now invest you with the jewel of your office.

It is your duty to receive all monies due the Grand Lodge, to make due entries of the same, and pay them out by order of the Grand Master, and with the consent and

approbation of the Grand Lodge. The office to which you have been appointed embraces an important trust, and the choice of your brethren is an evidence of the high opinion they entertain of your fidelity and discretion.

Charge to the Grand Secretary

G. M.—Worshipful Brother, you have been elected to the important office of Grand Secretary, and we now invest you with the jewel of your office.

It is your duty to observe all the proceedings of the Grand Lodge, and to make a fair record of all things proper to be written. You are also the official organ of the Grand Lodge, and in that capacity will conduct its various correspondence, and act as the medium of intercourse between the Fraternity and their Grand Master. In the discharge of these extensive duties, let your carriage and behavior be marked by that promptitude and discretion that will at once reflect credit on yourself and honor on the body whom you represent.

Charge to the Grand Chaplain

G. M.—Most Reverend Brother, the sacred position of Grand Chaplain has been intrusted to your care, and we now invest you with the jewel of your office.

In the discharge of your duties, you will

be required to lead the devotional exercises of our Grand Communications, and to perform the sacred functions of your holy calling at our public ceremonies. Though Masonry be not religion, it is emphatically religion's hand-maid, and we are sure that, in ministering at its altar the services you may perform will lose nothing of their vital influence because they are practiced in that spirit of universal tolerance which distinguishes our institution. The doctrines of morality and virtue which you are accustomed to inculcate to the world, as a minister of God, will form the appropriate lessons you are expected to communicate to your brethren in the Lodge. The profession which you have chosen for your lot in life is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well-doing. The Holy Bible, that great light of Masonry, we intrust to your care.

Charge to the Grand Lecturer

G. M.—Worshipful Brother, you have been appointed the Grand Lecturer of this jurisdiction, and we now invest you with the jewel of your office.

It is your duty to instruct the craft in the due performance of their duty, to communicate light and information to the unin-

formed, to preserve our ritual and our traditions in the memory of the Fraternity, to see that the ancient landmarks of the Order are not removed by unskilful hands, and by your instruction to the Subordinate Lodges to illustrate the genius and vindicate the principles of our Institution. It is to be presumed that one whom his brethren have thought capable of discharging so important and difficult a trust will require no prompting for the proper performance of his duty. Let it be your object, while inculcating upon the members of this time-honored Society a faithful regard for its obligations, to impress the world at large with a favorable opinion of its design and tendency.

Charge to the Grand Deacons

G. M.—Brethren, you have been appointed the Grand Deacons of this Grand Lodge, and we now invest you with the jewels of your office, and these rods as ensigns of your authority.

It is your province to attend upon the Grand Master and Grand Wardens, and to act as their proxies in the active duties of the Grand Lodge. Let vigilance and attention actuate you in the discharge of the functions of your office.

Charge to the Grand Marshal

G. M.—Brother, you have been appointed Grand Marshal, and we now invest you with the jewel of your office, and with this baton as the ensign of your authority.

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

Charge to the Grand Stewards

G. M.—Brethren, you have been appointed Grand Stewards, and we now invest you with the jewels of your office, and place in your hands these white rods as ensigns of your station.

It is your duty to superintend the tables at the hour of refreshment, and see that every brother is suitably provided. It is, therefore, indispensably necessary that you yourselves should be temperate and discreet in the indulgence of your own inclinations, carefully observing that none of the craft transgress the due bounds of moderation in the enjoyment of their pleasure.

Charge to the Grand Tiler

G. M.—Brother, you have been appointed Tiler of this Grand Lodge, and we now invest you with the jewel of your office, and

place this sword in your hands, the more effectually to enable you to guard against the approach of cowans and eavesdroppers, and to suffer none to pass or repass but such as are duly qualified.

It is your duty to guard the door of the Grand Lodge on the outside, to report those who desire to be admitted, to summon the members of the Grand Lodge under the direction of the Grand Secretary, and to attend to such other duties as may be required of you by the Grand Lodge. Your punctual attendance is essentially necessary at every communication.

[The Grand Marshal then makes proclamation as follows.]

G. M.—By authority of the Most Worshipful Grand Lodge of Ancient Freemasons of ———, I proclaim that the Grand and Subordinate Officers have been installed in ample form with the grand honors of Masonry by three times three. Amen!

Response: So mote it be.

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

GRAND VISITATIONS

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

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

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

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

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

REGULATIONS FOR PROCESSIONS

Order of Procession for Subordinate Lodges

Tiler, with drawn sword;
Stewards, with white rods;
Master Masons;
Secretary and Treasurer;
Senior and Junior Wardens;
Past Masters;
Holy Bible, Square and Compasses, supported
by oldest unofficial member of the Lodge;
Junior Deacon—Master—Senior Deacon.

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

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

Order of Procession for the Grand Lodge

Grand Tiler, with drawn sword;
Two Grand Stewards, with white rods;
Master Masons;
Grand Architect, with Square, Level and Plumb;
Grand Treasurer and Grand Secretary;

- Junior Grand Warden (bearing silver vessel of oil when used) and Senior Grand Warden (bearing silver vessel of wine when used);
Grand Chaplain;
Holy Bible, Square and Compasses, carried by a Past Master;
Past Grand Officers, in inverse order of their official rank;
Deputy Grand Master (bearing golden vessel of corn when used);
Book of the Constitutions, carried by the Master of the oldest Lodge;
Grand Master, supported by the two Grand Deacons.

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

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

Whenever the Grand or Deputy Grand Master is present, the Book of Constitutions must be borne in the procession immediately

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

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

When the procession faces inward, the Deacons and Stewards cross their rods and the Brethren then pass under them. As the Acting Master or Grand Master passes through the ranks, all uncover. So when they pass under the crossed rods of the Deacons and Stewards.

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

PUBLIC GRAND HONORS

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

* Few manuals prescribe a form for giving the Grand Honors. The text follows Webb (who follows Preston), Mackey, Cross, Redding, Shaver, Drummond, etc., and give the true and ancient form. The *Washington Monitor* gives the grand honors thus: Stretch the arms, hands open, palms downward, above and in front of the head at an angle of about 45 degrees; then lower the arms until they are horizontal, palms still downward; then bring them smartly upon the thighs.

Grand Master Shannon (1894) is partial to the following: Strike the palms of the hands upon the knees (signifying, we have remembered our brother in our prayers); then cross the arms over the breast (implying, we have held him in our arms); then strike the hands together above the head (implying, we hope he is gone above).

Simons' form is as follows: Hold the hands downward a little in front of the thighs, palms upward; then cross the arms three times over the breast in succession, palms striking shoulders sharply; then bring the hands sharply together above the head.

They are frequently given in Georgia as follows: Clap the hands together above the head; then clap the arms over the breast, the palms striking the shoulders; then slap the hands smartly upon the thighs. The text follows the decided weight of authority.

FUNERAL SERVICES

Regulations

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

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

b. He must, at the time of his death, have been a member of some Lodge, and in good standing, but the Lodge, or its Master, in whose jurisdiction a non-affiliated Mason resides may, at his or its discretion, when the deceased was of high character and standing in the community, and when there existed, in his or their judgment, sufficient reasons for his non-affiliation, permit him to be interred with Masonic honors. See Digest of Masonic Law in this volume, title "Burial."

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

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

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

has jurisdiction and its Master conducts the services.

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

V.—The brethren should be dressed as neatly, gravely and uniformly as practicable. The jewels and rods should be craped. Every brother should wear⁴⁷ his apron, white gloves, a sprig of evergreen⁴⁸ on his left breast, and a band of crape around his left arm above the elbow.

VI.—The pall-bearers should be appointed by the Master, and they have charge of the body.

VII.—The Master, in his discretion, may use either the Lodge Service or the Church Service, or both, at the grave. The Grave Service must be had at the grave, and not

⁴⁷ The haste occasionally exhibited in compilation of manuals is shown from the fact that they copy, without change, the advice of Webb that "white stockings" should be worn by the brethren in procession. Webb prescribed this in 1797, when every gentleman wore stockings. Do Mackey (*Ritualist*, page 231, where he speaks of "white stockings," gloves and aprons being the usual dress of Master Masons, as being "most suitable and becoming"), and Bowers (*Manual*, page 141, where he prescribes "white stockings" as "most suitable"), and Rockwell, page 197 (who gives the same directions), really mean that the brethren should march in the funeral procession in knee pantaloons and white stockings, as did Washington when Master of Alexandria Lodge?

⁴⁸ The Acacia is the proper thing; but, as that is not generally accessible, any evergreen is substituted, the Arbor Vitæ being preferable to all except the Acacia.

elsewhere. When the weather and other circumstances permit, it should not be abbreviated. The more distinguished the deceased is for Masonic virtues, the more at length should these services be given.

LODGE SERVICE

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

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

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

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

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

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

[The grand honors are then given.]

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

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

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

[The brethren give the grand honors (see page 133) three times, accompanied each time with the words: "The will of God is accomplished. So mote it be." The Master deposits the roll in the archives and he or the Chaplain repeats the following prayer.]

W. M. or C.—Most Glorious God, Author

of all good and Giver of all mercy, pour down thy blessings upon us and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate; and by drawing our attention towards Thee, the only refuge in time of need, may we be induced so to regulate our conduct here that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace and in thy favor, may we be received into thine everlasting kingdom, and there enjoy, in union with the souls of our departed friends, the just rewards of a pious and virtuous life. Amen!

Response: So mote it be.

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

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

CHURCH SERVICE

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

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

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

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

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

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

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

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

Response: He has gone over to the major-

ity; he has lifted the veil and entered the Invisible.⁴⁹

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

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

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

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

W. M.—How then will it be known?

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

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

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

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

Prayer by the Chaplain or Master

C. or W. M.—Almighty Father, when our journey shall be near its end; when the silver cord shall be loosed and the golden bowl be broken; when the light of life is

⁴⁹ Other manuals having this form of service insert here the following response: "He dwelleth in night: he sojourneth in darkness." This sounds too gloomy and agnostic for Masonry. The beloved dead in Masonry dwell not in night, but in day eternal; they sojourn not in darkness, but in light ineffable. The response substituted in the text includes a reference to that most suggestive and pathetic phrase in which the ancient

fading and the shadows of eternity are creeping upon us; may the brightness of thy presence dispel the gathering gloom until the glories of the Celestial City burst upon our immortal vision; until within the walls of jasper we clasp hands once more with our translated brother! May the benediction of thy loving favor, sweet as the dews that fall on Hermon, soothe the anguished hearts of these, our brother's loved ones, and lead them into the way everlasting! And to the One Invisible and Everlasting God, without beginning of years or end of days, be all the glory, world without end. Amen!⁵⁰

Response: So mote it be.

[If the remains are to be interred at such a distance that the brethren can not attend, a procession is formed, marched back to the Lodge-room, and the Lodge is closed. Otherwise the procession is formed and marched, when the distance is not too great, to the cemetery in the usual order; the procession walking in front of the hearse, and the pall-bearers, two and two, immediately behind it.]

Romans, bewildered at the mystery which they could not solve, but seeing how far those who sleep in Earth's bosom outnumber the millions who walk upon her face, said of him who died, *Obiit ad plures*—he has gone over to the majority!

⁵⁰ This prayer, prepared by the author, is inserted in lieu of longer prayers given by other manuals.

GRAVE SERVICE

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

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

soon forgotten, that each one of us must ere long pass through the valley of the shadow of Death.⁵¹

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

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

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

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

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

⁵¹ This paragraph is paraphrased from Sicles and Redding and shortened. They have at the end the words "and dwell in the house of darkness." This is stricken because Masonry teaches that man, dying, does *not* dwell in darkness. The grave is not his home. *He* is not there. The *body* is not the man. See Note 49.

as the flower of grass. The grass withereth and the flower thereof falleth away.

W. M.—It is better to go to the house of mourning than to the house of feasting; for that is the end of all men, and the living will lay it to his heart. Amen!⁵²

Response: So mote it be.

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

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

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

PRAYER.

C. or W. M.—The Lord bless us and keep us! The Lord make his face to shine upon us and be gracious unto us! The Lord lift up the light of his countenance upon us and give us peace! And unto Him, the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever! Amen!⁵³

Response: So mote it be.

⁵² This service is abbreviated from Simons and Redding.

⁵³ This prayer, patterned after a very ancient invocation, is inserted, with the preceding hymn, in lieu of a longer hymn and prayer generally found in the manuals.

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

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

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

What, then, are all the externals of human dignity, the power of wealth, the dreams of

ambition, the pride of intellect, or the charms of beauty, when nature has paid her just debt? Fix your eyes on the last sad scene; view life stript of its ornaments and exposed in its natural meanness; and you must be persuaded of the utter emptiness of these delusions. In the grave all fallacies are detected, all ranks are levelled, all distinctions are done away. The monarch at whose bidding nations pay obeisance, and the beggar, shivering at the gate, are equals in the house of death.⁵⁴

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

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

⁵⁴ Compare Horace, Liber I, Carmen IV: "Pallida mors aequo pulsat pede pauperum tabernas Regnumque turris."

Master of the Universe to summon us into his eternal presence, may the Trestle-board of our lives pass such inspection that it may be given to each of us to "eat of the hidden manna," and to receive the "white stone with a new name" that will insure perpetual and unspeakable happiness at his right hand.

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

W. M.—The Lambskin, or white leather Apron, is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than Star and Garter, when worthily worn. This emblem I now deposit in the grave of our deceased brother. [Deposits it.] By it we are reminded of that purity of life and conduct so essentially necessary to gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides.⁵⁵

⁵⁵ Neither Preston, author of the oldest Masonic burial service extant; nor Webb, who follows Preston; nor Moore, allude to the Apron or prescribe its deposit. Mackey simply says, without any explanation, "The Apron is then thrown into the grave while the Master repeats in an audible voice, 'Glory to God on high.'" Drummond, a very learned Masonic author, in his *Masonic Test-Book*, p. 103, gives the idea followed in the text.

In lieu of what follows in the text after the deposit of the Apron, most manuals give the following: "By it we are reminded of the universal dominion of Death. The arm of friendship can not interpose to prevent his coming; the wealth of the world can not purchase our release; nor will the innocence of youth or the charms of beauty propitiate his purpose. The Mattock, the Coffin, and the melancholy Grave, admonish us of our mor-

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

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

[When the Master gets back to his place, the brethren halt and the public grand honors are given once. For directions how to give these grand honors, see p. 133.]

W. M. (Takes off his white glove and holds it up.)—This Glove is a symbol of Fidelity, and is emblematical of that Masonic friendship which bound us to him whose tenement of clay lies before us. It reminds us that while these mortal eyes shall see him not again; yet, by the practice of the tenets of our noble Order, and a firm faith and steadfast trust in the Supreme Architect, we hope to clasp once more his vanished hand

tality, and that sooner or later these frail bodies must moulder in their parent dust." I confess, however, that I was never able to understand how the Apron reminds us of "the universal dominion of death," and it seems to me unreasonable and unmasonic. Although most manuals adopt it, I discard it, and adopt Drummond's explanation as more consistent with the well-known symbolic lesson of the Apron. I conclude that the "Dominion of Death" explanation was originally taken, in ignorance or through poor Masonic discrimination, from an explanation of one of the esoteric emblems of the third degree; and succeeding ritualists merely copied it without reflecting upon its manifest error, as was done in the case of "White Stockings" in funeral processions. [See Note 47.]

in love and friendship.⁵⁶ [Deposits glove.]
 "What virtue unites, death never parts."

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

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

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

W. M. (Holds up a sprig of evergreen. See Note 48.)—The evergreen, which once marked the temporary resting-place of one illustrious in Masonic history,⁵⁷ is an emblem of our faith in the immortality of the soul. By this we are reminded that we have

Rockwell, p. 201, gives the following explanation, unlike all others:

"This Apron, an emblem of Truth, and the badge of a Mason, more estimable than the pearls and diamonds of princes, and more honorable than the Star or Garter, or even the diadems of kings and emperors, when worthily worn; as it is free from spot or blemish, denotes the hope we cherish, that the soul of our departed brother, released from its earthly encumbrance, and purified from all its imperfections, has met a welcome reception in the Supreme Grand Lodge above. We deposit it in the grave of our deceased brother as a token that his work is finished here on earth, and that his account now rests with his God."

⁵⁶ The deposit of Gloves is a Georgia custom, sanctioned by the present Grand Master Shannon (1894). It is prescribed by no manual examined except Rockwell, and the explanation accompanying is prepared by the author and approved by Grand Master Shannon. Rockwell's explanation is as follows: "The Glove is an emblem of Fidelity, the symbol of Masonic Friendship and Brotherly Love. Though Death has in this instance removed

an immortal part within us that shall survive the grave and which shall never, *never*, NEVER, die. By it we are admonished that, though like our brother whose remains lie before us, our bodies shall soon be clothed in the habiliments of death and deposited in the silent tomb, yet, through our belief in the mercy of God, we may confidently hope that our souls will soon bloom in eternal spring. This, too, I deposit in the grave. Alas, my brother!⁶⁷

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

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

our brother, and we can not hope to take him any more hereafter by the hand on this side the grave: yet we should ever bear in mind that this bereavement but increases our obligation to our living brethren."

⁶⁷ Here most manuals say, "the illustrious dead," instead of "one illustrious in Masonic history," as in the text, which follows the Washington monitor. The latter form is preferable, because simply to say "the illustrious dead" would be probably misunderstood by the profane present to refer to the brother being buried; and it would seem indeed remarkable if only *illustrious* Masons were interred with honors. The form in the text makes plain the reference intended.

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

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

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

Or the Master may give the following exhortation.]

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

In conformity with this usage, and at the special request of our deceased brother [or his family, as the case may be], whose memory we revere and whose loss we deplore, we have assembled in the character of Masons to consign his body to the earth whence it came, and to offer up the last tribute of our affection, thereby demonstrating the sincerity of our past esteem and our steady attachment to the principles of the Order.

Unto the grave we consign the body of our deceased brother, there to remain until

the general resurrection, in favorable expectation that his immortal soul may then partake of the joys which have been prepared for the righteous from the foundation of the world. And may Almighty God, of his infinite goodness, at the Grand Tribunal of unblased justice, extend his mercy toward him and all of us, and crown our hopes with everlasting bliss in the expanded realms of a boundless eternity. This we beg for the honor of His Name, to whom be all the glory, now and forever. Amen!⁵⁸

Response: So mote it be.

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

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

J. W.—The Lord is my strength and my shield: my heart trusteth in Him, and I am helped.

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

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

⁵⁸ Abridged from Sickles, Simons, Redding, etc.

J. W.—Yea, though I walk through the valley of the shadow of Death, I will fear no evil, for Thou art with me; thy rod and thy staff, they comfort me.

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

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

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

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

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

C.—I am the resurrection and the life, saith the Lord. He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.

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

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

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

C.—World without end. Amen!

Response: So mote it be.

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

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

All.—Our Father which art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen! So mote it be!²⁰

²⁰ Few manuals use in their funeral service this wonderful prayer—so broad, so catholic, that every devout believer of every faith and order may

[The brethren, relieving each other every few minutes to prevent their tiring, now fill the grave level with the earth,⁶⁰ no mound being erected—none but the brethren being allowed to participate. When the grave is thus leveled, all resume their places.]

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

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

W. M.—The chain is reunited.⁶¹

heartily and reverently join in it. But the repetition in concert by all the craft on bended knee adds greatly to the beauty and impressiveness of the service.

⁶⁰ The significance of this custom—a memorial to “one illustrious in Masonic history,” repeated at the interment, with these services, of every Son of Light—will be at once detected by every bright Mason. It is a custom in Georgia, founded on good Masonic reason, though I do not find it in the ceremonies in other manuals.

⁶¹ The author does not know the origin of this custom, which is observed in certain parts of Georgia. It is in none of the manuals accessible.

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

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

Response: So mote it be.

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

It is inserted here because it is a Georgia custom, to be followed or omitted as the Master may choose.

LODGE OF SORROW⁶²

REGULATIONS⁶³

I. The services may be in a Lodge-room either private or public; or in some church or public hall, when they are, of course, public. When not in the Lodge-room, the Lodge meets in its Lodge-room and is marched in the usual order of procession (see p. 130) to the hall or church, where the Master occupies the center of a raised platform at one end of the building, the Senior and Junior Wardens in front of him and at his right and left respectively, and facing each other. When in a church, the Master may occupy the pulpit, the Senior and Junior Wardens sitting in the altar space in front, facing

⁶² Barring Sickles' *General Ahiman Rezon*, Redding's *Standard Ahiman Rezon*, and Shaver's (Kansas) *Monitor*, I find no manuals containing a ritual of the Lodge of Sorrow except Clenachan's *Book of the Scottish Rite*, whose ritual is so almost entirely esoteric as to be of no aid. These first three have almost exactly the same, prepared by John W. Simons, Past G. M. of New York, first appearing in Sickles, and copied by Redding and Shaver, except that Shaver uses different odes.

In preparing the following ritual, little use has been made of the foregoing; but this is essentially different from that, and is almost entirely prepared by the author; and is submitted in the hope that the occasions of its use may subserve the good of Masonry. In this, as in the Funeral Service, the effort has been to eliminate all suggestions of the *grave* as the *abiding place* of man after death, and to stress the theme that death is, to the good Mason, a Minister of Light.

⁶³ See Mackey's *Encyclopedia*, and Macoy's *Dictionary* (or *Encyclopedia*), title, "Sorrow Lodge."

each other at the right and left, respectively, of the Master; the Senior Deacon at the right front corner of the altar space, and the Junior Deacon at the left front corner.

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

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

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

V. The Lodge-room (or the hall or church) should be appropriately draped in white and black cloth. The catafalque should be covered with black cloth. When the bottom platform rests on legs (which is a more convenient and a cheaper form) the black cloth should hang down all around it to the floor, concealing the legs and present-

ing the appearance of a solid altar draped in black with three successive tiers or platforms. Two wreaths of white flowers and a wreath of evergreen should be provided.

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

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

SERVICE

MUSIC.—ANTHEM OR ODE

W. M. (standing)—O praise the Lord, all ye nations; praise Him, all ye people. For his merciful kindness is great toward us and the truth of the Lord endureth forever. Praise ye the Lord. (Psalm cxvii.)

S. W. (standing)—The earth is the Lord's and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and right-

eousness from the God of his salvation. (Psalm xxiv, 1-5.)

J. W. (standing)—The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. (Psalm xxiii.)

W. M.—By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer

not Jerusalem above my chief joy. Psalm cxxxvii, 1-6.)

[Master calls up the Lodge.]

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

[Here follows an extemporaneous or the following prayer.]

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

Response: So mote it be.

[Master seats the Lodge.]

MUSIC—ODE

Abide with me; fast falls the eventide;
 The darkness deepens; Lord, with me abide;
 When other helpers fail and comforts flee,
 Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;
 Earth's joys grow dim, its glories pass away;
 Change and decay in all around I see,
 O Thou who changest not, abide with me!

Hold Thou thy cross before my closing
 eyes—

Shine through the gloom and point me to
 the skies;

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

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

[The Master and the Wardens rise.⁶⁴]

W. M.—Brother Senior Warden, for what
 purpose are we assembled?

S. W.—To honor the memory of these
 brethren whom death hath taken from us;
 to contemplate our own approaching dissolu-
 tion; and by the remembrance of immor-
 tality, to raise our souls above the considera-
 tions of this transitory existence.

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

J. W.—Calm sorrow for the absence of our
 brethren who have gone before us; earnest
 solicitude for our own eternal welfare; and

⁶⁴ At this point the Simons ritual begins. See
 Note 62.

a firm faith and reliance upon the wisdom and goodness of God.

W. M.—Brethren, commending this sentiment to your earnest consideration, and invoking your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow opened.⁶⁵

[The Master may here make some remarks appropriate to the occasion, naming those who are commemorated. Here should be read sketches of each brother, prepared expressly for the occasion, giving prominence to their Masonic careers and characters. One or more addresses may also be interspersed by brethren selected for the purpose; special care being taken that each is not too long. The whole should be interspersed by appropriate sacred music.⁶⁶]

W. M. (Taking the skull in his hand.)—Brethren, behold this emblem of mortality, once the abode of a spirit like our own. Beneath this mouldering canopy once shone the bright and busy eye. Within this hollow cavern once played the ready, swift and tuneful tongue. And now, sightless and mute, it is eloquent only in the lessons it teaches.

Think on those brethren, who, but a few days since, were among us in all the pride and power of life. Think on yourselves: thus will you be when the candle of life has burned to its socket. Man's life is like a flower which blooms to-day, and to-morrow

⁶⁵ Here Simons inserts a prayer by the Chaplain, and an ode.

⁶⁶ Nothing of this sort occurs in Simons' or the Scottish Rite ritual.

is faded and cast aside, and trodden under foot. Most of us, my brethren, are fast approaching, or have already passed, the meridian of life. Our sun is sinking to the west. How much more swiftly fly now the years than when in rosy youth we looked upon unclouded skies!

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

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

When God sends His angel to us with the scroll of death, let us meet him with the fortitude of upright men and Masons, and, with peaceful resignation, lie softly down and fall on sleep.⁶⁷

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

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

⁶⁷ Abridged from Simons' ritual, who here gives a long address by W. M. Nothing that follows is from Simons' except as hereafter indicated by the notes.

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

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

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

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

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

W. M.—For we are consumed by thine anger, and by thy wrath are we troubled.

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

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

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

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

J. W.—So teach us to number our days,

that we may apply our hearts unto wisdom.
(Psalm xc., 1-12.)

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

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

Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.⁶⁸

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

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

W. M. (Calling up the Lodge)—Let us pray.

Chaplain.—Almighty God, infinite in wis-

⁶⁸ In Simons' the Chaplain reads a long lesson from which this is excerpted, and a prayer follows. The remainder of this ritual, except in depositing the wreaths, is so dissimilar from Simons' that they can not be compared. Simons' gives none of the responsive readings that here follow.

dom, mercy and goodness, extend to us the riches of thy everlasting favor. Make us grateful for the present benefits and crown us with immortal life. And to thy name shall be glory forever. Amen!

Response: So mote it be.

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

J. W. (Holding up the bunch of white flowers)—In memory of our departed brethren, I deposit these white flowers, emblematical of that pure life to which they have been called and reminding us that as these children of an hour will droop and fade away, so we, too, shall soon follow those who have gone before us, and inciting us so to fill the brief span of our existence that we may leave to our survivors a sweet savor of remembrance.

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

S. W. (Holding up wreath of white flowers)—As the sun sets in the west to close the day and herald the approach of night, so, one by one, we lay down in the darkness of the tomb to wait in its calm repose for the time when the heavens shall pass away as a scroll; and man, standing in the presence of the Infinite, shall realize the true

end of his pilgrimage here below. Let then these flowers be to us the symbol of remembrance of all the virtues of our brethren who have preceded us to the silent land: the token of that fraternal alliance which binds us while on earth and which we hope will finally unite us in heaven.

[The Senior Warden deposits the wreath and the grand honors are given twice.]

W. M. (Holding up the wreath of evergreens)—It is appointed unto all men once to die, and after death cometh the resurrection. The dust shall return to the earth and the spirit unto God who gave it. Let this evergreen, symbol of our faith in immortal life, remind us that the dead are but sleeping. And so, trusting in the infinite love and tender mercy of Him without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting, and where, with them, we shall enjoy eternal rest.

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

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

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

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

Response: For His mercy endureth forever.

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

Response: For His mercy endureth forever.

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

Response: For His mercy endureth forever.

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

Response: For His mercy endureth forever.

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

Response: For His mercy endureth forever.

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

Response: For His mercy endureth forever.

W. M.—To Him that made great lights.

Response: For His mercy endureth forever.

W. M.—The sun to rule by day.

Response: For His mercy endureth forever.

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

Response: For His mercy endureth forever.

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

Response: For His mercy endureth forever.

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

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

MUSIC—ODE

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

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

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

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

Chaplain (Advancing to the catafalque and facing the audience)—But some man will say: How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same

flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies.

Response (by all)—And bodies terrestrial.

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

Response: And the glory of the terrestrial is another.

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

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

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

Response: It is raised in incorruption.

C.—It is sown in dishonor.

Response: It is raised in glory.

C.—It is sown in weakness.

Response: It is raised in power.

C.—It is sown a natural body.

Response: It is raised a spiritual body.

C.—There is a natural body, and there is a spiritual body; and so it is written, The first man, Adam, was made a living soul.

Response: The last Adam was made a quickening spirit.

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

Response: The second man is the Lord from above.

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

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

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

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

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

Response: But we shall all be changed.

C.—In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption.

Response: And this mortal must put on immortality.

C.—So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written:

Response: Death is swallowed up in victory.

C.—O Death, where is thy sting?

Response: O Grave, where is thy victory?

C.—Glory be to God on high; on earth, peace, good will toward men. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Response: So mote it be.

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

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

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

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

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

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

**THE
TWENTY-FIVE LANDMARKS**

AND

**THE ANCIENT CHARGES
OF FREEMASONRY**

ALSO

THE MASONIC CODE OF GEORGIA

AND

**THE CONSTITUTION, BY-LAWS, EDICTS
AND MASONIC FORMS**

By JOHN W. AKIN, 32°

**FIFTH EDITION
1911**



THE TWENTY-FIVE LAND- MARKS OF FREEMASONRY*

- I. The modes of recognition.
- II. The division of Symbolic Masonry into three degrees.
- III. The legend of the third degree.
- IV. The government of the fraternity by a presiding officer called a Grand Master, who is elected from the body of the craft.
- V. The prerogative of the Grand Master to preside over every assembly of the craft, wheresoever and whensoever held.
- VI. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
- VII. The prerogative of the Grand Master to grant dispensations for opening and holding Lodges.
- VIII. The prerogative of the Grand Master to make Masons at sight.

* See Mackey's *Text-Book of Masonic Jurisprudence*, pp. 17-39, for commentary on and explanation of these Landmarks. The Landmarks constitute the highest source of Masonic law. Drummond, a deeply learned writer, says, *Masonic Text-Book*, p. 175: "Various attempts have been made to enumerate the Landmarks, but as no two authors agree in their enumeration, it is safe to conclude that no one of the attempts is a success." Nevertheless, it is deemed advisable to insert them in this manual, and Mackey, whose enumeration of the Landmarks (see his *Masonic Ritualist*, p. 241) is here followed, is probably as high authority on this subject as can be found. Compare Lockwood's *Masonic Law*, p. 14; Look's *Masonic Trials*, p. 254.

IX. The necessity for Masons to congregate in Lodges.

X. The government of every Lodge by a Master and two Wardens.

XI. The necessity that every Lodge, when congregated, should be duly tiled.

XII. The right of every Mason to be represented in all general meetings of the craft, and to instruct his representative.

XIII. The right of every Mason to appeal from the decision of his brethren in Lodge convened to the Grand Lodge or General Assembly of Masons.

XIV. The right of every Mason to visit and sit in every regular Lodge.

XV. That no visitor, not known to some brother present as a Mason, can enter a Lodge without undergoing an examination.

XVI. That no Lodge can interfere in the business or labor of another Lodge.

XVII. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.

XVIII. That every candidate for initiation must be a man, free born, and of lawful age.

XIX. That every Mason must believe in the existence of God as the Grand Architect of the Universe.

XX. That every Mason must believe in a resurrection to a future life.

XXI. That a Book of the Law of God must constitute an indispensable part of the furniture of every Lodge.

XXII. That all men in the sight of God are equal, and meet in the Lodge on one common level.

XXIII. That Freemasonry is a secret so-

ciety in possession of secrets that can not be divulged.

XXIV. That Freemasonry consists of a speculative science founded on an operative art.

XXV. That the Landmarks of Masonry can never be changed.

These constitute the Landmarks, or, as they have sometimes been called, "The Body of Masonry," in which it is not in the power of any man, or body of men, to make the least innovation.

THE ANCIENT CHARGES*

I. CONCERNING GOD AND RELIGION

A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that

* These are copied from Anderson's *Constitutions*, first printed in 1723. They were adopted by the Grand Lodge of England on March 25, 1722, and are considered as next in Masonic authority to the Twenty-five Landmarks, and the Charges and Landmarks together sufficiently express the common law of Masonry. Anderson published a second edition of his *Constitutions* in 1738 containing a modification of these Ancient Charges. The Grand Lodge did not sanction these modified charges, however, and the "Ancient Charges" are still accepted as the true and original version. It is, therefore, thought unnecessary to insert these modified charges. The Grand Lodge of England, when it adopted the "Ancient Charges," adopted at the same time what was generally known as "The Old Regulations," and which were published in the first edition of Anderson's book. Being, however, distinctly recognized as amendable or repealable by that Grand Lodge (and consequently by every other Grand Lodge deriving its existence therefrom), their insertion here is not deemed necessary. These Charges and Landmarks are still of force.

is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished, whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry has always abjured war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries, and prompted the honor of the fraternity, who ever flourished in times of peace. So if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the Government for the time being, they can not expel him from the Lodge, and his relation to it remains indefeasible.

III. OF LODGES

A Lodge is a place where Masons assemble and work; hence the assembly, or duly or-

ganized society of Masons, is called a Lodge, and every brother ought to belong to one, and to be subject to its By-laws and General Regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

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

IV. OF MASTERS, WARDENS, FELLOWS AND APPRENTICES

All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the brethren not put to shame, nor the Royal Craft despised. Therefore, no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this fraternity; only candidates may know that no Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art of serving his Master's Lord, and of being made a brother, and then a Fellow-craft in due time, even after he has

served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified he may arrive at the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

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

These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the Old Charges and regulations, with all humility, reverence, love, and alacrity.

V. OF THE MANAGEMENT OF THE CRAFT IN WORKING

All Masons shall work honestly on working days that they may live creditably on Holy days, and the time appointed by the law of the land or confirmed by custom shall be observed.

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

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

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

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and drafts of him that began it.

When a Fellow-craftsman is chosen Warden of the work under the Master he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's

absence to the Lord's profit, and his brethren shall obey him.

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

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

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

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

VI. OF BEHAVIOR

I. Behavior in the Lodge While Constituted

You are not to hold private committees or separate conversation without leave from the Master, nor talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master; nor behave yourself ludicrously nor jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatsoever, but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the

proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless a Lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

2. Behavior After the Lodge is Over and the Brethren Not Gone

You may enjoy yourself with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation, for that would blast our harmony and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the doors of the Lodge, far less any quarrel about religion, or nations, or State policy, we being only, as Masons, of the catholic religion above mentioned; we are also of all nations, tongues, kindred, and languages, and are resolved against all politics as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has been always strictly enjoined and observed; but especially ever since reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

3. Behavior When Brethren Meet Without Strangers, but Not in a Lodge Formed

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

4. Behavior in Presence of Strangers Not Masons

You shall be cautious in your words and carriage that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse and manage it prudently for the honor of the worshipful fraternity.

5. Behavior at Home and in Your Neighborhood

You are to act as becomes a moral and wise man, particularly not to let your family, friends and neighbors know the concerns of the Lodge, etc., but wisely to consult your own honor and that of the ancient

brotherhood, for reasons not to be mentioned here. You must also consult your health by not continuing together too late or too long from home after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. Behavior Towards a Strange Brother

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

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

Finally, all these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and capstone, the cement and glory, of this ancient fraternity, avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character and doing him all good offices as far as is consistent with your honor and safety and no further. And

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

Amen. So mote it be.

MASONIC CODE AND FORMS

Adopted by the Grand Lodge of Georgia at its Annual Communication in 1902, with changes made therein by subsequent Edicts and Decisions indicated by annotations and an Alphabetical Synopsis appended thereto.

[Explanation: "Pro." means "Proceedings" of Grand Lodge; figures after "Pro." refer to the year of such Proceedings, and "p." or "pp." indicate the page or pages therein.]

ANNOUNCEMENT

The Grand Lodge of Georgia acknowledges no degree of Masonry or order of Knighthood to be legitimate and genuine except those conferred by or under the authority of the following regularly constituted Masonic bodies of the United States of America, and those of corresponding rank in foreign countries, to wit: The Grand Lodges of Free and Accepted Masons of the several States and Territories; the General Grand Chapter of Royal Arch Masons of the United States, and Grand Chapters of Royal Arch Masons of the States and Territories; the Grand Council of Royal and Select Masters

of the United States, and the Grand Councils of Royal and Select Masters of the States and Territories; the Grand Encampment of Knights Templar of the United States and the Grand Commanderies of the States and Territories; the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States; and the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Northern Jurisdiction of the United States.

MASONIC CODE OF GEORGIA

The GRAND LODGE OF FREE AND ACCEPTED MASONS, according to the Old Institution of the State of Georgia, existing since 1733, and by virtue of, and in pursuance of the right and succession legally derived from the Most Noble and Right Worshipful Thomas Thynne, Lord Viscount Weymouth, Grand Master of England, for the year of Masonry Five Thousand, Seven Hundred and Thirty-five, by his warrant directed to the Right Worshipful Roger Lacey, and by the renewal of the said power by Sholto, Charles Douglass, Lord Aberdour, Grand Master of Scotland, and for the year Five Thousand Seven Hundred and Fifty-Five and Five Thousand Seven Hundred and Fifty-Six, the Grand Master of England for the years Five Thousand Seven Hundred and Fifty-Seven, and Five Thousand Seven Hundred and Fifty-Eight, by his warrant directed to the Right Worshipful Gray Elliot, and incorporated by the General Assembly of the State of Georgia, by an Act passed for that purpose, dated Feb. 6th, 1796, and by due succession delivered down to the present day, doth hereby ordain and establish, for the government of

the several Lodges now chartered and hereafter to be chartered, in this State, and for the regulation of the exercise of its own authority, the following Constitution:

CONSTITUTION

[Figures below are Article Numbers.]

1. The style and title of this Grand Lodge is, and it shall be known and hailed as the **GRAND LODGE OF FREE AND ACCEPTED MASONS FOR THE STATE OF GEORGIA.**

2. This Grand Lodge is hereby declared to be the highest legitimate source of Masonic authority of and over the three Symbolic Degrees of Freemasonry within the State of Georgia; and of right, exercises jurisdiction and government over all Symbolic Lodges within this State.

3. No Lodge can exist, or exercise any Masonic privilege or duty, in this State, without the sanction of this Grand Lodge, either by Warrant or Dispensation duly granted for that purpose. And all convocations or assemblies of persons calling themselves Lodges of Freemasons, and assuming to exercise the duties or perform the ceremonies of Freemasonry in this State of either or all of the three Symbolic Degrees, without the sanction of this Grand Lodge first had or obtained, are hereby declared to be spurious and clandestine, and of no Masonic authority whatever.

4. This Grand Lodge shall have power as follows: To propose, enact and establish

new regulations for the government of the craft within its jurisdiction, and the same to alter, amend, explain or repeal, not contravening the ancient landmarks of the Order.

5. To establish and preserve the traditions, lectures, work and ceremonies of the Order, and to exclude all innovations and unauthorized modifications of the same.

6. To authorize the formation and institution of such new Lodges as may be found necessary, and to alter, amend, repeal or suspend the warrants of Lodges now in existence, in such manner as may be hereinafter pointed out and defined.

7. To investigate, regulate and decide all matters pertaining to the craft at large, and to particular Lodges, which it may exercise, either by itself, or by such delegated authority as it may, in its wisdom and discretion, from time to time, appoint; but in this Grand Lodge alone resides the power of extinguishing Lodges, or expelling brethren from the privileges of Freemasonry, which power shall not be delegated to any subordinate authority.

8. To exercise all such powers, discharge all such duties, and perform all such acts as have been performed by Grand Lodges of Freemasons in times past, within the ancient customs of the Fraternity.

9. The Grand Lodge shall not proceed to the election of officers, or to any other business, except to open and adjourn, unless there be present the Representatives of at least twenty-five regular Lodges of this jurisdiction, which shall be a sufficient number

at all times to form a Grand Lodge. Provided that this section shall not preclude the Most Worshipful Grand Master, the Right Worshipful Deputy Grand Master (when acting), or any Past Master, or present member of this Grand Lodge, especially appointed by the Grand Master or his Deputy, for that purpose, from assembling and opening an Occasional Grand Lodge for the purpose of laying corner-stones, dedicating Masonic Halls, constituting new Lodges duly chartered by this Grand Lodge, performing funeral rites over Present or Past Elective Grand Officers, provided two or more Present or Past Masters, members of this Grand Lodge, are present with him to fill the principal offices of such Occasional Grand Lodge.

10. The Grand Lodge shall consist of the following officers and members, with the following ranks and titles: 1, Most Worshipful Grand Master; 2, Right Worshipful Deputy Grand Master; 3, Most Worshipful Past Grand Masters; 4, Right Worshipful Past Deputy Grand Masters; 5, Right Worshipful Senior Grand Warden; 6, Right Worshipful Junior Grand Warden; 7, Right Worshipful Past Senior Grand Wardens; 8, Right Worshipful Past Junior Grand Wardens; 9, Right Worshipful Grand Treasurer; 10, Right Worshipful Grand Secretary; 11, Right Worshipful Past Grand Treasurers; 12, Right Worshipful Past Grand Secretaries; 13, Worshipful and Reverend Grand Chaplain; 14, Worshipful Grand Senior Deacon; 15, Worshipful Grand Junior Deacon; 16, Worshipful Grand Marshal; 17, Worshipful Grand Stewards (three—denominated first, second and third); 18, Grand Tiler; 19, the

Worshipful Masters, for the time being, of the several Lodges duly chartered by the Grand Lodge (or their proxies legally qualified and appointed as hereinafter provided); 20, all Past Masters who have been duly elected, installed and have presided over a regularly chartered Lodge under the jurisdiction of this Grand Lodge, and are at the same time members in good standing in some regularly chartered Lodge under the jurisdiction of this Grand Lodge.

11. The Past Grand Masters, Past Deputy Grand Master, Past Grand Wardens, Past Grand Treasurers, Past Grand Secretaries, and Past Masters of Lodges qualified as above, shall be permanent and standing members of the Grand Lodge.

12. The Grand Master, Deputy Grand Master, Grand Wardens, Grand Treasurer and Grand Secretary shall be elected by ballot on the second day of the Annual Communication, before any other business is taken up, and a majority of all the votes present shall be necessary to a choice. The Grand Deacons and the Grand Tiler shall be appointed by the first four Grand Officers; the Grand Marshal, Grand Chaplain, and First Grand Steward, by the Most Worshipful Grand Master; the Second Grand Steward shall be appointed by the Senior Grand Warden, and the Third Grand Steward by the Junior Grand Warden. Should the Grand Master be absent, the above appointments shall be made by the officer discharging his duties, as hereinafter provided. All Grand Officers, when installed, shall hold their offices until their successors are duly elected or appointed and installed.

13. Brethren of eminence and ability, who have rendered services to the craft, and who are not residents within this jurisdiction, may by a vote of two-thirds of the Grand Lodge, be constituted members thereof, with such rank and distinction as may be thought proper, not exceeding that of Past Grand Warden.

14. When the Master of any particular Lodge, from such urgent business or Providential cause as may sufficiently excuse him, can not personally attend the Grand Lodge, he may nominate and send a Past Master of his Lodge, with a proxy, under the seal of the Lodge, to supply his place, and support the honor of his Lodge, in the Grand Lodge; and in case of failure on the part of the Master to appoint his proxy by the regular meeting of his Lodge, which next precedes the Annual Communication, the Lodge at that meeting shall elect, by ballot, a delegate, who shall be a Past Master of said Lodge, to represent the Lodge. If there be none of that degree members of such Lodge, who can attend the Communication of the Grand Lodge, then he, or his Lodge, may elect any Past Master entitled to a seat in the Grand Lodge, to represent them. When any Lodge is represented by proxy, that proxy shall state to what Lodge the Representative belongs. But no person shall represent more than one Lodge at the same time.

15. The Grand Lodge shall assemble, as such, once at least in every year, in the City of Macon, Georgia, unless some special exigency shall arise to prevent; in that case, the Grand Master, or Grand Officer acting in

his stead, shall summon the Grand Lodge at such place as he may deem proper.

16. The Grand Master, and in his absence or inability from any cause to act, the Deputy Grand Master may call special or occasional meetings of the Grand Lodge, at such time and place as he deems necessary.

17. Any amendment to this Constitution may be proposed at any regular Communication of the Grand Lodge by any member thereof, or by any Subordinate Lodge, and if agreed to by two-thirds of the members present, it shall lie over and be submitted to the next Regular Communication, and two-thirds of the members present agreeing, it shall then become a part of the Constitution.

BY-LAWS AND REGULATIONS

For the better government of its affairs and conduct of its business the Grand Lodge ordains and adopts the following By-Laws and Regulations:

Meetings of the Grand Lodge

1. The Regular Communication of the Grand Lodge of the State of Georgia shall be held on the last Tuesday in October in each year, until the Grand Lodge shall otherwise order; and upon the failure of the representation of the number of Lodges required by the Constitution, at that time, the Grand Secretary shall notify the Subordinate Lodges of the same, and request them to send their Representatives to a Grand Communication, which in that event, shall be held at such time as the Grand Master or Officer entitled to preside shall appoint. And the Most Worshipful Grand Master, or, in case of his absence from the State, indisposition or death, the Deputy Grand Master, or, in his absence, the Senior and Junior Grand Wardens, in succession, shall have power to convene the members thereof, at any time they, or one of them, shall think proper to appoint: *Provided*, always, that all the Subordinate Lodges under the jurisdiction of the Grand Lodge be notified of said meeting by the Grand Secretary at least thirty days before the time of said meeting.

2. It shall be the duty of the Grand Officer presiding to call on the Grand Chaplain (if present) before proceeding to business, for an address to the Throne of Grace, and also to repeat this act of homage before the adjournment of each Grand Communication.

3. There shall not be any adjournment of the Grand Lodge, unless it be from day to day, immediately succeeding the first day of the meeting (only when Sunday may intervene, and then, in that case, it may be adjourned from Saturday until the next Monday, and no longer), except as provided for in the first section of these By-Laws.

Standing Committees

4. At each Regular Communication of the Grand Lodge, as soon as practicable, after its organization, the presiding officer shall appoint the following Committees:

1. Committee on Credentials.
2. Committee on Grand Master's Address.
3. Committee on Jurisprudence.
4. Committee on Charters.
5. Committee on By-Laws.
6. Committee on Appeals and Grievances.
7. Committee on Relief.
8. Committee on General Welfare.
9. Committee on Unfinished Business.
10. Committee on Returns.

5. The above Committees shall be appointed by the Most Worshipful Grand Master (to consist of as many members as he sees proper. Pro. 1904, p. 85) on the first day of each Annual Communication; except the Chairmen of Committees on Returns and on Appeals and Grievances.

6. The Chairman of the Committee on Appeals and Grievances shall be a permanent Committeeman and shall attend one day before each Communication when required by the Grand Master.

7. The first two members of the Committee on Returns shall be permanent Committeemen.

Permanent Committees

8. 1. Grand Lodge Property.
2. Memorials.
3. Finance.
4. Foreign Correspondence.
5. Auditing.

9. The Committee on Grand Lodge Property, shall consist of three members, who shall prepare and submit a report at each Communication.

10. The Chairman of the Committee on Memorials shall also be a permanent Committeeman.

11. The Committee on Finance shall consist of three members, who must prepare a full and complete report of the financial condition of the Grand Lodge and submit the same during the session. All members of this Committee shall be permanent Committeemen.

12. The Committee on Foreign Correspondence shall consist of one member who shall be paid the sum of \$100.00 for such service rendered.

13. The Auditing Committee shall consist of three members, who shall be permanent Committeemen.

Powers of Grand Masters

The Grand Master shall have power and authority, during the recess of the Grand Lodge:

14. To grant dispensations to constitute new Lodges, to continue in force until the next Regular Communication of the Grand Lodge, unless revoked by him for good cause.

15. To arrest the charter of any Lodge for good cause, until the next Regular Communication of the Grand Lodge, setting forth in his annual message the reasons for such arrest; and such charter so arrested shall not be restored unless by the action of the Grand Lodge.

16. To convene the Grand Lodge at his pleasure, when any business affecting the welfare of the craft shall to him seem to require it, giving thirty days' notice, through the Grand Secretary, to the Lodges and members, of the time, place, and object of such meeting.

17. For good cause, and with the written concurrence of the Grand Wardens, to suspend from office any member of the Grand Lodge who may be appointed to office by the Grand Master, Deputy Grand Master or Grand Wardens, until the next Regular Communications of the Grand Lodge.

18. To convene any Lodge under his jurisdiction, preside therein, with the Master of the Lodge on his left hand; to command the Wardens of the Lodge, or any Master Mason, to act as his Wardens for the time being; to inspect their records and work,

and require their conformity to the laws and regulations of the Grand Lodge.

19. He may grant authority (if unable to attend in person) to any Past or Present Master of a Lodge to convene a Grand Lodge for the following purposes only: To lay the foundation or corner-stone of some public edifice; to dedicate and consecrate Masonic Halls; to constitute new Lodges, and to install officers of Chartered Lodges.

20. On the first day of the Regular Communication of the Grand Lodge, or as soon thereafter as possible, the Grand Master shall lay before the Grand Lodge a written message, detailing an account of his official acts during the recess, the state and condition of Masonry in this jurisdiction, and recommend to the Grand Lodge such measures as he may deem expedient and necessary.

21. He may grant dispensations for processions, and exercise all such powers as are warranted or required of him by the Ancient Regulations or Customs of the craft; *Provided* always, that he shall have no power to suspend the operation of any By-Law of this Grand Lodge.

District Deputies

22. There shall be selected by the Masters and Past Masters of each Masonic District present at each Annual Communication a District Deputy who must be a Worshipful Master or Past Master, and who shall then be appointed by the Grand Master, and and whose duties shall be as follows:

It shall be his duty to visit each Lodge

within his District at least once in each year, if practicable, and oftener if possible.

He shall have power to exemplify the Degrees of Masonry, and may do so either in the Lodge room of each Lodge, or he may call a convocation of two or more Lodges for that purpose, at such times and places as may be mutually agreed upon by him and the Lodges.

He shall, when directed by the Grand Master, preside over a Lodge of Past Masters called to try any Master.

He shall have the power to pass in judgment upon all matters of Lodge differences and discipline which do not involve the determination of Masonic law, which may be referred to him by the Lodge or any member thereof: *Provided*, that no Lodge shall be prohibited from making a direct reference of such matters to the Grand Master.

He shall be required, on the request of the Grand Master, to ascertain the facts of any question which may be referred to the Grand Master, and transmit the statement thereof, obtained from both sides, to the Grand Master.

He shall perform such other duties as the Grand Master shall, from time to time require, to promote the welfare of the Lodges within his jurisdiction.

District Deputies shall make a report to the Grand Lodge, at each Annual Communication, of their acts and the condition of Masonry within their Districts.

District Deputies shall have the power to hold conferences with each other, at such times and places as they may select, to make the degrees as uniform as possible.

Each District Deputy shall be entitled to his actual expenses while going to, returning from, and while remaining at the place where he is engaged in the performance of his duties. Said expenses shall be paid by the Lodge or Lodges calling him, or agreeing to his coming, in such proportion as said Lodges may agree upon.

While in attendance upon the Annual Communications of the Grand Lodge said District Deputies, if not the Representatives of any Subordinate Lodge, shall be entitled to the mileage and per diem allowed Representatives to this Grand Lodge.

They shall have power to make such division of the respective Districts as shall suit best as to geographical lines.

In case of the death, resignation, removal for cause, or otherwise, of any of the District Deputies of this Jurisdiction, it shall be the duty of the Grand Master to immediately appoint a Worshipful Master or Past Master of the District where such vacancy occurs, to fill such vacancy.

They shall, in their several districts, pass upon all appeals for aid from Subordinate Lodges, before the same are submitted to the Grand Master.

23. He shall have power to appoint or remove Grand Representatives to Foreign Jurisdictions in fraternal intercourse with this Grand Lodge, the appointee in each case to be a Master or Past Master.

24. The sum of \$500.00 for clerical assistance, and the sum of \$250.00 for traveling and contingent expenses, or as much of either as may be necessary, shall be allowed the Grand Master annually and shall be

paid by the Grand Treasurer on presentation of the account.

Duties and Powers of Deputy Grand Master and Grand Wardens

25. The duties of the Deputy Grand Master shall be: To assist the Grand Master as he may direct; and, in case of the absence (from the jurisdiction) of the Grand Master, or his death or incapacity, to exercise all prerogatives and perform all the duties of the Grand Master.

26. The Grand Wardens shall assist the Grand Master in Grand Lodge, attend him when required, and discharge such duties as are prescribed in our Masonic Ritual and Ceremony of Installation.

27. In the absence of the Grand Master and Deputy Grand Master, the Senior Grand Warden, and in his absence, also, the Junior Grand Warden shall preside over the Grand Lodge.

Duties of Grand Treasurer

28. The Grand Treasurer shall have charge of all the funds, properties and jewels of the Grand Lodge. It shall be his duty to attend all Grand Communications of the Grand Lodge, and, when required, to meet Grand Officers and Committees with his books and all other documents relating to his office; to make a full report at the Regular Communications; to pay all orders drawn on him by authority of the Grand Lodge; to give bond for the faithful discharge of his duties; and pay over to his

successor in office all monies remaining on hand, together with all books, papers, vouchers, securities, jewels, etc., in his possession belonging to the Grand Lodge, taking duplicate receipts for the same, one of which he shall deliver to the Grand Secretary. He shall also be the fiscal officer of the Masonic Home as provided by resolution of the Grand Lodge.

29. The Grand Treasurer shall receive as salary for his services the sum of \$600.00 annually. He shall give bond in the sum of \$2,500.00, with two or more securities thereon, to be approved by the Grand Master. He shall also give such bond as may be required by the Trustees of the Masonic Home for the faithful discharge of his duties as fiscal officer of the Home.

Duties of Grand Secretary

30. The Grand Secretary shall attend upon the Communications of the Grand Lodge, observe and record the proceedings thereof, and preserve the same in suitable books kept for that purpose.

31. He shall seek suitable books for accounts, and carefully record therein all accounts of the several Lodges.

32. He shall keep explicit accounts of all monies received and paid over to him, and annually exhibit to the Grand Lodge, or Grand Master, an attested copy thereof.

33. He shall receive all petitions, applications and appeals and lay them before the proper Committees of the Grand Lodge.

34. He shall have custody of the Seal of the Grand Lodge.

35. He shall engross, attest and fix the Seal to all warrants, charters, commissions and certificates, when ordered by the Grand Master or the Grand Lodge.

36. He shall keep in a bound book a corrected list of all Lodges under this Jurisdiction, their number, place of meeting, and the number of members.

37. He shall attend upon the several Standing Committees appointed by the Grand Master, when required, with the records, documents and papers of the office.

38. Unless otherwise ordered by the Grand Lodge, he shall cause the Journal of the Proceedings of the Grand Lodge to be printed, and, with all convenient dispatch, forward the requisite number of copies to the several Lodges, and three copies to each of the Grand Lodges of the United States; and the Grand Lodges of such foreign States as may be in communication with this Grand Lodge.

39. He shall append to the Journal of Proceedings every year a list of all the Grand Officers, Past Grand Officers, and members of the Grand Lodge present at its Communication; also a tabular statement exhibiting the name and number of the several Lodges, the time and place of their regular meetings, the number initiated, passed, raised and admitted to each, and the total number of members belonging to each Lodge; also a list of those suspended and expelled in this State, as shown on the face of the returns.

40. In the interval of the Communications of the Grand Lodge, he shall answer all communications, and when required, lay

before the Grand Lodge all communications received, together with a copy of his correspondence with the Subordinate Lodges, and the Fraternity in this jurisdiction.

41. The Grand Secretary shall have power, from time to time, to appoint one or more brethren as deputies to aid him in the discharge of his duties, at his own expense.

42. The Grand Secretary shall receive as salary for his services the sum of \$1,300.00 annually. He shall give bond in the sum of \$2,500.00, to be approved by the Grand Master under the same regulations as are provided in the preceding Article for Grand Treasurer.

Duties of Grand Chaplain

43. The Grand Chaplain shall attend the Regular Communications of the Grand Lodge and perform the customary religious services.

Duties of Grand Marshal

44. The Grand Marshal shall proclaim the Grand Officers at their installation, introduce the representatives of Foreign Grand Lodges, and distinguished visiting brethren, conduct processions of the Grand Lodge, and perform such other duties as may be imposed on him by the Grand Lodge.

Duties of Other Grand Officers

45. The Grand Deacons, Grand Stewards and Grand Tiler shall perform all the duties assigned them in their installation charges,

and the Grand Tiler shall receive such compensation as the Grand Lodge may direct.

Matters Referred to Committees, and Rules of Order

46. All communications, returns, petitions, motions, resolutions and documents, unless otherwise ordered, shall be referred to appropriate committees, who shall report thereon in writing.

47. When a member desires to address the Grand Lodge, or deliver any matter for its consideration, he shall rise and respectfully address himself to the Most Worshipful Grand Master, and confine himself to the subject under consideration.

48. All motions, resolutions or propositions of any description shall be reduced to writing, and, if seconded, shall be considered as before the Grand Lodge for its action; but the mover may, at any time, with the consent of his second, withdraw the same before a decision, or before an amendment is passed.

49. Any member may call for a division of the question, if the sense will admit of it.

50. A motion to amend an amendment shall preclude all further propositions to amend, until it shall be decided; and the question on the proposition to amend, last made, shall be first put.

51. No brother shall speak on any subject more than twice without leave.

52. All questions shall be put in the order in which they are moved; and in filling

blanks the largest sum or quantity, and the longest time, shall be first put.

53. The call of the vote on any question shall not be entertained until every member present shall have had an opportunity of speaking to the same.

54. When the question is put, every member present shall vote, unless excused by the Grand Master.

55. When a question has been decided in the affirmative or negative, it shall be in order for any member to move a reconsideration thereof on the same day on which the decision was had, or on the next day thereafter, provided some other business has intervened.

56. In all discussions the same rules of Parliamentary Law that prevail in other legislative bodies shall control, unless otherwise provided for.

New Lodges

57. The Grand Master, during the recess of the Grand Lodge, shall have power and authority to grant dispensations for holding Lodges in the three first degrees, on a regular application to him for that purpose, of at least seven Master Masons in good standing, accompanied with the sum of money required for said dispensation which (dispensation) shall remain in force until the first day of the Regular Communication of the Grand Lodge, and no longer; at which time the Grand Master shall make a return, together with the money to the Grand Secretary, to be by him laid before the Grand Lodge, whereupon it shall be the duty of

the Grand Lodge to confirm said power or annul it, at their discretion; Provided, that no dispensation shall issue for a new Lodge within nine miles of one at the time in existence, except in cities or towns of over ten thousand inhabitants.

58. No warrant shall be granted by the Grand Lodge for the creation of any Lodge, unless upon the petition of at least seven Master Masons in good standing, directed to the Grand Lodge; praying that a warrant may issue to authorize the creation of a new Lodge, which said petition must be recommended by the nearest Lodge to the place where the said new Lodge is to be created, and which said recommendation shall vouch that the petitioners are regular Master Masons, in good standing as such, and that they are men of moral and good character. When a charter for a new Lodge is granted, said Lodge shall be numbered in the order of time in which the charter is granted with the lowest number vacant, and so on upward, until all vacant numbers are filled.

59. When a warrant shall issue to authorize the holding of a new Lodge, the same shall be constituted and its officers installed by the Most Worshipful Grand Master, the Deputy Grand Master or Senior or Junior Grand Warden in order of rank, if in their power to attend; and if neither of them can attend, the Grand Master may authorize a capable Past or Present Master of a Lodge to perform the services aforesaid.

60. No new Lodge will be acknowledged, nor its officers be admitted as members of

the Grand Lodge, until such new Lodge shall have been first regularly constituted and its officers installed under the authority of the Grand Lodge, and registered in the same.

61. When Master Masons, who are members of Lodges under this jurisdiction, unite to form a new Lodge, they shall not lose their membership in the Lodges to which they previously belonged until the charter for the new Lodge is issued by the Grand Lodge, when their membership shall cease in the Lodge from which they hailed, and shall immediately begin in the new Lodge, unless they notify the new Lodge to the contrary before its constitution; but, if at the time of issuing the warrant to constitute said Lodge, any of the brethren named in the dispensation are in arrears to the Lodge from whence they came, the new Lodge shall be responsible for the payment of the same.

Subordinate Lodges

62. Every Lodge shall consist of a Master, Senior and Junior Warden and the usual Masonic officers, and as many members as may be found convenient for working; and no Lodge can be held under the jurisdiction of this Grand Lodge without a warrant or endorsement from this Grand Lodge.

63. The election of officers in all Lodges under the jurisdiction of the Grand Lodge shall be by ballot, at the regular meeting of such Lodge on or next preceding the Festival of St. John the Evangelist, in each year, and the installation, if circumstances permit, shall be at the same meeting be-

fore any other business can take place, and the officers so elected shall hold their offices until their successors are elected and installed.

64. Every Lodge held under the Grand Lodge shall have a seal, the device thereof to be made at the pleasure of the Lodge for which it shall be made, which shall be engraved with the name and number of the Lodge aforesaid, and the number thereof in figures or numerical letters; an impression of which seal shall be deposited with the Grand Secretary, and the device of the same described in writing, in a book to be kept by him for that purpose.

65. No candidate shall be entered, passed or raised in any other Lodge than that nearest his usual residence, without a recommendation from the Lodge, or Lodges, held nearest the residence of said candidate; and should any Lodge confer any such degrees, in violation of this section, the fees for the same shall be paid to the Lodge within whose jurisdiction the candidate shall reside, by said delinquent Lodge, and the same may be suspended or otherwise punished at the discretion of the Grand Lodge, except as hereafter provided for.

66. No candidate, whose application may be rejected by any Lodge, shall be entered, passed or raised by any other Lodge until after the lapse of one year from the time of such rejection, nor shall a second petition be entertained by any other Lodge until the expiration of a like period.

67. Every Lodge shall exercise all the rights of discipline and control over all Free-

masons not members of any Lodge, and resident in the jurisdiction wherein the same is located; and in case of more than one Lodge having concurrent jurisdiction, the same discipline and control shall be exercised by either.

68. No Lodge shall be opened for the transaction of any business in the absence of the Master and Wardens, unless there be present a Past Master of the Lodge to preside. If more than one Past Master of the Lodge is present the youngest in point of service shall preside.

69. So long as there remain in any Lodge seven Master Masons willing and desirous of working as a Lodge, who are regular members thereof in good standing, the remaining members shall not have the power to surrender the charter of such Lodge.

70. Every member of a Subordinate Lodge under this jurisdiction, who shall have fully paid up all indebtedness to his Lodge, and is free from charges against him (which facts shall be certified by the Secretary), shall be entitled on his written application, to receive a dimit or certificate of good standing, on the following conditions: The vote must be taken by secret ballot, and must be unanimous. If the vote is not unanimous, and dimit is thereby refused, charges should be preferred against the applicant, and if no charges are preferred by the next regular meeting, the Secretary shall record said fact on the minutes and issue the dimit without further action.

71. Every Lodge (held under the jurisdiction of the Grand Lodge) shall, at the next

Grand Communication, send to the Grand Secretary a true copy of its By-Laws whenever it adopts a new code; and any Lodge may pass such By-Laws as it may deem proper for its government, not contravening this Constitution, and subject to revision by the Grand Lodge.

72. The Master of each Lodge shall, immediately after each annual election of officers, cause the Secretary to report to the Grand Secretary the result of said election, with the names of the officers elected.

73. No Lodge shall, in occasional meetings, alter, change or destroy any of the regulations passed at a stated meeting.

74. It is required that all Lodges, under the jurisdiction of the Grand Lodge, be represented at the several Communications thereof.

75. On the rejection of any applicant for admission to either of the three first degrees of Masonry, or to membership by any Lodge in this State, it shall be the duty of the Secretary of said Lodge to communicate the same to the Grand Lodge, or Grand Secretary, in his next annual returns; and, should said Subordinate Lodge deem it necessary, it shall be the duty of its Secretary to inform the other Subordinate Lodges of the same forthwith. But when any brother is suspended, the Secretary shall notify the Grand Secretary of the fact, enclosing a description of the brother so suspended.

Proposing and Admitting Members—Making, Passing and Raising

76. Great discredit and injury having been brought upon our ancient and honored Fraternity, by admitting members and receiving candidates without due notice given, or sufficient inquiry made into their characters and qualifications, and also by passing and raising Freemasons without due instruction in the respective degrees, the same is hereby prohibited; and, any Lodge willfully doing the same, shall be subject to such punishment as the Grand Lodge may deem proper to inflict.

77. No brother shall be admitted a member of a Lodge without an application in writing in open Lodge at a regular meeting thereof, and submitting at the same time a dimit with a statement of his occupation and place of abode. The application must be signed by the petitioner and endorsed by two brethren. It shall lie over until the next regular meeting, when it may be considered and adopted by ballot, which must be secret and unanimous.

78. When a Lodge has surrendered or forfeited its charter, any former member thereof shall be eligible to be proposed and admitted a member of another Lodge, on producing a certificate from the Grand Secretary stating the fact and specifying that, from the last return of said Lodge, the applicant does not appear to be in arrears to his Lodge, which certificate shall be in lieu of dimit. If he be in arrears he must pay the same to the Grand Secretary for the

use of the Grand Lodge. This also applies to Foreign Lodges.

79. No one shall be initiated, passed or raised in any Subordinate Lodge without being proposed by a petition at a regular meeting, which petition shall lie over until the next regular Communication, that the character of the candidate may be fully investigated, except in cases of emergency, to be judged by the presiding officer of the Grand Lodge on a certificate of the facts in the case, certified by the Master. He shall not pay less than \$20.00 for the three degrees. He must have attained the age of twenty-one years; must be free-born and his own master; and at the time of his initiation must be in respectable circumstances, and must, previous to his initiation, subscribe his name at full length to a declaration of the following import, viz.:

To the Worshipful Master, Wardens and Members of.....Lodge, No....., I, (A.B.), being free by birth and of the full age of twenty-one years, do declare that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary or any other unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of Freemasonry; that I am prompted by a favorable opinion conceived of the Institution, and a desire for knowledge; that I will cheerfully conform to all the ancient usages and established customs of the Order; and that I have not been rejected by any Lodge within twelve months.

Witness my hand this....day of.....

(Signed).....

Recommended by.....

Residence for twelve months.....
Occupation.....

And the fees for initiation must accompany this declaration.

80. Not more than five new brothers shall be made in any one Lodge at one Communication, unless by dispensation, which dispensation shall specify the number to which the permission shall extend.

81. No brother shall be passed or raised until he has, by examination in open Lodge, convinced the Lodge of his thorough knowledge of the work of the preceding degree up to and including the obligation.

82. A ballot, when once declared, shall be final; nor shall any reconsideration thereof be permitted under any pretence whatever. Nor shall any Lodge suspend the operation of its By-Laws for any purpose whatever.

83. No Lodge shall initiate, pass or raise any candidate, who is engaged in selling, manufacturing or furnishing spirituous, malt or intoxicating liquors, or holding any position, either official or clerical, in a firm or corporation engaged in such manufacture or sale, and any person who may now be a Mason, or who may hereafter become a Mason, shall not be authorized or allowed to engage in such business, and if they do so engage, they shall be tried, suspended and recommended to the Grand Lodge for expulsion; *provided*, however, this shall not apply to persons now engaged in such business. *Provided*, also, this shall not apply to licensed druggists selling for medical or scientific purposes only. Any one who shall engage in the management of, or sale of

liquor in, a Dispensary, shall not be eligible to membership in any Masonic Lodge in Georgia. But the present Commissioners of dispensaries are allowed to serve out their present terms of office. Pro. 1904, pp. 75, 76.

Returns to Grand Lodge—Mileage and Per Diem—Fees

84. Every chartered Lodge holding under this Grand Lodge, shall, on or before the first day of October of each year, forward to the Grand Secretary their Annual Returns and all papers requiring action by the Grand Lodge.

These returns shall contain an alphabetical list of all members of said Lodge on August 31st of the current year; also all members initiated, passed, and raised, since August 31st of the preceding year, and also such other information as shall be required by the Grand Lodge.

Every Lodge shall pay to the Grand Lodge, on or before October 1st of each year for each member initiated since August 31st of the preceding, and prior to August 31st of the current year, \$1.00 (except for members whose dues have been remitted for inability to pay). Provided, also, that no such Subordinate Lodge shall be chargeable for dues to the Grand Lodge on members in good standing who have reached the age of seventy (70) years, *provided* they have been contributing members for a period of twenty (20) years.

These several sums shall be punctually paid at the time herein prescribed, and every Lodge which shall neglect or refuse to pay such sums at the time aforesaid, and con-

tinue to neglect or refuse without good reasons shown to the satisfaction of the majority of the members of the Grand Lodge present, until the next Annual Session thereof, shall be deemed violators of these By-Laws, and unwholesome members of this Grand Body, and shall therefor be punished by forfeiture of their warrant and expulsion from the Grand Lodge, and only restored by a two-thirds vote of the Grand Body, after paying up all dues, and a sufficient and satisfactory apology for the breach of good rules.

The representatives of Lodges who fail to comply with the law, and who are not excused by the Grand Body, shall not draw mileage and per diem.

85. Every Lodge working under a dispensation held under the jurisdiction of this Grand Lodge shall pay into the funds thereof the sum of \$1.00 for each and every person whom they may initiate, which sum shall be punctually paid annually and returns thereof promptly made, at the same time and under the same penalty provided in the preceding section.

86. For the better carrying the preceding sections into effect, the Committee on Returns shall annually, on or before the last day of each Communication of the Grand Lodge, inform such Communication what Lodges are deficient and how long they have been so, in payment of their dues, as aforesaid, that the Grand Lodge may make such orders as the members thereof shall deem right.

87. The monies paid into the funds of the Grand Lodge being to defray the necessary

expenses in the administration of its government, and to support the dignity and respectability thereof, and also for charitable purposes, it is, therefore, declared that no disbursement shall be made unless by a vote of the Grand Lodge, and it is further declared that the Grand Officers of the Grand Lodge, not being Representatives of Subordinate Lodges, the Representatives of Subordinate Lodges, and the Elective Past Grand Officers in attendance upon the Annual Communication of the Grand Lodge shall receive from the funds of the Grand Lodge four dollars per day for their actual attendance, and traveling expenses at the rate of five cents per mile by the nearest traveled route, in going to and returning from the Grand Lodge: *Provided*, however, that the Representatives of no Subordinate Lodge shall be entitled to pay who has failed to make its Annual Returns and pay its dues, until said returns are made and dues paid over to the Grand Secretary.

88. A member of any Committee appointed at a Communication of the Grand Lodge to report at a succeeding Communication, shall at such succeeding Communication, be entitled to per diem and mileage as if he were Master of a Lodge. He shall also be entitled to the same per diem and mileage for attending special meetings of such Committee between the Communications of the Grand Lodge. All Past Masters shall receive four dollars per diem during the time of their actual attendance. Pro. 1904, p. 85.

Schedule of Fees

89. There shall be paid to the Grand Lodge as follows:

For a Warrant	\$70.00
For a Dispensation to hold Lodges	15.00
For a Dispensation to hold Elections	3.00
For a Dispensation to raise more than five Brethren at one Communication, for each additional Brother	5.00
For a Dispensation for any other purpose	1.00
For every Initiation by a Warranted Lodge	1.00
For every Master Mason who is a Member of a Lodge on the 31st day of August in each year, per annum	1.00
For every Initiation by Lodges under Dispensation	1.00
For Dispensation to confer Degrees out of time, for each Degree	2.50

90. There shall be paid to the Grand Secretary as follows:

For Signing, Sealing and Recording Warrants	\$10.00
For Signing, Sealing, Registering and Recording Dispensations to hold a Lodge	5.00

91. All fees for Dispensations shall be paid by the party for whose benefit the Dispensation is granted; and if issued to a Lodge for the benefit of any person whatever, shall be collected by such Lodge and transmitted to the Grand Lodge, or on failure to trans-

mit the same, shall be charged by the Grand Secretary to said Lodge as part of its dues to the Grand Lodge.

Clothing and Jewels

92. The following Masonic Clothing and Insignia shall be worn by the craft:

A plain White Apron, preferably lamb-skin, with sky-blue lining and edging, and tassels, with such emblems as may appertain to the Degree, at the pleasure of the wearer. Masters of Lodges and Past Masters may have the emblems of their office wrought in appropriate colors.

Grand Officers.—Aprons of a similar character, bordered with purple and edged with gold. Grand Masters may wear a gold fringe.

The Apron of the Deputy Grand Masters may have the emblem of their office in gold embroidery in the center; and the Pomegranate and Lotus alternately embroidered in gold on the edging. That of the Grand Master may be ornamented with emblems, emblazoned in gold in the center; on the edging, the Pomegranate and Lotus, with the seven-speared wheat at each corner, and also on the flap, all in gold embroidery.

93. The Collars are worn by the Officers only. The Collars of the Grand Officers may be chains of gold or metal gilt, or the pattern thereof embroidered on a purple ground with gold edging. Of the Grand Master and Past Grand Masters with nine stars; Deputy Grand Masters, seven stars and gold bullion fringe; Grand Wardens, five stars; other Grand Officers, three stars; Masters of

Lodges, silver or plated chains, collars of silk or velvet, embroidered in silver, with a sprig of acacia on one side, and an ear of wheat with stem and leaves, on the other, or three stars on each side.

94. THE JEWELS FOR GRAND OFFICERS

[ALL OF GOLD, OR METAL GILT]

Grand Master.—The Compasses extended to forty-five degrees, with the segment of a circle at the points, and gold plate included on which is to be represented an eye, irradiated within a triangle, also irradiated.

Past Grand Master.—A similar Jewel, with a blazing Sun in the center.

Deputy Grand Master.—A similar Jewel, with a five-pointed Star in the center.

Past Deputy Grand Master.—The same, with a Scythe and winged Hour-glass in the center.

Senior Grand Warden.—The Level.

Junior Grand Warden.—The Plumb.

Grand Chaplain.—An open Book, with a Triangle, surrounded with a wreath of acacia and wheat.

Grand Treasurer.—Cross-Keys.

Grand Secretary.—Cross-Pens.

Grand Senior Deacon.—Square and Compasses, with a Sun.

Grand Junior Deacon.—Same, with a Crescent.

Grand Marshal.—Cross-Batons, with a tie, with a wreath of acacia and wheat.

Grand Pursuivant.—Arms of the Grand Lodge, on Sword and Rod crossed and a wreath, as above.

Grand Stewards.—Cornucopias.

JEWELS FOR SUBORDINATE LODGES

[ALL OF SILVER OR WHITE METAL]

Masters.—The Square.

Past Masters.—The Compasses, extending to sixty degrees on an Arc, enclosing the meridian Sun.

Senior Warden.—The Level.

Junior Warden.—The Plumb.

Treasurer.—The Key, or Cross-Keys.

Secretary.—The Pen, or Cross-Pens.

Deacons.—Square and Compasses, Sun and Crescent.

Tiler.—The Sword, or Cross-Swords.

Trials

95. All trials for Masonic offenses in Subordinate Lodges shall be conducted as follows:

A regular charge, in writing, specifying the nature of the offense, and signed by the accuser, shall be delivered to the Secretary, who shall read it at the next stated meeting, at which time the Master shall appoint the time and place of trial, when the Secretary shall make a true copy of the charge and specifications, attest the same and cause it to be delivered to the accused ten days at least before the time of trial.

96. If the residence of the accused be not within ten miles of the place of meeting of the Lodge, an attested copy of the charges and specifications, sent by registered mail to the post-office nearest the residence of the accused, twenty days before the day of trial, shall be deemed good notice.

97. If the residence of the accused be unknown to the Lodge, or he shall refuse, or

neglect to appear, the trial may be had *ex parte*.

98. All Masonic trials shall be in the Lodge of the highest degree to which the accused has attained; in which the examination of witnesses shall take place, in the presence of both the accused and the accuser, who shall have the right to be present at all the examinations of witnesses in or out of the Lodge, and propound relevant questions as they may desire.

99. The witnesses in all Masonic trials, whether Masons or not, shall be persons who have the use of their reason, and such religious belief as to feel the obligations of an oath and who have not been convicted of any infamous crime.

100. The testimony of Masons shall be taken in Lodge or committee, and they shall testify on their honor, as such; the testimony of competent persons, not Masons, by committee, on oath administered by a competent legal officer, or by interrogatories.

101. No Masons, other than counsel and witnesses, shall be admitted as visitors to a Lodge during a trial, except by consent of said Lodge.

102. After the trial is concluded, the accused shall retire, and in case the trial has been in a Lodge of Entered Apprentices, or Fellow-crafts, the Lodge shall then be opened in the Third Degree; for no decision shall be made for or against a brother, after regular trial, except in a Master Mason's Lodge, in which the question of "Guilty" or "Not Guilty" shall be put by the Master, on which all the members shall be required

to vote by ballot, and of which two-thirds shall be in the affirmative, or the accused shall be declared "Not Guilty."

103. If the verdict be "Guilty," the Master or presiding officer shall put the question as to the amount of punishment, beginning with the highest and ending with the lowest Masonic punishment herein provided for. The vote on the nature of punishment must be by ballot, and be fixed by a majority vote.

104. The Masonic punishments which may and shall be inflicted by the Grand Lodge and Subordinates, for unmasonic conduct, shall be reprimand, definite suspension, or expulsion from all the rights and privileges of Masonry.

105. A reprimand must be public in the Lodge by the Acting Master, in the manner and form he may deem proper, and from his appropriate station.

106. In case of the conviction of a brother for non-payment of dues, the penalty shall be suspension for twelve months. Upon payment of dues within said twelve months, the brother shall be reinstated without further action on the part of the Lodge, except that the Secretary shall record the payment of dues, and that he is reinstated on the minutes. If the dues remain unpaid for twelve months after suspension, it shall be the duty of the Subordinate Lodge to recommend such brother to the Grand Lodge for expulsion, without being re-charged, or re-tried.

107. The accused, or any Master Mason, members of a Lodge, feeling aggrieved by the decision of the Lodge, upon the trial of

any brother, may take his appeal from the judgment and decision to the Grand Lodge.

108. The appeal shall be made in writing, and may be in the following form:

I, , a Mason and a member ofLodge, declare upon my honor as a Mason, that I feel materially aggrieved by your decision in the case of.....; and to the end that justice may be done in the matter, do take my appeal to the Most Worshipful Grand Lodge, for the following reasons.....A. B., Appellant.

109. The above, or a similar appeal, shall be signed by the appellant, and filed with the Secretary of the Lodge within thirty days after the trial and judgment.

110. The Secretary of the Lodge shall immediately record the appeal, and transmit to the Grand Lodge, at the next annual meeting thereof, a true copy of the evidence in the case, together with the appeal, certified under his hand and seal of office.

111. The Grand Lodge, on receipt of the appeal and evidence, shall be possessed of the cause, and shall proceed to examine and try the same upon the evidence so transmitted, and decide the matter finally.

112. The appellant shall give to the accuser at least thirty days' notice, in writing, of the taking of the appeal, a copy of which notice shall be forwarded to the Grand Lodge, with the evidence of its service; *Provided*, however, the parties may waive the notice herein required.

113. One definitely suspended is restored at the expiration of the time for which he

was suspended, without any further action of the Lodge.

114. An application to reinstate an expelled Mason must, in all cases, be accompanied by a recommendation from the Lodge by which the brother was expelled, provided such Lodge be still in existence.

115. If the Master of a Lodge be charged with immoral or unmasonic conduct by a majority of the Lodge over which he presides, or by the Master of any other Lodge, the accusers or accuser shall present a written accusation to the Grand Master, or, in his absence, to the Deputy Grand Master, who shall summon a Lodge of Masters or Past Masters of not less than three nor more than thirteen, one of whom shall be nominated by the Grand Master to preside as Master. They shall proceed to try the cause, and pronounce such sentence as they may deem just; but the same shall not take effect until approved by the officer summoning such Lodge, the accused to have the right of appeal as hereinbefore provided.

116. A summons issued by a Subordinate Lodge, or the Worshipful Master thereof, must be written or printed, and under the seal of the Lodge.

117. Any summons issued as aforesaid need not contain any other matter except a requisition to attend the Lodge issuing the same, or the Master thereof, when required.

118. Every Master Mason is bound to obey a summons; and for a failure, without a good and sufficient cause, may be summoned to appear before his Lodge. If a satisfactory excuse be not rendered he shall, after

due trial, if found guilty, be punished, as hereinbefore provided.

119. All chartered Lodges in this jurisdiction have full power and authority to exercise penal jurisdiction over all Masons, non-affiliated as well as affiliated, within their several jurisdictions, for violations of moral and Masonic laws.

Miscellaneous Matters

120. One-fifth of the members present at any Communication may require any vote of the Grand Lodge to be recorded on the minutes, when the members shall vote by ayes and noes, beginning with the Lodge, holding the smallest number, after which the Past Masters, after which the Grand Officers, beginning with the youngest Grand Steward, and lastly the Grand Master. On all other occasions, except at elections, the vote of the Grand Lodge shall be determined by a show of hands or division if called for.

121. Any matter that shall be acted on at any Communication shall be definite, unless reconsidered as hereinbefore provided, nor shall the same be presented for action again at the same Communication unless by the recommendation of a committee and the assent of two-thirds of the members present.

122. Every Lodge must receive as a member, without further proposition or ballot, any brother initiated therein, except when done by courtesy for another Lodge.

123. The Warrant of the Lodge is committed to the custody of the Master thereof, to be by him delivered in due form to his successor; nor shall the same be withheld

by him under any pretense whatever to prevent the Lodge from assembling.

124. All balloting for candidates and balloting on trials of brethren shall take place in the Third Degree.

125. Upon the loss or destruction of a Warrant of a Lodge, a copy taken from the Records of the Grand Secretary, and certified to be true, under the seal of the Grand Lodge, shall be established in lieu of the original.

126. No Lodge shall permit a non-affiliated Mason (who has continued as such for twelve months) to visit more than three times, nor shall any non-affiliated Mason be allowed to appear in any Masonic procession or be entitled to Masonic charity, or Masonic burial, except as hereinafter provided.

127. Any brother coming to reside within this jurisdiction, from any Grand Lodge in communication with or recognized by this Grand Lodge, shall receive such rank and consideration as he was entitled to in the Grand Lodge from whence he comes, but allowed no other privileges.

128. Whenever a member of a Lodge is arraigned for a Masonic offence, as provided in the Constitution, he shall have the liberty of re-stating the proceedings, in order to apply to the Grand Master to transfer the trial to some neighboring Lodge, which, upon proper ground shown, may be done by dispensation issued for that purpose.

129. Upon the death of a member in good standing, of any Subordinate Lodge, the Master thereof shall cause a record of his death to be made and reported to the Grand

Secretary, who, upon application, shall transmit to the Master a Grand Lodge Certificate, or Diploma, free of expense, for the benefit and use of the widow and orphans, if any or for either.

130. Any Mason who shall solicit a profane to join the fraternity, or who shall directly or indirectly make such overtures as would conflict with the spirit of the unwritten law forbidding such solicitation, shall be charged with gross unmasonic conduct, and if found guilty after due trial, shall be punished as in other cases of unmasonic conduct.

131. The Grand Lodge, at each Communication, may adopt such additional Rules of Order, as in its judgment, may facilitate the dispatch of business, and may abrogate or suspend the same as occasion may require.

EDICTS

[Figures below are Section Numbers]

Advancement

1. *E. A. or F. C. from Foreign Lodge Eligible.*—An Entered Apprentice or Fellow-craft from a Foreign Lodge, removing to Georgia, is eligible to advancement on a certificate under seal from the Foreign Lodge that the preceding degree was duly conferred, the candidate worthy of advancement, and that the Foreign Lodge waives jurisdiction.

2. *May Apply Every Regular Communication.*—An application for advancement may be made at every Regular Communication after rejection. The applicant has no other remedy.

3. *May be Blackballed Without Charges.*—An Entered Apprentice or Fellow-craft, applying for advancement, may be blackballed without being charged or tried.

4. *E. A. or F. C. of Defunct Lodge May Apply.*—An Entered Apprentice or Fellow-craft receiving degrees from a Lodge subsequently defunct may apply for a higher degree to any other Lodge in whose limits he resides on presenting proofs of these facts, the Grand Secretary's Certificate being the best proof. If such certificate is unattainable, the minutes of the defunct Lodge or any other evidence may be received, satisfactory to the Lodge applied to.

5. *Must Petition For.*—An Entered Apprentice or Fellow-craft must petition for the higher degrees before he can be elected thereto.

6. *Affiliation and Application.*—No Lodge can entertain a petition for affiliation, or affiliate a member, until after it has been chartered and constituted, and its charter officers installed. Not even by the Grand Master's authority.

7. *Date of Limit No Bar.*—No matter how long it has been granted, a dimit authorizes an application for affiliation.

8. *Application Rejected, New Application Necessary.*—An application for affiliation rejected can not be voted upon without another application preferred in the same way as the first; each ballot must be on a distinct application, and each application must be a new one.

9. *May Apply to Any Lodge.*—A non-affiliated Mason is not compelled to apply for affiliation to the Lodge nearest his legal residence.

10. *Application Rejected, Apply Every Regular Communication.*—An application for affiliation, although rejected, may be renewed at every Regular Communication.

11. *Applicant Elected, Not Prevented Attending Meetings.*—An applicant for affiliation elected can not be prevented from attending meetings because of his inability to stand a satisfactory examination, but the Lodge must be satisfied that he is a Master Mason before election.

12. *Lodge May Reject Without Charges.*—A Lodge may reject an application, although

no charges exist, and the applicant has no further remedy.

13. *Rejected Applicant May Apply After Twelve Months.*—A rejected applicant may apply to another Lodge after twelve months' residence, except in cities where there is more than one Lodge, in which case he can only apply again to the Lodge rejecting him.

14. *Rejected Application Not Renewed Within Twelve Months.*—A rejected application should not be renewed to that Lodge, nor to any other Lodge having notice of such rejection, within twelve months.

15. *Application May Be Withdrawn.*—An application may be withdrawn, unanimous consent being required, and obtained by secret ballot. After first ballot no motion to withdraw or postpone shall be entertained.

Apron

16. *How Worn.*—In the Entered Apprentice and Fellow-craft degrees, as well as in the Master's degree, all members (except Master Masons), must wear their aprons as such. Master Masons may wear their aprons as Master Masons in any degree. Pro. 1903, p. 111.

Ballot

17. *Void When.*—A ballot disclosing more balls than members present is void, and should be so declared by the Worshipful Master, and another ballot ordered.

18. *Cast Own Ballot.*—Every member must cast his own ballot in all elections.

19. *Can Not Be Discussed.*—It is exceedingly improper and unmasonic for any

brother to make any remark reflecting on any other brother's ballot or the motives influencing him. The ballot is and should remain secret. No brother has the right to inquire who cast a blackball or why. No one has the right to say how he voted or why, and a by-law contravening this is void. The secrecy of the ballot is inviolable under all circumstances and always, and can not be discussed or inquired into, even by unanimous consent; nor can the Master comment on the result by hint, innuendo or otherwise. He can only declare it.

20. *New Ballot Necessary.*—Another ballot is necessary before an applicant can receive any Masonic degree to which he was previously elected, but which he failed to take within six months.

21. *Can Not Inquire Who Cast Blackball.*—Any member has the right to cast a blackball who chooses to do so, regardless of favorable report of an investigating committee, and no one can inquire as to who cast it, or his reasons for so doing.

22. *Ballot at Regular Communication.*—A ballot for the degrees or affiliation can, without dispensation, be taken only at Regular Communications.

23. *Unanimous Ballot Necessary.*—Unanimous, secret ballot is necessary from a Lodge having jurisdiction of an applicant before another Lodge can receive the petition or confer the degrees.

24. *Ballot on Every Petition.*—A ballot must be taken on every petition for membership not withdrawn by consent by unani-

mous secret ballot, although the committee report is adverse.

25. *Separate Ballot Necessary.*—A separate, unanimous and secret ballot is necessary for each degree.

26. *Blanks Not Counted.*—Blanks shall not be counted in determining the result of an election by ballot.

27. *Ballot Final.*—A ballot once declared is final, nor shall any reconsideration thereof be permitted under any pretense whatever, even when the blackball is cast by mistake.

28. *No Ballot.*—A ballot declared dark by mistake of the officers looking in the wrong end of the ballot box is no ballot.

29. *Master May Determine.*—A Master may arbitrarily determine, before ballot, the effect of each color of the balls deposited.

30. *Ballots, Shape of.*—Ballots must be of different shape for the different colors.

31. *Lodge Should Not Ballot.*—A Lodge conferring a degree upon a candidate elected thereto by another Lodge and at its request, should not ballot on that candidate, unless requested to "confer degree after candidate has made suitable proficiency;" in which event the ballot may be had solely upon his proficiency.

32. *New Ballot, When.*—When, on a ballot for initiation, passing, raising or affiliation, one blackball appears, the Master must immediately order a new ballot. The result of the second ballot must be at once announced. No postponement can be allowed.

33. *Ballot Dark, Master Can Not Question.*—When the ballot is declared dark by the Wardens it is contrary to Masonic Law and usage for the Master to ask how dark. No one is entitled to know how many black balls there are except the Master and the Wardens.

Burial—Conditions Under Which Non-Affiliates May Receive Masonic Burial

34. *Burial, Conditions Of.*—Non-affiliated Masons can not be buried Masonically, except under the following conditions:

Those who have dimitted within six months prior to their death, with the expressed intention of joining another Lodge, or of uniting with others in the formation of a new Lodge, and die before such purpose is consummated; and those who were members of a Lodge, whose charter was forfeited within six months prior to their death, and such as shall have within six months after their membership with the former Lodge has terminated, made application for affiliation, and such application shall be pending at the time of their death.

35. *Regular Form Only.*—Masonic burial can be had only in due and regular form, the Masonic ceremonies always concluding the services where other orders officiate also.

36. *A Suicide Entitled to When Insane.*—A suicide, insane at the time, in the opinion of the Master and Wardens, is entitled to Masonic burial.

37. *Suspended Mason Not Entitled To.*—A suspended Mason, dying under suspension, shall not receive Masonic burial.

38. *Can Not Refuse Member in Arrears.*—Masonic burial can not be refused a member in arrears for dues but not charged.

39. *May Refuse Member Under Charges.*—Masonic burial may, from testimony before the Lodge showing that a refusal would be proper, be refused a member dying under charges preferred but not acted upon.

40. *E. A. or F. C. Not Entitled To.*—Entered Apprentices or Fellow-crafts are not entitled to Masonic burial. Only a Master Mason can be buried with Masonic honors.

Business Enterprises

41. *Can Not Be Endorsed.*—The Worshipful Master can not, as such, nor can a Lodge endorse any business enterprise. Masonry can not be used to promote business interests.

42. *Emblems Not Used.*—Masonic Emblems are not to be used in connection with business advertisements or advertising schemes of any kind. Their use in this manner constitutes a Masonic offence.

By-Laws of Subordinate Lodges

43. *Lodge Governed By.*—Each Lodge is governed by its own By-Laws and may enforce them independently of every other Lodge.

44. *Valid, When.*—A By-Law prescribing that a candidate's failure to apply for degrees within a stated period after election should be equivalent to a rejection, is valid.

45. *Recess Illegal.*—A By-Law authorizing a Lodge to recess during the summer months

is illegal, because conflicting with the Ancient Charges requiring monthly meetings.

46. *Approval Not Necessary.*—Amendments to the By-Laws of a Subordinate Lodge having a purely local application need not have the approval of the Grand Master or the Grand Lodge.

47. *Operative, When.*—An amendment to the By-Laws is operative until the Grand Lodge convenes subject to being questioned by any member by appeal to the Grand Lodge, if in session, or to the Grand Master.

48. *In Effect When, May Be Attacked.*—All amendments of By-Laws go into effect before submission to the Grand Lodge for revision, but any member may attack their legality and have the question determined by the Grand Master or the Grand Lodge.

49. *Can Not Amend At One Meeting.*—Where the Lodge By-Laws provide that they shall not be changed except by a two-thirds vote, that any motion to change them shall lie on the table until the next Communication after the motion is made, and that its monthly Communication shall be held on a certain day at a certain hour, they can not be amended at the same meeting at which the amendment is introduced unless every member on the roll of the Lodge is present.

50. *Can Not Suspend.*—A Lodge can not indefinitely suspend its By-Laws. In order to change its time of meeting it must change its By-Laws in the regular way.

Candidates

51. *Committee Can Not Investigate Until Petition.*—A Committee can not be appointed

to investigate the character of any person until his petition is received by the Lodge.

52. *Lodge Examines Into.*—It is the duty of the whole Lodge to examine into a candidate's character. Any member may report against him, and it is his duty to do so if he knows anything rendering him unworthy, but a specific committee must be appointed in every case.

53. *Waiver Necessary.*—A person applying elsewhere for the Masonic degrees must obtain a waiver of jurisdiction from some Lodge within whose jurisdiction he resides.

54. *Objection Stops.*—Objection to a candidate after election and before the degree is conferred stops initiation and the objector can not be required to give his reasons. (Pro. 1903, p. 36.) The objection being withdrawn, a further ballot is unnecessary.

55. *May Withdraw Petition.*—A candidate elected to the Entered Apprentice degree, but not initiated, should be allowed, at his option, to withdraw his petition and the fee should be returned to him. "Freely come" and "freely go" is the rule in Masonry.

Candidates, Physical Qualifications

56. *Grand Master No Right.*—The Grand Master has no right to grant dispensations to initiate persons who are not physically qualified to receive the degrees.

57. *Must Be Hale and as Man Ought To Be.*—Every candidate for initiation in this jurisdiction must be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, organs and members, as a man ought to be.

58. *With Mechanical Appliances, Not Eligible.*—A candidate who has lost any limbs or part of limbs, though he may possess approved mechanical appliances to take place thereof, is not eligible.

59. *Vision and Hearing Impaired.*—One whose vision or hearing is so much impaired as to prevent his full understanding of any of the forms and ceremonies of Masonry, is ineligible to receive the degrees.

60. *Loss of Fingers Disqualifies.*—The loss of all the fingers of either right or left hand, except the first finger and thumb, disqualifies a candidate for Masonry.

61. *First Joint Little Finger Does Not Disqualify.*—The loss of the first joint of the little finger does not disqualify.

62. *Hand Amputated.*—If either hand is amputated, the candidate is ineligible.

63. *Short Leg.*—An applicant is physically disqualified from receiving the degrees, one of whose legs is materially shorter than the other.

64. *One Leg.*—A man with only one leg is disqualified.

65. *One-Half of Foot.*—The loss of one-half of one foot disqualifies candidate.

66. *Fee Must Be Returned When.*—Should one become disqualified after his election and before his initiation, his money must be returned to him; should the disqualification be ascertained or occur after he has received one or two degrees his further advancement must be stopped.

67. *Must Be Twenty-One Years Old.*—A candidate must be fully twenty-one before

filing his petition. It can not be received before twenty-one, with action thereon deferred till after.

68. *An Illegitimate Eligible.*—An illegitimate is not thereby disqualified.

69. *Await the Decision of the Court.*—It is not advisable to receive a petition for initiation from one who is under indictment, notwithstanding the Lodge and the community in general believe him to be not guilty. The better course would be to await the decision of the court.

70. *Read and Write.*—A candidate must be able to both read and write.

71. *Twelve Months' Bar Does Not Apply.*—The rejection of a candidate's petition for the degrees by a Lodge which had no jurisdiction to receive it, does not render illegal a subsequent election by another Lodge within whose jurisdiction he lived at the time of presenting such petition; nor does the twelve months' bar against renewal apply in such a case for the same reason.

72. *Twelve Months Must Expire.*—A rejected candidate can not petition for the degrees or lawfully be elected thereto by any Lodge within twelve months from his rejection by the same or any other Lodge.

Charity

73. *Appeals for Aid.*—Appeals for aid must have the approval of the Grand Master.

Charter

74. *Arrest of Charter Suspends Members.*—An arrest of a charter by the Grand Lodge

for unmasonic conduct on the part of the Subordinate Lodge suspends all the Lodge members unless otherwise specifically stated in the suspending act.

75. *Restoration of Charter Restores Members.*—The restoration of a forfeited charter restores all members in good standing at the date of forfeiture and desiring to take advantage of this right, and all such members are liable to the Lodge for their proper dues which the Lodge has to pay to the Grand Lodge before the charter was restored.

76. *Subject to Forfeiture.*—A Subordinate Lodge subjects itself to forfeiture of charter for a failure to inflict a penalty on a member convicted of a Masonic offense.

77. *Charter Not Surrendered, When.*—A charter can not be surrendered by the Worshipful Master, Senior Warden, Junior Warden, alone.

Corner-stone

78. *Place to Lay.*—It is desirable, but not necessary, that the corner-stone should be laid in the northeast corner.

Degrees

79. *Irregular, When.*—Conferring more than one degree on an applicant at one Communication is irregular and unauthorized, except by dispensation from the Grand Master.

80. *May Be Refused.*—A Lodge may, for such cause as in its opinion would justify it, refuse to confer any degree even after a candidate's election thereto.

81. *May Call From One Degree to Another.*—The Worshipful Master may, by a short form formulated by the Most Worshipful Grand Master, declare labor suspended in one degree and resume it in another; otherwise the Lodge must be regularly called off from one degree and opened in another.

82. *Side Degrees Not Recognized.*—Masonry recognizes no side degrees, nor attempts to exercise jurisdiction over them; it can only punish its members for the improper use of its secret work in connection with any side degrees.

Dimit

83. *Dimitted Masons No Rights.*—A dimitted Mason has no Masonic rights except as to burial and visiting, as heretofore provided for.

84. *Dimitted Mason Must Petition.*—A dimitted Mason sustains the same relation to all Lodges and can not return to any without petition and ballot.

85. *Legal When.*—A grant of dimit is evidenced by the Lodge's action entered on the minutes. The issuing and attestation by the Worshipful Master and Secretary under the seal of the Lodge makes a legal dimit.

86. *Takes Effect, When.*—The Secretary's failure to issue a dimit granted by the Lodge does not affect dimittee's status. The dimit takes effect when the Lodge grants, though the Secretary fails to issue.

87. *Master and Wardens Can Not.*—All Lodge officers can dimit, except Master and Wardens. Pro. 1903, p. 36.

88. *Lodge Under Dispensation.*—A Lodge under dispensation can not grant dimitts.

89. *Second Original.*—A Lodge issuing a dimit may, on being satisfied of its being lost, issue a second original, endorsing it as such.

90. *No Fee For.*—The Secretary can not charge an applicant a fee for issuing a dimit; any Lodge by-law authorizing this is void.

91. *Can Not Refuse.*—A Lodge can not refuse a dimit to an applicant, whose dues are paid and against whom there are no charges of unmasonic conduct. Dimit not granted while charges pending. Pro. 1903, p. 36.

92. *Master Mason Only Entitled To.*—A Master Mason, only, is entitled to a dimit.

93. *Dimit Alone Not Sufficient.*—A dimit from a Lodge in a foreign country does not alone entitle a visitor to admission. Other and severer tests should be required.

94. *E. A. or F. C. Can Not Join On.*—An Entered Apprentice or Fellow-craft can not join a Lodge in Georgia by dimit or certificate, notwithstanding he comes from another State. In order to advance, his home Lodge must request a Lodge here to confer the remaining degree or degrees upon him.

Dispensation

95. *May Refuse Recommendation.*—Any Lodge to whom an application for a recommendation for grant of dispensation or charter to any new Lodge is made, may or may not, in its discretion, grant such recommendation.

96. *Can Not Affiliate or Dimit.*—A Lodge under dispensation has all the rights of a chartered Lodge except that it can not affiliate or dimit a Mason, even by the Grand Master's authority.

97. *Can Adopt By-Laws.*—A Lodge under dispensation can adopt By-Laws not inconsistent with the Grand Lodge By-Laws, submitting them to the Grand Master for approval.

98. *Can Not Be Constituted.*—A Lodge under dispensation can not be constituted or its officers installed until a charter has been granted.

99. *Worshipful Master Can Not Be Installed.*—The Worshipful Master of a Lodge under dispensation can not be installed until a charter has been granted and Lodge constituted.

100. *Has the Same Masonic Rights.*—A Mason made in a Lodge under dispensation has the same Masonic rights, privileges and duties as if made a Mason in a chartered Lodge.

101. *Become Members, When.*—All members of other Lodges having paid fees and applied for dimitts not yet granted, but whose names are not in the application for dispensation or charter, do not become members of the new Lodge nor eligible to office until they place their dimit in the new Lodge, and affiliate in the regular course.

102. *Officer of Chartered Lodge Can Not Be Applicant For.*—No officer of a chartered Lodge can become an applicant or officer of a Lodge under dispensation.

103. *Petitioner May Withdraw.*—A petitioner for a dispensation for a new Lodge, may, before it is constituted, withdraw by notifying the Lodge of his desire and paying his part of any necessary expense which has been incurred.

104. *Mileage and Per Diem Allowed.*—All representatives of Lodges working under dispensation and those with petitions for new Lodges, whose charters have been granted, are allowed return mileage and their per diem from the day the charters are granted.

105. *Can Not Confer Degrees for Less Than \$20.00.*—A Lodge under dispensation has no right under our laws to confer the three degrees for a less amount than \$20.00. The Lodge doing this is subject to be disciplined, but this does not affect the Masonic standing of the brother who thus receives the degrees.

106. *Members of Forfeited Lodge Can Not Petition.*—Members of a forfeited charter, although holding a certificate from the Grand Secretary, can not sign a petition for a new Lodge; only regular members in good standing can do so.

Dues

107. *Is Liable For Dues.*—A Mason requesting membership in a Lodge and acting as a member thereof becomes in law a member and is liable for dues as such, in spite of illegal proceedings.

108. *Can Not Donate Dues.*—A Subordinate Lodge can not donate his dues to any member able to pay, and reconsideration of such action is legal and proper.

109. *Suspended Member of Forfeited Lodge, How Affiliates.*—A member in arrears or suspended for non-payment of dues, when a charter is forfeited or defunct, may apply for affiliation to any other Lodge, provided the Lodge under whose jurisdiction he resides determines with such member the question of dues, and certifies to the Grand Secretary that the same have been paid or remitted, the Grand Secretary then issuing such member a certificate of good standing.

110. *Dues Liable to Latter Lodge, When.*—A Mason dimitting before the end of the year, paying all dues up to the end of that year, as prescribed by its By-Laws and joining another Lodge in the same year, is liable to the latter for dues from the date of his affiliation, each Lodge having the right to enforce, as to its members, its own By-Laws independent of those of every other Lodge.

111. *Is Liable to Both Lodges For.*—A member of a Lodge continues liable to that Lodge for dues to the end of the Masonic year, during which is organized another Lodge chartered in the previous Masonic year for whose petition he was one of the applicants, and under such circumstances he is liable for dues to both Lodges, and can be charged when in arrears to old Lodge, nor is he released from Grand Lodge dues in the old Lodge until dimitted therefrom.

112. *Liable to First Lodge For.*—A member of one Lodge affiliating with another Lodge without a dimit, is not released from dues to the first Lodge.

113. *Liable To Next Lodge For.*—Masons petitioning for, and organizing with, a new

Lodge, are members thereof from the time it was chartered and owe dues to the new Lodge only, and need not procure dimit from the old Lodge.

114. *Exemption From.*—The exemption from dues allowed by the Grand Lodge to Masons over seventy years old applies only to fee due on them by the Subordinate Lodge to the Grand Lodge; and they are still liable to the Subordinate Lodge for dues to it unless its By-Laws exempt them.

115. *Demented Member Not Subject.*—A demented member is still in good standing but is not subject to dues.

116. *Not Subject to Grand Lodge For.*—A Subordinate Lodge is not held liable to the Grand Lodge for dues on a suspended member during the time of his suspension.

117. *Dues Payable, When.*—The dues to the Grand Lodge are payable on the 31st of August of each year for each member then on the roll. The dues to the Subordinate Lodge are payable at the times named in its By-Laws.

118. *Proportioned, When.*—A member raised or affiliated between the dates fixed by the By-Laws for the payment of dues is liable for only such part of the whole dues for that period as is proportioned to the time between his affiliation or raising and the next date for payment.

119. *Members Can Not Be Dropped For.*—No Mason can be legally dropped from the roll for non-payment of dues, without being legally tried.

120. *Lodge May Remit or Not.*—It is entirely within the discretion of a Subordinate

Lodge to remit or not to remit the dues of a brother unable to pay them, to be decided by a majority vote, and from its failure to do so no appeal lies to the Grand Lodge.

121. *Can Not Take Note For.*—It is illegal for a Secretary to take a member's note or due bill for his degree, fees or dues; but if he does so, the Lodge's remedy is to require immediate payment thereof by the Secretary, who may look for reimbursement to the brother giving such note or due bill.

122. *Suspended Members Not Liable For.*—A member suspended is not liable for dues during the term of his suspension.

123. *Members in Arrears Entitled to Vote, When.*—It is the duty of a Lodge to enforce its By-Laws, and if it does not do so it can not afterward take advantage of the brother who was in arrears for non-payment of dues by declaring void any vote he may cast.

Elections

124. *Elections Can Not Be Held Before Hour Named.*—Elections for officers must not be held before the hour named in the By-Laws for the meeting of the Lodge, and any member may move to set aside elections thus held.

125. *Set Aside, How.*—If an election for Lodge officers has been announced, and the officers declared elected have accepted, it can be set aside only by appeal to Grand Lodge.

Fees

126. *Due Lodge Having Jurisdiction.*—A Lodge conferring degrees on a candidate

within the jurisdiction of another Lodge, without a waiver of jurisdiction, must pay to the Lodge within whose jurisdiction the candidate resides the fee fixed by that Lodge for such degrees.

127. *Due Only by Consent of Lodge Having Jurisdiction.*—Consent, by unanimous secret ballot, of a Lodge having jurisdiction of a petitioner, is necessary before another Lodge receiving his petition or conferring the degrees by the consent of the former Lodge, is entitled to any portion of the fee.

128. *Not Entitled to Return of.*—Where a failure to take the degrees is caused by an applicant's neglect, he is not entitled to a return of the fees.

129. *Can Not Remit Fees.*—A Lodge can not remit the fees for the degrees simply because the applicant is a minister; such cause must exist as to make it a case of Masonic charity.

Jurisdiction

130. *Resident of Another State May Apply to Nearest Lodge.*—An applicant residing near the boundary-line of this jurisdiction may make application to the nearest Lodge without regard to State lines, provided, the State in which such Lodge is located has by resolution agreed to concurrent jurisdiction with this Grand Lodge, but if such bordering State has not so agreed to concurrent jurisdiction, the applicant must apply to the nearest Lodge in the State in which he resides at the time of the application.

131. *Either Lodge May Waive Jurisdiction.*—In all cities where there is more than

one Lodge, all said Lodges have authority to grant a waiver of jurisdiction upon application, but in case that any one of said city Lodges shall refuse to grant such a waiver, then it shall be the duty of the Secretary of the Lodge thus refusing, to notify each and every Lodge in such city, immediately, and no Lodge in such city shall then have the right or authority to waive jurisdiction as to such applicant until after the expiration of twelve months from the date of the refusal by said first Lodge.

132. *Concurrent Jurisdiction.*—All Lodges within any city limits have concurrent jurisdiction over persons residing in such city.

133. *Lodge Rejecting Holds Jurisdiction.*—When any person residing in a city where there is more than one Lodge having jurisdiction shall apply to one of such city Lodges for the degrees or any one of them, and shall be blackballed, he shall not then be permitted to apply to another one of said Lodges in such city for the degrees, but if a second application is made it must be made to the Lodge to which he first applied for the degrees, and no other Lodge in said city shall have the right to receive and ballot upon the petition of an applicant who has been blackballed by a sister city Lodge.

134. *Any Lodge Has Jurisdiction, When.*—Any Lodge has jurisdiction of a petitioner, who, since becoming twenty-one years of age, has never lived for twelve consecutive months at any one place within the State. He may be designated as general material or treasure-trove.

135. *Lodge Under Dispensation Has Con-*

current Jurisdiction.—A Lodge under dispensation in a city containing one or more chartered Lodges has concurrent jurisdiction with all, and may, without securing a waiver from any other of said Lodges, entertain a petition from candidates residing in any part of said city.

136. *Air-Line Determines.*—Distance between two Lodges (one in the city and the other in the country) is measured by an air-line between the Lodge room of the country Lodge and the city or town limits, and the two Lodges by agreement can not vary this rule and arbitrarily fix the jurisdictional limits of one with regard to the other.

137. *Nearest Lodge Has.*—The Lodge nearest a candidate's residence has jurisdiction, although his residence be across the State-line only as provided in Sec. 130.

138. *Distance Determined From Last Location.*—When a Lodge changes its place of meeting the distance is measured from the latter, not the former, location.

139. *Nearest Lodge Holds for Twelve Months.*—Each Lodge has jurisdiction over every man residing nearer to that Lodge than any other Lodge, and this jurisdiction is divested only by removal and residence for twelve consecutive months nearer some other Lodge, which then acquires jurisdiction, except in cases of concurrent jurisdiction.

140. *Rejected Applicant May Apply Before Twelve Months.*—Where one removes from the limits of one Lodge into those of another and after nine months presents a petition to the latter Lodge which rejects it,

he may, before the expiration of twelve months from his removal from the limits of the other Lodge, prefer a petition thereto; the Lodge to which he removed having no jurisdiction, its rejection of his petition was a nullity and the first Lodge still has jurisdiction.

141. *Must Be Twenty-One Years Old to Vest.*—Masonry assumes no control over a man until he is twenty-one years old; therefore, the Lodge to whose jurisdiction he removed just before majority, and under whose jurisdiction he resided after his majority, is entitled to confer the degrees.

142. *Residence in Several Places.*—Residence in two or more places for an aggregate of more than twelve months, but less than twelve months, at each place, does not divest the jurisdiction of the Lodge from whose jurisdiction the person first removed.

143. *Residence of Family Determines.*—The residence of his family determines the jurisdiction of a married man.

144. *Parents' Home When Elected, Determines.*—An unmarried candidate without a fixed place of abode, not residing twelve months at any one point since majority, electing his parents' home as his home, is under the jurisdiction of the Lodge nearest to his parents' residence.

145. *Twelve Months' Residence Necessary.*—Twelve months' residence within the jurisdiction of a Lodge is necessary before it can entertain a petition for the degrees, except as to a candidate reaching majority.

146. *Electing Former Home, Lodge There Has Jurisdiction.*—The absence or removal

of a man who still claims a former locality as his home, does not take jurisdiction from the Lodge within whose limits the absent person claims his home.

147. *Twelve Months' Residence Necessary to Acquire Jurisdiction.*—Until a member has actually resided twelve months elsewhere, the Lodge from whose jurisdiction he removed can alone entertain his petition for membership.

148. *First Lodge Failing for Twelve Months to Act Upon Advancement, Jurisdiction Vested in Latter Lodge.*—An Entered Apprentice elected by one Lodge from whose jurisdiction he removes after election and before initiation into the jurisdiction of another Lodge, and initiated at the former's request, failing for twelve months to secure action of the first Lodge on his application for higher degrees, becomes subject to the latter Lodge's jurisdiction, which can and should take jurisdiction, and confer Fellowcraft and Master Mason's degrees, if on ballot he should be found worthy.

149. *Lodge Conferring Degrees, Retains.*—An Entered Apprentice remains under the jurisdiction of the Lodge conferring the degree notwithstanding a twelve months' residence elsewhere.

150. *Waiver Secured, How.*—To secure a waiver the candidate must apply to the Lodge which under its seal applies to that Lodge having jurisdiction, which in turn may grant a waiver only by unanimous secret ballot. In cities any Lodge may waive.

151. *May Refuse a Waiver Without Giving Reasons.*—The Lodge within whose juris-

diction resides a candidate whose business requires him to be most of the time within the jurisdiction of another Lodge, to which he petitions for membership, may refuse to waive its jurisdiction without assigning reasons therefor, and the Lodge petitioning for such waiver can not inquire into the motives prompting the refusal, and is without remedy.

152. *Waived, Only By Unanimous Vote.*—Jurisdiction of one Lodge over an applicant to another is waived only by unanimous secret ballot.

153. *Waiver From Foreign Lodge Necessary.*—A waiver of jurisdiction by a Foreign Lodge from whose limits an applicant comes is necessary before any Lodge can entertain his application within twelve months from his removal to that locality.

154. *Refusal of Waiver Stops.*—A Lodge's refusal to waive jurisdiction stops all further proceedings, and the motive therefor can not be inquired into or questioned.

155. *Lodge Under Dispensation Can Waive.*—A Lodge working under dispensation can waive jurisdiction over a resident of its jurisdiction just as a charter Lodge can do.

156. *Application for Waiver Refused, Renewed Every Regular Communication.*—An application to a Lodge to waive its jurisdiction over an applicant to Masonic degrees may, if refused, be renewed at every regular communication.

157. *Lodge Conferring E. A. Degree Retains Jurisdiction After Twelve Months.*—A Lodge conferring the Entered Apprentice degree retains jurisdiction until it is form-

ally waived or renounced, notwithstanding a lapse of twelve months after his application for Fellow-craft degree is rejected.

Law of the Land

158. *No Conflict With Law of the Land.*—Masonry does not require any conflict with the law of the land. A Mason is not compelled to disclose Grand Jury proceedings.

Lodge, Subordinate

159. *W. M., S. W., and J. W. Transact Business, Can Not Surrender Charter.*—The Worshipful Master, Senior Warden and Junior Warden constitute the Lodge and may transact all its ordinary business, but can not by their votes only, surrender its charter.

160. *Can Not Hold Meetings Elsewhere.*—A Lodge can not hold its meetings elsewhere than in its own Lodge-room, without special dispensation obtained therefor.

161. *Can Not Remove Without Consent.*—A Lodge can not remove its place of meeting without the consent of the Grand Lodge, or during its recess, of the Grand Master, subject to the Grand Lodge's confirmation.

162. *Can Not Rent Hall Except To.*—A Lodge can not rent its hall for other than Masonic purposes, except to Benevolent, Charitable or other Secret Organizations. One Lodge and a different Secret Society may rent a hall together, to the exclusion, if it desires, of another Masonic Lodge in the same town.

163. *May Meet On Ground Floor.*—Lodge

meetings may be held on the ground floor if so situated as to be free from cowans and eavesdroppers.

164. *W. M.'s Station Symbolically in East.*—The Worshipful Master's station need not be in the actual East—it is the symbolic not the actual East wherein the Master sits.

165. *Must Meet Once a Month.*—A Lodge must meet at least once monthly. A By-Law providing otherwise is illegal, because conflicting with the Ancient Charges.

166. *Meet For Instruction.*—Masons belonging to different Lodges, who know each other to be Masons, can meet anywhere as individual Masons for mutual instruction, but not as a Lodge.

167. *Liquor Not Allowed.*—A Lodge shall not, as such, allow in the Lodge room any kind of intoxicating, malt or spirituous drinks while at either labor or refreshment.

168. *Admittance Refused E. A. and F. C., Wnen.*—A Lodge may refuse an Entered Apprentice or Fellow-craft admittance to the Lodge room until charges against him are disposed of, where the Lodge for good reason declined to confer the Fellow-craft or Master's degree.

169. *Secretary Alone Collects.*—The Secretary alone collects all monies and must pay them over to the Treasurer. The Master can not collect or hold any funds. The Treasurer must pay or lend funds as ordered by the Lodge.

170. *Who Presides.*—The Worshipful Master, Senior Warden, or Junior Warden, or in their absence, only some Past Master of the Lodge can open.

171. *Can Not Recommend.*—A Lodge can not, as such, recommend to any other Lodge an applicant for Masonry.

172. *Charter Subject to Forfeiture, When.*—A Lodge knowingly electing to the degrees an applicant rejected within twelve months by another Lodge subjects itself to forfeiture of its charter, or such other penalty as the Grand Lodge may determine.

Masonic Law

173. *Not Repealed By.*—The Unwritten Law, the Immemorial Usages, the Landmarks and the like, of Masonry, are not repealed by the adoption of any Constitution and By-Laws. Nor is it in the power of any man or body of men to change, alter or repeal these or any of them.

Masonic Property

174. *Property of Grand Lodge.*—The jewels and paraphernalia of a subordinate Lodge, when it ceases to exist, are taken possession of by the Grand Lodge and held subject to be delivered to the successors of that Lodge, and this right is derived from the general right of the Grand Lodge over its subordinates, and to prevent the profane from interfering with its management.

175. *Has No Control Of.*—The Grand Lodge has no control of the title of a subordinate Lodge's real estate, unless the conveyance vests title or control in the Grand Lodge. The conveyance should prescribe to whom the property shall go, in event the Lodge, for any cause, ceases to exist.

176. *Does Not Need Dispensation To.*—A subordinate Lodge, in the absence of any title in the Grand Lodge, does not need a dispensation to dispose of any of its property and reinvest the proceeds.

177. *Title Vested in Trustees.*—The title to a subordinate Lodge's property, both real and personal, is or should be, vested in trustees for the benefit of the Lodge, and these trustees should usually be the Master and Wardens and their successors.

178. *Remains Property of Lodge, Under Dispensation.*—If a charter is refused to a Lodge under dispensation, all its property remains the property of the Lodge, and no part of it goes to the Grand Lodge.

Master, Worshipful

179. *Any Master Mason Eligible for Office Of.*—Any Master Mason in good standing may be elected Master of a Lodge under dispensation.

180. *Any Member in Good Standing Eligible.*—Any Lodge member in good standing is eligible to the office of Worshipful Master, provided he is a member of that Lodge.

181. *Dimitted Mason Not Eligible.*—A dimitted Mason can not be Worshipful Master; if elected, he can not visit the Grand Lodge or receive pay.

182. *Eligible Though Charges Be Pending.*—A member is eligible to the office of Worshipful Master if elected with charges pending against him, but before trial.

183. *Installation Proceeds, Master Be Tried By.*—If charges are preferred after election

and before installation, the installation proceeds and the Master must be tried by a Lodge of Masters or Past Masters.

184. *Is Entitled to Installation.*—A member elected Worshipful Master in his absence is entitled to installation, although the Lodge, at the same meeting, and after a statement that the first Worshipful Master-elect can not accept the office, elects another Worshipful Master, the first Worshipful Master-elect asserting the statements to have been unauthorized.

185. *Is Not Disqualified By.*—The loss of one leg after being made a Mason does not disqualify for the office of Worshipful Master.

186. *Serves Until Successor is Elected and Installed.*—The Master presides at the annual election and his term continues until his successor is elected and installed.

187. *Holds Over, When.*—A Master-elect declining to serve, and no new election having been held, the incumbent Master holds over.

188. *Vacancy Filled, How.*—On the death, permanent removal, expulsion, suspension, or other permanent disability of the Worshipful Master, the Grand Master, on a report thereof to him by the Lodge, may, at his discretion, declare the office vacant and grant a dispensation authorizing the vacancy filled by an election, of which due and timely notice shall be given.

189. *Has Power to Call Special Communications.*—The Worshipful Master has the power to call a special communication of his Lodge; but the call must state the busi-

ness to be transacted, and none other is proper for consideration, except by the unanimous consent of the membership of the Lodge.

190. *Can Not Close One Lodge and Open Another, Except.*—Unless the By-Laws authorize, or the members by a vote consent, the Worshipful Master can not close one Lodge and immediately open another, except to confer degrees, nor can he legally declare a Master Mason's Lodge closed and Entered Apprentice or Fellow-craft opened without the usual ceremony, either at length or abbreviated, as authorized by the Grand Lodge.

191. *Master Must Open.*—The Master, if present, must open; after opening the Senior Warden or Junior Warden may act for the Master at his request. The Lodge can not be opened without some part of the lecture or ritual.

192. *May Excuse a Member.*—The Worshipful Master may excuse any member present from voting.

193. *May Have Degrees Conferred By.*—The Worshipful Master may have the degrees conferred in his own Lodge by another Worshipful Master or Past Master, or the Senior Warden or Junior Warden.

194. *Can Not Adjourn.*—A Master has no legal right or authority to adjourn a regular communication of the Lodge in advance of its being held.

195. *May Resign, While Under Dispensation.*—The Worshipful Master of a Lodge under dispensation may resign, or have his name stricken from the dispensation.

196. *Duty to Vote.*—It is the duty of the Worshipful Master to vote on all applications for affiliations, initiations, passing and raising, and he has the right to vote on all questions, trials, and elections, but he can not by voting create a tie, and again vote to decide the tie.

197. *Past Master, When.*—Only an installed Master of a chartered Lodge can become a Past Master.

Membership

198. *Dual Membership.*—Dual membership in Lodges is not recognized; a brother can not be a member of two or more Lodges at one and the same time.

199. *Demented Mason Still a Member.*—A member in good standing sent to a lunatic asylum is still a member, but is not subject to dues. His Masonic status is otherwise unchanged.

200. *Not Affected By Suspension In.*—Suspension from concordant orders does not affect membership in the Lodge.

201. *E. A. or F. C. Members Lodge Initiating, Must Procure Dimits To.*—An Entered Apprentice or Fellow-craft removing into the jurisdiction of another Lodge and receiving from the latter the remaining degree or degrees is a member of the Lodge initiating him, and dimits from the first Lodge must be procured before he can join another.

202. *Lodge Receiving Waiver Holds.*—A waiver of jurisdiction having been given by one Lodge to another of an Entered Apprentice or Fellow-craft, the membership is in

the Lodge receiving the waiver and raising the candidate.

203. *Not Member of New Lodge.*—A Lodge member applying with others for a new Lodge against whom charges are preferred and his name stricken from the list of applicants, and who is tried and suspended by his Lodge, does not, at the end of suspension, become a member of the new Lodge, not having participated in its organization.

204. *Member Of, From Date of Charter.*—A Master Mason petitioning for and organizing with a new Lodge is a member thereof from the date of its charter, he owes dues thereto only, and need not procure a dimit from his old Lodge.

Memorial Exercises

205. *Held at Any Time.*—Memorial exercises may, in the Lodge's discretion, be held at any time after a member's death.

Non-Affiliated Mason

206. *Widow of, Has No Claim.*—The widow of a non-affiliated Mason has no claim on the craft. The Lodge to which her husband last belonged may, at its option, aid her.

Officers

207. *No Member Disqualified By.*—No member of a Lodge is disqualified for any office by the loss of a leg or similar misfortune since he was made a Mason.

208. *Election and Installation Of.*—All officers must be elected and installed at the communication next preceding or on St.

John the Evangelist's day, December 27th, unless the time is changed or extended by dispensation. The installation of re-elected officers is optional with the Lodge. The Master's installation, and that of other officers, must follow each election, except where re-election immediately follows the next preceding term of service. (Pro. 1903, pp. 35, 110.)

209. *Majority Vote Elects.*—Lodge officers are elected by a majority of the votes cast, a Lodge quorum being present, three members of a Lodge constituting a quorum.

Past Masters

210. *Dimitted Can Not Preside.*—A Past Master dimitted can not preside at a Lodge trial.

211. *Tried Same as Other Member.*—A Past Master may be tried the same as any other member for an offense committed while Worshipful Master. Exemption from trial by his Lodge ceases with his office.

212. *Installed Worshipful Master is Past Master.*—Every one elected and installed as Worshipful Master is a Past Master, notwithstanding consecutive re-election.

213. *Serving on Committee.*—A Past Master serving on a committee is entitled to per diem.

Per Diem

214. *Forfeited, When.*—Representatives of subordinate Lodges to the Grand Lodge forfeit per diem for failure to attend its sessions promptly and punctually. They can

not remain away and collect pay, and neither the Grand Lodge nor Grand Master has power to excuse non-attendance; except that where a representative has actually been present at the Grand Lodge and is on the roll, it may, for good cause, excuse him from further attendance.

Petition

215. *Any Member May Sign.*—Any member may sign a petition as voucher.

216. *Property of Lodge.*—A petition once read becomes the property of the Lodge.

217. *Should State Rejections.*—A petition should state if the candidate has been previously rejected, and if so, when and by what Lodge.

218. *Can Not Lie on Table.*—A petition can not lie on the table, even at the petitioner's request.

219. *Withdrawn by Unanimous Ballot.*—A petition can only be withdrawn by unanimous secret ballot, and before a ballot has been had thereon.

220. *Rejected, Can Not Renew Within Twelve Months.*—A petition rejected can not be entertained within twelve months, although the Lodge voted without a report from the committee.

221. *Must Lie Over Until.*—A petition must lie over until the next regular meeting, and one month is recommended for full investigation.

222. *Fee Accompanying.*—The fees should accompany the petition, especially when the

By-Laws so provide. Notes, therefore, can not be taken.

223. *Committee Must Report On.*—A committee on a petition must report after a sufficient time for investigation. Should the first committee fail to report, a second may be appointed, but an immediate report from it is irregular, as time must be given for investigation.

224. *Withdrawn, Renewed When.*—A petition withdrawn by the Lodge's consent before action can be renewed at any time.

Politics

225. *Can Not Petition On.*—A Lodge can not legally petition the Legislature on any political subject. It is contrary to the spirit and teachings of Masonry for a member to be endorsed for political preferment, either on account of his Masonry or by a Masonic Lodge or by members of the craft as such.

Prayers

226. *Should Be Unsectarian.*—Prayers in a Masonic Lodge should be such as every brother can, consistently with his religious convictions, respond to with a hearty "So mote it be."

Processions

227. *Dispensation Must Be Had For, Except.*—Public processions can not be had without a dispensation from the Grand Master except for funerals, or on June 24th, or December 27th.

228. *Lodge in Rear.*—The Lodge must be in the rear of every procession in which a Masonic Lodge takes part.

229. *Must Be For Masonic Purposes.*—Public Masonic processions can be had only for some Masonic purpose.

Secretary

230. *Can Not Be Pro Tem Of.*—A member of one Lodge can not be Secretary pro tem of another Lodge.

231. *Can Not Refuse To.*—A Secretary can not refuse to issue a summons to members and has no discretion in the premises.

232. *Refusal to Obey Subjects to Charges.*—A Secretary's refusal to obey the Worshipful Master's order rightfully given subjects him to charges.

Summons

233. *Is Binding.*—A summons is binding on all members of a Lodge wherever located.

234. *Worshipful Master Can Not Excuse For.*—The Worshipful Master can not excuse for non-attendance, but may, for causes satisfactory to himself, relieve from further attendance a brother attending on summons.

235. *Must Be Written or Printed.*—A summons issued by a subordinate Lodge or Worshipful Master thereof must be written or printed under the seal of the Lodge, and addressed in the body thereof to the member, and a member can not be punished for not obeying a summons which is not issued in accordance with this law.

Sunday Meetings

236. *Should Not Be Held Except For.*—Lodge or committee meetings should never be held on Sunday, except on funeral occasions, or to celebrate the festivals of the Saints John, or in case of imperative necessity. (Officers should not be installed on Sunday. Pro. 1904, p. 41.)

TRIALS

What are Masonic Offenses.—

The following are Masonic offenses subjecting the offender to Masonic discipline:

(a.) Violations of the moral law.

(b.) Violations of the laws of Masonry.

(c.) Violations of the laws of the land involving moral turpitude.

There are only two grades—unmasonic and gross unmasonic conduct. Pro. 1903, p. 37.

1. *Adultery or Fornication, Subjects to Discipline.*—Adultery or fornication with any one, although not related to a Mason, is unmasonic conduct, subjecting the offender to discipline. (Pro. 1904, p. 41.)

2. *Want of Chastity Does Not excuse.*—A Mason's daughter's want of chastity does not prevent a Mason's illicit intercourse with her from being a Masonic offense. (Pro. 1904, p. 41.)

3. *Backbiting and Slandering.*—Backbiting and slandering are Masonic offenses.

4. *Disobeying Summons.*—A failure to obey a summons under seal, without sufficient excuse, is unmasonic conduct and subjects a member to charge and conviction.

5. *Non-Affiliate is Bound to Obey Summons.*—A non-affiliate is bound to obey a summons to testify in a Masonic trial, and for failure to obey such summons he may be charged and tried himself.

6. *Electioneering or Seeking Office.*—Electioneering or seeking office in a Lodge is unmasonic conduct. (Pro. '03, p. 35.)

7. *Entered Apprentice Withholding Facts.*—An Entered Apprentice applying for the Fellow-craft degree may be rejected for offenses committed before his initiation; but no charges can be preferred against him for such offenses unless he concealed the facts so that his conduct amounted to a fraud upon the Lodge, such fraud being equivalent to the commission of an offense subsequent to initiation.

8. *Intoxication, Habitual Drunkenness.*—Members guilty of intoxication may be tried and punished. Habitual drunkenness is ground for suspension; and, if continued, for expulsion.

9. *Drunkenness Discovered During.*—A candidate's drunkenness discovered during the conferring of a degree, proceedings should be stopped, charges preferred and the candidate punished.

10. *Charity by Misrepresentation.*—Obtaining charity by misrepresentation is a Masonic offense.

11. *Refusal to Sit in Lodge.*—A refusal to sit in the Lodge room with another member is not, in itself, unmasonic conduct; but if the reasons assigned for such refusal reflect upon the brother, the party thus assigning them may be charged for unmasonic conduct in thus reflecting upon the brother.

12. *Telling Who Blackballed.*—A member telling who blackballed an applicant for advancement after the latter is made a Master Mason is subject to charges.

13. *Threatening to Blackball.*—A member threatening to blackball an applicant unless the latter withdraws a pending suit or pays a claim, is guilty of unmasonic conduct.

14. *Willfully Removing Blackballs.*—A Mason willfully removing from the ballot-box any blackballs so as to prevent a full and free ballot, is guilty of a high Masonic crime, authorizing expulsion.

15. *Public Announcement of Conviction.*—Public announcement of a Mason's conviction is not unmasonic conduct, especially when the commission of the offense was well known in the community, and tended to discredit the craft. Publicity of such results is often effective of good.

16. *Disputing Correctness of Account With.* Disputing the correctness of a debt with a Mason, the transaction not involving morals, is not unmasonic conduct. Masonry is not a collecting agency. Nor a refusal to submit business differences to the Lodge's decision before going to law. Nor suing a brother without notice. Nor simply taking advantage of what the law allows, such as taking a homestead to prevent a brother Mason collecting his debt.

17. *Failure to Advance.*—Failure to prepare for or take higher degrees is not a Masonic offense. Nor is holding a dimit and refusing to affiliate.

18. *Invasion of Jurisdiction.*—One Subordinate Lodge encroaching without a waiver on another's jurisdiction, measuring by an air-line, commits a Masonic offense, even though the two had arbitrarily (but ille-

gally) agreed on a division of territory other than by an air-line and said territory was not thus invaded.

19. *Action of Courts Does Not Affect.*—Action of the courts does not affect Masonic offenses, and the settlement of a case there, involving a transaction for which a brother is on trial by the Lodge, does not settle or affect the trial. Nor does acquittal or conviction (Pro. 1903, p. 36) by the court affect Masonic prosecution. The Lodge may try him either before or after disposition by the court of the case against him there.

20. *Confession and Repentance.*—Confession and repentance are not a bar to prosecution for intoxication, although the Lodge may thereupon, in its discretion, dismiss the charges.

21. *No Limitation Against.*—There is no statute of limitation against Masonic offenses.

Jurisdiction

22. *E. A. or F. C. Subject to Discipline.*—An applicant on whom has been conferred either of the degrees is subject to discipline.

23. *Lodge Where Dimitted Mason Lives, Has.*—The Lodge within whose jurisdiction a dimitted Mason lives has jurisdiction of the offense, although it was committed in the jurisdiction of another Lodge, it being the duty of the latter to report the offense to the former.

24. *Non-Resident, Lodge Where Offense Committed Holds.*—If a member of a Lodge of a foreign jurisdiction, who is a non-resident of the State, commits a Masonic of-

fense, the Lodge within whose jurisdiction he committed the offense may charge and try him; *provided* it first reports the case to the Lodge to which the offender belongs, and that Lodge fails or refuses to take cognizance of it. If such a member of a foreign Lodge resides within this State, the local Lodge in whose jurisdiction he lives may take the same steps and a Lodge member here may prefer charges against a foreign Lodge member and transmit them to the latter's Lodge.

25. *Expelled Mason*.—An expelled Mason can not be charged and tried, because expulsion is Masonic death. (Has no Masonic rights. Pro. 1903, p. 36.)

26. *Waiver Carries Full Control*.—A waiver of jurisdiction as to initiating, passing or raising, carries full control as to penal jurisdiction.

27. *Must Report on Offense*.—The Lodge within whose jurisdiction an offense is committed by a member of another Lodge must report such offense to the Lodge of which he is a member, and, on its failure to act, can report the matter to the Grand Master for action.

28. *Trial by Nearest Lodge*.—A member of a Lodge under dispensation shall be tried by the nearest regular chartered Lodge.

29. *Change of Venue, Apply For*.—On good cause shown, the accused may apply for and obtain a change of venue to another Lodge, to be selected by the Grand Master.

30. *Change of Venue Before Trial*.—Change of venue can be had only before trial, except that when the Grand Lodge grants a

new trial, the Grand Master, in his discretion, may grant a change of venue for the next trial.

31. *Grand Master Can Not Take.*—The Grand Master can not take jurisdiction of a Masonic offense of a private member. The subordinate Lodge failing to do so may be arraigned.

32. *Can Expel One Not a Member.*—The Grand Lodge can expel one not a member of its body without the subordinate Lodge's recommendation.

Charges

33. *Charges Necessary.*—Charges are always necessary, although the accused confesses his guilt.

34. *Failure to Obey, Notify to Appear and Show Cause.*—A member failing to obey a Lodge summons legally issued should be notified to appear and show cause why he should not be tried. If no cause is shown, or the cause presented is not sufficient, regular charges should be preferred against said member for unmasonic conduct. It is not legal to expel a member without a formal trial under the rules and regulations as prescribed by the Grand Lodge.

35. *A Re-charge Not Necessary.*—A Lodge to which a case is transferred from another is not required to re-charge the accused.

36. *Lodge Must Notify.*—A Lodge in which a case is transferred from another Lodge is bound to notify the parties and witnesses of the time and place of trial, and such witnesses must attend.

37. *Lodge May Dismiss.*—A Lodge may either try and punish a member charged with intoxication and confessing and repenting it; or, if fully satisfied with the sincerity of his repentance, may dismiss the charges.

38. *Any Mason Can Prefer.*—Any Mason, even if under charges, and although a non-affiliate, can prefer charges against a brother.

39. *Can Be Withdrawn.*—Charges preferred by the Junior Warden can be withdrawn, but can be renewed by any member. If preferred by another, they may be withdrawn by him by Lodge's consent.

General Conduct of Trials

40. *Can Not Entertain Motion to Dismiss.*—After a case has been set for trial on a certain date, the Worshipful Master can not entertain a motion to dismiss the charges, at a communication previous to that fixed for the trial. The brethren having been summoned to appear on a certain date to attend the trial, would have the right to presume that no action would be taken in the matter until the date fixed for the trial.

41. *May Adjourn.*—If a trial is not concluded at one meeting the Master may adjourn, but none can vote except those who have heard all the evidence.

42. *Rules Discretionary With.*—Only such rules are proper in Masonic trials as will enable the Lodge to reach the justice of the case, and, therefore, it is largely discretionary with the Lodge to fix the time and place for trial, length of sitting, and to manage such details in its discretion. There are

no technical rules which stand in the way of Masonic investigation. Innocence is always presumed before verdict.

43. *Cases Separate, When.*—Two cases in the same Lodge, wherein the accused in one is the prosecutor in the other, are entirely separate and distinct; and the procedure in one can not affect the other.

44. *Every Member Summoned.*—In Lodge trials every member is required to be summoned and to sit as a trior, except in cases for non-payment of dues, provided notice of such trial for non-payment of dues has been given in open Lodge. If the trial is continued to a future meeting another summons is unnecessary.

45. *Junior Warden Prosecuting Officer.*—The Junior Warden in all cases shall be the prosecuting officer, but in cases of disqualification, absence or other good reason, the Worshipful Master may appoint some other member to act as prosecutor.

46. *Can Not Select Committee From.*—A Lodge can not, even by unanimous consent, select a committee from any lodge to try a case pending in its own Lodge; such responsibility can not be delegated.

47. *Can Not Try at Same Communication.*—It is illegal to prefer charges and try a case at the same communication, as notice is necessary.

48. *Case Transferred, Lodge Furnishes Papers.*—The Lodge from which a case is transferred on change of venue obtained, should furnish to the Lodge to which it is sent all papers, documentary evidence and names of witnesses and other things con-

nected with the case which will enable the trying Lodge to properly investigate it. The Lodge to which the case is transferred acts just as the Lodge in which the accusation was made would have acted.

49. *E. A. or F. C. Trial, Where.*—In the trial of an Entered Apprentice or Fellowcraft the Lodge should be opened, the testimony taken and the argument made in such degree, but the vote must be taken in the Master's degree.

50. *May Be Tried as Private Member.*—A Mason elected Worshipful Master while under charges may be tried as a private member, some other Worshipful Master or Past Master presiding at the trial.

Argument and Representation

51. *Representation Allowed.*—Argument and representation by proper counsel or in person is allowed both accuser and accused in Masonic trials, said counsel being a Master Mason in good standing.

52. *Right to be Heard.*—A suspended Mason on trial has the right to be heard in open Lodge.

Evidence and Witnesses

53. *Inadmissible, When.*—Evidence concerning an offense not charged is inadmissible.

54. *Master Passes On.*—The Master passes on the admissibility of evidence, subject to correction on appeal.

55. *Need Not Record.*—The Secretary need not record the evidence on the Lodge min-

utes, but should keep a record capable of transmission to the Grand Lodge.

56. *Ex Parte Affidavit*.—An *Ex parte* affidavit is inadmissible. The defendant has always the right to cross-examine all witnesses.

57. *Committee to Take Testimony*.—A committee to take testimony must take all bearing on the case, whether for or against the accused, without allowing technical rules to stand in the way of Masonic investigation.

58. *Worshipful Master May Stop*.—In pending trials, the Worshipful Master may stop the case in order to have a committee take additional evidence from a profane witness.

59. *Dying Statement*.—A dying statement against any person on trial for a Masonic offense may be used as evidence under the same conditions as obtain in courts of justice in Georgia.

60. *Worshipful Master Can Testify*.—The Worshipful Master can be called to testify the same as a private member.

61. *Can Not Object*.—The accused can not object to certain Lodge members on the ground of prejudice, nor can he select those he thinks impartial and qualified to try.

62. *Worshipful Master Related To*.—If the Worshipful Master is related by blood within the fourth degree to either prosecutor or accused, or is interested in a case pending in his Lodge, some other Worshipful Master or Past Master shall be selected to preside and if necessary the Grand Master may be applied to, who will assign some one to preside.

Verdict

63. *Who May Vote.*—On every trial the accused must retire before the vote is taken. Members of the Lodge who are related to either the accuser or accused within the fourth degree of consanguinity or affinity shall not be entitled to vote on his trial; *provided*, that in such cases where the Junior Warden by virtue of his office is prosecutor, his relatives shall not be excluded from voting. (Pro. 1904, p. 97.)

64. *Master Votes.*—The Master shall vote in all trials.

65. *Can Not Convict of.*—A Mason can not be convicted of an offense with which he is not charged.

66. *Plea of Guilty.*—A plea of guilty determines guilt and voting thereon afterwards is illegal. The penalty must be fixed.

Judgment—Penalty

67. *Must Inflict Penalty.*—Subordinate Lodge must inflict some penalty upon a member convicted of unmasonic conduct, under pain of liability of forfeiture of its charter.

68. *Fixed By the Lodge.*—The penalty must be fixed by the Lodge at the same meeting the verdict is rendered.

69. *Reconsideration of Vote.*—Reconsideration of the vote fixing the penalty may be moved by the accused at the same or the next succeeding communication, proceeding by unanimous secret ballot.

70. *In Contempt, When.*—A member convicted and sentenced to reprimand, remain-

ing away to prevent the execution of the sentence, should be proceeded against for contempt.

71. *Costs of Trials.*—All costs of trial, when the change of venue is granted, where there is an appeal by either party, awaits the final determination of the case and goes against the party losing it.

72. *Expense of Trials.*—Where venue is changed the Lodge in which the case originates bears the expenses of the trial.

Miscellaneous Proceedings After Trial

73. *Case Reopened, When.*—After a member has been charged, tried and acquitted, the case may be reopened and he be retried, if evidence against him be newly discovered after the trial; *provided*, the newly discovered evidence was kept from the Lodge through the act or influence of the member charged, and if the Lodge, after exercising all reasonable diligence, was thereby prevented from securing such evidence. Otherwise, an appeal to the Grand Lodge is the only remedy.

74. *Can Not Be Reconsidered.*—A verdict of guilty and a recommendation for expulsion can not be reconsidered at another meeting.

75. *Return of Record, Only by Grand Lodge.*—After a verdict of suspension with recommendation of expulsion, the report having been sent to and received by the Grand Secretary, neither the Lodge nor the Grand Master has further control of the case. The Grand Lodge alone can entertain a request for the return of the record.

76. Secretary Must Send Report of Trial.—A Lodge Secretary is bound, without any Lodge action so directing, to transmit to the next Grand Lodge Communication a report of a trial in which a brother has been charged, tried and convicted, and recommended for expulsion; and a failure to do so without satisfactory excuse subjects him to charges. The report of the trial in which a convicted brother is recommended for expulsion must always be sent to the next Grand Lodge Communication and the record must show service on the accused or legal excuse for non-service.

Appeals

77. Appeal to Grand Lodge Only Remedy.—Appeal to the Grand Lodge is the only remedy where, after a member's acquittal, evidence against him is newly discovered (unless such evidence was kept from the Lodge's knowledge by the act or influence of the accused, whereby the Lodge, after exercising all reasonable diligence, was prevented from securing evidence, in which case the case may be reopened and the accused retried), and on this appeal the Grand Lodge can inquire (1) whether the newly discovered evidence is sufficient to justify a change of the judgment; (2) whether the subordinate Lodge in the exercise of proper diligence should have had the evidence on trial; and (3) the Grand Lodge has plenary powers to set aside the judgment of "Not Guilty" and order a new trial in the Subordinate Lodge.

78. May Appeal From.—The judgment of a Subordinate Lodge may be appealed from to

the Grand Lodge, which may reverse it, amend the sentence, increase or reduce the punishment, remand the case for trial, or take any other proceedings in the premises.

79. *Case Appealed, Evidence by Affidavit.*—After an appeal either party, desiring other evidence than that adduced on the trial, or not satisfied with the Secretary's report of the case to the Grand Lodge, may procure evidence by an affidavit of a profane, or by the written statement of a Mason upon his Masonic honor; the same to be presented to the Grand Lodge on hearing the appeal. There is no provision for attendance and evidence of witnesses on trial of appeal by the Grand Lodge.

80. *No Appeal to.*—There is no appeal to the Subordinate Lodge from the decision of the Worshipful Master. His erroneous ruling can be corrected only by the Grand Master, and the Grand Lodge on appeal.

81. *Suspension of Sentence, When.*—A suspension of sentence results from an appeal from penalty of reprimand until a decision by the Grand Lodge.

82. *Either May Appeal.*—Either accuser or accused may appeal from the Lodge's judgment.

83. *Election, Appeal From.*—From the election of the officers of a Lodge an appeal—the only remedy—is permissible on any ground which would authorize the setting aside thereof.

84. *Any Member May Appeal.*—Any member may appeal to the Grand Master or Grand Lodge, alleging error in the dismissal or withdrawal of the charges.

85. *Investigation Refused, Member May Appeal.*—When one member of a Lodge prefers charges against another member, and the Lodge refuses to investigate them, the law authorizes the member to appeal within thirty days from the action of the Lodge to the Grand Lodge, setting out in his appeal the fact that he preferred the charges, exactly what they were, and the fact that the Lodge refused to investigate them.

Restoration

86. *How Obtained.*—A Mason can only be restored by the Lodge that suspended him.

87. *Judgment S. L. Reversed by Grand Lodge, Does Not Restore.*—A member expelled by a Subordinate Lodge whose decision is reversed by the Grand Lodge, is not thereby restored to membership in the Subordinate Lodge, except by unanimous ballot vote of the Lodge. Such member is entitled to a certificate from the Grand Secretary showing him to be a Mason in good standing, without Subordinate Lodge membership, which certificate he may use as a dimit.

88. *Expelled for Non-Payment of Dues, How Restored.*—A Mason expelled for non-payment of dues shall be reinstated on his Lodge's Secretary certifying to the Grand Secretary that he has paid all dues, provided his Lodge, by a unanimous vote, requests his reinstatement.

89. *Is Still Member of First Lodge.*—A member, tried and convicted, if on a new trial granted by the Grand Lodge with change of venue, he is acquitted by the other Lodge, is still a member of the first Lodge.

90. *Definitely Suspended, Restored When.*—A Mason definitely suspended can be restored before the expiration of the period of punishment only by the Lodge's vote (1) to consider the charges and (2) to withdraw the charges, except as otherwise provided in cases of suspension for non-payment of dues.

91. *Unanimous Ballot to Restore.*—All applications for restoration to membership and good standing in a Subordinate Lodge must be passed on by a unanimous secret ballot.

92. *Grand Lodge Alone Can.*—The Grand Lodge alone can restore a member expelled by it. Action by it is necessary to restoration, notwithstanding a Subordinate Lodge's request therefor, except as provided in Section 88, where the expulsion was for non-payment of dues.

93. *Expelled Mason Restored Only On.*—An expelled Mason can be restored only on the recommendation of the Lodge to which he belonged when expelled, on his application thereto, and action thereon by the Grand Lodge, except as provided in Section 88.

94. *E. A. or F. C. May Visit.*—An Entered Apprentice or Fellow-craft may visit Entered Apprentice and Fellow-craft Lodges, unless such Lodges refuse him admission; which right of refusal exists.

95. *Right to Be Satisfied.*—Proficiency on examination does not compel a Lodge to admit a visitor. A Lodge has a right to be satisfied that he is worthy.

96. *Can Not Visit During Suspension.*—A suspended Mason can not, during suspension, visit any Lodge, except when summoned as

a witness, or during his own trial for some offense committed during his suspension.

Vote

97. *Every Member Votes.*—Every member present must vote on every question before the Lodge, unless he is personally interested therein or is excused by the Worshipful Master.

98. *Petitioners May Vote.*—Lodge members who are also petitioners for a new Lodge can vote on a motion to consent to the establishment of said new Lodge.

99. *Can Not Vote by Proxy.*—A vote by proxy is not allowable.

100. *Tiler May.*—The Tiler may, if a member of the Lodge, vote on all applications for membership, and all other questions.

Wardens

101. *Junior Warden Can Represent.*—The Worshipful Master and Senior Warden both being dead, the Junior Warden can perform all the duties of the Worshipful Master; and as such he can represent the Lodge in the Grand Lodge.

102. *Junior Warden Presides.*—The Worshipful Master and Senior Warden being absent or retiring, the regular Junior Warden, and not pro tem. Senior Warden, presides and appoints some other brother to fill the South.

ALPHABETICAL SYNOPSIS

OF EDICTS AND DECISIONS SINCE ADOPTION OF FOREGOING "MA- SONIC CODE" NOT INCLUDED IN THE ANNOTATIONS THERETO

AGE OF APPLICANT—Is immaterial (if 21 or more) if sound in mind and body.—Pro. 1905, p. 42.

AKIN'S MANUAL—Recognized as the authorized Manual in this Grand Jurisdiction.—Pro. 1903, p. 69.

APPEALS FOR AID—The sum of one thousand dollars is appropriated annually as a Grand Lodge charity fund. The Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens are constituted the Grand Lodge Charity Committee. When a Lodge has contributed to the extent of its ability toward the relief of a worthy distressed brother, his widow or orphans, the Master and Secretary, under the seal of the Lodge, shall certify the facts to the Grand Master, after obtaining the approval of the District Deputy in which the Lodge is located. The Grand Master, assisted by the Deputy Grand Master, Senior and Junior Grand Wardens, shall make investigation and in their discretion may award such amount as the exigencies of the case may demand. The Grand Mas-

ter is prohibited from allowing appeals to the craft, except in case of some great emergency of which he shall be the judge.—Pro. 1910.

BLACKBALL—Only one appearing, and Master, without second ballot, declaring result, candidate stands rejected.—Pro. 1905, p. 42.

Although believed cast by one soon afterwards insane, rejection stands; can not be reconsidered.—Pro. 1905, p. 42.

CATHOLIC—Being a Catholic does not disqualify candidate.—Pro. 1903, p. 35.

CERTIFICATES OF DEATH—The Secretaries of every subordinate Lodge shall, upon the death of a member of any Lodge in this Grand Jurisdiction, immediately write the Grand Secretary announcing the fact of such death, giving the date of the birth of the deceased, if obtainable, the date of his death, and the number of years that he has been a member of the craft. All the reports sent to the Grand Secretary shall be filed by him and at the proper time turned over to the Chairman of the Committee on Memorials.—Pro. 1908, p. 30.

CHANGE OF VENUE—Appeal therefor to the Grand Master should be before the trial and state reason for such appeal properly supported by evidence.—Pro. 1903, p. 35.

CHASTITY OF MASON'S WIFE—Is sacred to every Mason, regardless of her follies and foibles.—Pro. 1905, p. 43.

- COMMITTEE REPORT**—On petition can not be set aside, nor reasons therefor required.—Pro. 1904, p. 41.
- COUNTERFEIT MONEY**—One knowingly passing, guilty of unmasonic conduct.—Pro. 1904, p. 41.
- DEGREES, NUMBER OF**—Master can not confer any one degree on more than five candidates at one communication without dispensation.—Pro. 1904, pp. 41, 97.
- DEGREES, ONLY ONE AT SAME COMMUNICATION**—No special dispensation shall be granted at any time for the conferring of more than one degree on a candidate at one and the same communication.
- DIMITTED PAST MASTER**—Not entitled to per diem in Grand Lodge.—Pro. 1905, p. 75.
Lodge reporting names of dimitted Past Masters in roll of membership, liable for their per diem.—Pro. 1905, p. 76.
- DISTRICT DEPUTIES**—The term of office of the District Deputies shall be ultimately three years. To this end, the District Deputies of the First, Second, Third and Fourth Districts shall at this session (1908) be elected for one year, and their successors shall be elected for three years; the District Deputies of the Fifth, Sixth, Seventh and Eighth Districts shall be elected for two years, and their successors shall be elected for three years; the District Deputies of the Ninth, Tenth and Eleventh Districts shall be elected for three years, and

their successors shall be elected for three years.—Pro. 1908, p. 75.

DISPENSATION FOR DEGREES—Dispensations for conferring degrees at times other than at regular communications of a subordinate Lodge shall be granted only for urgent and imperative reasons, and then only in the discretion of the Grand Master.

DUES—Member chargeable with non-payment of dues only when in arrears for more than one year.—Pro. 1903, p. 35.

ELECTIONS, NO PRINTED BALLOTS—It is improper and unmasonic to use at annual elections tickets upon which are printed the names of candidates for Lodge officers.—Pro. 1907, p. 37.

EXAMINATION—of E. A. or F. C. at regular communication is essential; by committee, illegal.—Pro. 1903, p. 36.

FELLOW-CRAFT DEGREE—Ballot for, without dispensation, irregular and subjects Lodge or Master to discipline, but candidate's status not thereby affected. Pro. 1904, p. 41.

FOREIGN JURISDICTION—One receiving two degrees in, afterwards removing to Georgia, can receive third degree here only upon request of Foreign Lodge under seal.—Pro. 1903, p. 36.

Corner-stone in, can not be laid by Georgia Master, Past Master or Lodge; nor can Lodge appear as such in regalia outside of Georgia.—Pro. 1903, p. 37.

GRAND JUROR—Can not shield a brother Mason guilty.—Pro. 1905, p. 42.

GRAND MASTER'S COMPENSATION—The sum of \$1,200.00 for traveling and contingent expenses, or as much of this amount as may be necessary, shall be allowed the Grand Master annually, and shall be paid by the Grand Treasurer on presentation of the account.

GRAND SECRETARY'S SALARY—The Grand Secretary shall receive as salary for his services the sum of \$1,500.00 annually. He shall give bond in the sum of \$2,500.00, to be approved by the Grand Master under the same regulations as are provided in the preceding article for Grand Treasurer.

GRAND TREASURER'S SALARY—The Grand Treasurer shall receive as salary for his services the sum of \$900.00 annually. He shall give bond in the sum of \$2,500.00, with two or more securities, to be approved by the Grand Master.

INITIATION FEES—Secretary should collect; but where Master does so with Lodge's acquiescence, Lodge can not afterwards hold Secretary liable therefor.—Pro. 1904, p. 41.

JURISDICTION—CITY AND COUNTY LODGES—Applicant residing without city limits, that Lodge nearest his residence has jurisdiction without regard to city limits.—Pro. 1905, p. 107.

JURISDICTION—REMOVAL AND RETURN—One removing, but not remaining in one place as much as one year, returning to Lodge's jurisdiction whence he first removed, may receive degrees

without waiting twelve months.—Pro. 1905, p. 42.

JURISDICTION WAIVER—Applicant rejected by one Lodge (in city where more than one Lodge exists) can not obtain waiver of jurisdiction from another Lodge and apply for membership in another Lodge in same city. Lodge first obtaining jurisdiction holds it as to waiver.—Pro. 1905, p. 107.

LIQUOR GAUGER—In Government distillery is ineligible for membership.—Pro. 1905, p. 42.

LIQUOR—RENTING BY LODGE—Of its buildings or property to those who sell or furnish liquor, illegal, whether clubs, saloons or social organizations.—Pro. 1903, p. 35; Pro. 1905, p. 43.

LIQUOR TRAFFIC—Salesman for liquor houses ineligible to receive degree; though already elected.—Pro. 1903, p. 35.

LODGE DEFUNCT—One receiving degrees in, may join another Lodge on Grand Secretary's certificate of good standing in former Lodge when it became defunct.—Pro. 1903, p. 36.

LODGES, DISTANCE BETWEEN—Distance between two Lodges, one in the city and one in the country, is measured by an air-line between the lodge-room of the country Lodge and the city or town limits, and the two Lodges by agreement can not vary this rule, and arbitrarily fix the jurisdictional limits of one with regard to the other.

LODGES, NEW—The Grand Master, during the recess of the Grand Lodge, shall

have power and authority to grant dispensations for holding Lodges in the three first degrees on a regular application to him for that purpose by at least seven Master Masons in good standing, accompanied with the sum of money required for said dispensation, which (dispensation) shall remain in force until the first day of the Regular Communication of the Grand Lodge, and no longer; at which time the Grand Master shall make a return, together with the money, to the Grand Secretary, to be by him laid before the Grand Lodge; whereupon it shall be the duty of the Grand Lodge to confirm said power or annul it, at their discretion; *provided*, that no dispensation shall issue for a new Lodge within six miles of one at the time in existence, except in cities or towns of over one thousand inhabitants. *Provided, also*, that where a country Lodge is in existence at the time of granting such dispensation nearer than six miles, the corporate limits of the town in which said new Lodge is located shall be the jurisdiction line between the said country Lodge and the proposed new Lodge.—Pro. 1907, p. 90.

MANUAL OF GEORGIA—Akin's Manual recognized as the authorized.—Pro. 1903, p. 69.

MASTER ABSENT—S. W. opens Lodge, and may call on P. M. to preside; but meeting legal though opened by P. M. on S. W.'s request.—Pro. 1904, p. 41. (See Senior Warden below.)

MEMBERSHIP — DIMIT — DIMITTED MASON applying for membership, one blackball rejects.—Pro. 1903, p. 35.

NAME OF CANDIDATE—The name of a candidate for initiation should not be divulged until after election.

NEAR-BEER DEALERS — INELIGIBLE — Dealers in near-beer are ineligible to receive the degrees in Masonry.

PAST MASTERS — NAMES MUST BE SENT TO GRAND SECRETARY—The Secretary of each subordinate Lodge shall notify the Grand Secretary by October 15 of each year of those Past Masters that expect to attend the Grand Communication.

PROFANE AND OBSCENE LANGUAGE — INTOXICANTS—One using profane or obscene language or intoxicants to excess should not be made a Mason; Lodge knowingly doing so subject to Masonic discipline.—Pro. 1903, p. 35.

RECONSIDERATION—Can be moved only by one voting "for the measure."—Pro. 1903, p. 35. (Note—Evidently this was meant for "with the majority" instead of "for the measure.")

RELATIVES—Of Mason not thereby entitled to Masonic aid in courts.—Pro. 1904, p. 41.

SECRETARY'S COMMISSION—On all collected by him, by-law authorizing, is legal.—Pro. 1904, p. 41.

SECRETS BETRAYED—By Master Mason, communicated as such, unmasonic conduct.—Pro. 1903, p. 36.

SENIOR WARDEN—In Master's absence may call special communication—is, and has rights, of Master under similar circumstances.—Pro. 1905, p. 42. (See Master Absent, above.)

SLANDERING MASON'S DAUGHTER—Is unmasonic conduct meriting charge and punishment.—Pro. 1903, p. 35.

VERDICT AND PENALTY—Vote of Lodge in rendering verdict and fixing penalty must be by balls or cubes; paper ballots illegal.—Pro. 1903, p. 37.

VOTE—Right to, is not affected by pendency of untried charges, except on the question affecting that case.—Pro. 1903, pp. 35, 110.

MASONIC FORMS

PETITION FOR A NEW LODGE

To the M. W. Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Georgia:

The undersigned petitioners, being Free and Accepted Master Masons, having the prosperity of the Fraternity at heart, and willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry, respectfully represent that they are desirous of forming a new Lodge to be located at in the county of and State of Georgia, to be named Lodge, No. ...; said location is ... miles from the location of Lodge, No. ..., the nearest Lodge, and ... miles from, the location of Lodge, No., the next nearest Lodge.

They have secured a suitable building in which to hold their meetings.

They, therefore, pray for a dispensation to empower them to assemble as a Lodge, and therein to make, pass and raise Masons according to the regular forms of the Order, and to execute such other duties as they may lawfully do. They have nominated and do recommend—

Brother to be the first Master.

Brother to be the first Senior Warden.

Brother to be the first Junior Warden of said Lodge.

If the prayer of this petition shall be granted, they promise a strict conformity to the Edicts of the Grand Lodge of the State of Georgia, and the Constitution and Laws thereof.

NAMES OF PETITIONERS:

.....

 Georgia, 19.....

RECOMMENDATION

..... Lodge, No. ...

..... Georgia, 59 ..

At a Stated Communication of
 Lodge, No. ..., held at its Lodge room in
 on theday of 59.... the
 foregoing petition for the formation of a
 new Lodge at in County, was
 presented and considered, whereupon it was

Resolved, That in the opinion of this
 Lodge, good reasons exist for the organiza-
 tion of a Lodge at this time at that place,
 and the same is hereby recommended by this
 Lodge. It is hereby certified that said peti-
 tioners are regular Master Masons, in good
 standing, and they are men of good moral
 character and the brethren recommended as
 officers of said Lodge are capable of con-
 ferring correctly the three degrees of Sym-
 bolic Masonry, and that the Lodge will be
 self-sustaining.

The proposed location of said Lodge is ... miles from the location of this, the nearest Lodge.

By order of Lodge, No. ...

L. S.) , W. M.

Attest:

....., Secretary.

APPLICATION FOR AFFILIATION

....., Ga., 19...
To the Worshipful Master, Wardens and Brethren of Lodge, No., Free and Accepted Masons:

The undersigned, a Master Mason, late a member of Lodge, No., under the jurisdiction of the M. W. Grand Lodge of, respectfully applies for affiliation in your Lodge.

A..... B.....

Recommended by

C..... D.....

E..... F.....

PETITION FOR DIMIT

To the Worshipful Master, Wardens and Brethren of Lodge, No., Free and Accepted Masons:

The undersigned respectfully prays that he be dimitted from membership with this Lodge.

Dated this day of, A. D. 19...,
A. L. 59...

.....

DIMIT

To all whom it may concern:

..... Lodge, No., acknowledging the

jurisdiction of the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Georgia.

This certifies that Brother, whose name appears in the margin hereof, is a Master Mason in this Lodge, and having expressed a desire to withdraw his membership, and having paid all his dues to date, this Dimit is granted by order of said Lodge.

In Testimony Whereof, We subscribe our names hereto, and affix the seal of said Lodge, this day of, A. D. 19....., A. L. 59.....

(L. S.) , W. M.
..... , Secretary.

PROXY

To the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Georgia:

Be it known, that I W. M. of Lodge, No., not being able to attend the next Communication of the Grand Lodge, to be held on the day of next, do hereby nominate, constitute and appoint our Brother, a member and Past Master of said Lodge, No., in particular, to act and do for me and said Lodge as fully and completely as if I were personally present.

Given under my hand and the seal of said Lodge, this day of, A. D. 19....., A. L. 59.....

(L. S.) , W. M.
Attest:

..... , Secretary.

PETITION FOR INITIATION

To the Worshipful Masters, Wardens and Members of Lodge, No.:

I, (A. B.,) being free by birth and of the full age of twenty-one years, do declare that, unbiased by the improper solicitations of friends, and uninfluenced by mercenary or other unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of Freemasonry; that I am prompted by a favorable opinion conceived of the Institution, and a desire for knowledge; that I will cheerfully conform to all the ancient usages and established customs of the Order; and that I have not been rejected by any Lodge within twelve months.

Witness my hand this day of

(Signed)

Recommended by

Occupation

Residence for past twelve months

CREDENTIALS OF REPRESENTATIVES OF A LODGE

To the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Georgia:

Whereas, The Worshipful Master of Lodge, No. ..., being unable to attend the next Communication of the Grand Lodge, to be held on the day of next, has declined to appoint a proxy to represent the Lodge therein:

This is to certify that at a meeting of said Lodge, on the day of A. L., 59...., our Brother, Past Master of

..... Lodge, No., was duly elected our Representative in the Grand Lodge, and then and there to do every act and thing necessary in our behalf agreeably to the Constitution of the Order and the Rules and Regulations of the Grand Lodge as fully and completely as our said Master could do if personally present.

In Testimony Whereof, We have hereunto subscribed our names and affixed the seal of said Lodge, this day of, A. L., 59.....

(L. S.) , W. M.

Attest:

..... , Secretary.

REPORT OF COMMITTEE ON PETITION

The Committee on the petition of for report favorably (or unfavorably).

Dated this day of, 19... , A. L. ...

.....
.....

FORMS FOR USE IN TRIALS

CHARGE

To the Worshipful Master, Wardens and Brethren of Lodge, No., Free and Accepted Masons:

The undersigned hereby charges Brother, of, a member of your Lodge (or "an unaffiliated Master Mason;" or "a brother of Lodge, No., State of,") residing within your jurisdiction) with (gross) unmasonic conduct in this, to wit:

Specification 1. The said at, on (the date being given as nearly as practicable) did (here specify the offense with reasonable certainty and particularity, so that the brother charged may be put upon notice of what he is to be tried for, so as to be enabled to prepare his defense).

Specification 2. That the said at, on (giving the time as nearly as practicable), did (here another offense may be specified with the same kind of particularity; it being permissible to try a brother for more than one offense at the same time; or the offense charged in the first specification may be set out in a different manner and classed as a different kind of unmasonic conduct; the object being that the specifications shall make so plain the charges that the brother charged may know what he has to meet. Other specifications may follow, each separately numbered).

Dated this day of, A. D. 19...., A. L. 59.....

(Signature of accuser.)

NOTICE TO SHOW CAUSE FOR NON-PAYMENT OF DUES

To

You are hereby required to appear at the Lodge-room of Lodge No., on the day of, 19...., at o'clock m.; at county of, State of, to show cause why you should not pay your dues to said Lodge, for which you are more than twelve months in arrears.

Take due notice hereof and govern yourself accordingly.

Dated this day of, 19....
 (Lodge Seal) , Secretary.

CHARGES FOR NON-PAYMENT OF DUES

To the Worshipful Master, Wardens and Brethren of Lodge, No., Free and Accepted Masons:

The undersigned, Junior Warden of Lodge, No., hereby charges Brother, a member of said Lodge, as follows:

1. Said Brother, being twelve months in arrears of dues to said Lodge, was, by the Secretary of said Lodge, notified on the day of, 19...., to appear at the Lodge-room of said Lodge on the day of, 19...., at o'clockm., to show cause why he should not pay his dues;

Whereupon, The said Brother failed to appear or answer said notice (or, as the case may be, failed to make an answer to said notice satisfactory to said Lodge); wherefore, as ordered by said Lodge, the said Brother is hereby charged and accused with failure for twelve months to pay his said dues to said Lodge.

Dated this day of, 19....
 (Signed) , J. W.

NOTICE TO BE SERVED ON ACCUSED

To Brother

You are hereby notified to appear at a Communication of Lodge, No., F. & A. M., to be held at its Lodge-room in

....., on the day of, 19....., at o'clockM.; then and there to answer a charge filed against you in said Lodge, a copy of which is hereto annexed, and to abide the judgment of said Lodge thereon.

Dated this day of, A. D. 19...
 (Seal of Lodge) Secretary.
 (To this must be attached copy in full of the charge and specifications.)

RETURN OF SERVICE

I hereby certify that on the day of, 19....., I served the within named personally with a duplicate of the within charges and notice.

Dated this day of, 19.....
 (Signature of person serving.)
 (To be served by the Secretary, or some one for him, ten days before time set for trial, and entered on the original charges.)

RETURN OF NON EST INVENTUS

I hereby certify that I have made diligent inquiry for the said A. B., and his residence, and have not been able to find either; and, to the best of my knowledge, the residence of the said A. B. is not known to any member of this Lodge; in consequence, I have made no service of the charge.

Dated this day of, 19.....
, Secretary.

RETURN OF SERVICE BY MAIL

I hereby certify that on the day of, 19....., the said not

residing within the jurisdiction of this Lodge, I mailed to him a duplicate of the annexed charges and notice at, State of, that being his last named post-office address (in a registered letter, the receipt for which is hereto annexed).

Dated this day of, 19....
, Secretary.

ANSWER TO CHARGES

(State the case: See Form No. 20.)

The accused,, answers the charges in this case as follows:

(Here insert each specification separately, dividing the answer into paragraphs, so that the first paragraph of the answer shall reply to the first specification in the charges, and so on.)

Dated this day of, 19....

(Signed)

(To be signed by accused or his counsel.)

NOTICE TO TAKE TESTIMONY

To Brother

Take notice that we have been appointed by the Master of Lodge, No., a committee to take the testimony of, to be used on the trial of charges, dated..... day of, 19...., pending in said Lodge against you for the offense of; and that we will take the same at (specifying the house or office) in (specifying the town, county and State, on the day of, 19...., at o'clockm.

Dated this day of, 19....

.....

(To be served on accuser and accused, or their counsel, a reasonable time before the date appointed. Any one may serve.)

COMMITTEE'S RETURN OF TESTIMONY TAKEN

To the Worshipful Master, Wardens and Brethren of Lodge, No., Free and Accepted Masons:

By virtue of appointment of W. M., of said Lodge, we, the undersigned committee to take testimony in the case of [here state the case] "J. W., of Lodge, No. (or if charge is by another, stating his name instead of J. W.) vs.," charged with the offense of caused the undersigned witnesses to appear before us at on day of, 19...., at o'clockm.: previous notice having been given to both the accuser and accused of the time and place of taking testimony; whereupon said witnesses, at the time and place aforesaid, did depose and answer on oath [if not Masons; but if Masons, then "on their honor as Masons"] as follows:

(Here set out the evidence in full, direct and cross, separately.)

(Signed)..... Witness.

..... "

..... "

Answered, sworn to and subscribed before us this day of, 19....

(Signed).....

.....

.....

Committee.

SUMMONS

To.....

You are hereby summoned to attend the
..... Communication of Lodge,
No., at its Lodge-room in county
of, State of, on the
day of A. D. 19...., A. L. 59...., at
..... o'clockm. Take due notice and
govern yourself accordingly.

Dated this day of, 19....

..... W. M.

....., Secretary.

(Lodge Seal.)

(If intended to secure the attendance of a witness, add to the above after the word "o'clock," the words, "to be sworn as a witness in the case of" [stating the case]. This form may also be used as subpoena to witness to attend before committee to take testimony, making the necessary changes.)

APPEAL

To the Worshipful Master, Wardens and Brethren of Lodge, No., Free and Accepted Masons:

I,, a Mason, and a member of Lodge, No., declare upon my honor as a Mason, that I feel materially aggrieved by your decision in the case of [here state the case]; and for rehearing of the case, and to the end that justice may be done in the matter, do take my appeal to the Most Worshipful Grand Lodge for the following reasons:

1. [Stating one reason fully.]
2. [Stating another reason fully, and so on.]

Dated this day of, 19....
 (Signed).....Appellant.

NOTICE OF APPEAL AND SERVICE THEREOF

To.....

Take notice that on the day of, 19.... [here give the date of filing the appeal with the Secretary], I took an appeal to the Most Worshipful Grand Lodge of the State of in the case of [here state the case; if charges are brought by J. W., say "J. W. of Lodge, No., vs.;"] if brought by another person, insert his name as plaintiff instead of the Junior Warden's], charged with [naming the offense] in Lodge, No., on the following grounds [here insert copy of grounds as set forth in the appeal.]

Dated this day of, 19....
 (Signed).....

(To be signed by the party taking the appeal and addressed to the party in whose favor the judgment appealed from was rendered.)

State of.....

County of.....

I.....do swear that on the....day of, 19...., I personally served [naming the accuser or accused, as the case may be], in the case stated in the foregoing notice, with a true copy of the foregoing notice.

Sworn to and subscribed before me, this
 day of, 19....

.....

REPORT OF JUDGMENT RENDERED AND SENTENCE PRONOUNCED FOR VIOLATION OF MASONIC LAW

.....Lodge, No.
Held at.....County of.....
To the R. W. Grand Secretary of the Grand
Lodge of the State of Georgia:

Please take notice that on the day
of, A. L. 59....., Brother.....
was tried by Lodge, No., of F.
and A. M., upon certain charges and speci-
fications preferred against him in said Lodge
by Brother for unmasonic con-
duct, which specifications are as follows:
.....The said Lodge did then
and there adjudge the said
guilty of charges, and specifications Nos.
..... made thereunder; and thereupon the
said Lodge did pass sentence of
upon the said, which sentence
now stands recorded against him in said
Lodge.

In testimony whereof, I have hereunto set
my signature, and affixed the seal of the
Lodge, this day of, 59....

[L. S.]Secretary.

Description.....

PETITION FOR RESTORATION

To the Worshipful Master, Wardens and
Brethren of Lodge, No.....:

The undersigned respectfully represents
that on the day of, 19...., he
was, by the judgment and sentence of said
Lodge, suspended from the rights and privi-

leges of Masonry, and from membership in said Lodge.

For the following reasons (here state them) he prays to be restored to the rights and privileges of which he was thus deprived, and promises, if his prayer shall be granted, to conform to the legal conditions of his restoration.

A.....B.....
.....(Date).....19....

APPENDIX

MASONIC HOME

The following rules and regulations are adopted for the government of the Masons' Home of Georgia, subject to such future revisions as may be deemed desirable:

1st. The Home shall be largely industrial in its main features.

2d. The Home shall be located in the county of Bibb, State of Georgia.

3d. The government and management of the Home shall be in the hands of a Board of Trustees to consist of the following: The Grand Master, the Deputy Grand Master, the Senior Grand Warden, the Junior Grand Warden, all Past Grand Masters of the Grand Lodge, the Grand High Priest of the Grand Chapter for the time being, the Grand Master of the Grand Council for the time being, the Grand Commander of the Grand Commandery for the time being, one Trustee from each Masonic district, to be nominated by the members of the Grand Lodge from such district, two Trustees from the State at large to be appointed by the Grand Master. These Trustees after the first election to hold office for six years.

4th. The fiscal affairs of the Home shall be in charge of the Grand Treasurer, who shall be required to give such additional bond as the Board of Trustees may require.

5th. The actual care and supervision of the Home shall be committed to a Superintendent, to be chosen by the Board of Trustees, to serve according to such terms and

under such rules and regulations as the Board may adopt, and for his service he shall be paid such compensation as the Board may direct.

6th. All other officers and servants of the Home shall be chosen by the Board, who shall likewise fix their compensation.

7th. The Board shall be further authorized to adopt such plan of education, mental, moral and industrial, as will best tend to educate and train such orphans as may be committed to the care of the Home and employ such teachers and instructors as may be necessary to carry such plans into successful operation.

8th. The Board of Trustees shall have full authority and power to so regulate and conduct and maintain the Home as that it shall be in all respects as far as their agency can reasonably accomplish, a Home in fact as well as in name, for the care and maintenance of aged and indigent Masons, and their widows, and for the care, maintenance and education of the orphans of Masons. The Board of Trustees shall have full authority to make and prescribe all such rules and regulations as may in their judgment be necessary for the manner in which applicants for said Home shall be received from the Subordinate Lodges.

9th. We further recommend that it shall be the declared policy of this institution, as well as of the Grand Lodge, that the Masonic virtue of industry shall be maintained in the Home, according to the true Masonic spirit, and while labor shall not be compulsory upon its inmates, all of the hours of the day shall not be consumed in idleness.

HISTORICAL

FORMER PREFACES

SECOND EDITION

The exhaustion of the first edition of four thousand copies and the continued demand for this book justify a second edition. The Manual is unchanged. The Law Digest is revised and enlarged by the incorporation of all Edicts, approved Decisions of Grand Masters and other changes in Georgia Masonic law, including the annual Grand Communication of 1900. Thus is given in succinct form, with references to authentic sources and in condensed topical and alphabetical order, the Masonic law of Georgia as it exists at the beginning of the Twentieth Century.

This second edition is now issued to an indulgent brotherhood, for whose generous reception and approval of the first edition the author will always be grateful.

JOHN W. AKIN

Cartersville, Ga., Sept. 1, 1901

THIRD EDITION

The exhaustion of the first and second editions of Akin's Manual calls for a third. Since the publication of the second edition,

(315)

the Grand Lodge has adopted a Masonic Code with Forms. In this edition, therefore, the "Digest of Masonic Law," in the first and second editions, is replaced by those Forms and the Masonic Code, with changes therein made by subsequent Edicts and Decisions; these decisions being shown by the annotations to the Code and the Alphabetical Synopsis appended thereto. In other respects the book is unchanged; and this book contains the Exoteric Ritual of Masonry and the Georgia Masonic Law as it exists to-day.

For helpful suggestions I am indebted to one of the very brightest of Masons—our able Grand Master Meyerhardt.

This edition, prepared during the sometime weary hours of slow convalescence from a long illness, is sent forth to Georgia Masons in loving remembrance of their generous reception of "Akin's Manual."

JOHN W. AKIN

March, 1906

FOURTH EDITION

When the fourth edition of this work was published its distinguished Author had been translated "from the fading honors of an earthly Lodge to the mansions prepared for the faithful in another and a better world."

His "precious porcelain of human clay"

was committed, in the presence of a noble company, by officers of the Grand Lodge of our State, according to our beautiful Masonic service, to the earth whence it came.

Let us cherish his memory, and emulate his virtues; and "may the blessings of Heaven, sweet as the dews that fall on Hermon, soothe the anguished hearts of our brother's loved ones, and lead them in the way everlasting."

R. J. BIGHAM, 32°
Editor Fifth Edition. ✓

Atlanta, Ga., January, 1911.

REPORT OF COMMITTEE ON AKIN'S MANUAL

*"To the Most Worshipful Grand Lodge of
Georgia:*

"We, the Committee appointed to examine the Manual and Digest prepared by Brother John W. Akin, have performed that duty and heartily endorse the work as having been well and carefully prepared, and we recommend its adoption by this Grand Lodge."

OFFICE OF GRAND SECRETARY

MACON, GA., Dec. 3, 1894

This is to certify that the above is a true copy of the transactions of the Grand Lodge of Georgia as of record in my office, and that the same was unanimously adopted.

Given under my hand and the seal of the Grand Lodge the day and year first above written.

{ Grand Lodge } [Signed] A. M. WOLLIHIN,
{ Seal } Grand Secretary, F. & A. M.

TESTIMONIALS

All those whose testimonials follow, except the Grand Master, were on the foregoing Grand Lodge Committee:

**From the Grand Master of Georgia, Hon.
John P. Shannon**

Having carefully examined the manuscript of "Akin's Lodge Manual and Masonic Law Digest," it affords me pleasure to express, in the strongest terms, my endorsement and commendation of the same. I am fully convinced that it will prove of incalculable help not only to the student of Masonry, but a correct guide to all the craft; and my sincere desire is that a copy of the book should be in the hands of every Mason in Georgia. The work is the most intelligent, extensive and accurate statement of Masonic Law and Usage, in this jurisdiction, that I have ever seen, and is arranged in such shape as to be readily utilized by any one seeking information as to Masonry. I approve it and recommend it to the craft.

**From the Grand High Priest of Georgia,
Dr. J. W. Taylor**

I truly think "Akin's Manual and Digest" will meet the demands of the craft. I cheerfully and heartily endorse it in the strongest terms. In my judgment it is the best work of the kind published. Its use by Masons generally will create a uniformity in the

work otherwise unattainable. This is to be greatly desired. Every Mason should have a copy.

**From the M. I. Grand Master of Council
Masons, H. C. Burr, Esq.**

After carefully examining "Akin's Masonic Manual and Digest," permit me to say that it undoubtedly fills a long-felt want. As a text-book for Masons, in my opinion, it has no superior, and contains such information as Masons should, by all means, have in their possession, and be carefully read. I cheerfully commend it to the craft.

**From the Past Grand Master of Georgia,
Hon. J. M. Mobley**

Having examined the "Masonic Manual and Law Digest" of our esteemed and distinguished brother, John W. Akin, of Cartersville, Ga., I take great pleasure, not only in recommending it to all the Lodges, but also to each member. Every Brother ought to have a copy. It not only reflects great Masonic knowledge and research, but if generally circulated and read will be of great benefit to the craft. It is just what we have needed for a long time.

**From Chairman Georgia District Deputy
Grand Masters, Major J. H. Jones**

I have examined the "Manual and Masonic Law Digest" prepared by Brother John W. Akin, and must believe that the dissemination of this work among the craft would be greatly beneficial. Masonic law, and its application, would be better understood, and the work of the Subordinate Lodges far more effective and uniform.

**From the Seventh District Deputy G. M.,
Hon. Max Meyerhardt**

As one of the Committee appointed by the Grand Lodge of Georgia to examine the "Manual and Digest of Masonic Law" prepared by Brother John W. Akin, of Cartersville, Ga., it gives me great pleasure to recommend the same in the highest possible terms. It will fill a long-felt want among Georgia Masons and should be in the hands, not only of the officers of Lodges, but of every Mason in the State. It will prove an invaluable aid. Brother Akin has done his work well, and has evinced great ability, deep research, and a genuine love for the spirit of Masonry.

**The Grand Scribe, a High Officer in the
Grand Council and Order of High Priest-
hood, Judge O. H. McLendon**

As one of the Committee appointed by the Grand Master for that purpose, I have examined the manuscript of "Akin's Manual and Masonic Law Digest" thoroughly and critically, and heartily endorse it as being correct and well arranged. It contains such matter as a working Mason needs; and if the work is largely distributed among the craft, it will bring about a greater uniformity of the work and increase the zeal of the brethren. It is just such a book as has long been needed and I have no doubt the author will receive the hearty thanks of every brother who may be so fortunate as to procure a copy.

**From a Grand Lodge and Grand Chapter
Officer, J. T. Colcord, Esq.**

I certainly recommend Akin's work—"Manual and Digest"—to the Masons of Georgia, and I trust that it will soon be before the craft in such shape that it will receive the notice it deserves. As one of the Committee, I was much in favor of its adoption by the Grand Lodge as the Uniform Work in Symbolic Masonry. I think the work is complete in its present form, and that every Mason in our grand old State should be in possession of a copy.

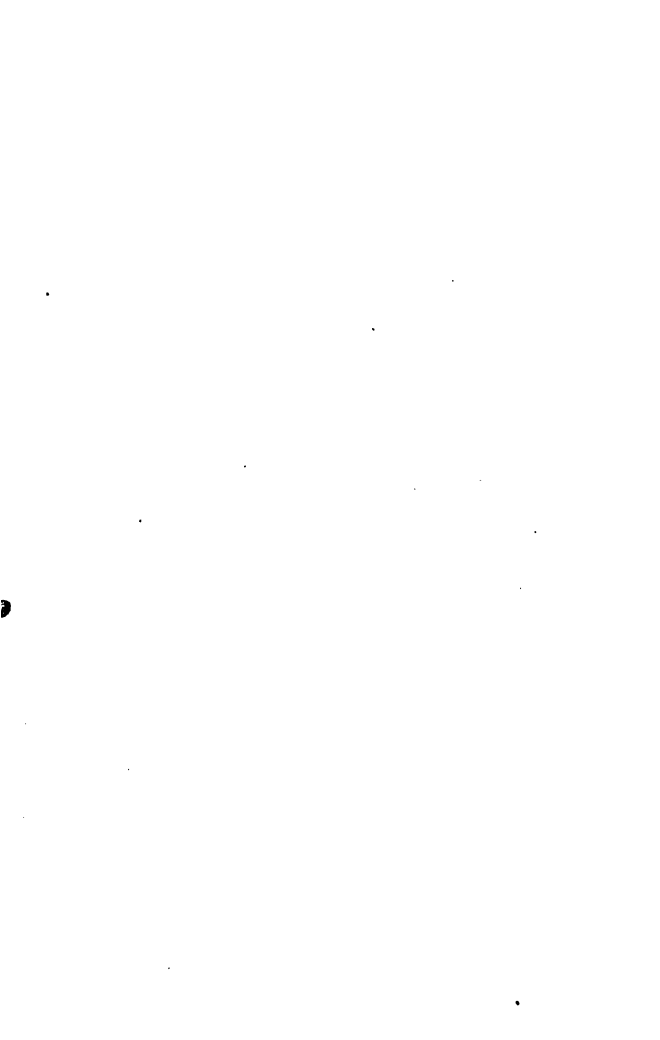
**From Superintendent Georgia School for the
Deaf and Dumb, W. O. Connor, Esq.**

Having had occasion, during the recent session of the Grand Lodge, as a member of a Committee appointed for the purpose, to thoroughly examine both a "Masonic Manual" and a "Masonic Law Digest," prepared by Brother John W. Akin, I take great pleasure in saying that both of these works have my sincere approval and endorsement. His work is the result of earnest and long-continued research, and will supply in a clear and concise way—easy to come at—a fund of valuable information that has long been needed by the craft at large. Every Mason will be better informed by having Brother Akin's books, published in one volume.

**From Editorial in "Masonic Herald" of
February, 1895**

We unhesitatingly declare that this great work should be in the hands of every Mason in the State. The price is so low as to place

it within the reach of all. It is the only standard work of the sort in Georgia, and no Mason who desires to be well informed, and who is ambitious to be a thoroughly posted and earnest member of the order, can afford to be without a copy. It is without doubt the best Masonic Manual ever offered to the craft in Georgia.



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