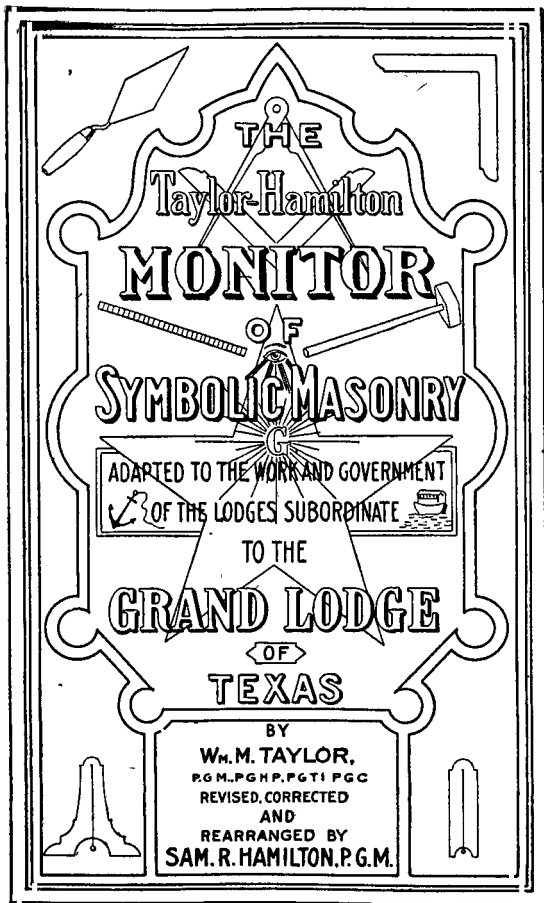


TAYLOR-HAMILTON MONITOR



OF SYMBOLIC MASONRY

JOS. W. MARTIN
BELDEN LODGE No. 674
NAPLES, TEXAS



FOURTEENTH EDITION

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Approval of Revision.

Bro. E. E. Douglass, for the Committee on Work, offered the following report, which was adopted.

REPORT OF COMMITTEE ON WORK.

To the M. W. Grand Lodge of Texas:

We, your Committee on Work, to whom was referred that part of the revision of Taylor's Monitor by R. W. Bro. Sam R. Hamilton, P. G. M., which refers to the ritual, beg leave to report that we have carefully examined this work, so faithfully and judiciously performed, and find that Bro. Hamilton has revised, corrected, re-arranged and harmonized the Monitor with our authorized ritual, and that although our former Monitor has served a useful purpose so long, we recognize in this revision quite an improvement, and that it will prove of great practical utility.

Having as actual workers in Masonry long felt the necessity of a thorough revision of our Monitor, we feel that Bro. Hamilton, (himself for many years an active worker), has in this revision rendered the Craft a great service, and one that merits and should receive at our hands our most grateful approval.

Fully approving this revision ourselves, we recommend the following for adoption:

1 Resolved, That the revision of Taylor's Monitor by Past Grand Master Sam R. Hamilton be, and the same is hereby approved and recommended for use as the latest and most approved monitorial text-book, but not to the exclusion of our former Monitor being used by those now provided with them.

2 Resolved, That this revised Monitor shall be known as the Taylor-Hamilton Monitor of Symbolic Masonry.

Fraternally submitted,

[Signed,]

E. E. DOUGLASS,
W. W. HUNNICUTT,
E. B. REEVE,
C. P. BOON,
GEO. F. MORGAN,
Committee.

As to the tender of said revision to the Grand

APPROVAL OF REVISION

Lodge, through Grand Master John P. Bell, and which was referred to a Special Committee composed of Bros W S. Fly, Anson Rainey, Geo. W. Tyler, J Y. Hogsett, Friench Simpson and W. L. Burdette, they made the following report, which was adopted.

"We, your special committee, to whom was referred the matter of the Taylor-Hamilton Monitor for publication, would report that it is inexpedient for the Grand Lodge to publish same at this time, and recommend that Bro. Hamilton shall publish the same, if he so desires, and preserve the copy plate of same, and he is hereby authorized to preserve the copyrights of the same."

I hereby certify that the above action was had by the Grand Lodge on December 5th, 1907, with reference to the Revised Monitor.

[SEAL]

JOHN WATSON,
Grand Secretary.

Dedication.

Believing that we should endeavor to perpetuate the memory of those zealous Craftsmen who, at an early day in the history of Texas Masonry, and even since then, labored hard to lay the foundation for the present almost unexampled prosperity of our Order, it is my pleasure to dedicate this volume to the memory of the following:

Grand Lecturers from 1837 to 1853. Daniel T. Fitchett, John H. Walton, Isaiah Call, D. McFarland, J. H. Holland, N. H. Darnell, Geo K. Teulon, A. S. Ruthven, Henry King, W. D. Smith, Wm. M. Taylor, Stephen H. Darden, Wm. D. Goff, W. D. Woodsworth, Peter W. Gray, J. C. Harrison, of Texas, and R. W Bro. John C. Gordy, of Louisiana.

To all of those D. D G Masters who, after the Grand Lecturer system was abolished, January 20, 1853, faithfully taught the Lodges in their Districts the authorized Work.

To Bros. J. A. Lawrence, J. J. McBride, John B. McMahon and others, who lectured under the Eastern, Middle and Western District system

To R. W. Bros. Wm. M Taylor, John B. Jones and John Watson, that trio of zealous Craftsmen, through whose faithful and indefatigable labors the authorized Ritual, adopted in 1858, was preserved and safely handed down, in regular succession, as it

were, with the assistance of R. W. Bros. B. F. Frymier, Peyton Nowlin, D. J. Eddleman and others, to December, 1895; and to

THE COMMITTEE ON WORK,

now consisting of Bros. E. E. Douglass, W. W. Hunnicutt, C. P. Boon, E. B. Reeve and Geo. F. Morgan; and to former Committeemen, Bros. J. L. Miller, M. M. Brush, A. W. Campbell, W. W. Peavy and others; under whose patient and efficient labors the Ritualistic Work has reached a degree of uniformity perhaps never before attained in this or any other Grand Jurisdiction; and

Finally, for the want of time and space in which to enumerate their names, or record their faithful services, this volume is affectionately dedicated to the memory of every

ZEALOUS AND DEVOTED CRAFTSMAN

who has, since the organization of our Grand Lodge, in 1837, until this good hour, labored faithfully to promote the best interests of Masonry and the glory of God.

To their memory, one and all, is this tribute now offered by your co-laborer and brother,

THE AUTHOR.

FARMERSVILLE, TEXAS, December 3, 1907.

Preface.

To those actively engaged in the dissemination of our ritualistic work, it has been for some time apparent that the main body of our Monitor needed revision and a slight rearrangement, in order that some typographical and grammatical errors might be eliminated, and the language, in certain places, made to harmonize more closely with our excellent, and now uniformly disseminated, esoteric ritual.

When we take into consideration the fact that it has been nearly a half century since Bro. Taylor compiled the splendid Monitor which, since then, has borne his honored name, the great wonder is that he was able, at that early period in our Grand Lodge history, to arrange a Monitor so admirably adapted to meet the wants of Masonry in Texas for so long a time, and that even now, after being in use for forty-nine years, so few corrections are found to be necessary.

The beautiful and inimitable language found in all Monitors was formulated and systematically arranged in 1772, by Preston, from the ancient oral teachings of Masonry, and, in 1797, the same was adapted, by Webb, to the American Rite. In 1819 Cross added to this the feature of illustrated emblems. Since their day, this Prestonian language, and those illustrations, have comprised the main

body of all Monitors, and have become so hallowed by age and continued usage, that any change, other than that of adaptation, would very justly be looked upon as an innovation, and "deviation from our established customs."

The monitorial text and the illustrations, as well as most of the forms, ceremonies, regulations and other explanatory matter usually included in Monitors, being "set" language, and very little original composition being required in the Monitor itself, it would have been entirely proper, had such been my desire, to have brought this out as an independent Monitor. Such, however, is my high regard for the memory of our deceased Past Grand Master that it is my preference to bring it out as a "revision" of Taylor's Monitor, so that his name may continue to be handed down as a household word among the Craft in Texas, and his memory thus perpetuated in our ritualism, that department of Masonry in which he rendered his most devoted and efficient service.

We have every reason to believe that our ancient brethren looked upon Masonry as the very embodiment of truth and virtue, and that they had every confidence in the verity of its sacred legends and traditions. Would that all Masons so considered them today! But we find that the baneful influence of so-called "higher-criticism" has, in these latter days, led many learned and accomplished Craftsmen into the meshes of iconoclastic thought, and the vain attempt has been made to rob Masonry of its heaven-born attributes, and to reduce it to the level

of a finite, human institution, and all this has been done regardless of the many internal and external evidences of its mysterious correlation with that which is obviously infinite, and therefore beyond the comprehension of the finite mind.

With a desire to counteract, to some extent at least, this insidious form of skepticism now endangering our young and inexperienced Craftsmen, and even some older ones, it has been deemed expedient to incorporate, in this edition, some introductory remarks (for which the writer alone is responsible), relative to the origin and dual nature of Masonry.

If a zealous attachment to Masonry in Texas for more than thirty-five years (the last twenty devoted particularly to the study of our esoteric and monitorial ritual, and generally to Masonry upon all lines), shall have enabled me to revise our present excellent Monitor, so as to make it more acceptable and useful to the Craft, my highest aim and most ardent desire will have been attained, and the approval of my brethren, and the satisfaction of having, in this humble way, done something to forward the best interests of Masonry, will amply compensate me for the service rendered.

Grateful acknowledgment is hereby tendered to R. W. Bro. E. E. Douglass, for the many courtesies shown me during this revision.

SAM R. HAMILTON.

FARMERSVILLE, TEXAS, December, 1907.

The Antiquity of Masonry

AND

ITS BENEFICENT INFLUENCES.

A TRADITIONAL SUMMARY.

From the commencement of the world we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being. During many ages, and in many different countries, it has flourished.

No art, no science, preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, Masonry diffused its influence.

This science unvail'd, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispell'd the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the Fraternity acquired the patronage of the great and the good, while the tenets of the profession diffused unbounded philanthropy.—*Preston (1772)*.

Introduction.

For the especial benefit of our younger brethren, and for the good of the Craft in general, it has been deemed expedient to incorporate, in this revised edition of the Monitor, a few deductions, based entirely upon the testimony of Masonry in reference to itself.

While Masonry must, in the very nature of things, ever remain, to our finite minds, a deep, abstruse and incomprehensible mystery, yet, when viewed in the light of

THE SACRED SCRIPTURES,

and of the revelations preserved and handed down to us in the sacred legends and traditions of Masonry, we can learn much in regard to our ancient and honorable Order, calculated to refine our social and moral nature, and thereby make us better Masons.

Its mysterious antiqueness, the wisdom couched in its symbolic mode of instruction—its unexampled survival, and its strange, mysterious, supernatural influence over our inner nature, all bespeak for Masonry an origin higher than human, and a sphere of influence not limited to earth.

For many centuries, learned men have vainly endeavored, by taxing the utmost resources of human wisdom, to solve its mysterious nature, to establish

its metes and bounds, and to locate, with some degree of certainty, the date of its origin.

Thousands of volumes have been written and published, numerous theories have been advanced and ably championed by men of great intellectual ability and literary attainments, and yet, no satisfactory conclusions have been reached.

This conclusively demonstrates the fact that

ANCIENT CRAFT MASONRY

remains, and ever will remain, a deep, unfathomable mystery, unless, by faith, we accept as true the light of Divine revelations and Masonic tradition.

As Masons, we are in search of Truth, and as Masons, we are taught the necessity of more light than human science can afford us. Then let us see what light Masonry will shed upon itself.

What does it testify in regard to

THE ORIGIN OF MASONRY?

It declares, in plain and unmistakable terms, that it is of "a Divine nature." This, as we can readily see, is equivalent to an assertion of Divine origin, for had man originated Masonry, it is clearly evident that he could not have imparted to it a Divine nature. We are, therefore, inevitably driven to the conclusion that Masonry is not of human, but is of

DIVINE ORIGIN,

and this will become more and more apparent as we advance.

Relative to its scope and extent, it proclaims, in a plain and emphatic manner, that such is infinite!

The possession of this attribute, as we can see, at once lifts Masonry above the plane of a simple, finite, earthly organization, and proclaims its spirituality, and this further substantiates its Divine origin.

Thus, at the very threshold of our investigations upon this line, we have uncovered two fundamental truths, we have discovered that Masonry is not only of Divine origin, but that

IT IS INFINITE AND SPIRITUAL,

and upon this solid base, we can plant our feet, and with much assurance of success, proceed to further investigate the subject.

We can now see why it is that our visible, finite form of Masonry is symbolic and representative, for it could not be that, and at the same time, be the original. It thus becomes clear to our minds that the real entity of Masonry is spiritual, and that our finite form of it is but a representation of the original.

Then the question naturally arises, "When and how did we come into possession of that upon which our representative Masonry is predicated?"

Masonry again comes to our relief and informs us that it is founded upon

DIVINE REVELATIONS,

and these, as we learn in the Sacred Scriptures, were made to mankind, in the earliest ages of the world. Thus was Masonry revealed to man, and at once reduced to practice, and this was the beginning of

our Order on earth, the origin of our finite form of Masonry.

In proof of the correctness of this assertion, let the

“ANCIENT CHARGES OF A FREEMASON”

testify, for, in the last clause of this ancient and universally accepted document, we read. “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!”. Our fathers believed this, why should not we?

If this be true, and it certainly is, then why is it that such a vast amount of time and learning, so much scientific and antiquarian research, has been lavishly expended in the vain attempt to disprove the truthfulness of our ancient traditions, by endeavoring to attribute its origin to the Egyptian Mysteries, or to the time of the building of

KING SOLOMON'S TEMPLE,

or numerous other dates? How can we account for this, when Masonry solemnly and most emphatically affirms that it has been actually existing among men, and has been practiced by them, from the very dawn of Creation? It certainly is high time that we were returning to the faith of our Masonic ancestry, and thus shake off the vagaries of

MODERN SKEPTICISM.

To the true and devoted Craftsman, Freemasonry must ever be esteemed to be the very personifica-

tion and embodiment of Truth and Virtue—for, the very moment a Mason gets his consent to question the truth of its declarations, that very moment his faith in it is shaken, and his appreciation of it is lessened.

We have every reason to believe that our

ANCIENT BRETHERN

reposed implicit confidence in the eternal verity of Masonry, and that in it they traced the handiwork of Deity. Halcyon days, indeed, must those have been, when our brethren of the Mystic Tie, with happy hearts and buoyant tread, marched along life's pathway, following the lead of Faith, as it held aloft the light of Divine revelations, singing as they trod life's otherwise weary pilgrimage, paeans of praise to their

SUPREME GRAND MASTER,

for the gift of such a beneficent boon as Freemasonry. They saw in our human form of Masonry, the reflected image of the infinite

This brings me, naturally and logically, up to the presentation of a theory which has been reached by reasoning by analogy, and, for the lack of a better term, we will call it the

DUALITY OF FREEMASONRY,

and by this is meant that strange, mysterious incarnation, in the body of our visible, organized Masonry, of the spirit of Masonry.

Although this is incomprehensible to us, so is a

similar blending of the spirit of man, in the body of man, also incomprehensible by our finite minds, and yet it is an accepted fact. If we accept it in the human being, why not accept it in regard to Masonry?

If man's nature is part human, and part spiritual, and if Masonry was designed by the

GREAT CREATOR

to minister to man's necessities, how could Masonry fulfill its mission, unless it, too, was spiritual, as well as natural? This theory, therefore, is in harmony with the Divine revelations, Masonic traditions and is not contrary to human reason. This theory of the duality of Masonry is also in harmony with the accepted duality of man.

Although, when viewed in the abstract, it is a very abstruse and metaphysical subject, yet when we use the duality of man's nature, by way of illustration, we avoid all such difficulties, and it is made quite plain.

We know, from observation and experience, that when the spirit of Masonry is fully reflected in the life of a Mason, or in any Masonic Lodge, or other body of Masonry, that it exerts a great power for good in the world, and we also know, that when that spirit is wanting, Masonic life and influence ceases, just as human life and influence ceases just as soon as the spirit leaves the body of man.

We learn, in Masonry, "that it is the 'internal,' and not the 'external,' that Masonry regards." Masonry is here, in its own quant, ancient way,

calling our attention to the supernatural excellence of the real, essential, spiritual part of Masonry, that must have its abode within us, for, unless it does, and unless we are vitalized by the indwelling spirit of Masonry, our profession of it is vain, and it will, so far as we are concerned, cease to exert its salutary influence in the world. The spirit of man is the life of man, and the

SPIRIT OF MASONRY,

is the life of Masonry. It is by means of this analogous duality that we can rationally account for that strange infatuation which has prompted most Masons, and even Masons of the profoundest erudition, to mistake our visible form of Masonry for its real entity.

We learn, under the head of "Astronomy," in the Fellow Craft's degree, that it sometimes becomes necessary to "correct the fallacy of the senses by the light of truth." In this instance of mistaking the external, visible form of Masonry, for the real, internal and invisible spirit of Masonry, we have a striking example of "the fallacy of the senses." As the same mistake is made by us all, in regard to our fellow-beings during life, we can see how easy it is for the same mistake, the same "fallacy of the senses," to occur in regard to

FREEMASONRY,

that so naturally occurs to each of us with reference to each other.

During his lifetime, we mistake the visible form of

our friend for his real entity, and this "fallacy of the senses" is not dispelled, until death calls hence the real personage, and then "the light of truth" dispels the fallacy, and we become aware of our mistake. It is in like manner that we are prone to mistake the finite form, the representative medium through which the real entity of Masonry manifests itself to us, for the real, spiritual entity of Freemasonry.

Now, my Brethren, let us realize that God is the author of our great and glorious institution, that its divine truths were revealed by Him to the earliest representatives of our race—that these God-given principles have been espoused and practiced in every age of the world, and that Masonry is infinite, eternal and spiritual, and that, to be Masons in deed, and in truth, the spirit of Masonry must dwell within us, and dominate our lives.

Let us remember, that it has numbered among its devotees, many of the greatest and best men in every age and country—yet Masonry did not need the prestige of their names to add to the lustre of its glory—but in order for them to achieve true greatness they needed the

VITALIZING, REFINING INFLUENCE

of Freemasonry, and thus equipped, together with their great intellectual endowments, and a heroism that challenged admiration, they went forth to champion the right and to bless humanity.

Nearly twenty centuries ago Gamahel, a learned doctor of the Jewish law, gave expression to this

truth, "if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it."

The survival of Masonry throughout the ages, when all else has passed away, is one of the strongest collateral evidences that we have of its Divine origin and supernatural excellence.

Let us, then, study it in the light of its own God-given revelations, practice its principles and worship the God of Masonry at its altars as long as we live. Then, when the mallet of Death shall call us hence, may each one of us, by faith in the merits of the Lion of the Tribe of Judah, be welcomed to a blessed immortality, and, in the glorious morn of the Resurrection, may our bodies rise and become as incorruptible as our souls.

SAM R. HAMILTON.

FARMERSVILLE, TEXAS, December, 1907.

THE MONITOR.

I.

OPENING A LODGE.



WHEN the brethren have assembled in the Lodge-room, that is to say, at the place designated in their dispensation or charter for holding the Lodge, and the time or hour for meeting has arrived, the W. Master gives one rap with the gavel, and directs the brethren to be clothed, the officers to assume their Jewels, and repair to their respective stations and places, except the Tiler.

The Tiler's place, when the Lodge is at labor, is without the door. If it is a Stated meeting, the Lodge should be opened in the Master's degree, and all business transacted in the order and manner required by the By-Laws of the Lodge, and the Constitution and Edicts of the Grand Lodge.

A prayer or charge must always be read or

offered at the opening or closing of a Lodge. The following prayers and charges are suitable for such occasions:

Prayer at Opening.

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

Response: So mote it be.

Another Prayer.

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

Response: So mote it be.

Another.

Supreme Grand Master of the Universe: We would reverently invoke thy blessing at this time: Wilt thou be pleased to grant that this meeting, thus begun in order, may be conducted in peace, and closed in harmony. AMEN.

Response: So mote it be.

At Opening in the First Degree.

The W. M. says: Brethren, before I declare the Lodge opened, let us invoke the assistance of the Great Architect of the Universe in all our undertakings. May our labors, thus begun in order, be conducted in peace, and closed in harmony. AMEN.

Response: So mote it be

The Master then, in the name of God and the Holy Saints John, declares the Lodge duly opened on the first degree in Masonry.

At Opening in the Second Degree.

The W. M. says: Brethren, before I declare the Lodge opened, let us fervently supplicate the Grand Geometrician of the Universe, that the rays of heaven may shed their benign influence over us, to enlighten us in the paths of virtue and science. AMEN.

Response: So mote it be.

Charge at Opening.

The ways of Virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation. There we must seek her. Let us then, my brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by 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 us be united, and practice with assiduity the sacred tenets of our Order, ever remembering that where brethren are, there should be peace and harmony, and each should wish for the good of the whole.

Prayer at Closing.

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.

At Closing in the First Degree.

Master: Brethren—Before I declare the Lodge closed, let us, with all reverence and humility, express our gratitude to the Great Architect of the Universe, for the favor already received.

May He continue to preserve the Order, by cementing and adorning it with every social and moral virtue. AMEN.

Response. So mote it be.

At Closing in the Second Degree.

Master: Brethren—Before I declare the Lodge closed, let us humbly invoke the continued blessing of the Grand Geometrician of the Universe on our Fraternity. Let us remember that wherever we are, and whatever

we do, He is with us, that His "All-seeing Eye" observes us. While, then, we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duties toward Him with fervency and zeal. AMEN.

Response: So mote it be.

At Closing in the Third Degree.

Master Brethren—Before I declare the Lodge closed, let us unite in humbly acknowledging our dependence on the Most High. May His right hand be as a shield and buckler to us against the assaults of our enemies; and, at the final day, may each and every one of us be raised, through the merits of the Lion of the tribe of Judah, to the celestial Lodge above, where the Supreme Grand Master forever presides—forever reigns. AMEN.

Response: So mote it be

Charge at Closing.

Brethren: You 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 you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. Remember that

you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character when wrongfully traduced. Suggest in his behalf the most candid and favorable circumstances. Is he justly reprehended? Let the world observe how Masons love one another.

These generous principles are to extend further, every human being has a claim upon your kind offices. "Do good unto all." Remember 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 blessings 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.

Duties in the Lodge.

While the Lodge is open for work, Masons must not hold private conversation or committees without leave from the Master; nor talk of anything foreign or impertinent; nor

interrupt the Master or Wardens, or any brother addressing himself to the chair; nor behave inattentively, while the Lodge is engaged in what is serious and solemn; but every brother shall pay due reverence to the Master and the Wardens, and all his fellows.

Every brother guilty of a fault shall submit to the Lodge, unless he appeal to the Grand Lodge.

No private offenses, or disputes about nations, families, religion or politics, must be brought within the doors of the Lodge.

Form for Minutes.

Stated meeting of Trinity Lodge No 1, held in Lodge-room at Crockett, Texas, on Saturday, January 29, A. D. 1859, A. L. 5859, at 7 30 P. M.

Officers Present.

Brothers—

John Smith.. . . .	W. M.
Sam Jones...	S. W.
Isaac Taylor.. . . .	J. W. pro tem.
Jesse Jones	Treas.
Robert Smith	Sec.
Henry Martin.. . . .	S. D.
George Wilson	J. D.
William Johnson.....	Tiler.

Members Present.

Brothers John Jay, Joseph Hall, Simon Long,
Wm. Wilson, Richard Fox and Robert Cox

Visiting Brethren.

Brothers John Perry, Lothrop Lodge No 2, Texas,
J. Likens, Palestine Lodge No. 5, Texas, William
James, Era Lodge No 44, Texas, George White,
dimitted, Sumpter Lodge No 2, Ala.; Frank White,
dimitted, Sumpter Lodge No. 2, Ala.

Lodge was duly opened in the Master's degree

The minutes of the last stated meeting and all
subsequent called meetings were read and approved
(The regular "Order of Business," as prescribed in
the By-Laws, is then taken up and dispatched)

No further business appearing, the Lodge was
duly closed in peace and harmony.

JOHN SMITH, *W. M.*

Attest

ROBERT SMITH, *Sec'y.*

II.**ADMISSION OF CANDIDATES.**

The following are some of the main re-
quirements of the Grand Lodge, in reference
to applicants:

An applicant for degrees must be free-born,
twenty-one years of age, and of sound mind
and body without maim or blemish, sound
and hale, both mentally and physically.

Every applicant for the benefits of Masonry
must have been a resident of this State for
twelve months, and within the jurisdiction
of the Lodge for six months, and be known
to at least five Master Masons, members of
the Lodge where he applies, before a ballot
can be had on his application

All petitions for initiation must be signed
by the applicant, recommended by two Mas-
ter Masons, members of the Lodge, and must
be presented at a stated meeting.

The petition must state the name and age
of the applicant and his residence during the
preceding twelve months. It must also show
whether or not the applicant has ever before
applied for initiation in any Lodge of Free

and Accepted Masons. If it appears that such application has been made, further proceedings upon the application shall be suspended, until it is legally shown that the applicant is entitled to the degree under the Constitution and regulations of the Grand Lodge of Texas.

Form of Petition.

The following form is in compliance with the requirements of the Grand Lodge of Texas:

To the W. M., Wardens and Brethren of
Lodge No. _____, A. F. & A. M.

The petition of the subscriber respectfully represents that, having long entertained a favorable opinion of your ancient institution, he is desirous, if found worthy, of being admitted a member thereof.

His residence during the preceding twelve months has been _____, and he has never before applied for initiation in any Lodge of Free and Accepted Masons

His age is _____ years, and by occupation a _____
Texas, _____ 19 _____

Recommended by _____

[Should the petitioner have formerly applied to some Lodge for the degrees, the petition should so state, and the Lodge should proceed in the matter as prescribed in Art. 431, Masonic Laws of Texas]

The petition having been presented at a stated meeting, is read in open Lodge, and, if received, is referred to a committee of investigation, and must lie over one lunar month. The applicant, in the meantime, should be furnished with a copy, each of the Constitution of the Grand Lodge and the By-Laws of the Lodge, for his careful examination.

When the report of the committee is received, and the ballot is spread upon his application, and he is elected, before he can receive the degree he is required, in addition to the payment of the degree fee, to answer the following interrogatories in the affirmative:

" 1 Have you carefully read the Constitution of the Grand Lodge and the By-Laws of this Lodge, and are you willing to strictly adhere to and be governed by them?

" 2. Do you seriously declare upon your honor that unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

" 3 Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?

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

"5. Do you seriously declare upon your honor that you believe in the divine authenticity of the Holy Scriptures?"

"6. Do you seriously declare, upon your honor, that you have never heretofore made application for initiation to any Lodge of Free and Accepted Masons?"

The candidate having affirmatively answered the above questions, and the Secretary having declared himself satisfied in regard to the degree fee, if no objection be urged to the contrary, he is then prepared, introduced and initiated in due and ancient form.

ENTERED APPRENTICE.



SECTION I.

[The first section of this degree teaches the candidate, by *Symbols*, many important lessons, and among other things, that Masonry is a moral institution, founded upon the morality as taught in the Bible, and that he has to take the Holy Bible as the rule and guide to his faith and practice; it being the great light in Masonry and the source whence we, as Masons, derive all our ethics.

The ceremonies as taught in this section not only serve as marks of distinction, but communicate useful and interesting knowledge, when they are thoroughly investigated and understood.]

Prayer Used at the Initiation of a Candidate.

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

Response: So mote it be.

[The following passage of Scripture may be used during the ceremony]

“Behold; how good and how pleasant it is for brethren to dwell together in unity.

“It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garment:

“As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.”

[Since the more general introduction of music into the Lodges, the following hymn is sometimes used as a substitute for this passage of Scripture, with excellent effect.]

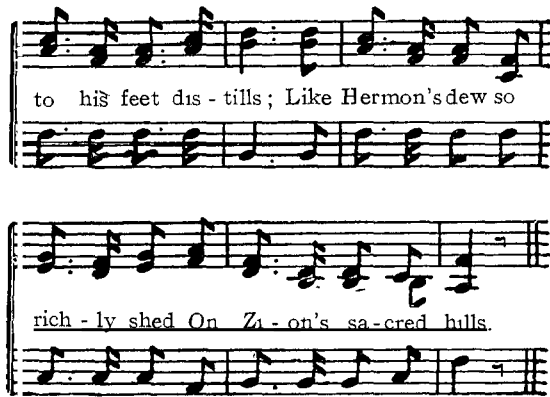
MUSIC.—“Auld Lang Syne.”

Be-hold how pleasant and how good, For

brethren such as we, Of the Ac-cept-ed

bro-ther-hood, To dwell in u-ni-ty!

'Tis like the oil on Aa-ron's head, Which



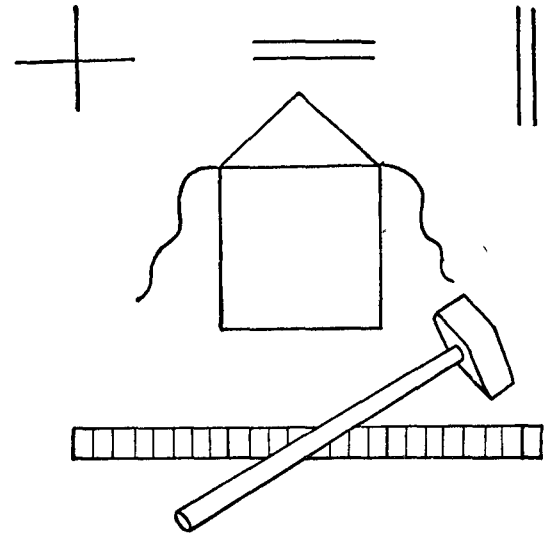
For there the Lord of light and love
 A blessing sent with pow'r
 Oh! may we all this blessing prove,
 E'en life for evermore,
 On friendship's altar rising here,
 Our hands now plighted be,
 To live in *love* with hearts sincere,
 In *peace* and *unity*.

[In the course of this section the badge of a Mason is introduced and explained.]

The *Lambskin*, or white leather apron, is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece

or Roman Eagle; more honorable than the Star and Garter, or any other order that could be conferred, at this, or any future period, by king, prince or potentate, or any person, except he be a Mason, and which every one ought to wear with equal pleasure to himself and honor to the Fraternity.

[This Section closes with a moral explanation of the *Twenty-four Inch Gauge* and *Common Gavel*]



The Twenty-Four Inch Gauge

Is an instrument made use of by operative Masons to measure and lay out their work. But we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day; which we are taught to divide into three parts, whereby we find a portion for the service of God and a distressed worthy brother; a portion for our usual vocations, and a portion for refreshment and sleep.

The Common Gavel

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

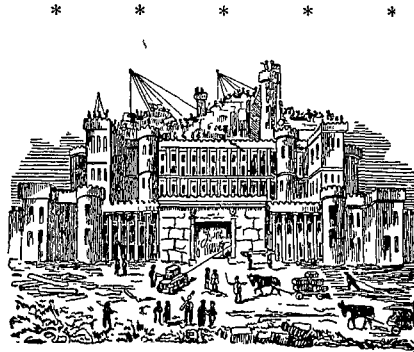
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SECTION II.



[This section rationally accounts for the ceremony of initiating a candidate into our ancient institution, and fully explains the first section

No portion of it can be written, but the following emblems will greatly aid the memory in explaining said section.]

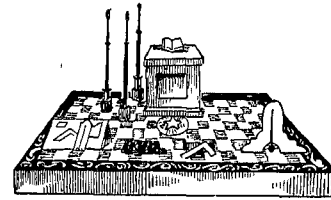


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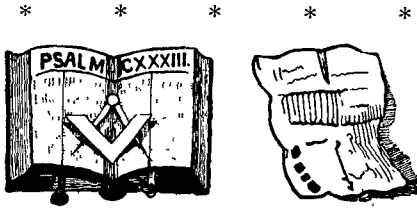
The *lamb* has in all ages been deemed an emblem of innocence, he, therefore, who wears the lambskin as the badge of a Mason, is constantly reminded of that purity of heart

and uprightness of conduct so essentially necessary to his gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe presides.

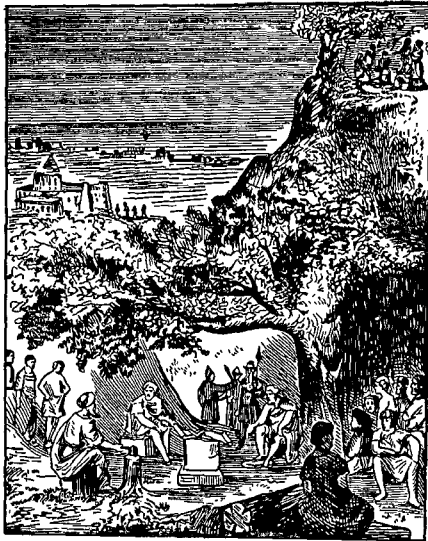
SECTION III.



[This section sets out with the definition of a Lodge, and contains instructions relative to the *form, supports, covering, furniture, ornaments, lights, jewels, situation and dedication* of Lodges We also here derive instruction as to the tenets of a Mason's profession, the manner in which our *ancient* brethren served their Masters, and the section closes with an explanation of the four cardinal virtues. Much of this section is monitorial, and is open and free to the perusal of any and all persons. By a perusal of our monitors the uninitiated may learn much of the workings of Masonry.]

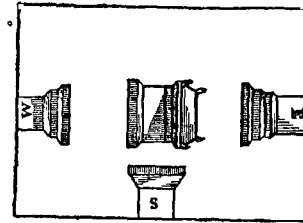


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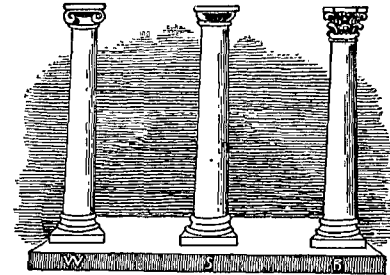


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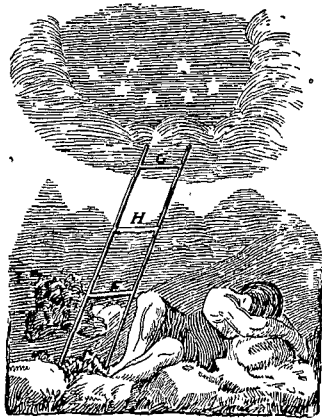
The Form of a Lodge.



And * * * * *



A Lodge is said to be supported by *Wisdom*, *Strength* and *Beauty*; because there should be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings.



The Covering of a Lodge.

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

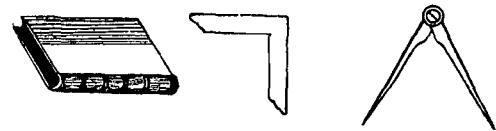
Of these, *Charity* is the greatest; for Faith may be lost in sight; Hope end in fruition;

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

The Furniture of a Lodge

is the Holy Bible, Square and Compasses.

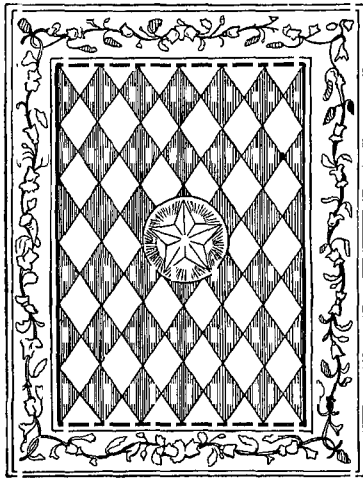
* * * * *



The Bible is dedicated to the service of God, it being the inestimable gift of God to man; * * * * the Square to the Master, it being the proper Masonic emblem of his office; and the Compasses to the Craft, because, by a due attention to their use, they are taught to circumscribe their desires and keep their passions within due bounds towards all mankind, more especially, a Brother Mason.

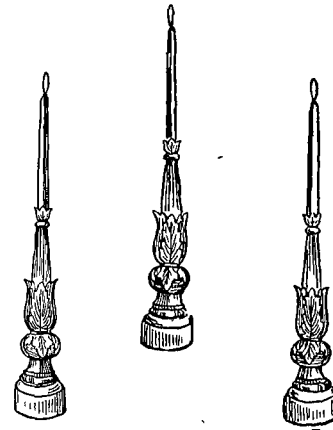
The Ornaments of a Lodge

Are the Mosaic Pavement, the Indented Tessel, and the Blazing Star.



The Mosaic Pavement is a representation of the ground-floor of King Solomon's Temple, and is emblematical of human life, checquered with good and evil. The Blazing Star represents the Sun, which enlightens the earth, and by its benign influence dispenses its bles-

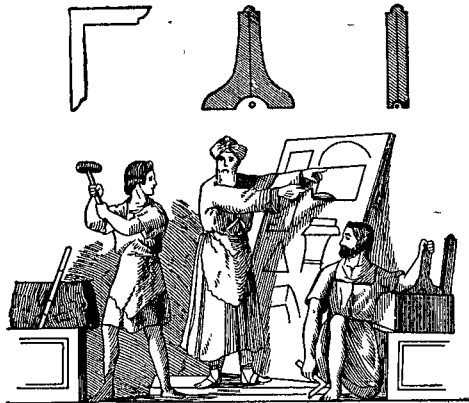
sings to all mankind. The Indented, or Tesselated border, refers to the Planets, which, in their revolution, form a beautiful border around that grand luminary, and are emblematical of the blessings and comforts which surround us.



There are three lights belonging to the Lodge, situated in the East, West and South; but there is none in the North.

* * * * *

Jewels of a Lodge.



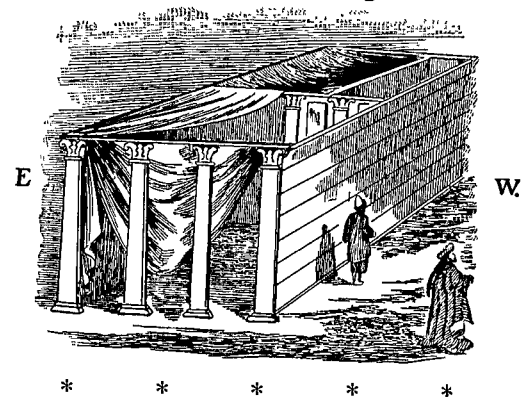
There are six Jewels belonging to a Lodge, three *immovable* and three *movable*. The immovable jewels are the Square, Level and Plumb, these are said to be immovable, because they have fixed stations in a Lodge.

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

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

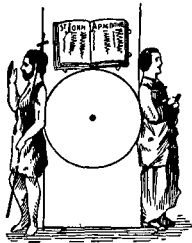
[By the *Rough Ashlar* we are reminded of our rude and imperfect state by nature, by the *Perfect Ashlar*, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the *Trestle-Board*, we are also reminded that, as the operative workman erects his temporary building agreeably to the rules and designs laid down by the Master on his *Trestle-Board*, so should we, as *Speculative Masons*, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the *Supreme Architect* of the Universe, in the great volume of nature and revelations, which is our moral and Masonic *Trestle-Board*.]

Situation of a Lodge.



Dedication.

Lodges were anciently dedicated to King Solomon, who was our first Most Excellent Grand Master, but Masons professing Christian



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* (the Point represents an individual brother, the Circle the boundary-line of his duty), embordered by two perpendicular parallel *lines*, representing St. John the Baptist, and St. John the Evangelist; upon the top rest the Holy Scriptures

In passing around this circle, we necessarily touch upon these two lines, as well as the Holy Scriptures, and while a Mason keeps his desires circumscribed within their precepts, it is impossible that he can materially err]

The principal tenets of our profession are

three: Brotherly Love, Relief, and Truth, and are thus explained:

Brotherly Love.

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

Relief.

2. To relieve the distressed is a duty incumbent upon all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in

view. On this basis we form our friendships and establish our connections.

Truth.



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

Manner of Service.

Our Ancient Brethren served their Masters with



The Four Cardinal Virtues,

Temperance, Fortitude, Prudence and Justice, are * * * * * in this manner:



TEMPERANCE is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any vicious habit, which might lead him to betray his trust, and subject him to the contempt of all good Masons.

* * * * *



FORTITUDE is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue should be deeply impressed on the mind of every Mason, as a safeguard against any attack that may be

made to extort from him any of those valuable secrets with which he has been so solemnly entrusted upon his first admission into the Lodge.

* * * * *



RUDENCE teaches us to regulate our lives and actions agreeably to the dictate of reason, and is that habit by which we wisely judge, and prudently determine, on all things relative to our present, as well as our future happiness.

This virtue, particularly attended to, in all strange and mixed companies, will prevent us from letting fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained.

* * * * *



JUSTICE is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue, in a great measure, constitutes the real good man; and it should be the invariable

practice of every Mason, never to deviate from the minutest principles thereof.

* * * * *

This closes the Third Section, and finishes the degree, with the exception of the *charge*, which is as follows:

Charge.

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

As a Mason, you are to regard the Holy

Scriptures as the great light in your profession; they are the unerring standard of truth and justice; and you are to regulate your life and actions by the divine precepts therein contained. No institution was ever raised on better principles, or a more solid foundation than that of ours, which takes the Holy Bible as its corner stone; nor were ever more excellent rules or useful maxims laid down, than are inculcated in the several Masonic Lectures, which you will learn at your leisure, by conversing with well-informed Brethren, who will be always as ready to give as you will to receive instruction.

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, 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.

As a citizen, you are to be a quiet and peaceable 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.

Your prompt attendance at our meetings, when at labor in the *Entered Apprentice Degree*, is earnestly solicited; yet it is not meant that Masonry should interfere with your necessary vocations, for these are, on no account, to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

Finally, be faithful to the trust committed to your care, and manifest your fidelity to our principles, by a strict observance of the Constitutions and *Ancient Landmarks* of our Order, and by refraining to recommend any person to a participation in our privileges, unless you are satisfied, and have strong reasons to believe that, by a similar fidelity, he will ultimately reflect honor and credit on our ancient and honorable institution.

III.

FELLOW-CRAFT'S DEGREE.



[Masonry, like all other sciences, is progressive, and can only be acquired by degrees, and at intervals. When an Entered Apprentice has served the proper time, and learned properly the Ritual of the first degree, he can, and it is his duty (if he is a good and true Apprentice), to apply through a member of the Lodge for the second, or Fellow-Craft's Degree.

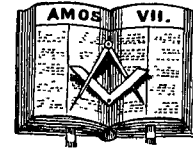
This application can be made orally, at a stated meeting, but before the applicant can be balloted for, he must be examined in an Entered Apprentice Lodge as to his proficiency in the first degree, and if (after closing the E. A. Lodge, and calling to labor in the Master's Degree), said examination is declared satisfactory, by the vote of the brethren present, the Lodge will proceed to ballot upon said application]

[This degree is divided into two sections, the first of which is entirely ceremonial, and the Lecture pertaining to the same is but a recapitulation of the ceremonies used on the occasion, and should be well understood by every member of the Lodge, but more especially, by the officers.]

SECTION I.



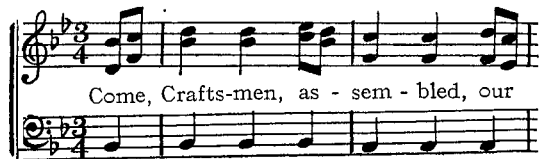
[The following passage of Scripture is rehearsed during the ceremony of the first section]



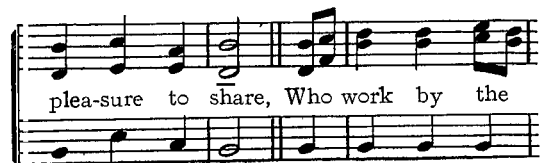
“Thus he shewed me, and behold the Lord stood upon a wall made by a plumb line, with a plumb line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb line. Thus saith the Lord, Behold, I will set a plumb line in the midst of my

people Israel, I will not again pass by them any more."

Or the following Ode may be sung:



Come, Crafts-men, as - sem - bled, our



plea-sure to share, Who work by the



Plumb, and re - mem - ber the Square;



While trav-'ling, in love, on the



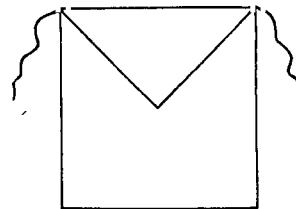
Lev - el of time, Sweet hope shall light



on to a far bet ter clime

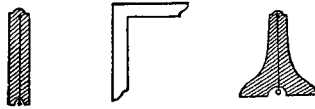
We'll seek, in our labors, the Spirit Divine,
Our temple to bless, and our hearts to refine;
And thus to our altar a tribute we'll bring,
While joined in true friendship our anthem we sing.

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



The Working Tools of a Fellow-Craft

Are the *Plumb*, *Square* and *Level*.



The Plumb is an instrument made use of by operative Masons to raise perpendiculars, the Square to square their work, and the Level to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, and remembering that we are traveling upon the Level of Time, to "that undiscovered country, from whose bourne no traveler returns."

[This section closes with a practical illustration of the manner in which *Our Ancient Brethren* gained admission into the middle chamber of King Solomon's Temple.]

SECTION II.

The Second Section * * * * * and treats of Masonry under two denominations, Operative and Speculative.

[The Terrestrial and Celestial *Globes*, the *Orders of Architecture*, the *Human Senses* and the *Liberal Arts and Sciences* are here introduced and explained, and the learned and accomplished Mason may display his talents and skill in their elucidation.]

Operative Masonry.

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

Speculative Masonry.

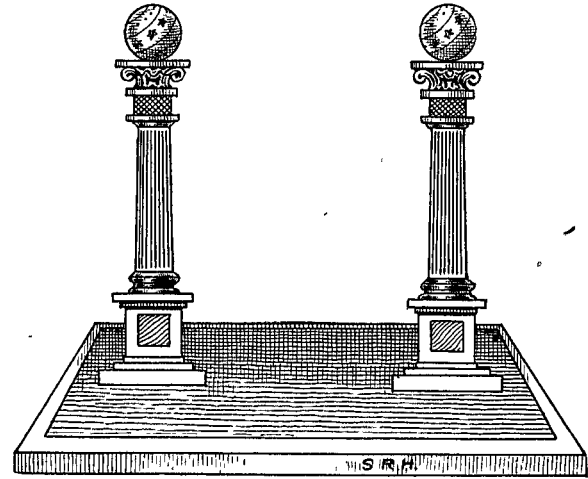
By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness.

It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his divine Creator

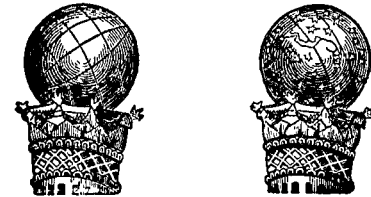
Our ancient brethren, in obedience to God's law, labored six days and rested on the seventh, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore the Great Creator.

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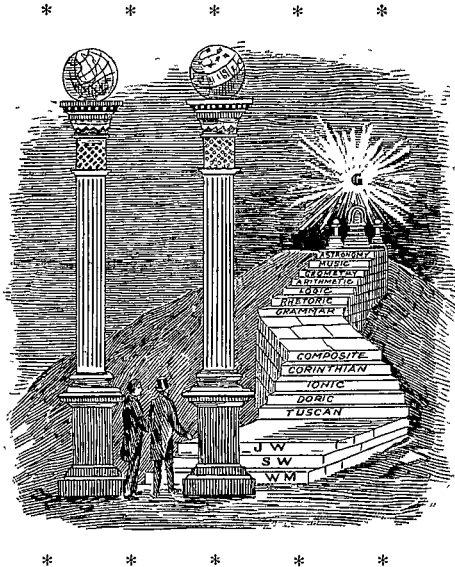
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[The emblems of Unity, Peace and Plenty are explained in connection with these pillars]

The Globes

Are two artificial spherical bodies, * * * *
* * , upon the convex surface of which are delineated various portions of the earth's surface, the planetary revolutions, fixed stars, and other particulars.



[The five orders of Architecture next require attention. By order in Architecture is meant a sys-

tem of all the members, proportions and ornaments of columns and pilasters.

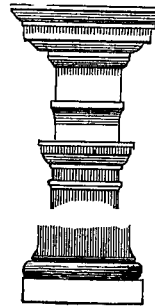
Its antiquity claims particular attention From the first formation of society, order in architecture may be traced When the rigor of the seasons first obliged man to contrive shelter from the inclemency of the weather, we learn that they planted trees on end, and then laid others across to support a covering The bands which connected those trees at the 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 OF ARCHITECTURE

Are the *Tuscan*, *Doric*, *Ionic*, *Corinthian* and *Composite*.

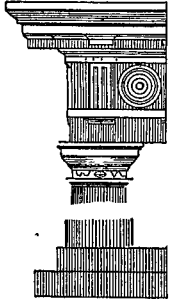
The Tuscan



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 mouldings The simplicity of the construction of this column renders it eligible where ornament would be superfluous.]

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 mouldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and noble simplicity are chiefly required



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

The 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 cornices have dentals. There are 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, in contrast to the Doric order, which was formed after that of a strong, robust man.]



The Corinthian

The richest of the five orders, is deemed a masterpiece of art. [Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions. This order is used in stately and superb structures. It was invented at Corinth, by Callicmachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstances. Accidentally passing by the tomb of a young lady, he



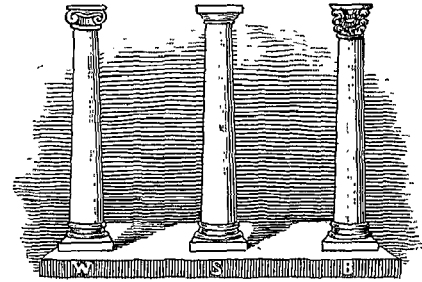
perceived a basket of toys, covered with a tile, placed over an acanthus root, it having been left there by her nurse. As the branches grew up, they compassed the basket, till, arriving at the tile, they met with an obstruction and bent downward. Callimachus, struck with the object, set about imitating 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

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 the quarter-round, as the Tuscan and Doric order; is ten diameters high, and its cornice has denticles, or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.]



Three of these orders, the *Doric*, *Ionic* and *Corinthian*, are only revered by Masons, for these alone show invention (and were in-



vented by the Greeks); the others differ only by accident, and were added by the Romans. Hence it is to the Greeks, and not to the Romans, that we are indebted for all that is great, judicious and distinct in architecture.

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THE FIVE HUMAN SENSES

Are *Seeing*, *Hearing*, *Feeling*, *Smelling* and *Tasting*, (and are next in order for explanation).

Seeing

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety

displayed in the landscape of nature. [By this sense we find our way on the pathless ocean, traverse the globe of 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, render the eye a peculiar object of admiration, and the most astonishing part of the animated creation]

Hearing

Is that sense by which we distinguish sounds and are capable of appreciating 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; and thus our reason is rendered 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 from social intercourse with each other For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.]

Feeling

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

Smelling

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

Tasting

Enables us to make a proper distinction in the choice of our food [The organ of this sense guards the entrance of the alimentary canal, as that of smell guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they are intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting, and by it we are capable

of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.]

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

Three of which, *Seeing, Hearing and Feeling*, are principally revered by Masons.

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THE SEVEN LIBERAL ARTS AND SCIENCES

Are *Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy*, (and are illustrated in this section as follows)

Grammar

Is the key by which alone a door can be opened to the understanding of speech. [It is Grammar which reveals the admirable art of language and unfolds its various constituent parts, its names, definitions and respective offices, it unravels, as it were, the thread of which the web of speech is composed. These reflections seldom occur to any one before their acquaintance with the art, yet it is most certain that, without a knowledge of Grammar, it is very difficult to speak with propriety, precision and purity.]

Rhetoric

It is by Rhetoric that the art of speaking eloquently is acquired [To be an eloquent speaker, in the proper sense of the word, is far from being either a common or an easy attainment; it is the art of being persuasive and commanding, the art not only of pleasing the fancy, but of speaking both to the understanding and to the heart.]

Logic

Is that science which directs us how to form clear and distinct ideas of things, and thereby prevents us from being misled by their similitude, or resemblance [Of all the human sciences, that concerning man is certainly most worthy of man. The precise business of Logic is to explain the nature of the human mind, and the proper manner of conducting its several powers in the attainment of truth and knowledge. This science ought to be cultivated as the foundation, or groundwork of our inquiries; particularly in the pursuit of those sublime principles which claim our attention as Masons.]

Arithmetic

Is the art of numbering, or that part of the mathematics which considers the properties of numbers in general [We have but a very imperfect idea of things without quantity, and as imperfect of quantity itself, without the help of Arithmetic.]

Geometry

This science usually treats of the magnitude of bodies [Magnitude has three dimensions, length breadth and thickness]

Music

Is that elevated science which affects the passions by sound [There are few who have not felt its charms and acknowledged its expressions to be intelligible to the heart It is a language of delightful sensations, far more eloquent than words, it breathes to the ear the clearest intimations; it touches, and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames, it melts us in tenderness and excites to war. This science is truly congenial to the nature of man, for, by its powerful charms, the most discordant passions may be harmonized and brought into perfect unison, but it never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the Universe.]

Astronomy

Is that sublime science which inspires the contemplative mind to soar aloft and read the wisdom, strength and beauty of the great Creator in the heavens. [How nobly eloquent of the Deity is the celestial hemisphere!—spangled with the most magnificent heralds of his infinite glory! They speak

to the whole universe; for there is neither speech so barbarous but their language is understood, nor nations so distant but their voices are heard among them.

“The heavens proclaim the glory of God;

The firmament declareth the works of his hands.”

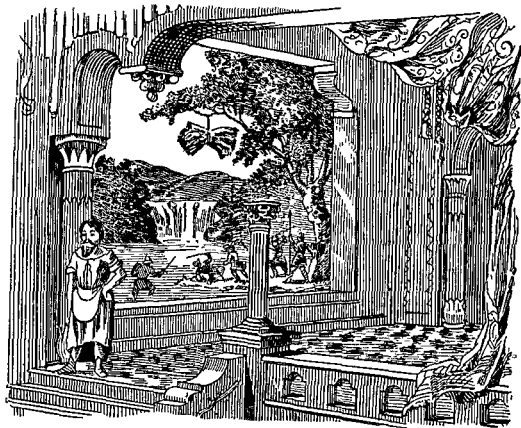
Assisted by Astronomy, we ascertain the laws which govern the heavenly bodies, and by which their motions are directed; investigate the power by which they circulate in their orbs, discover their size, determine their distance, explain their various phenomena, and correct the fallacy of the senses by the light of truth.]

The fifth of these sciences, *Geometry*, is deemed principally essential in Masonry.

By it the architect is enabled to construct his plans and execute his designs, the general, to arrange his soldiers, the engineer to mark out grounds for encampments, the geographer to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the durations of times and seasons, years and cycles. In fine, *Geometry* is the foundation of architecture and the root of mathematics.

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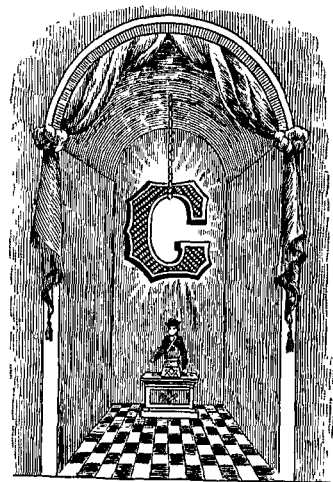
THE EMBLEM OF PLENTY

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The Moral Advantages of Geometry.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace nature, through her various windings, to her most concealed recesses. By it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we 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 are around us (all framed by the same Divine Artist), which roll through the vast expanse, and all are conducted by the same unerring laws of nature.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to Societies, and birth to every useful art. The

architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force.

Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the sacred mysteries are safely lodged in the repository of *faithful breasts*.

Tools and implements of architecture, symbols the most expressive! are selected by the Fraternity, to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired the excellent tenets of our institution.



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Corn, Wine and Oil.

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This closes the second section, and finishes the degree, with the exception of the *charge*, which is as follows:

Charge to the Candidate.

MY BROTHER: Being advanced to the degree of Fellow-Craft, we congratulate you on your preferment. The internal and not the external qualifications of a man are what Masonry regards. As you increase in Masonic knowledge you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Fellow-Craft, you are bound to discharge, or to enlarge on the importance of

a strict adherence to them, as your own experience must have established their value.

The rules and regulations of a Fellow-Craft's Lodge 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.

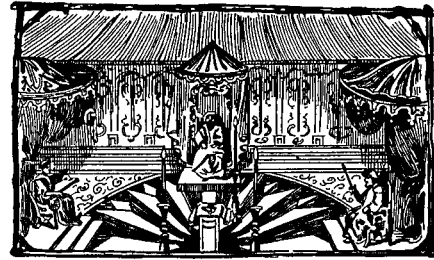
The study of the liberal arts and sciences, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your careful consideration; especially the science of Geometry, which is established as the basis of our art.

Geometry, or Masonry (originally synonymous terms), being of a divine and moral nature, is enriched with the most useful knowledge, while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior, and regular deportment, have merited the honor which we have now conferred, and in your new character it is expected that you will conform to the

principles of our 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 and solemn ties.

IV. MASTER MASON.



[*Freemasonry*, as before stated, is progressive, and a knowledge of its philosophy and teachings can only be acquired by time, patience, perseverance and close application.

In the first degree, we are taught the duties we owe to God, our neighbor and ourselves.

In the second, we are more thoroughly inducted into the mysteries of moral science and learn to trace the goodness and majesty of the Creator, by minutely analyzing his works.

But the Third Degree cements the whole, and is calculated to bind men together by mystic ties of fellowship, as in a bond of fraternal affection and brotherly love

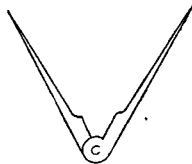
It is among brethren of this Degree that the Ancient Landmarks of the Order are preserved, and it is from them the rulers of the Craft are selected.

It is in a Master's Lodge that all business of a legislative character is transacted and all ballotings take place]

[The candidate, after serving his proper time as a Fellow-Craft, orally applies for the Master's degree; and, after being examined in a Fellow-Craft's Lodgē, as to his proficiency, a Master's Lodge is then called to labor (it being a stated meeting), and the Lodge approving his examination, a ballot is taken upon his application for the Third degree; and if elected, and there be no objection, he is prepared for his introduction into the first section of the Master's Degree]

[This Degree is divided into three sections.]

SECTION I.



[During the ceremonies of this section the following passage of Scripture is repeated.]

“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 keeper of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets, or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.”—ECCLIESIASTES XII., 1-7.

[The following hymn is occasionally introduced as a substitute for this Scripture.]

Music—*Bonnie Doon*

1. Let us re-mem-ber in our youth, Be-

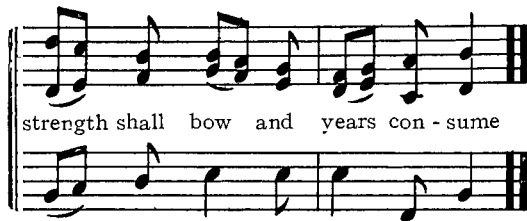
fore the e - vil days draw nigh, Our

great Cre - a - tor, and his Truth! Ere

mem'-ry fail, and plea-sures fly; Or

sun, or moon, or plan-et's light growl

dark, or clouds re - turn in gloom;



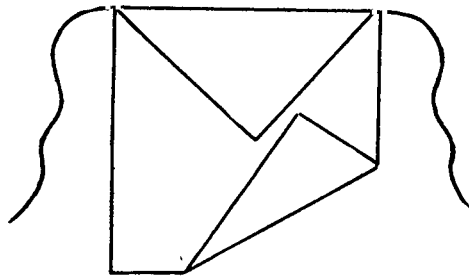
Let us in youth remember him!
 Who formed our frame and spirits gave,
 Ere windows of the mind grow dim,
 Or door of speech obstructed wave
 When voice of bird fresh terrors wake;
 And music's daughters charm no more,
 Or fear to rise with trembling shake,
 Along the path we travel o'er.

In youth, to God let memory cling,
 Before desire shall fail or wane,
 Or e'er 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

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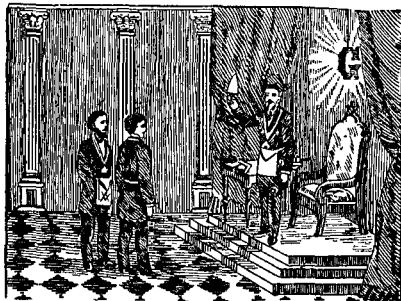


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This section closes with an explanation of

The Working Tools of a Master Mason.

They are all the implements of Masonry, indiscriminately, but more especially the Trowel.



The Trowel is an instrument made use of by operative Masons to spread the cement which unites a building in 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.

SECTION II.

[This section, like the first, is altogether ceremonial, and recites a legend of the utmost importance to the Order, and should be well understood by all, and forcibly and impressively illustrated at the raising of every Candidate, as much depends upon the impression made upon him at the time he receives the degree. In its symbolical interpretation, it testifies our faith in the resurrection of the body and the immortality of the soul, and places integrity and firmness upon a lofty pedestal in strong contrast with those passions which debase and run those who indulge in them.]

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Funeral Dirge.

HYMN, C. M.

Hark! from the tombs a dole-ful sound,

Mine ears at-tend the cry

Ye liv - ing men, come view the ground,

Where you must short - ly lie.

Princes, this clay must be your bed,
 In spite of all your towers;
 The tall, the wise, the reverend head,
 Must lie as low as ours.

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

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

Or, if preferred, the following may be used

Funeral Dirge.

MUSIC—*Pleyel's Hymn.*

1. Solemn strikes the fun'ral chime, Notes of

our de-part-ing time; As 'we journey here be-

low, Thro' a pil - grim-age of woe.

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

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

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

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

[The following prayer is offered just before the candidate is raised]

Prayer.

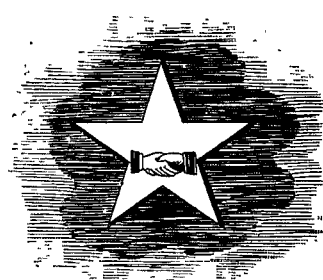
Thou, O God, knowest our down-sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman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

months are with thee; thou hast appointed his bounds that he cannot pass, turn from him that he may rest till he shall accomplish his day.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away, yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation! . AMEN.

Response So mote it be

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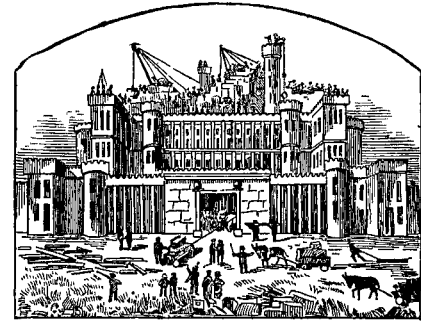
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SECTION III.

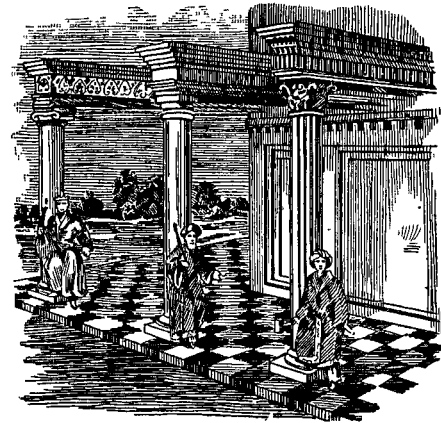
[The third section explains the various classes of emblems belonging to this degree, and is principally all monitorial. The accompanying plates are a representation of our three Grand Masters by the pillars, the different Lodges, and other particulars.]

The third section sets out—

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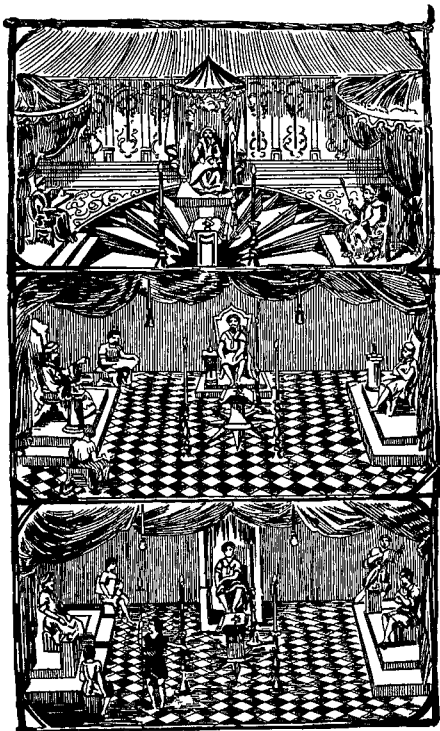


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(MASTER'S CARPET)

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The three steps usually delineated upon the Master's Carpet are emblematical of the three principal stages of human life, namely: Youth, Manhood and Old Age.

[In Youth, as Entered Apprentices, we ought to occupy our minds in the attainment of useful knowledge, in Manhood, as Fellow-Crafts, we should apply our knowledge to the discharge of our duties to God, our neighbor and ourselves, so that, in Old Age, as Master Masons, we may enjoy the happy reflection consequent upon a well-spent life, and die in the hope of a glorious immortality.]

The Pot of Incense

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



The Bee-Hive

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

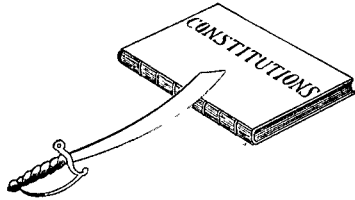


When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing

for days, months and years, totally incapable of providing sustenance for himself, or guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings, but, as dependence is one of the strongest bonds of society, mankind were made dependent upon each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons.

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



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

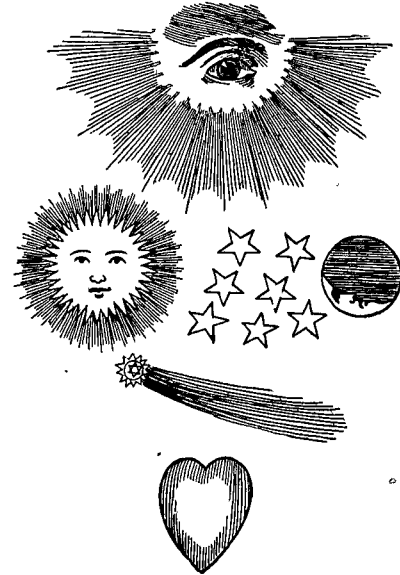
The Sword Pointing to a Naked Heart



Demonstrates that justice will sooner or later overtake us; and although our thoughts, words

and actions may be hidden from the eyes of man, yet that

All-Seeing Eye



Whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

The Anchor and Ark

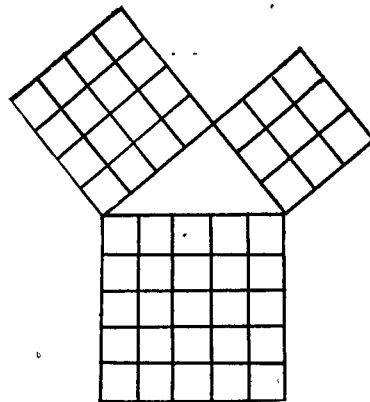


Are emblems of a well-grounded hope, and a well-spent life. They are emblematical of that divine *ark* which safely wafts us over this tempestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.

The Forty-Seventh Problem of Euclid.

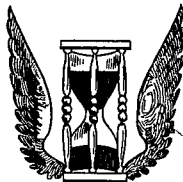
This was an invention of the ancient philosopher, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated in several orders of Priesthood, and is said to have been raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry or Masonry. On this subject he drew out many problems and theorems, and among the most distinguished he erected this, which, in the joy of his heart, he called Eureka, in

the Grecian language, signifying I have found it; and upon the discovery of which he is said



to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

The Hour Glass

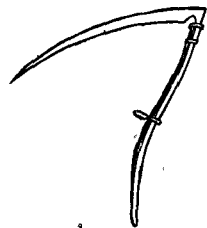


Is an emblem of human life. Behold! how swiftly and rapidly our lives are drawing to a close. We cannot, without astonishment, behold the little particles, which are contained in this machine,

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

The Scythe

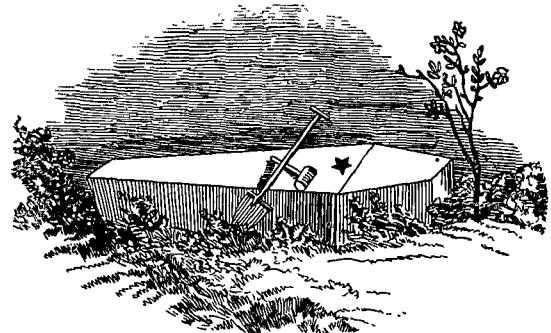
Is an emblem of time, which cuts the brittle thread of life and launches us into eternity.



Behold! what havoc the scythe of Time makes among the human race; if, by chance, we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive to the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of Time, and be gathered into the land where our fathers have gone before us.

The Ninth, or Last Class of Emblems.

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Thus we close the explanations of this degree with the solemn thought of death, which, without Revelation, is dark and gloomy, but the good Mason is suddenly revived by the *ever green* and *ever living sprig* of Faith in the merits of the Lion of the tribe of Judah; which strengthens him with confidence and composure, to look forward to a blessed immortality; and doubts not, but in the glorious morn of the resurrection, his body will rise and become as incorruptible as his soul.

Then let us imitate our ancient patron in

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

This closes the Third Section, and finishes the degree, except the *charge*, which is as follows:

Charge.

MY BROTHER: Your zeal for our institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor now alike bind you to be faithful to every trust, to support the dignity of your character on all occasions, and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry.

Exemplary conduct on your part will convince the world that merit is the just title to

our privileges, and that on you our favors have not been undeservedly bestowed. In this respectable character, you are authorized to correct the irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices.

To preserve unsullied the reputation of the Fraternity, ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against a breach of fidelity.

To your inferiors in rank or office you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and by the regularity of your own conduct, endeavor to remove every aspersion against this venerable institution.

Our Ancient Landmarks you are carefully to preserve, and not suffer them, on any pretense, to be infringed, or countenance a deviation from our established customs.

Your honor and reputation are concerned

in supporting, with dignity, the respectable 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 worthy of the confidence we have reposed in you.

V.

ADDRESSES.

Address to a Brother Upon the Presentation of a Lambskin Apron by the Lodge.

My brother, in behalf of the Lodge, I now present to you this white Lambskin Apron. It may be, that in the coming years, upon your brow shall rest the laurel leaves of victory; it may be that, pendant from your breast, may hang jewels fit to grace the diadem of some Eastern potentate.

Aye! more than these, for light, added to coming light, may enable your ambitious feet to tread round after round the ladder that leads to fame, in our Mystic Order; and even the purple of our Fraternity may rest upon your honored shoulders; but never again, from mortal hands, never again, until your enfranchised spirit shall have passed upward and inward, through the pearly gates, can a greater honor be bestowed, or one more emblematical of purity and innocence, than that which has been conferred upon you tonight.

This Apron, the special gift of this Lodge, is your's to wear upon all proper occasions throughout an honorable life, and at your death, it is to be placed upon the coffin that contains your lifeless remains and with them shall be laid beneath the silent clods of the valley.

May the pure and spotless surface of this Apron

be an ever-present reminder of that "purity of heart and uprightness of conduct so essentially necessary," thus keeping pure your thoughts, and inspiring nobler deeds and greater achievements!

Then, when at last, your weary feet shall have come to the end of life's toilsome journey, and, from your nerveless grasp, shall drop, forever, the working tools of life, may the record of your life and actions be as pure and spotless as this Apron now is; and when your soul, freed from earth, shall stand naked and alone before the Great White Throne, may it be your portion to hear from Him who sits thereon, the welcome plaudit. "Well done, thou good and faithful servant! Enter thou into the joy of thy Lord!"

Address at Initiation of a Clergyman.

You, brother, are a preacher of that religion which inculcates universal benevolence and unbounded charity. You will, therefore, be fond of the Order, and zealous for the interests of Freemasonry, which, in the strongest manner, inculcates the same charity and benevolence, and which, like that religion, encourages every moral and social virtue, which introduces peace and good-will among mankind. So that whoever is warmed with the spirit of Christianity must esteem, must love, Freemasonry.

Here, virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind;

enlivens the heart, and warms with sympathy and affection.

Though every man, who carefully listens to the dictates of reason, may arrive at a clear persuasion of the beauty and necessity of virtue, both private and public, yet it is a full recommendation of a society, to have these pursuits continually in view, as the sole object of their association; and these are the laudable bonds which unite us in one indissoluble Fraternity.

Address at Initiation of a Soldier.

Our institution breathes a spirit of general philanthropy. Its benefits, considered in a social view, are extensive. It unites all mankind. It, in every nation, opens an asylum to virtue in distress, and grants hospitality to the necessitous and unfortunate. The sublime principles of universal goodness and love to all mankind, which are essential to it, cannot be lost in national distinction, prejudices and animosities. The rage of contest it has abated, and substituted in its stead the milder emotions of humanity. It has taught the pride of victory to give way to the dictates of an honorable connection.

Should your country demand your services in foreign wars, and should captivity be your portion, may you find affectionate Brethren where others would only find enemies.

In whatever nation you travel, when you meet

a Mason, you will find a brother and a friend, who will do all in his power to serve you; and who will relieve you, should you be poor or in distress, to the utmost of his ability, and with ready cheerfulness.

Address at Initiation of a Foreigner.

You, brother, the native and subject of another nation, by entering into our Order, have connected yourself, by sacred and affectionate ties, with thousands of Masons in this and other countries. Ever recollect that the Order you have entered into bids you always to look upon the world as one great republic, of which every nation is a family, and every particular person is a child. When, therefore, should you return and settle in your own country, take care that the progress of friendship be not confined to the narrow circle of national connections, or particular religions; but let it be *universal*, and extend to every branch of the human race. At the same time, remember that, besides the common ties of humanity, you have at this time entered into obligations, which engage you to kind and friendly actions to your Brother Masons, of whatever stations, country, or religion.

VI.

RECITATION.

[The following was composed by the compiler of this Revised Monitor, many years ago, to follow immediately after the delivery of "Morris' Masonic Poem". It has been so favorably received, that it is now given to the Craft, in printed form, so that they may receive any benefit it may be to them.]

An Apostrophe to "Hope."

BRETHREN If Masonry teaches us anything, it teaches us the *Fatherhood of God*, and the *Brotherhood of Man!* It teaches us *Life, Death, a Resurrection*, and a *Future Life!*

Brethren, the *Covering of a Lodge* is no less than 'the clouded-canopy, or starry-decked heavens, where all *good* Masons hope at last to arrive by the aid of the *theological ladder*, which Jacob, in his vision, saw extending from Earth to Heaven; the three principal rounds of which are denominated *Faith, Hope,* and *Charity*, teaching faith in God, hope in Immortality, and charity to all Mankind "

Yes, "*Hope!*" With silv'ry tongue and dainty

fingers, *Hope* plays upon the golden strings, and sings to us the cheering melody of

"A FINAL RESURRECTION AND AN ENDLESS LIFE!"

The comforting strains of her angelic music reverberate through all the corridors of our ancient and *mystic Temple*; its sweet cadences cheer us while we live—comfort us when we come to die—and linger, like a pleasant requiem, about our newly-made graves, when we sleep *the sleep of death!*

Yes, *Hope is an anchor to the soul*,—both sure, and steadfast! and *is anchored to that within the veil!* Yea! *Hope* plants the *Sprig of Evergreen*, at the head of our graves, and sits there, through all the intervening years, singing the

PAEANS OF IMMORTALITY!

and proclaiming that our lifeless clay shall be raised * * * * and that, in a land *far brighter and happier than this*, our bodies and souls, re-united, shall forever bloom in *Eternal Spring!*

Brethren, *for this*, let us hope, and *to this*, let us press forward! AMEN!

Response: So mote it be!

VII. INSTALLATION CEREMONY OF THE GRAND LODGE.

[The following Installation Ceremony was prepared by Past Grand Master John Sayles, in 1879, was approved, and has been since then used by the M. W. Grand Lodge in installing its officers. By special permission of his widow, Mrs. Mary E. Sayles, and son, Henry Sayles, of Abilene, Texas, this form is incorporated in this edition, with the Official Titles as prescribed in the Constitution, and some necessary preliminary instructions by the compiler.]

The Grand Master-elect may be installed by a Present, or a Past Grand Master, and if by the latter, he does so by request of the retiring Grand Master.

It is the prerogative of the newly installed Grand Master to install the other Grand Officers; but this right is usually waived, and the officer who installed him, proceeds to install the remaining Grand Officers.

The hour for installation having arrived, the Installing Officer takes the chair, calls the Grand Lodge to order, and states the order of business. He directs the Grand Marshal to have the jewels and other insignia of office collected and arranged in proper order, and instructs the Grand Secretary to call the roll of the Grand Officers elected and appointed. As the name of each is called, he should come forward and take his seat according to his rank.

The installation then proceeds as follows

Installation Ceremony.

The Grand Marshal presents the Grand Master-elect, and says

MOST WORSHIPFUL GRAND MASTER:—
I present you Brother A. B., who has been duly and constitutionally elected Grand Master of the Grand Lodge of Texas for the ensuing Masonic year. He has signified his willingness to accept the office. I therefore ask that he be duly and constitutionally installed therein.

The Grand Master-elect is then placed at the Altar, facing the East; the Grand Chaplain is conducted to the Altar, facing the West; the Grand Lodge is then called up and the Grand Chaplain says

Brethren, let us pray:

Prayer.

Eternal source of life and light, we ask thy blessing upon thy servant now before thee, as he is to enter upon new and responsible duties, and assume new and important relations to his brethren. Invest him with Thy choicest gifts; may heavenly wisdom illuminate his mind;

may heavenly power give strength to his exertions, may heavenly goodness fill and enlarge his breast; may his feet rest upon the rock of justice, and from his hands may streams of beneficence continually flow; may his administration of the affairs of the Fraternity redound to Thy glory, to the good of the Craft, and to the welfare of mankind.

Add thy blessing upon the officers associated with him. May they be faithful and zealous in upholding the hands of their chief in all good deeds, and with a just sense of their accountability to Thee, and to the Craft, may they labor for the advancement of the Institution.

Bless the Grand Lodge and its subordinates, and all the Brotherhood, wherever dispersed! Make them more helpful and beneficial to each other and to all thy children; and inspire them with an ardent love to thee, to their brethren, and to the whole human family! In Thee, we place our trust! Guide us, we pray thee, through all the vicissitudes of life, and at last bring us to dwell in Thy presence forever! AMEN.

Response: So mote it be.

The Grand Chaplain is conducted to his station, but the Grand Master-elect remains kneeling at the Altar, and the Installing Officer, addressing him, says.

You will repeat after me your official obligation:

"I, A. B., do promise, upon the honor of a Mason, that I will serve as Grand Master of the Grand Lodge of Texas for the term for which I have been elected and until my successor is duly and constitutionally installed, and will perform all the duties of that office to the best of my ability."

The Brethren are seated.

Installing Officer: Brother Grand Marshal, you will conduct the Grand Master-elect from the Altar to the East.

Installing Officer: Brother A. B., you having been duly elected Grand Master of Masons, and having taken an obligation to discharge the duties of that office, it is with much pleasure that I now invest you with this jewel as the badge of your office. It will silently admonish you always to do justice to the cause of Masonry, and to consult, as the exalted rank you now hold demands of you, the real interests of the Institution. It will instruct you to infuse into the many Lodges

of which you are now the head, the true spirit of our Order; to make wise decisions for the good of the Fraternity; to give due commendation to the worthy; and to rebuke those who act contrary to our laws.

By immemorial usage and the irrevocable landmarks of Masonry, you are invested, as Grand Master of Masons, with powers and prerogatives which are well-nigh absolute. The interests of the Craft, for weal or woe, are placed in your hands during your term of office. The good resolutions which, I doubt not, you have formed in your own mind, that these powers shall not be abused or perverted by you, I would gladly strengthen by a word of admonition which it will not become me henceforth to utter. The very consciousness of the possession of a great power will ever make a generous mind cautious and gentle in its exercise.

To rule has been the lot of many, and it requires neither strength of intellect nor soundness of judgment. To rule WELL has been the fortune of but few, and may well be the object of an honorable ambition. It is not by the strong arm, or the iron will, that obe-

dience and order, the chief requisites of good government, are secured; but by holding the key to the hearts of men.

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

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

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

As a *Mason*, he should cling to the old landmarks and be sternly opposed to their infringement; be a proficient in the laws, language and literature of the Fraternity; be desirous to learn, and apt to teach; though not, for the time, a workman, yet the master of the work, and qualified to earn his wages; b?

prompt to give aid, and slow to demand it; be ever mindful, that though elevated for a time above his fellows, yet he is elevated *by* them, and that he is still a Craftsman, more sacredly bound by a Craftsman's obligation, and that he should cultivate everywhere, and at all times, the golden tenets of Brotherly Love, Relief and Truth.

As an *officer*, he should remember, first of all, that he is an individual Mason, sharing, in that respect, a common lot with his brethren, and therefore interested in the welfare of each and all. He should be devoid of undue ostentation and haughty overbearing, accessible to all; cultivating the closest friendship and the most unlimited confidence with his associate officers; eager to take counsel with his brethren and ready to give it; patient in investigation and hearing; deliberate in judgment, prompt in execution; forbearing long and much with evil-doers; ready to reward good, devoid of favoritism and wholly impartial, watchful over the treasury; having an eagle-eye upon every portion of his jurisdiction, and breasting ever the restless spirit of innovation.

Such are some of the more important qualifications which a Grand Master should possess, and the leading errors which he should avoid.

While the tools of operative Masonry (to us the most expressive symbols), the Book of Constitutions, and the Holy Writings, are all placed in your charge, I would call your attention specially to the latter. In this you find the principles upon which Masonry is founded; from this it derives its Wisdom, Strength and Beauty; this will confirm your *faith*, strengthen your *hope*, encourage your *charity*, and direct you to that Temple where all is harmony, love and peace.

I also deliver to you the emblem of that power with which you are now invested. In your hands it must never be sounded in vain. Use it only for the good of the Craft.

I now seat you, Most Worshipful, in the Grand East, at the head of an Order which is calculated to unite men by true friendship, to extend benevolence, and to promote virtue. And allow me to say that the honor with which you are invested it not unworthy of a man of the highest position or most distinguished abilities. May you do honor to your

exalted station, 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 a better world!

The Grand Lodge is called up, and the Installing Officer says

Brethren, salute your Grand Master!

The Grand Honors are given, after which the following Installation Ode should be sung.

Master's Installation Ode.

MUSIC: "DUNDEE."

Behold, O Master, in the East,
What glories greet thee there!
What floods of radiance eastward stream!
The sun is rising fair.

Behold, O Master, glorious arts,
Were cradled in the East;
Behold, what sciences came forth
Man's waking mind to feast.

O Master, in thy symbol'd East
Seek *wisdom* from above,
And spread the light which heaven shall send
Within thy Lodge in love.

The Grand Marshal is directed to conduct the Grand Officers-elect to the East, where, standing

with the right hand on the left breast, they take the official obligation as follows:

"I, A. B., do promise, upon the honor of a Mason, that I will serve the Grand Lodge of Texas in my office for the term for which I have been elected and until my successor is duly elected and installed, and that I will faithfully observe the laws and Constitution of the Grand Lodge of Texas, all *ancient Masonic usages*, and perform all the duties of my office to the best of my skill and ability."

The Installing Officer proceeds as follows:

Deputy Grand Master.

R. W. SIR: You are invested with this jewel as the badge of the office of R. W. Deputy Grand Master.

The office to which you have been elected by your brethren is one of great dignity and importance. In many cases your powers and prerogatives are co-extensive with those of your chief. At all times, if he be present, you are to assist him with your counsel and co-operation; and in his absence, death, incapacity or inability to act, the whole duties of his office devolve upon you. In case of the

Grand Master's absence from the State, or his disability to act, you are empowered by the Constitution of this Grand Lodge to preside, when present, in any Lodge under her jurisdiction; to grant dispensations for new Lodges; install and constitute Lodges to whom Charters are ordered to issue; to suspend Lodges for unmasonic conduct, and to instruct in the Ritual of Masonry. But while your powers and privileges are thus extensive, remember that they will bring with them a heavy share of responsibility.

The honor thus conferred, and the trust 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, therefore, no effort of yours be wanting in the faithful discharge of the duties of your office, so that you may have honor, and the Craft profit thereby.

The Deputy Grand Master is then conducted to his seat, to the left of the Grand Master.

Grand Senior Warden.

R. W. SIR: You are invested with the jewel of Grand Senior Warden. The position which you occupy in the Grand Lodge and among the Fraternity is one of no little importance. In the Grand Lodge, to control, practically, under the direction of the Grand Master, the admission of all visitors; to announce specially those who are of rank or eminence; to aid in the preservation of order; and at all times to render counsel and advice to the Grand Master, are high and responsible duties, requiring circumspection, vigilance and reflection; but when to these is super-added the more onerous labor, in conjunction with the Grand Junior Warden, of diligently preserving the ancient landmarks throughout the jurisdiction, it then becomes a trust of deep moment to the welfare of the Craft.

Your fitness for the discharge of such a trust undoubtedly led to your selection for the office by your brethren, and it will be your duty and pleasure to so act as to justify their confidence. *Look well to the West.*

The Grand Senior Warden is conducted to the

West by the Grand Marshal, and the following words may be sung.

Grand Senior Warden's Installing Ode.

MUSIC: "DUNDEE."

O Warden, with thy *Level* poised,
What lesson dost thou give?
Are all men equal? Shall the worm
On king and peasant live?

O Warden, where King Hiram stood,
Like him, seek *strength* above;
Sustain the East, pay all their dues,
Protect the weak in love.

Grand Junior Warden.

R. W. SIR: As the duties of your office and the qualifications for it are almost identical with those of the Grand Senior Warden, except as it respects the introduction of visitors, I will only add to the charge given to that officer, that you be equally vigilant and circumspect, not only at your station in the Grand Lodge, but in the broader field of action without, dividing with him his labors, and taking due care that the great object of your united solicitude shall remain inviolate.

Accept the jewel of your office, and repair

to the South, being ever watchful, whether in labor, or at refreshment, that the *high twelve* of observation do not find you with your work, and that of the Craft you superintend, unperformed.

The Grand Junior Warden is conducted to the South by the Grand Marshal, and the following words may be sung

Grand Junior Warden's Installing Ode.

MUSIC: "DUNDEE."

O Warden, with the *Plumb* upraised,
What doth thy emblem teach?
Do all the Craft uprightly walk,
And practice what they preach?

O Warden, where the Faithful One
Observed the glorious sun,
Like him, adorn with *beauty* still
The work by him begun.

Grand Treasurer.

R. W. SIR: You are invested with this jewel as the badge of the office of Grand Treasurer.

It is your duty to receive all moneys due the Grand Lodge from the Grand Secretary or other officers, giving your receipt for the

same; to enter all moneys in regular accounts, with the purposes for which they are intended; to keep regular accounts with all officers, charging them with all fees, dues or other moneys received by them and known to you; to make disbursements' only on legal orders from the Grand Lodge, or of the Grand Junior Warden on Grand Stewards' accounts, or to Lodges entitled to distribution from the grand charity fund, and to keep accurate accounts thereof; to make regular reports to the close of each Annual Communication, and whenever required by the Grand Lodge.

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

The Grand Treasurer is then conducted to his proper place in the Grand Lodge.

Grand Secretary.

R. W. SIR: Usage as well as positive enactments from time to time have rendered the

duties of Grand Secretary more onerous and varied than those of any other officer.

Brought by his official position more immediately into communication with the whole body of the Fraternity, it is requisite that he should possess ability, skill and industry, to meet the various demands upon him. Placed in a position where he holds almost constant correspondence with our Masonic brethren of every State and country, upon him devolves, in a large degree, the good name and credit of the Masonic family of this State.

The Fraternity should enable him to maintain it; he should strive that it be maintained. Courtesy and patience are to be elements in his manners and character. Vigilance and fidelity must also be necessary qualities.

Our Constitutions, my brother, point out to you fully the duties of your office, and I will not recapitulate them. Your capability for their prompt and faithful execution has induced your brethren to confide this trust to you, and I feel assured that it is well placed.

In investing you with your official jewel, the pens, I am persuaded that they will make an enduring record, not only to your praise,

but to the welfare of a Craft so largely dependent upon your experience and integrity.

He is then conducted to his seat at the Grand Secretary's desk

District Deputy Grand Masters.

R. W. SIRs: You have been appointed District Deputy Grand Masters of the Grand Lodge of Texas.

It is your duty to assist the Most Worshipful Grand Master in the discharge of his duties during the recess of the Grand Lodge; to visit all the Lodges in your respective districts; to examine their records and see that they are properly kept; to correct any errors you may observe, and to make a full report of all your acts and doings to the Grand Master before the next Annual Communication of this Grand Lodge.

In the discharge of your respective duties you will have many serious and important questions propounded to you, the solving of which will require each of you to be well skilled in Masonic jurisprudence. The office to which you have been appointed embraces an important trust, and the choice of you by

the Grand Master is an evidence of the high opinion he entertains of your fidelity and discretion. Labor, therefore, to discharge the duties of your respective offices in such a manner as not to bring censure or dishonor upon the head of your illustrious chief.

They are then seated, and the Grand Marshal presents the Grand Chaplain, and the Installing Officer proceeds as follows

Grand Chaplain.

R. W. AND REV. SIR AND BROTHER: The sacred position of Grand Chaplain of the Grand Lodge of Texas has been intrusted to your care by our Grand Master, and you are now invested with the jewel of your office.

It will be your duty to conduct the devotional exercises of our Grand Communications, and to perform the sacred functions of your holy calling at our public ceremonies. In faithfully performing these duties, it may be the means of refining the souls, strengthening the virtues, and purifying the minds of our Masonic brethren, and thereby preparing them for admission into the society of those above, whose happiness will be as endless as

it is perfect. 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.

He is then conducted to the Grand Chaplain's desk, to the right of the Grand Master.

Grand Orator.

R. W. SIR AND BROTHER: You have been appointed Grand Orator of the Grand Lodge of Texas, and you are now invested with the badge of your office.

It is your duty to attend the Annual Communications of this Grand Lodge, and at public installations, dedications, or other public occasions, to deliver a suitable address.

To do this, it is necessary that you should be familiar with the operations of Masonry, both at home and abroad, and well versed in Masonic lore. And from your known zeal and attachment to the Order, I have no doubt but that you will perform your duties with credit to yourself and pleasure to the Fraternity.

He is then seated.

Grand Marshal.

R. W. SIR AND BROTHER: You have been appointed Grand Marshal of the Grand Lodge of Texas. The office with which you are intrusted is one of great importance, and requires much skill and attention in the discharge of its duties.

You are to superintend all processions of the Grand Lodge, when moving as a distinct body, either in public or private; and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum be observed on all such occasions.

You will ever be attentive to the commands of the Grand Master and always near at hand to see them duly executed. You are now invested with the badge of your office, and I presume that you will give to your duties all that study and attention which their importance demands. I now present you this sword as the appropriate implement of your office.

Grand Senior and Junior Deacons.

W. SIRS AND BROTHERS: You have been appointed Grand Deacons of this Grand Lodge. Is it 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; to see to the introduction and accommodation of visitors, and such other duties as may be assigned you by these officers.

The badges of your office are intrusted to your care, without doubt of your vigilance and attention.

Grand Stewards.

W. SIRS AND BROTHERS: You have been appointed Grand Stewards of this Grand Lodge. The duties of your office are to assist the Deacons and other officers in performing their respective duties, and to see that none are admitted into the refreshment rooms but such as are justly entitled to be there by the regulations of the Grand Lodge.

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

Grand Pursuivant.

W. SIR AND BROTHER: You have been appointed Grand Pursuivant of the Grand Lodge of Texas, and you are now invested with the badge of your office.

It is your duty to announce all applicants for admission into the Grand Lodge by their names and Masonic titles; to take charge of the jewels and regalia of the Grand Lodge; to attend all communications of the Grand Lodge, and to perform such other duties as may be required of you by the Grand Master or presiding officer. I presume that your respect and attachment to the Grand Lodge, and your earnest solicitude for the good of the Order, will prompt you to the faithful discharge of the duties of your office.

Grand Tiler.

W. SIR AND BROTHER: You have been appointed Grand Tiler of the Grand Lodge of Texas, and are now invested with the implement of your office. As the Sword is placed in the hands of the Grand Tiler to enable him to effectually guard against the approach of cowans and eaves-droppers, and permit none

to pass except those who 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 towards God and towards man.

The Installing Officer then calls up the Members of the Grand Lodge (and only the members should rise, as the address is exclusively for them), and delivers the following

**Address to the Members of the
Grand Lodge.**

BRETHREN, MEMBERS OF THE GRAND LODGE OF TEXAS: Behold the officers of this Grand Lodge for the ensuing Masonic year.

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 have been elected and appointed to govern this Grand Lodge are sufficiently conversant with the rules of propriety and the laws of this Institution to avoid exceeding the powers with which they

are intrusted, 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 to unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this Grand Annual Communication has been conducted thus far with so much unanimity and concord, in which we greatly rejoice, so may it continue to the end. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons. 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 this Grand Lodge, pure and unimpaired, from generation to generation.

The Installing Officer then calls up the entire Grand Lodge, and the Grand Marshal, by his direction, makes the following

Proclamation.

Grand Marshal: I hereby proclaim that the Most Worshipful Grand Master and other

Grand Officers, elected and appointed, of this Grand Lodge, have been regularly installed into their respective stations.

This proclamation is made from the *East* (one blow with gavel), from the *West* (one blow with gavel), from the *South* (one blow with gavel), *once, twice, thrice*. All interested will take due notice, and govern themselves accordingly.

The Installing Officer then surrenders the East and the gavel to the Grand Master, who seats the Grand Lodge.

[If the installation is public, a programme, with music and an address, may be readily arranged. If the time allows, the ceremonies should always be interspersed with appropriate music.]

VIII.

INSTALLATION CEREMONY FOR A SUBORDINATE LODGE.



The Marshal presents the Master-elect to the Installing Officer, and says:

WORSHIPFUL MASTER. I present you Bro. A. B., who has been duly and constitutionally elected W. Master of Lodge, No. , Ancient Free and Accepted Masons, for the ensuing Masonic year. I believe him to be well qualified to discharge the duties of that office. He has also signified his willingness to accept the same. I therefore ask that he be duly and constitutionally installed therein.

WOR. SIR AND BRO.—I take pleasure in installing you into this honorable office, with the usual ceremonies, but, previous to being invested with the insignia of your office, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a Master of a Lodge, viz:

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

“II. You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

“III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

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

“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, when convened, in every case consistent with the Constitutions of the Order.

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

“VII. You agree to be cautious in carriage and behavior, courteous to your Brethren and faithful to your Lodge.

“VIII. You promise to respect genuine Brethren and to discountenance imposters, and all dissenters from the original plan of Masonry.

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

“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.

"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.

"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.

"XIII. You admit that no new Lodge shall 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.

"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.

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

These are the regulations of Free and Accepted Masons.

The Installing Officer then addresses the Master-elect in the following manner: "Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?" The new Master having signified his cordial submission as before, the Installing Officer thus addresses him:

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





The new Master is then regularly invested with the insignia of his office, and the furniture and implements of his Lodge.


[The various implements of the profession are emblematical of our conduct in life, and upon this occasion are carefully enumerated.]





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


 The *Square* teaches us to regulate our actions by rule and line, and 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 shall 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 to ignorance of the excellent precepts it enjoins.

 You now receive in charge the *Charter*, by the authority of which this Lodge is


held. You are carefully to preserve and duly transmit it to your successor in office.

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

The Master is then seated with his officers on his right.

Senior Warden.

Presented by the Marshal to the Installing Officer, with the same ceremony, only changing the name of W. Master to Senior Warden, and the same with all the other officers. After the Warden is properly presented, the Installing Officer invests him with his Jewel and Gavel, and says:


 The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are Brethren; for he who is placed on the lowest spoke of fortune's wheel, may be entitled to our regard, because a time will come, and the wisest knows not

how soon, when all distinction, but that of goodness, shall cease, and Death, the grand leveler of human greatness, reduce us to the same state.

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

He is then seated to the right of the W. Master.

The Junior Warden.

 BROTHER E. F.: You have been elected Junior Warden of Lodge No. . . . 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 means of refreshment into intemperance and excess.

The Treasurer.

BROTHER G. H.: You have been elected Treasurer of Lodge No. It is your duty to receive all moneys from the Secretary, make due entries thereof and pay them out by order of the Worshipful Master and consent of the Lodge.

I trust your regard for the welfare of the Order will prompt you to a faithful discharge of your duties.

The Secretary.

BROTHER E. F.: You have been elected Secretary of Lodge No. It is your duty to carefully observe all the proceedings of the Lodge; make a correct record of all things proper to be written, receive



all moneys due the Lodge, and pay them over to the Treasurer, and take his receipt for the same.

I trust your good wishes for the welfare of this Lodge will prompt 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. SIR AND BROTHER: You have been appointed Chaplain of this Lodge. It is your duty to perform those solemn services which we should constantly render to our Creator, and which, when offered by one whose 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, where happiness will be as endless as it is perfect.

Senior and Junior Deacons.

BROTHERS A. B. and C. D.: You have been appointed Deacons of Lodge No. ..., and I invest you with the badges  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 the reception of candidates into the different degrees of Masonry; the introduction and accommodation of visitors, and the immediate practice of our rites.


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

Stewards.



BROTHERS O. P. and R. S.: You are appointed Stewards of this Lodge or Masters of the Ceremonies. It is your duty to assist the Deacons and other officers in performing their respective duties, to see that the tables are properly furnished at refreshment, and the brethren suitably provided for. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

Tiler.

BROTHER S. A.: You are elected Tiler of ... Lodge No. ..., and I invest you with the implement of your office. As the  sword is placed in the hands of the Tiler, to enable him effectually to guard

against the approach of cowans and eavesdroppers, and permit none to pass except those who 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 and deed, thus preserving consciences void of offense toward God and man.

Charge to the W. Master.

WORSHIPFUL SIR AND BROTHER: To your care is committed the Charter of this Lodge and the government of the Brethren who compose the same and are within the jurisdiction of said Lodge. You cannot be insensible of the obligations which devolve on you as their head nor of your responsibility for the faithful discharge of the important duties annexed to said station.

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

For a pattern of imitation, consider the great luminary of nature, which, rising in the *East*, regularly diffuses light and lustre to all within its circle. In like manner it is your province to spread and communicate light and instruction to the Brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice *out* of the Lodge, those duties which they have been taught in it; and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the Institution; so that when a person is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows, to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Constitution of Masonry, and, above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.

Senior and Junior Wardens.

You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you have seen praiseworthy in others, you should carefully imitate, and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity, for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must, therefore, be such as that the Craft may never suffer for the want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your Brethren, and the testimony of a good conscience.

To the Members of the Lodge.

Brethren, such is the nature of our Constitution that some must, of necessity, rule and teach, while others must, of course, learn to submit and obey. Humility in both is an essential duty. The officers who are elected and appointed to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of Masonic order, 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, and that will be, to try to please each other and unite in the grand design of being happy and communicating happiness.

Finally, my Brethren, as the business of this Lodge has been conducted in peace and harmony, so may it long continue. May you and your associates long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons

Within your peaceful walls may your children's children celebrate, with joy and grati-

tude, 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 Marshal then proclaims the officers of Lodge No. , duly and constitutionally installed.

The following is the order of a procession for installing the officers of a subordinate Lodge publicly, viz:

Procession of a Subordinate Lodge on Occasions of Public Installation.

MUSICIANS (if Masons—if not, they precede the Tiler;)

Stewards, with white rods,

Master Masons,

Senior and Junior Deacons with black rods,

Secretary and Treasurer;

Senior and Junior Wardens;

Past Masters,

Royal Arch Masons;

Knights Templar;

Orator and Chaplain;

Holy Writings;

W. Master.

MARSHAL.

IX. CONSTITUTING A LODGE.

The ceremony of installing the officers and putting the Lodge at work under a Charter for the first time, is the same as the preceding, except the preliminary steps, which are as follows:

The Installing Officer, who by the Constitution of the Grand Lodge of Texas, must be the Grand Master, Deputy Grand Master, one of the Grand Wardens, or one of the District Deputy Grand Masters, or some Past Master duly authorized by proxy by one of them, convenes the new Lodge at the Lodge room, at such time as may suit the convenience of himself and the brethren, opens the Lodge in the Master's degree, and informs the brethren present of the object of the meeting, that meeting, be it on whatever day it may, is a stated meeting.

He then calls upon the brethren to know if they are satisfied with the officers named in the Charter If they answer in the affirmative,

he asks the brethren named in the Charter to consult together and appoint the other officers. And when that is done he names a Marshal for the occasion, and directs him to present the officers for installation, or he may call to refreshment and then install. If, in response to the inquiry about the satisfaction, as to the officers named in the Charter, the brethren should say they are not satisfied, he at once orders an election and then installs the officers elected according to the ceremony of installation, heretofore given for a subordinate Lodge.

X.

CEREMONY AT LAYING CORNER-STONES.

At the time appointed, the Grand Lodge is convened at some suitable place, approved by the Grand Master, the Brethren appearing in the insignia of the Order, with white gloves and aprons.

The Lodge is then opened in ample form, and the rules for regulating the procession are read by the Grand Secretary. The Lodge is then called from labor in the Lodge room, and placed in charge of the Grand Marshal, and sets out to perform the ceremony of laying the corner-stone in the following manner, viz:

Entered Apprentices,
 Fellow-Crafts,
 Two Tilers, with drawn swords,
 Tiler of the oldest Lodge, with a drawn sword;
 Two Stewards of the oldest Lodge;
 Master Masons,
 Stewards,
 Junior Deacons;
 Senior Deacons,
 Secretaries,
 Treasurers,
 Past Wardens;
 Junior Wardens;
 Senior Wardens;

MARSHAL

Mark Masters;
 Past Masters;
 Royal Arch Masons;
 Knights Templars;
 Masters of Lodges;
 Music,
 Grand Tiler with a drawn sword,
 Grand Stewards, with white rods;
 Grand Pusuvant;
 Members and Delegates of Grand Lodge, in double file,
 Grand Treasurer and Secretary;
 District Deputy Grand Masters,
 A Brother with a golden vessel containing Corn,
 Two Brethren, with silver vessels, one containing
 Wine and the other Oil
 Principal Architect, with Square, Level and Plumb;
 Bible, Square and Compasses, carried by a Master of
 a Lodge, supported by two Stewards
 Grand Chaplain;
 The Five Orders;
 Past Grand Wardens,
 Past Deputy Grand Masters;
 Past Grand Masters;
 Grand Orator;
 Grand Wardens,
 Deputy Grand Master,
 Master of the oldest Lodge, bearing the Book of
 Constitutions, on a Velvet Cushion;
 G Deacons, with black rods, on a line, 7 feet apart
 GRAND MASTER.
 Grand Sword Bearer, with a drawn sword,
 Two Stewards, with white rods

The procession having arrived at the proper place, it will halt and open to the right and left, facing inward, and the Grand Master and his officers pass through and take their proper

places on a platform prepared for the occasion. An ode is then sung. The Grand Master commands silence, and the ceremonies proceed as follows, viz:

The Grand Master says.

“R. W. G. S. Warden: The Grand Lodge of Texas having been invited to lay the corner-stone of this edifice, and having assembled for that purpose, I now order that this, the representation of the Grand Lodge of Texas, do now assist me in the performance of this work. This my will and pleasure you will, therefore, proclaim to the Grand Junior Warden, that the brethren and others present may have due notice thereof.”

The Grand Senior Warden says:

“Bro. Grand Junior Warden. It is the order of the M. W. G. Master that the corner-stone be now laid with Masonic honors, this you will proclaim to all present, that the occasion may be observed with due order and solemnity.”

The Grand Junior Warden then says:

“Brethren and all persons present will take notice that the M. W. G. Master will now proceed to lay this corner-stone in due Masonic form. You will, therefore, observe the order and decorum becoming the important and solemn ceremonies in which we are about to engage.”

The Grand Master then says:

"R. W. G. Treasurer: I now order you to deposit the corn, medals and papers in the place prepared for their reception."

o The principal Architect then presents the working tools to the G. Master, who directs the G. Marshal to present them to the Deputy G. Master and Grand Senior and Junior Wardens.

The G. M., D. G. M., and G. Wardens then descend from the platform; the G. M. with the *Trowel*, the D. G. Master with the *Square*, the G. S. Warden with the *Level*, and the G. J. Warden with the *Plumb*—the G. M. standing at the *East* of the stone, his Deputy on his *right*, the G. S. Warden at the *West* and the G. J. Warden at the *South* side of the stone. The Grand Master then spreads the cement, and when done, directs the G. Marshal to order the Craftsmen to lower the stone by *three* motions.

The Public Grand Honors are then given.

The *Square*, *Level* and *Plumb* are then applied to the stone by the proper officers.

G. M.—*R. W. D. G. Master*: What is the proper Jewel of your office?

A.—The *Square*

G. M.—Have you applied the *Square* to

those parts of the stone that should be squared?

A—I have, M. W. G. M., and the Craftsmen have done their duty.

G. M.—*R. W. G. S. Warden*: What is the proper Jewel of your office?

A.—The *Level*.

G. M.—Have you applied the *Level* to the stone?

A—I have, M. W. G. M., and the Craftsmen have done their duty.

G. M.—*R. W. G. J. Warden*: What is the proper Jewel of your office?

A.—The *Plumb*.

G. M.—Have you applied the *Plumb* to the several edges of the stone?

A.—I have, M. W. G. M., and the Craftsmen have done their duty.

G. M.—Having full confidence in your skill in the Royal Art, it remains with me to finish the work.

The G. Master then gives three knocks upon the stone and says:

"I find this foundation-stone well formed, true and trusty, and may this undertaking be conducted and completed by the Craftsmen,

according to the Grand Plan, in Peace, Love and Harmony."

The D. G. M. then receives from the Grand Marshal the vessel containing *Corn*, and, spreading the corn upon the stone, says:

"May the health of the workmen employed in this undertaking be preserved to them, and the Supreme Grand Architect bless and prosper their labors."

Response: So mote it be.

The G. S. Warden then receives from the Grand Marshal the vessel containing *Wine*, and, pouring it upon the stone, says:

"May plenty be showered down upon the people of this State, and may the blessing of the bounteous Giver of all things attend their philanthropic undertakings"

Response. So mote it be.

The G. J. Warden then receives the vessel, containing *Oil*, and pours it upon the stone, saying:

"May the Supreme Ruler of the World preserve the people in peace, and vouchsafe to them the enjoyment of every blessing."

G. M.—"May the *Corn* of nourishment, the *Wine* of refreshment, the *Oil* of joy, and all the

necessaries of life abound among men throughout the world, and may the blessing of Almighty God be upon this undertaking, and may this structure here to be erected be preserved to the latest ages, in order that it may promote the useful purposes for which it is designed."

Response: So mote it be.

The Grand Master then presents the implements to the Architect, saying:

"To you, Brother Architect, are confided the implements of operative Masonry, with the fullest confidence that, by your skill and taste, a fabric shall arise which shall add new luster to your fame as a Master Builder, may it endure for many ages, a monument of the liberality and benevolence of its founders."

Response: So mote it be.

An oration suitable to the occasion is then delivered. An ode sung, and a prayer concludes the ceremonies; when the Lodge returns, in the same form as above set out, to the place whence it came, and is closed in due form.

· XI.

CONSECRATION OF A SUBORDINATE LODGE.

On the day appointed for the ceremony of dedication, the Grand Lodge meets in a convenient room near the place, and opens in ample form in the third degree. The Master of the Lodge wishing to be dedicated, rises and says.

MOST WORSHIPFUL G. M.: The Brethren of Lodge, No. , have, at great pains and expense, erected a Masonic Hall for their convenience and accommodation. They are desirous that the same should be examined by the M. W. Grand Lodge, and if it meets their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form.

A grand procession is then formed under the direction of the Grand Marshal as follows, viz:

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Tiler with a drawn sword;
Two Stewards, with white rods.

Entered Apprentices;
Fellow-Crafts,
Master Masons;
Stewards,
Junior Deacons;
Senior Deacons;
Secretaries;
Treasurers;
Past Wardens,
Senior and Junior Wardens;
[Mark Masters;]
Past Masters;
Royal Arch Masons;
Knights Templars;
Masters of Lodges

THE NE O DGE.

Tiler with drawn sword;
Stewards with white rods;
Entered Apprentices;
Fellow-Crafts;
Master Masons;
Deacons,
Secretary and Treasurer;
Two Brethren, carrying the Lodge *
Junior and Senior Wardens;
The Holy Writings, carried by the oldest Member,
not in office,
The Master;
Music;

*Generally the floor or carpet.

THE GRAND LODGE.

Grand Tiler, with a drawn sword;
 Grand Stewards, with white rods;
 A Brother, carrying a golden vessel of corn; †
 Two Brethren, carrying silver vessels, one of wine,
 the other of oil;
 Grand Secretary;
 Grand Treasurer;
 A Burning Taper, borne by a Past Master;
 A Past Master, bearing the Holy Writings;
 Square and Compasses, supported by two Stewards
 with rods,
 Two Burning Tapers, born by two Past Masters,
 Clergy and Orator;
 The Tuscan and Composite Orders;
 The Doric, Ionic and Corinthian Orders;
 Past Grand Wardens;
 Past Deputy Grand Masters;
 Past Grand Masters;
 The Globes,
 Grand Junior and Senior Wardens;
 Right Worshipful Deputy Grand Master;
 The Master of the oldest Lodge, carrying the book of
 Constitutions;

THE M. W. GRAND MASTER.

The G. Deacons, on a line seven feet apart, on the
 right and left of the Grand Master,
 with black rods,
 Grand Sword Bearer, with a drawn sword;
 Two Stewards with white rods.

 †Whe.it.

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

A platform is erected and provided with seats for the accommodation of the Grand Officers.

The Grand Master calls all to order; prayer is then made by the Grand Chaplain and an anthem sung, after which the Architect addresses the Grand Master, as follows

MOST WORSHIPFUL: Having been entrusted with the superintendence and management of the workmen employed in the construction of this edifice; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care, when the foundation of this fabric was laid, hoping the exertions thus made will be crowned with your approbation and that of this Most Worshipful Grand Lodge.

The Grand Master replies:

BROTHER ARCHITECT: The skill and fidelity

displayed in the execution of the trust reposed in you, have secured the entire approbation of the Grand Lodge, and they sincerely hope that this edifice may continue a lasting monument of the taste, spirit and liberality of its founders.

An ode is then sung—

The Deputy Grand Master then says:

MOST WORSHIPFUL: The Hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should be now dedicated according to ancient form and usage.

The Grand Master then requests all who are not Master Masons to retire:

A procession is then formed as follows, viz:

Grand Sword Bearer,
Grand Standard Bearer,
A Past Master, with a Light,
A Past Master, with Bible, Square and Compasses;
Two Past Masters, each with a Light,
Grand Secretary and Treasurer, with emblems;
Grand Junior Warden, with Pitcher of Corn;
Grand Senior Warden, with Pitcher of Wine;
Deputy Grand Master, with Pitcher of Oil;
Grand Master;
Two Stewards, with White Rods.

All the other brethren keep their places, and assist in performing an ode, which continues during the procession, excepting at intervals of dedication. The Lodge or Master's Carpet, which is spread in the center of the Hall with the Lodge furniture and lights upon it, is then uncovered, and the procession marches round it, when the Grand Junior Warden presents the Pitcher of Corn to the Grand Master, who, striking thrice with his mallet, pours it out upon the Lodge, at the same time saying "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 then given.

The procession again passes around the Lodge, and the Grand Senior Warden presents the Pitcher of Wine to the Grand Master, who sprinkles it upon the Lodge, saying.

"In the name of the Holy Saints John, I do solemnly dedicate this Hall to *Virtue*."

The Grand Honors are then twice given.

The procession then passes round the Lodge for the third time, when the Deputy Grand Master presents the Pitcher of Oil to the Grand

Master, who, sprinkling it upon the Lodge, says:

“In the name of the whole Fraternity, I do solemnly dedicate this Hall to *Universal Benevolence*.”

The Grand Honors are then thrice given. An invocation is made to the Throne of Grace by the Grand Chaplain. The Lodge is then covered and the Grand Master again takes his seat upon the platform, and those who have retired are invited in, after which an oration is delivered and the ceremonies concluded with music. A grand procession is again formed as at first, and the Grand Lodge returns to the room where it was opened and closes in ample form.

XII.

MASONIC BURIAL SERVICE.

The custom of interring the dead with some solemnity is general among all nations—whether savage and ignorant, or civilized and enlightened. In discharging a duty we owe to all, it insures proper respect to the mortal remains of a deceased brother, whatever may have been his failings; and it affords an opportunity for the happy recollection of his virtues, as well as of giving a testimony of the estimation in which they were held. It also chiefly serves to remind those who participate in it of their own mortality, and of the importance of being prepared for Death, which must come upon all. The ceremonies observed on such occasions vary in different nations and societies. Those observed by Masons have an ancient origin, and refer to one of the most important traditions of the Order. They are uniform throughout the Masonic World, in some general and essential matters; and, though they differ in details, being subject to regulations by the legislative authority

of the Order, they should be uniform in each Grand Lodge jurisdiction, and to that end—

The Grand Lodge of Texas hereby establishes the following as the Burial Service to be used by Subordinate Lodges in Texas:

Rules.

1. No Mason can be interred with the formalities of the Order, nor is entitled to join the procession on such occasions, unless he has been advanced to the third degree of Masonry
2. The Brethren should observe uniformity in dress, black coats, hats and pants are most appropriate. The proper Masonic clothing is *white gloves and aprons*. Each Brother should also wear a sprig of evergreen on the left lapel of his coat, and black crape around the left arm.
3. The Holy Bible, Square and Compasses should be covered with crape.
4. The Deacons' and Stewards' Rods should be trimmed with a black silk knot, or with black ribbon at the upper end.
5. The Officers of the Lodge wear their jewels trimmed with black crape or black ribbon.
6. Under no circumstances should dress aprons or sashes be worn.
7. If the Grand Master, Deputy Grand Master, or either of the Grand Wardens attend any funeral procession, they will preside over and conduct

the ceremonies, unless they desire otherwise *Their place in the procession is always after the Master of the Lodge officiating.*

8. If two or more Lodges attend, the ceremonies will be conducted by the Lodge of which the deceased was a member. In case of a stranger or sojourner, the Master of the senior Lodge present will preside
9. The Brethren having assembled at the Lodge Room, or some other suitable place, a Master Mason's Lodge is opened, and the Worshipful Master states the object of the meeting. The Ante-Burial Service is then read (the Brethren all standing), unless the Master should deem it most appropriate to have it read at the Church or residence of the deceased, in which event the Lodge should be at once called from labor and placed in charge of the Marshal, and a burial procession formed
10. When the Ante-Burial Service is read at the house of the deceased, the Master will take his station at the head of the coffin (which may be uncovered), the Wardens at the foot, and the Brethren around it. If the service be held in a Church, the Master, Wardens and Brethren will place themselves as above directed, and the service will begin immediately after the close of the religious services.

The Ante-Burial Service.

Master: What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

Response: Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

Master: When he dieth he shall carry nothing away; his glory shall not descend after him.

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

[The Master here takes in his hand a copy of the roll, which should be carefully prepared by the Secretary before the service begins, and says.]

Master: Let us live and die like the righteous, that our last end may be like his!

Response: God is our God forever and ever; he will be our guide even unto death!

[The Master then deposits the roll in the archives of the Lodge, or hands it to the Secretary to deposit, and says.]

Master: Almighty Father! in thy hands we leave with humble submission the soul of our deceased Brother.

[The Brethren answer three times, giving the *Public Grand Honors* each time.]

“The will of God is accomplished! So mote it be. AMEN.”

[When this service is read at the house of the deceased, the coffin being closed, the following, or some other suitable psalm or hymn, *may* be sung.]

Funeral Dirge.

90 PSALM, L. M.

Thro' ev' - ry age, e - ter - nal God,

Thou art our rest, our safe a - bode;

High was thy throne ere heav'n was made,

Or earth thy hum-ble foot-stool laid.

Long hadst thou reigned e'er time began,
 Or dust was fashioned into man;
 And long thy kingdom shall endure,
 When earth and time shall be no more

But man, weak man, is born to die,
 Made up of guilt and vanity,
 Thy dreadful sentence, Lord, was just,
 "Return, ye sinners, to your dust."

Death, like an overflowing stream,
 Sweeps us away; our life's a dream,
 An empty tale, a morning flower,
 Cut down and wither'd in an hour

[The Master or Chaplain will then offer one of the following prayers:]

Prayer.

"O Almighty and Eternal God! There is no number of thy days or of thy mercies. Thou hast sent us into this world to serve thee, but we wander far from thee in the path of error Our life is but a span in length, and yet tedious, because of the calamities that inclose us on every side The days of our pilgrimage are few and evil, our bodies frail, our passions violent and distempered, our understandings weak, and our wills perverse Look thou upon us, our Father, in mercy and pity. We adore thy majesty, and trust like little children to thine infinite mercies. Give us patience to live well, and firmness to resist evil. Give us, O merciful Father, faith and confidence in thee, and enable us so to live, that, when we come to die, we may lie down in the grave like one who composes himself to sleep, and that we may be worthy hereafter to be remembered in the memories of man. Bless us, O God! Bless our beloved Fraternity throughout the world; may we live and emulate the example of our beloved Brother; and, finally, may we in this world attain a

knowledge of thy truth, and in the world to come, life everlasting. AMEN."

Response: So mote it be.

Or this

Prayer.

"Most glorious God! author of all good and giver of all mercy! pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need! that, when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening 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, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. AMEN."

Response: So mote it be.

[Should this service have been conducted in the Lodge Room, the Lodge is now called from labor, and placed in charge of the Marshal, to repair in procession to the house of the deceased, or wherever his body may be, to accompany it to the place of in-

terment. If the service has been held at the house or Church, the procession will be re-formed for this purpose. During the marching of the procession the strictest silence should be observed. While the procession is moving it is under the control of the Marshal (subject to the direction of the Worshipful Master), and he should be promptly obeyed. The General Rules in regard to processions prescribed by the Grand Lodge, so far as they are applicable to burials, must be observed.]

The following is the order for burial processions of a Subordinate Lodge. The *procession* immediately precedes the corpse:

Order of Procession at a Burial.

Tiler with drawn Sword,
Stewards with white Rods,
Musicians, if they are Masons (otherwise they precede the Tiler);
Master Masons;
Senior and Junior Deacons;
Secretary and Treasurer,
Senior and Junior Wardens;
Past Masters of Chartered Lodges;
The Holy Writings, on a cushion covered with black cloth, carried by the oldest member of the Lodge,
The Master;
Clergy,
The body, with the insignia placed upon the coffin.

MARSHAL

[After the procession is formed, the Brethren

should not leave the ranks, but keep their proper places. When it arrives at the place of interment, the members of the Lodge form a circle around the grave, the clergy and officers of the Lodge taking their stations at the head, the family and other mourners at the foot, and the burial service proceeds as follows]

Burial Service.

[To be conducted by the Worshipful Master, or officer officiating as Master.]

"BRETHREN Here we view another instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are useful as lectures to the living. From them we are to derive instruction, and we should consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementoes of mortality with which we daily meet; notwithstanding death has established his empire over all the works of nature, yet through some unaccountable infatuation we forget that we are born to die, we go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed at the approach of Death when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

"What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her last, just debt? Fix your eyes on the last scene, and view life stripped of her ornaments, and exposed in her natural poverty; you will then be convinced of the futility of these empty delusions. In the grave, all fallacies are detected, all ranks are leveled, and all distinctions are done away.

"While we drop the sympathetic tear over the grave of our deceased Brother, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the infirmities of human nature to plead in his behalf. Perfection on earth has never been attained, the wisest, as well as the best of men, have erred.

"Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the all-important concern of *preparing for Eternity*, but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous and holy life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried, unprepared, into the presence of an

all-wise and powerful Judge, to whom the secrets of all hearts are known.

"Let us, then, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate the Divine Grace, to insure the favor of that Eternal Being, whose goodness and power know no bounds; that, when the awful moment shall arrive, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension, to that distant country, from whose bourne no traveler returns."

[The following invocations are then made]

Master: May we be true and faithful, and may we live and die in love!

Response: So mote it be!

Master: May we profess what is good, and always act agreeably to our profession!

Response: So mote it be!

Master: May the Lord bless and prosper us, and may all our good intentions be crowned with success!

Response: So mote it be!

Master: May all the influences of our Brother for good, that do survive him, be continually expanded and increased, to bless his fellow-

men; and may our Father who is in heaven, in his wisdom, counteract all those that tend to evil!

Response: So mote it be!

Master. Glory be to God in the highest! on earth, peace! and good will towards men!

Response: So mote it be, now, from henceforth and forever more!

[The coffin is then lowered into the grave]

[The apron is taken from the coffin and handed to the Master. The MASTER, holding it in his hand, says]

"This white apron (or lambskin) is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the star and garter, when worthily worn."

[The Master drops the apron into the grave, and continues]

"This emblem I now deposit in the grave of our deceased Brother. By it we are reminded of the universal dominion of *death*. The arm of friendship cannot oppose the King of Terrors, nor the charms of innocence elude his grasp. This grave, that coffin, this circle of mourning friends, remind us that we, too, are mortal; soon shall our bodies

moulder into dust. Then how important for us that we should know that our 'REDEEMER liveth, and that he shall stand at the latter day upon the earth.' "

[The Master, holding the sprig of evergreen in his hand, continues]

"This *evergreen*, that once marked the temporary resting-place of the illustrious dead, is an emblem of our faith in the immortality of the soul! By it we are reminded that we have an *immortal* part within us which shall survive the grave, and which shall never, never, never die. Though like our Brother whose remains now lie before us, we shall soon be clothed in the habiliments of DEATH, and deposited in the silent tomb, yet, through the mercy of God, we may confidently hope that our souls will bloom in eternal Spring."

[The Brethren then move in procession around the grave. The Master, and each of the Brethren successively, as he reaches the head, will throw in a sprig of evergreen.]

[*The evergreen should be thrown in at the head of the grave only.*]

[The procession should pass three times around, but if the number of Brethren present be very large, or the situation of the grave render this inconven-

ient, it will suffice to pass once around. While the procession is formed round the grave, one of the following hymns may be sung, or some other appropriate hymn, with which the brethren are familiar.]

Funeral Dirge.

HYMN, C. M.

Hark! from the tombs a dole-ful sound,

Mine ears at-tend the cry;

Ye liv-ing men, come view the ground,



Princes, this clay must be your bed,
 In spite of all your towers;
 The tall, the wise, the reverend head,
 Must lie as low as ours.

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

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

H Y M N

8's and 7's.

Brethren of the Mystic Order,
 Bound together by a tie,
 Old, and sacred, and enduring,
 Come and see a Craftsman die.

Breathe no formal sigh of sorrow,
 O'er the ashes of the dead!
 Only plant the priceless symbol,
 Freshly blooming at his head.

When death's gavel-blow shall call us
 Off from Labor unto Rest,
 May each Brother find refreshment
 In the mansions of the Blest.

[After this the *Public Grand Honors* are given. (Masters should be very careful to instruct the Brethren as to giving these before they leave the Lodge. They should be given together, and with much solemnity.) The Master then takes a spade, and, throwing a small quantity of earth into the grave, says.]

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

[He then hands the spade to the Brother next him on his left, who throws earth into the grave in a similar manner, repeating the same words. This should be done by every Brother present, unless the number should be great, when it may be done only by the Officers of the Lodge and those Brethren nearest the grave.]

[The Master then continues, as follows]

"From time immemorial, it has been the

custom among the Fraternity of Free and Accepted Masons, at the request of a Brother, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities.

"In conformity to this usage, and in the performance of a duty we owe to our deceased Brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, and to offer up to his memory, before the world, the last tribute of our affection, thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the Order.

"The great Creator having been pleased, out of his mercy, to remove our Brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united man to man; may we, who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship, that, during the short space allotted to our present existence, we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually

promote the welfare and happiness of each other.

"For as much as it has pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased Brother, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, looking for the general resurrection at the last day and the life of the world to come, when the carth and the sea shall give up their dead."

[The Master, or other Brother, will then say

"Let us pray:"

when the following prayer may be offered]

Prayer.

"Almighty and most merciful God, in whom we live, and move, and have our being, and before whom all men must appear to render an account for the deeds done in the body, we do most earnestly beseech thee, as we now surround the grave of our fallen brother, to impress deeply upon our minds the solemnities of this day. May we ever remember that 'in the midst of life we are in death,' and so live and act our several parts as we will desire

to have done when the hour of our departure is at hand.

“And oh! Gracious Father, vouchsafe us, we pray thee, thy Divine assistance, to redeem our misspent time, and in the discharge of the duties thou hast assigned us, in the erection of our moral edifice, may we have *wisdom* from on high to direct us, *strength* commensurate with our task to support us; and the *beauty* of holiness to adorn and render our performances acceptable to thy sight. And, at last, when our work on earth is done, when the *mallet* of Death shall call us from *our labors*, may we obtain a blessing and everlasting rest in that Spiritual House, not made with hands, eternal in the Heavens.” AMEN.

Response: So mote it be.

[The Lord's Prayer shall always be said by all the Brethren as follows:]

The Lord's Prayer.

Our Father, who 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 tempta-

tion, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.

Response: So mote it be.

[The Master will pronounce the following]

Benediction.

May the blessings 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 grave will be closed, and the procession is then re-formed and moves to the Lodge Room, where the Lodge is closed in due form.]

XIII.

RULES FOR MASONIC PROCESSIONS.

The following General Rules to be observed in Masonic processions, are inserted as an appendix to the eight foregoing sections, which provisions appear for the public appearance of the Order. Too much attention cannot be paid to public processions. They should always appear in strict order, and the course of the procession should be in straight lines, and all turns at right angles. Brethren walking two and two may either be with locked arms or with elbows touching, and the divisions of two should be at six feet distance from each other. When music is used, attention should be paid to keeping the step. It is proper that brethren who appear as Master Masons should wear white gloves and white sashes in all processions, though blue sashes may be used. Brethren should always be clothed according to the degree they assume in the procession. A Knight Templar, clothed as a Master Mason, should walk in that part

of the procession. Brethren in procession ought always to be dressed in black coat, hat and pantaloons.

When two or more Lodges walk in procession, they form either in one body, or in separate Lodges; if separately, the youngest Lodge precedes the other. The cushion on which the Holy Writings are carried is covered with velvet.

Marshals are to walk on the left of the procession.

All officers of Lodges, in procession, should wear the badges of their office.

If a Past or present Grand Master should join the procession of a subordinate Lodge, or Deputy Grand Master, or the Grand Wardens, attention is to be paid to them. They take place after the Master of the Lodge. Two Deacons with black rods, one on the right and another on the left, attend a Grand Warden, and when a Grand Master is present, or Deputy Grand Master, the Book of Constitutions is borne before him, a Sword Bearer follows him, and the Deacons, with black rods, are placed on his right and left, at an angular distance of five feet.

Musicians, if they are of the Fraternity, walk in the procession, after the Tiler; if not, they precede the Tiler, walk to the right and left of the procession. When there is but one band, and the Grand Lodge attends, they follow the Grand Tiler.

In the order of procession for funerals, the cushion on which is carried the Holy Writings is covered with black silk or cloth, a black silk knot is placed at the end of each Steward's rod—the same on the musical instruments. The procession immediately precedes the corpse.

The brethren all walk two and two, excepting such officers as, from their stations, are to walk otherwise.

When a new Lodge is to be consecrated, etc., that Lodge is always to form separately; its place in procession is immediately preceding the Grand Lodge.

On entering public buildings, etc., the Bible, Square and Compasses, Book of Constitutions, etc., are placed before the Grand Master. The Grand Marshal and Grand Deacons keep near him.

XIV.

CONSTITUTION OF THE GRAND LODGE OF TEXAS.

ARTICLE I.

Of the Grand Lodge.

CHAPTER I—OF THE ORGANIZATION OF THE GRAND LODGE

The Grand Lodge is composed:

1. Of the Masters and Wardens of all the regularly chartered Lodges in Texas, or of such representatives of them as may be appointed proxies for the Masters and Wardens. But no Lodge is entitled to representation until its returns are duly made

2. Of the Grand Master, Deputy Grand Master, Grand Senior and Junior Wardens, Grand Treasurer, Grand Secretary, Grand Senior and Junior Deacons, and the District Deputy Grand Masters.

3. Of the Past Grand Masters, Past Deputy Grand Masters and Past Grand Wardens, and the regular Past Masters of Lodges under the jurisdiction of the Grand Lodge, while they continue members of the Lodge over which they presided.

4. And of the surviving original members

of the Grand Lodge at its organization on the 20th of December, A. D 1837

5. When the Master and Wardens of a Lodge cannot attend the Annual Communication of the Grand Lodge, such Lodge may elect a Master Mason to supply their places as proxy for said Lodge, who is thereby vested with their rights and privileges in Grand Lodge.

6. Every brother thus deputed to represent a Lodge shall be furnished with a certificate of his appointment, under the seal of the Lodge, attested by the Secretary, which is to be delivered to the Grand Secretary, and without it he cannot be admitted as a member.

7. No brother can be a member of the Grand Lodge unless he is an actual resident of Texas, and a member of some chartered Lodge under its jurisdiction

8. To constitute a quorum to transact business at an Annual Communication, the representatives of at least twenty-five Lodges must be present; and at Special Communications, at least fifty.

9. The Grand Master, if present, must preside at any Communication; if he is absent, the Deputy Grand Master shall supply his place; if he is also absent, the Grand Senior Warden shall preside; and in his absence, the Grand Junior Warden. If none of these Grand Officers are present, the Master of the oldest

chartered Lodge who may be present shall act as Grand Master *pro tem*.

10. In case of death, or other permanent disability of the Grand Master, or other Grand Officer above named, the same order of succession shall take place as above directed, until the next regular election.

11. The presiding officer may always nominate his deputy, and call on any eminent brethren to fill vacancies temporarily.

12. If the Grand Lodge should fail to meet, or to elect and install the Grand Officers at the appointed time, those in office shall continue and exercise full authority until their successors are duly elected and installed.

ARTICLE I.

CHAPTER 2—OF MEETINGS AND POWERS OF THE GRAND LODGE.

SECTION 1. The Grand Lodge of Texas shall meet in Grand Annual Communication at 10 o'clock a. m on the First Tuesday of December of each year, in the City of Waco

SEC. 2. The Grand Lodge has exclusive jurisdiction over all regular Lodges and Ancient Free and Accepted Masons within the limits of Texas, and power to constitute new Lodges; to revoke charters granted; to maintain uniformity in the mode of working, and generally to control Masonic affairs.

SEC. 3. It has also inherent power to make

local ordinances and new regulations, and amend old ones, for their own benefit and the good of Masonry in general, *provided*, that the Ancient Landmarks be preserved, and that this power be exercised according to the provisions of its own Constitution.

SEC. 4. The Book of Constitutions of Masonry, originally prepared by Dr. Anderson, approved A. D. 1722, contains the system of ancient laws and customs of the Craft, and is recognized as binding in points where this Constitution is silent, and the old charges therein shall be appended entire hereto.

SEC. 5. The Grand Lodge, at each Annual Communication, shall consider and determine all matters that concern the prosperity of the Craft in general, or Lodges or individual brethren in particular. By it, therefore, all differences that cannot be accommodated privately by the brethren, nor by particular Lodges, are to be heard and decided.

SEC. 6. The Grand Lodge may pay the expenses of representatives, and its officers and committees, by resolution adopted at an Annual Communciation; and no one shall receive pay in two rights.

SEC. 7. Special Communications of the Grand Lodge may be convened whenever the Grand Master, or presiding officer for the time, shall deem that the interests of the Craft require it; but in such case, at least one month's notice shall be given to each Lodge by the

Grand Secretary; and, at such Communciation no business shall be transacted other than what may be laid before the Grand Lodge by the presiding officer.

ARTICLE I.

CHAPTER 3—OF VISITORS IN GRAND LODGE.

SECTION 1. Any Master Mason who has business before the Grand Lodge, or whose attendance is necessary to give evidence or information, and those who are members of regular Lodges anywhere, and in good standing, may be admitted in Grand Lodge as visitors, but they shall not speak on any question, unless by leave, or when requested by the Grand Master, or either Grand Warden, to give their opinion.

SEC. 2. Visitors are not permitted to take their seats before the Grand Lodge is opened and organized, unless by special invitation of the Grand Master or one of the Grand Wardens.

ARTICLE II.

Of the Mode of Conducting Business in the Grand Lodge.

CHAPTER 1—GENERAL RULES OF BUSINESS.

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

silence; and every brother shall take his seat and observe silence whenever the Grand Master or his Deputy, or either Grand Warden, shall call to order, under penalty of reprimand.

SEC. 2. No member shall appear in Grand Lodge without the jewels and clothing proper for his station, unless for good reason, to be allowed in Grand Lodge.

SEC. 3. Every member shall avoid moving about, except the Grand Deacons and other officers, whose duties may call them to different parts of the room.

SEC. 4. Every brother who speaks shall rise, and in a respectful manner address the Grand Master, and when two rise at the same time, the chair shall name the one who is to speak first.

SEC. 5. While a brother is speaking, no member shall interrupt him, but if he wanders from the subject under consideration, or is personal in his remarks, the Grand Master, or either Grand Warden, may call him to order, and he shall not proceed in his remarks without leave.

SEC. 6. No brother shall speak more than twice on the same subject the same day, unless to explain, or when called on to speak by the chair.

SEC. 7. If any member shall be twice called to order the same day for violation of the rules, and is again guilty of a like viola-

tion, he shall be ordered by the chair to leave the room for that day.

SEC. 8. Whoever shall be so rude as to hiss or laugh at any brother, shall be forthwith excluded from the Communication, and be incapable of membership, until he has made satisfactory apology.

SEC. 9. All resolutions, or original propositions offered, shall be reduced to writing, if required by any member; and must be read audibly at the Grand Secretary's desk, before it is open for action; and every incidental motion must be duly seconded before it is put by the chair.

SEC. 10. When a resolution or original proposition is duly offered, no motion shall be in order but to lay on the table, to postpone to a certain time, to postpone indefinitely, to refer to a committee to amend, to divide, or to adopt; which motions shall have precedence in the order they are stated, and the motion to lay on the table is not debatable.

SEC. 11. A motion to amend by striking out and inserting, shall not be divided, unless that motion is negative, when a motion to strike out simply may be made.

SEC. 12. When any question is decided, the same matter shall not be again acted on during the Communication, unless on a motion to reconsider, which can only be made by a member in the majority, and on the same or next day.

SEC. 13. After a resolution or motion shall have been put by the chair, it shall not be withdrawn without leave of the Grand Lodge, if objection is made.

SEC. 14. All questions of order shall be decided by the chair, without appeal or debate; but the chair may ask the advice of any members before deciding.

SEC. 15. On the first day of each Annual Communication, after opening, the order shall be.

1st. The roll of Lodges and members to be called by the Grand Secretary, who shall verbally report on the sufficiency of credentials delivered to him; those of which he has doubt to be afterwards referred to the Committee on Credentials. If a quorum of Lodges duly represented be present, then

2nd. The Grand Master shall report his official acts in recess, and lay Masonic matters before the Grand Lodge, which may be done by an address.

3rd. The Grand Master shall appoint Standing Committees as directed in the "Chapter of Committees."

4th. Reports of Grand Officers and Committees during recess.

SEC. 16. On each other day the order shall be:

1st. Report of Committee on Credentials, which is in order at any time.

2nd. Petitions.

3rd. Grand Officers' Reports.

4th. Reports of Standing Committees.

5th. Reports of Special Committees.

6th. Unfinished business, and

7th. New business.

And all matters shall have precedence in the order they were introduced, unless otherwise ordered by vote.

ARTICLE II.

CHAPTER 2—OF COMMITTEES AND THEIR DUTIES.

SECTION 1. On the first day of each Annual Communication the Grand Master shall appoint the following Standing Committees, to consist of five members each, viz:

1st.—On Credentials;

2nd.—On Petitions;

3rd.—On Reports of Grand Officers;

4th.—On Returns of Lodges under Dispensation;

5th.—On Returns of Chartered Lodges;

6th.—On By-Laws;

7th.—On Grievances and Appeals; and

8th.—On Masonic Jurisprudence.

SEC. 2. The first six named committees shall consider all matters referred to them (which should be of the character indicated

by their names), and report thereon the proper action to be taken by the Grand Lodge.

SEC. 3. On the last day of each Annual Communication the Grand Master shall appoint a Standing Committee on Finance, to consist of five members. Such committee shall meet at the office of the Grand Secretary for three days prior to each annual communication of the Grand Lodge, and shall specially examine the accounts, books and vouchers of the Grand Secretary and Grand Treasurer, and report the condition of the funds, and shall also examine such other matters referred to them, as relate to the finances of the Grand Lodge, and report thereon.

SEC. 4. The Committee on Grievances and Appeals shall consider all memorials of brethren complaining of the action of any Lodge, by which he may consider that he is aggrieved, or the interests of the Craft injuriously affected, and also all appeals from the decision of any Lodge against a brother, and such other questions of Masonic jurisprudence as may be referred to them; and shall report thereon, so that the Grand Lodge may understand the matter, with their opinion of the principles involved, and the proper action to be taken by the Grand Lodge.

SEC. 5. A Committee on Correspondence, to consist of five, always including the Grand Secretary as one, shall be annually appointed by the Grand Master during the Communica-

tion; and it shall be their duty, during the recess, to examine all documents addressed to the Grand Lodge by other Grand Lodges, and, if necessary, answer them, and they shall report on such matters connected therewith as may be useful or interesting to the Craft, at the Annual Communication succeeding.

SEC. 6. The Committee on Work, consisting of five, shall be elected from the members of the Grand Lodge, and the Grand Master shall be ex-officio chairman thereof. They shall be elected for a period of five years, and shall continue to discharge their duties for the term for which they were elected, so long as they each remain members of the Grand Lodge and preserve their good standing as Masons; provided, that the five first elected, after the adoption of this amendment, shall draw lots for one, two, three, four and five years, and shall only serve for terms drawn by them, so that the Grand Lodge shall annually thereafter elect one member. All members elected after that time, shall be elected for the full term of five years. In case of vacancy, the Grand Lodge shall proceed to fill the same, at an Annual Communication, by an election for the unexpired term.

SEC. 7. It shall be the duty of the Committee on Work to inform themselves well on the work and lectures in the first three degrees of Masonry; to attend each Annual Communication of the Grand Lodge, and

compare the work and lectures, and settle any questions thereon, and adopt, as near as may be, an uniform system of work and lectures; to report thereon and exemplify the same before the Grand Lodge whenever required; and to instruct the Grand Officers and such other brethren as may have authority from the Grand Lodge or Grand Master, in the work and lectures as approved and adopted by the Grand Lodge.

SEC. 8. Whenever pay is allowed to representatives of Lodges, each of the Committee on Work shall be equally entitled to pay; but not in two rights.

SEC. 9. The Grand Master, Deputy Grand Master, Senior and Junior Wardens and Grand Treasurer shall be a permanent Committee on the Grand Charity and Education Fund; and shall manage, invest and disburse the same, under the direction of the Grand Lodge.

SEC. 10. Other Committees shall be appointed from time to time, as occasion may demand.

ARTICLE II.

CHAPTER 3—OF THE MANNER OF VOTING.

SECTION 1. All questions shall be determined by a majority of votes, to be regulated as follows:

SEC. 2. In electing officers; in fixing the place for the Annual Communication; in the

final vote on amendments of the Constitution; or whenever the representatives of seven Lodges shall demand it, the vote shall be taken by Lodges and members. In all other cases, it shall be taken by votes of the members present.

SEC. 3. When the vote is taken by Lodges and members, each Lodge represented is entitled to three votes, to be cast by its representatives collectively, and each member of the Grand Lodge, who is present, in person, has a vote. In other cases, each representative and each member present has a vote.

SEC. 4. When the vote is taken by Lodges, the vote of each Lodge shall be cast together, as a majority of its members present may agree; if one only is present, he shall cast the whole vote; if two are present, and they do not agree, then the senior officer of them shall cast the whole vote.

SEC. 5. No member shall be representative for more than three Lodges; and no second vote shall be allowed to any member, unless he is also a representative.

SEC. 6. In case of a tie in a vote by members present, the presiding officer shall, in addition to his own vote, give the casting vote.

ARTICLE III.

*Of the Election and Duties of the Grand Officers.*CHAPTER 1—OF THE ELECTION RULES
IN GENERAL.

SECTION 1. All the Grand Officers shall be elected or appointed at the Annual Communication; and they shall be, and rank as follows:

Most Worshipful Grand Master.

Right Worshipful Deputy Grand Master.

Right Worshipful Grand Senior Warden.

Right Worshipful Grand Junior Warden.

Right Worshipful Grand Treasurer.

Right Worshipful Grand Secretary.

Right Worshipful District Deputy Grand Masters.

Right Worshipful Grand Chaplain.

Right Worshipful Grand Orator.

Right Worshipful Grand Marshal.

Worshipful Grand Senior Deacon.

Worshipful Grand Junior Deacon.

Worshipful Grand Stewards.

Worshipful Grand Pursuivant.

Worshipful Grand Tiler.

And the Grand Lodge may elect Grand Lecturers, and define their rank, rights and duties, whenever it deems proper by resolution

SEC. 2. The Grand Master, Deputy Grand Master, Grand Senior and Junior Wardens,

Grand Treasurer and Grand Secretary, shall be elected. The District Deputy Grand Masters, Grand Chaplain, Grand Orator, Grand Marshal, Grand Senior Deacon and Grand Tiler shall be appointed by the Grand Master; the Grand Junior Deacon and Grand Pursuivant by the Grand Senior Warden, and the two Grand Stewards by the Grand Junior Warden.

SEC. 3. The election of Grand Officers shall be on the second evening of each Annual Communication; and shall have priority of all other business.

SEC. 4. The appointment of other Grand Officers and ceremony of installation shall occur as soon after the election as convenient.

SEC. 5. In all elections a majority of the votes cast shall be necessary to a choice, and in case there should be more than one person placed in nomination for any office, the election shall be by ballot.

SEC. 6. The Grand Officers, if willing to serve again, are eligible as often as may be the pleasure of the Grand Lodge; and every member is eligible to any office, whether present or absent.

ARTICLE III.

CHAPTER 2—MODE OF ELECTING THE
GRAND OFFICERS.

SECTION 1. The presiding officer shall request the members to nominate some skillful

brother, or brethren, for the office of Grand Master. Should only one name be placed in nomination, the vote may be taken without ballot.

SEC. 2. Should more than one brother be placed in nomination, the members shall prepare their ballots for those in nomination, to be collected by the Grand Deacons, who shall examine the same at the Grand Secretary's desk, and report to the presiding officer the number of votes for each nominee, and he shall cause the brother receiving the majority of votes to be proclaimed the Grand Master of Masons.

SEC. 3. The Grand Master-elect shall nominate some skillful brother for his deputy, and the members may nominate one or more brothers in opposition, if they desire. If only one nomination be made, the vote may be taken as provided in Section 1, for the election of Grand Master; if more than one nomination be made, then the ballot shall be taken as provided in Section 2, for the election of Grand Master.

SEC. 4. In like manner shall the election of Grand Wardens and other elective officers be conducted, except that the nominations therefor shall be made by the members only.

SEC. 5. At the time appointed, the Grand Master, or some Past Grand Master, shall cause the Grand Master-elect to be conducted to the chair, and after introducing him to the mem-

bers as a skillful and worthy brother, shall invest him with the badges and implements of his office, and install him in due form.

SEC. 6. The installation of all the other officers shall follow in due order after the Grand Master.

ARTICLE III.

CHAPTER 3—OF THE DUTIES OF THE GRAND MASTER AND HIS DEPUTY AND GRAND WARDENS.

SECTION 1. The various duties of the Grand Master, Deputy Grand Master and Grand Wardens need not be specially and minutely defined, as it is presumed that brethren, elected to those stations will have learned them from experience and careful study of the old constitutions and other works.

SEC. 2. It is particularly their duty to become familiar with the Constitution, rules, resolutions and customs of this Grand Lodge, as from them are to be learned their duties of most practical importance.

SEC. 3. The Grand Master and his deputy have power to grant Dispensations for new Lodges, and for conferring all degrees; also to install and constitute new Lodges, to preside in any Lodge; to suspend Lodges, on information of unmasonic conduct, duly certified; and generally to superintend and direct the labors of the Craft. And it is the duty of all these officers to attend all Communications of the

Grand Lodge and to conduct its labors in harmony

ARTICLE III.

CHAPTER 4—OF THE GRAND SECRETARY.

SECTION 1. All proceedings of the Grand Lodge are to be drawn up in form and recorded by the Grand Secretary.

SEC. 2. All petitions, reports, appeals, returns and other communications to the Grand Lodge are to be delivered to him, and he is to see that they are orderly filed and carefully preserved.

SEC. 3. No charter, diploma or other instrument of writing (except Dispensations) is authentic without his attestation and the impress of the Grand Lodge seal, which is in his charge.

SEC. 4. He is to distribute the documents referred to committees or other officers, according to the order of the Grand Lodge, and to notify them of their appointment to any duty.

SEC. 5. He shall superintend the printing of the Grand Lodge proceedings and other matters that may be ordered to be printed, after the contract for the same shall have been awarded by the Committee on Printing.

SEC. 6. After each Annual Communication he is to transmit to each Lodge, and such others as may be ordered, the Proceedings of

the Grand Lodge; and also to each Lodge and District Deputy Grand Master a list of contributions due from each Lodge, and accurate lists of the Masters, Wardens and officers of each Lodge from the returns made to him.

SEC. 7. He shall receive all moneys due the Grand Lodge, not otherwise provided for, and keep correct accounts thereof; pay the same to the Grand Treasurer, at least monthly, taking his receipt; and make report annually, and whenever required, to the Grand Lodge.

SEC. 8. He shall give information every three months, to each working Lodge, of all rejections, suspensions and expulsions notified to him by the Lodges.

SEC. 9. He shall once a year write circular letters to all the Grand Lodges in North America, and such as are known in Europe, and generally correspond with Lodges and brethren in Texas, according to the direction of the Grand Lodge, or the Grand Master.

SEC. 10. He shall receive a salary of not less than \$500 annually and such fees as the Grand Lodge may allow.

SEC. 11. He is *ex-officio* a member of the Grand Lodge and entitled to a vote; and he shall have the right to appoint a deputy, who must be a Master Mason; but such deputy shall not thereby be a member of the Grand Lodge.

ARTICLE III.

CHAPTER 5—OF THE GRAND
TREASURER.

SECTION 1. The Grand Treasurer is to receive all moneys due the Grand Lodge from the Grand Secretary, or other officers who collect the same, or from others who are directed to pay him, giving his receipt therefor; and shall enter the same in regular accounts, with the purposes for which they are intended.

SEC. 2. He shall keep regular accounts with the Grand Secretary and other officers, in which he shall charge them with all fees, dues or other moneys received by them and known to him.

SEC. 3. He shall only make disbursements on legal orders from the Grand Secretary, or Grand Master, under authority of the Grand Lodge; or of the Grand Junior Warden on Grand Steward's accounts; or to Lodges entitled to distribution from the Grand Charity Fund; and shall keep accurate accounts thereof.

SEC. 4. He shall make regular reports to the close of each Annual Communication, and whenever required by the Grand Lodge; which shall be published in the Proceedings.

SEC. 5. He shall give bond and security to the Grand Lodge, in such sum as may be required, for the due discharge of his duties,

to be approved by the Grand Master or his deputy, or the Finance Committee.

SEC. 6. He, or his deputy, shall always be present in Grand Lodge, and ready to attend the Grand Master and other officers, with his books and vouchers, for inspection.

SEC. 7. He shall be allowed for his services such commissions or salary, or both, as the Grand Lodge may from time to time prescribe, but not to exceed a total compensation of two thousand dollars per annum.

SEC. 8. He is, *ex-officio*, a member of the Grand Lodge; and also of the Grand Charity and Education Committee; and entitled to a vote.

SEC. 9. He may appoint a deputy, who must be a Master Mason, but who is not, thereby, a member of the Grand Lodge.

ARTICLE III.

CHAPTER 6—OF DISTRICT DEPUTY
GRAND MASTERS.

SECTION 1. There shall be a convenient number of Masonic Districts, to be numbered and ranked accordingly.

SEC. 2. The Grand Master shall appoint one District Deputy Grand Master for each District, who must be a resident therein, and vouched for as a regular Past Master of a Lodge, well skilled in the work of the first three degrees.

SEC. 3. Each District Deputy shall be furnished with a warrant of appointment, signed by the Grand Master, and attested by the Grand Secretary with the Grand Seal; and if any appointee declines to act, he shall return the warrant, and thereupon, or in any case of vacancy, or inability to act, the Grand Master shall appoint some other brother to supply his place.

SEC. 4. Each District Deputy shall visit the Lodges in his district at least once annually, after due notice being given of his intention, and preside therein, after the Lodge is opened.

SEC. 5. He is to examine the records and see if they are properly kept; to inform himself whether the members are punctual in attendance and harmonious in their work, and inquire generally into the condition of the Lodge. He may point out errors that he may observe, and correct them, and recommend a careful observance of Masonic principles.

SEC. 6. When any District Deputy shall discover any Masonic error or evil in his district, whether it appertains to the brethren, or a Lodge, he shall endeavor to arrest its progress; and may report it to the Grand Master, or his deputy.

SEC. 7. Each District Deputy shall, when directed by the Grand Master, or his deputy, perform such duties in reference to any of the Lodges, and preside in any Lodge, pending a

trial, or other proceedings, as he may be empowered by either

SEC. 8. Each District Deputy is authorized, after receiving from the Grand Secretary a list of the amounts due by Lodges in his district, to collect and pay over the same to the Grand Secretary or Treasurer; and also to demand and receive from the last Secretary and Treasurer of a Lodge which may be suspended, or whose Charter is forfeited, the charter, jewels, seal, books and funds of such Lodge, and forward them to the Grand Secretary; and to receive and sell the other furniture and property of such Lodge, and account for the proceeds to the Grand Lodge.

SEC. 9. District Deputy Grand Masters are not authorized, in any case, to grant dispensations; but when applications are made therefor, shall transmit the same to the Grand Master, or Deputy Grand Master, with such recommendations as may be deemed proper.

SEC. 10. Each District Deputy shall make a faithful report of the state of the Lodges in his district, and of all his official acts, to the Grand Master, before each Annual Communication.

SEC. 11. Each District Deputy shall be a member of the Grand Lodge, and entitled to a vote, and his necessary expenses in performing his duties in recess shall be paid

ARTICLE III.

CHAPTER 7—OF OTHER GRAND OFFICERS.

SECTION 1. The Grand Chaplain is to attend the Grand Communications, especially at the opening and closing, and to offer prayers at the request of the Grand Master, according to ancient usage.

SEC. 2. The Grand Orator is to attend the Annual Communications; and at public installations, dedications or other public occasions, to deliver an address suitable to the occasion.

SEC. 3. The Grand Marshal is to arrange and conduct all public processions where the Grand Master presides, to attend the Grand Festivals, and assist the Grand Master in ordering and arranging them. He may appoint one or more assistants.

SEC. 4. The Grand Deacons are principally to assist in conducting the business of the Grand Lodge, as directed by the Grand Master and Wardens, according to ancient usage.

SEC. 5. The Grand Stewards are under the direction of the Grand Junior Warden; and, at each Grand Communication, are to wait on him and obtain his sanction to a specific bill of fare, not to include any vinous or spirituous liquors, and which shall not be exceeded by them. On their report of the cost, the Grand Junior Warden may draw on the Grand

Treasurer for an amount not exceeding one hundred dollars at any communication.

SEC. 6. The Grand Stewards are not to admit any brother into the refreshment rooms, except members of the Grand Lodge, or regularly admitted visitors.

SEC. 7. The Grand Pursuivant is to attend within side the door of the Grand Lodge, and report from the Grand Tiler the names of the brethren applying for admission; to carry messages, while the Grand Lodge is open, and perform other services as occasion may require.

SEC. 8. The Grand Tiler is to attend outside the door of the Grand Lodge, and take care that none but members, or duly authorized visitors, shall enter; and not even them, without first reporting them to the Grand Pursuivant, and receiving the Grand Master's permission.

SEC. 9. The Grand Tiler is also to have charge of the Grand Lodge room during recess, and keep it in good order; and to summon the members on emergency, by order of the Grand Master, or his deputy, signified to him under signature of the Grand Secretary, or his deputy.

SEC. 10. The Grand Tiler shall be rewarded for his services according to his merit.

SEC. 11. The Grand Deacons are members of the Grand Lodge; but the other officers, whose duties are defined in this chapter, are not members by virtue of their office.

ARTICLE IV.

Of Finances.

CHAPTER I—OF RETURNS, CONTRIBUTIONS AND FEES

SECTION 1. The several Lodges on record shall make out their returns to the Feast of St. John the Baptist, and send them to the Grand Secretary by the first day of August, before each Annual Communication of the Grand Lodge, together with a list of the officers and members of the Lodge, specifying their grades, also the names of brethren initiated, passed, raised, affiliated, reinstated, suspended, expelled, dimitted and deceased, with the dates thereof, and in the form approved by the Grand Lodge.

SEC. 2. Each Lodge shall pay annually, as a contribution to the Grand Lodge, the sum of fifty cents for each member, one dollar for each degree conferred, two dollars for each dispensation for degrees, and the further sum of fifty cents additional for each member, to be used for the support and maintenance of the Masonic Widows' and Orphans' Home, which amounts shall be forwarded and paid with its returns to the Grand Lodge.

SEC. 3. When any Lodge shall fail to pay its annual dues, or make its returns to an Annual Communication, it shall not be represented, and if it shall continue in neglect of

its duty until the first of June following, or when a Lodge shall neglect to pay its annual contribution until that time, it shall be suspended, unless the Grand Master, or his deputy, for good cause shown, shall grant it further time, and it shall be the duty of the Grand Secretary to notify the several Lodges in default on that day, and also the District Deputy Grand Master of the proper district, of their suspension, and cause thereof.

On the receipt of such notice, all working of the Lodge thereafter is null and void, until regularly reinstated, and the District Deputy shall immediately demand and receive its charter, jewels, etc. But any Lodge so suspended, on delivering its returns and paying its contribution to the District Deputy before the next Annual Communication, shall have its charter, jewels, etc., returned, and be restored to its good standing, otherwise, its charter shall be forfeited and its name erased from the roll, all of its jewels, furniture, books, etc., becoming the property of the Grand Lodge.

SEC. 4. For every dispensation to form a new Lodge, the applicants shall pay to the Grand Lodge the sum of Twenty-five dollars, before it is issued; and for every charter, the further sum of twenty-five dollars, which shall accompany the application therefor, and, if not granted, will be returned.

SEC. 5. For every Diploma, there shall be

paid to the Grand Lodge the sum of two dollars, and for each degree conferred in the Grand Lodge there shall be paid, for the Grand Charity Fund, twenty dollars.

ARTICLE IV.

CHAPTER 2—OF THE GRAND CHARITY AND EDUCATION FUND.

SECTION 1. A Permanent Fund for Charity and Education shall be maintained by the Grand Lodge, which shall not be used otherwise than is here provided.

SEC. 2. The Education Fund now belonging to the Grand Lodge, and ten per centum of the regular revenues, shall be annually set apart to be used annually for Charity and Education; and all other moneys remaining in the Grand Treasury, after payment of the expenses of each Annual Communication (always reserving one thousand dollars for contingencies), and all visitor's fees, and fees for degrees conferred in Grand Lodge, shall be set apart as a Permanent Grand Charity Fund, the interest only of which may be annually used for Charity and Education.

SEC. 3. All moneys thus accruing to the Permanent Grand Charity Fund shall be safely invested in some undoubted public bonds, bearing interest, or by loan, secured by bond and mortgage on real estate, of at least double the value of the amount loaned,

for long periods of time, bearing interest, to be paid annually, which shall be done by the Grand Charity and Education Committee, as they, or a majority of them, shall deem best. The bonds purchased, and securities taken for loans, shall be deposited with the Grand Treasurer, who shall collect the annual interest thereon; and the committee shall report their acts and the condition of the funds under their care to each Annual Communication.

SEC. 4. That the Charity Fund, hereinbefore provided, may be disposed of in such manner to accomplish the purposes of its creation, as may be deemed best by the Grand Lodge.

ARTICLE V.

CHAPTER 1—OF DISPENSATIONS, CHARTERS AND DIPLOMAS.

SECTION 1. No set of Masons shall ever take upon themselves to work together, or form a new Lodge, without a dispensation or warrant, issued according to the laws of the Grand Lodge; and no Lodge of Ancient Free and Accepted Masons in Texas can be recognized as a regular Lodge, unless it holds its charter from this Grand Lodge.

SEC. 2. No dispensation or charter to constitute a Lodge shall be granted to Masons residing in any other State where there is a Grand Lodge that adopts the principle of the

foregoing section, unless by consent of such Grand Lodge.

SEC. 3. The Grand Master, or his deputy, only, have power to grant dispensations for new Lodges, and they only on petition of at least seven known Master Masons, who reside more than ten miles from any regular Lodge, and after the Lodge nearest the place where the Lodge is prayed to be constituted, has, at a stated meeting, vouched that the brethren named for Master and Wardens are fully qualified to confer the first three degrees in due and ancient form, and that the place of the new Lodge is more than ten miles distant, and subject to the condition that the Lodge so constituted shall make its returns of work and contributions, and make application at the next Annual Communication for a charter, and that otherwise, or if a charter be refused, the Lodge so constituted shall be deemed dissolved.

SEC. 4. Every dispensation shall be signed and sealed by the officer issuing it, and before doing so, he shall receive the necessary fee, and immediately afterward shall transmit the same to the Grand Treasurer and make report thereof to the Grand Secretary.

SEC. 5. Charters for forming new Lodges can only be granted by the Grand Lodge, either on application of a Lodge under Dispensation, or on petition of at least seven known and approved Master Masons.

SEC. 6. Whenever application is made by a Lodge under Dispensation for a charter, the Grand Lodge shall cause its returns of work to be examined and carefully ascertain whether the skill of the members, as Masons, and their good conduct as men, will justify a compliance; and only after perfect satisfaction on these points shall a charter be granted.

SEC. 7. When a Lodge becomes too numerous for working with convenience, some of the members may apply for a warrant to form a new one, provided they first pay up all dues to their Lodge and notify them in writing of their intention to apply for a charter.

SEC. 8. Before the Grand Lodge will entertain any application from brethren who are members, or reside within ten miles of a Lodge, for a charter to constitute a new Lodge, within ten miles of one existing, the applicants must present the petition, setting forth the causes which render it expedient, with the nomination of Master and Wardens, at a stated meeting of said Lodge, and at some subsequent stated meeting, the Lodge shall consider the same, and approve the causes and vouch for the qualifications of the brothers named as Master and Wardens, or else refuse the same by resolution, stating their objections, and the action of the Lodge shall be endorsed by the Secretary on the petition.

SEC. 9. The applicants may then forward

the petition to the Grand Secretary, to be laid before the next Annual Communication, and after careful inquiry, if the Grand Lodge is satisfied that it is for the good of Masonry, a charter may be granted; but where the existing Lodge has refused to approve the causes set forth, or to vouch for the brethren named as Master and Wardens, a charter shall not be granted unless by a vote of two-thirds.

SEC. 10. Every charter issued shall be signed by the Grand Master, or his deputy, and the Grand Wardens and Grand Treasurer, or one of them, be sealed with the Grand Seal, and attested by the Grand Secretary, and shall be directed to three reputable brethren as Master and Wardens, authorizing them and their successors to call other brothers to their assistance, and to enter Apprentices, pass Fellow Crafts and raise Master Masons, and perform all work agreeably to ancient custom and the laws of the Grand Lodge.

SEC. 11. All the officers of chartered Lodges shall be installed by the Grand Master or his deputy, one of the Grand Wardens, or one of the District Deputy Grand Masters, or by some regular Past Master, duly authorized as proxy by one of them.

SEC. 12. The Master of the new Lodge must receive his degree in presence of three Past Masters, before installation; and all these things must be done before the Lodge can be represented in Grand Lodge.

SEC. 13. Every brother, after obtaining a certificate from the Lodge of which he is a member that he is worthy and has regularly paid up his dues, shall be entitled to receive a Grand Lodge Diploma, on parchment, signed by the Grand Master, or his deputy, and Grand Secretary, with the Grand Seal, and having also the signature of the brother in the margin.

SEC. 14. Every member of a Lodge under Dispensation shall be considered a member under a subsequent charter.

ARTICLE V.

CHAPTER 2—OF THE MODE OF CONSTITUTING A NEW LODGE.

SECTION 1. A sufficient number of brethren being convened under a Charter, together with the brethren of the intended new Lodge, a Constituting Lodge is opened in the Master's degree, the installing officer acting as Master.

SEC. 2. The brethren named as Master and Wardens being yet among their fellows, the acting Master shall inquire whether the brethren are satisfied with them; if they are not, he shall order an immediate election, and then, or if they are satisfied, he asks the Senior Warden if he has examined them and found them well skilled in Masonry, etc.

The Warden, answering in the affirmative,

shall then take the Master-elect from among his fellows and present him in due form.

SEC. 3. Then the members of the new Lodge, bowing to the acting Master, shall return him thanks, and also do homage to their own Master, and salute and congratulate him, as faithful Craftsmen are accustomed.

SEC. 4. The new Master then calls forth his Senior Warden and presents him in form; and he, in like manner, is charged, invested and installed.

SEC 5 In like manner, the new Master calls forth his Junior Warden and presents him, who is also installed, and the members signify their approval and obedience to the Wardens.

SEC. 6. The other officers are then severally presented and installed, and the acting Master gives the brethren joy of their Master, Wardens, etc., and, in the name of the Grand Lodge, proclaims the new Lodge duly constituted by name and number, etc., upon which all the members return their cordial thanks for the honor of the constitution, according to the custom of Masons, and the Lodge is then closed.

SEC. 7. The forms and ceremonies, proper to be written, are particularly set forth in the Manuals, or Charts, of Masonry recognized by the Grand Lodge.

SEC. 8 The acting Master, or installing officer, shall make return of his proceedings

to the Grand Secretary, who shall enter the new Lodge on the roll.

ARTICLE V.

CHAPTER 3—OF REMOVAL OF LODGES.

SECTION 1. No motion can be made for the removal of a Lodge in the absence of the Master; nor to move it beyond the district assigned by its charter; nor at any other time than a stated meeting.

SEC. 2. When a motion is made for removal to a more convenient place, and it is seconded by two members, the Master shall order a summons to every member of the Lodge, specifying the business, and appointing a time, not less than ten days distant, for deciding it

SEC. 3. If the Master refuse, or neglect to direct summonses to be issued, then either of the Wardens may do so; and if the Master neglects to attend at the time appointed, the Lodge may proceed to a decision, under the direction of either Warden.

SEC. 4. If, on the ultimate vote, the Master, being present, is opposed to the removal, the Lodge shall not be removed, unless two-thirds of the members present vote for it.

SEC. 5. If, from any cause, the Lodge cannot meet at the place named in its charter, or where it is accustomed, the Master or Wardens may report the case to the Grand Master,

or his deputy, who may grant dispensation to meet at some other place within the chartered limits.

ARTICLE V.

CHAPTER 4—OF RETURNING AND REVOKING CHARTERS.

SECTION 1. When a proposition is made in a Lodge for the return of its charter to the Grand Lodge, the members shall be summoned to the next stated meeting by the Tyler: when the proposal shall be considered, and if a majority of the members present approve it, the vote shall be entered of record, and the proposition lie over to a stated meeting, not less than one month distant.

SEC. 2 At such stated meeting, the subject shall again be considered, and if two-thirds of the attending members vote for the proposition, the reasons therefor shall be briefly stated and entered on record; and the Lodge shall cease its labors.

SEC. 3. Immediately after the adoption of such resolution, the Master and Wardens shall make out and enter of record a schedule of all books, papers, jewels, furniture, funds, etc., and also a list of the debts and credits of the Lodge; and return a copy of the proceedings, schedule and list to the Grand Secretary, to be laid before the next Annual Communication; when the Grand Lodge shall take such

order on the case as may appear proper and for the good of the Craft.

SEC. 4. If the Grand Lodge refuses to confirm the proceedings, the Lodge shall again open and proceed with its work; but, whenever the Grand Lodge confirms such proceedings, or when a Lodge becomes otherwise dormant, or extinct, all the books, charter, jewels, funds and other property of the Lodge shall be delivered to the District Deputy Grand Master of the district, or such brother as the Grand Master may appoint for such disposition as the Grand Lodge may direct.

SEC. 5. Whenever unmaasonic conduct in a Lodge is reported to the Grand Master, or his deputy, and he thinks there is a just cause therefor, he shall, himself, or by the proper District Deputy, or some Past Master, make investigation of the matter and suspend such Lodge and take possession of its charter and property, if sufficient cause be found, and make report thereof to the next Annual Communication, when the proper action thereon shall be taken by the Grand Lodge.

ARTICLE V.

CHAPTER 5—GENERAL RULES.

SECTION 1. Every Freemason is amenable to the Constitution, Laws and Regulations of the Masonic jurisdiction where he resides, whether he be a member of a Lodge or not.

SEC. 2. No Freemason chosen to any office can refuse to serve, unless he has before filled the same office.

SEC. 3. No brother can be Master of a Lodge until he has served as Warden, unless in extraordinary cases, or when a new Lodge is to be formed and no former Warden is among the members.

SEC. 4. The Master, Wardens, Treasurer, Secretary and such other officers as the by-laws of each Lodge may direct, shall be elected at the annual stated meeting preceding the Feast of St. John the Baptist; all other officers shall be appointed at said meeting, or as soon thereafter as convenient, and the officers, both elective and appointive, shall be installed on the day of that festival, or as soon thereafter as practicable; and if not installed before the first day of August, the old officers shall hold over.

SEC. 5. The Senior Warden succeeds to all the duties of the Master, when he is absent or unable to act; and in case of his absence or inability, then the Junior Warden; and in the absence of both of them, the last Past Master of the Lodge present.

SEC. 6. Each Lodge has jurisdiction of all applicants for Masonry residing nearest it; and no Lodge shall act on any application of a person residing nearer to another Lodge, without the unanimous consent of such Lodge, duly certified, nor confer a degree upon any

person who has been rejected by another Lodge, without similar consent, if such Lodge is working.

SEC. 7. Every applicant for the benefits of Masonry must have resided twelve months in the State, and six months in the jurisdiction of the Lodge where he applies, and be known to at least five Master Masons members of it, before a ballot can be had on his application, but the provisions of residence do not apply to soldiers or sailors without a fixed residence, nor to residents of countries where there is no Grand Lodge.

SEC. 8. All applications for initiation must be signed by the applicant, recommended by two Master Masons, members of the Lodge, and be presented at a stated meeting, and it cannot be withdrawn after it is received, but must be referred to a committee of at least three members, for inquiry.

SEC. 9. Every application for initiation must lie over at least one month, after its reference to a committee, unless the Grand Master or his deputy grant a dispensation; and when the committee report, which must be to a stated meeting, the ballot shall be taken, and if found unanimous in favor of the applicant, he may be initiated as soon as convenient.

SEC. 10. No Entered Apprentice or Fellow-Craft shall be passed or raised until he has worked in the preceding degree at least one

month; been examined in open lodge as to his skill, and approved by a majority; and also balloted for and found worthy, at a stated meeting; unless a dispensation is granted by the Grand Master or his deputy; and no such dispensation can be granted without the unanimous consent of the Lodge by ballot, at a stated meeting, duly certified as a case of emergency.

SEC. 11. All ballots for degrees, or for affiliation, must be taken only at stated meetings, on the day named therefor, in the By-Laws, and in a Master's Lodge.

SEC. 12. Every Master Mason who is a member of a working Lodge, under the jurisdiction of this Grand Lodge, is entitled to vote, in balloting for degrees, in any Lodge; and in all ballotings, all the members of the Lodge present shall vote; but no Mason shall be allowed to ballot in any Lodge while under the disability of rejection in said Lodge.

SEC. 13. In balloting for degrees one black ball shall reject for one year; two, for two years; and three, or more, for three years.

In ballots for affiliation, one or more black balls shall reject; but the affiliant may apply again at any time.

SEC. 14. No repassing of a ballot for degrees or affiliation, in case of rejection, shall be allowed after the result has been announced.

SEC. 15. The Secretary of each Lodge

shall immediately report to the Grand Secretary the rejection of applicants for degrees, and the suspension, expulsion and reinstatement of a brother; and also file, in the Archives of the Lodge, the Quarterly Report of the Grand Secretary

SEC. 16. The names of rejected applicants for Masonry shall not be published to the world, verbally or otherwise, by a Lodge nor the Grand Lodge.

SEC. 17. The fees for initiation, passing and raising, shall not be less than thirty dollars for the three degrees, it being optional with each Lodge to fix its maximum rate for each degree.

SEC. 18. No Lodge shall receive individual promissory notes, or anything but money, in payment of fees or dues.

SEC. 19. It is the duty of every Mason to belong to some regular Lodge; and no non-affiliated Mason shall be allowed to visit any Lodge more than three times, unless he shall apply to the Lodge nearest to which he resides for membership; in which case, if he be rejected, he shall be allowed to visit for one year thereafter, when he should again apply.

SEC. 20. The right of a brother to dimit on paying up all dues, is an inherent one, which cannot be restrained by any power, still such separation would be improper, unless the Lodge becomes too numerous for conveniently working, and he withdraws to join

another, or when he is about removing out of the jurisdiction of his Lodge, yet the brother is the sole judge and must decide on the propriety of the act, according to his own conscience and the principles of Masonry.

SEC. 21. No Lodge shall grant relief to any applicant, from its funds, or any benefit of Masonry to a brother, unless he produces evidence of being a member of some regular Lodge, or satisfactorily account for the want of it, or shows sufficient reason for not being a member; of the sufficiency of all of which the Lodge is the proper judge.

SEC. 22. On the decease of a Master Mason in regular membership it shall be the duty of the Lodge to furnish his widow and orphans with a certificate of his good standing.

SEC. 23. Each Lodge has the power to try and punish, by reprimand, suspension or expulsion, any Mason in its jurisdiction, for unmasonic or scandalous conduct, according to such rules as the Grand Lodge has or may prescribe.

SEC. 24. Masonry recognizes no positive rule of limitation against preferring charges for unmasonic conduct or offenses, and all such rules are null; but the lapse of time, after an offense is known, is a matter to be considered on the trial, according to circumstances.

SEC. 25. The intemperate use of intoxicating drinks, gambling and profane swearing, are contrary to the principles of Masonry;

and it is the duty of each Lodge to punish any brother who may be guilty thereof, with due regard to the true spirit of Masonic charity.

SEC. 26. Each Lodge may reinstate a suspended brother who applies therefor before the time of suspension expires, or who has been expelled, by a vote of two-thirds, in case of suspension, and by unanimous vote, in case of expulsion; *provided*, that notice of the application therefor be given for at least one month before action is taken.

SEC. 27. When an appeal has been taken to the Grand Lodge and the suspension or expulsion has been affirmed, then the action of the Lodge, in reinstating a member, shall not be final until the case, with a copy of the facts and record on the reinstatement, has been reported to the Grand Lodge and been affirmed by it.

SEC. 28. When the time of suspension of a brother has expired, he is reinstated without action of the Lodge.

SEC. 29. All business matters shall be transacted in a Master's Lodge, except such as necessarily appertain to Entered Apprentice or Fellow-Craft degrees.

SEC. 30. The use of vinous or spirituous liquors in rooms of a Lodge is of evil example and pernicious effect and is absolutely prohibited.

SEC. 31. No order made, resolution adopted, or other vote on business matters, shall be

reconsidered at any subsequent meeting of any Lodge unless an equal or greater number of members are present than when the action was taken.

SEC. 32. Each Lodge shall conduct its business, as near as possible, according to the rules of business adopted for the Grand Lodge. (*Ante, Article II., Chapter 1.*)

SEC. 33. Each Lodge may adopt By-Laws for its government and fix the times of its meetings, not inconsistent with the Constitution and rules of the Grand Lodge; but before they are of force, such By-Laws, and all amendments thereof, must be submitted to the Grand Lodge for its approval.

SEC. 34. Every new Lodge shall adopt the By-Laws of the nearest Chartered Lodge, except as to times of meetings, and to be governed by them, until its own shall be approved by the Grand Lodge, for which purpose they should be sent up, with the returns, to the first Annual Communication after it begins work.

SEC. 35. Lodges may suspend a brother for either a definite or indefinite period. When no time is fixed by the Lodge the suspension shall be for an indefinite period. (*Ante, Sections 26, 27 and 28.*)

ARTICLE VI.

OF AMENDMENTS OF THE CONSTITUTION AND OF REGULATIONS REMAINING IN FORCE.

SECTION 1. No amendment to the Constitution, either by alteration or addition, shall be made (except the general rules of business, which may be amended or suspended by vote of two-thirds of the members present), unless in the manner following, viz:

SEC. 2. The amendment proposed must be presented at an Annual Communication, and after being heard, discussed and, if necessary, amended, if it is approved by a majority of the members present, it shall be entered on record, printed in the Proceedings and specially notified to the Lodges.

SEC. 3. At the next Annual Communication is shall be again considered and voted on, without further amendment, by votes of Lodges and members present, taken separately; and if a majority of Lodges represented, and also a majority of members present, are found in its favor, the amendment shall be recorded as a part hereof.

SEC. 4. All rules and resolutions of the Grand Lodge inconsistent with this Constitution are repealed; but those on which it is silent, or referring to matters not provided for by it, remain in full force.

SEC. 5. All rules or resolutions of the

Grand Lodge, of a general and permanent character, shall be collected, numbered and published as an appendix to the Annual Proceedings.

SEC. 6. So much of this Constitution as relates the Grand Lodge, its officers and committees, and their duties, shall take effect from its adoption. All that relates to subordinate Lodges, their officers and duties, shall take effect from the time of its promulgation.

THE CHARGES OF A FREEMASON.

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

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, yet, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves, that is, to be good men and true, or men of honor and honesty, by whatever 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 Magistrates, Supreme and Subordinate.—A Mason is to be a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates, for, as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace.

So that if a brother be a rebel against the State, he is not to be countenanced in his rebellion; however, he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible.

III.

Of Lodges.—A Lodge is a place where Masons assemble and work; hence, that assembly, or duly organized society of Masons, is called

a Lodge, and every brother ought to belong to one, and to be subject to its by-laws, and the general regulations 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 bondman, no woman, 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 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 to 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 a Grand Warden unless he has been Master of a Lodge; nor Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better and easier and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

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

V.

Of the Management of the Craft in Working.
—All Masons shall work honestly on working days, that they may live creditably on holidays; 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 appointed the Master, or Overseer of the lord's work; who is to be called Master by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but brother or fellow; and to behave themselves courteously within and without the Lodge.

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

Both the Master and the Masons, receiving their wages justly, shall be faithful to the lord, and honestly finish their work, whether

task or journey; nor put the work to task, that hath been accustomed to journey.

None shall discover envy at the prosperity of a brother, nor supplant him or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and drafts of him that began it.

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

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

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

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

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

VI.

1. *Of Behavior in the Lodge While Constituted.*

You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatsoever; but to pay due reverence to your Master, Wardens and Fellows, and put them to worship.

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

2. *Behavior after the Lodge is over, and the Brethren not gone.*

You may enjoy yourselves with innocent mirth, treating one another according to abil-

ity, and avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive or that may forbid an easy and free conversation; for that would blast our harmony and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the Catholic religion above mentioned, we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has been always strictly enjoined and observed; but especially ever since the reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

3. *Behavior when Brethren meet without Strangers, but not in a Lodge formed.*

You are to salute one another in a courteous manner as you will be instructed, calling each other brother, freely giving mutual instruction, as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason; for though all Masons are as brethren upon the same level, yet Masonry

takes no honor from a man that he had before; nay, rather, it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid ill manners

4. *Behavior in presence of Strangers not Masons.*

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and, sometimes, you shall divert a discourse, and manage it prudently for the honor of the worshipful Fraternity.

5. *Behavior at Home and in your Neighborhood.*

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

6. *Behavior toward a strange Brother.*

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant

false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

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

Finally, All these charges you are to observe, and also those that are to be communicated to you in another way, cultivating *brotherly love*, the foundation and cap-stone, the cement and glory of this ancient Fraternity, avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your own honor and safety, and no farther. 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 cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all law suits, 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 law suit, without wrath and rancor (not in the common way), saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. AMEN.

Response: So mote it be.

XV.
BY-LAWS
(HAMILTON)

OF

Lodge, No. , A. F. & A. M.,
Texas.

ARTICLE I.

Name of the Lodge.

This Lodge was chartered by the Grand Lodge of Texas, on the day of , and shall be known by the name and style of Lodge, No , of Ancient Free and Accepted Masons

Original charter was destroyed by on the of , and a duplicate charter was issued, dated

ARTICLE II.

Meetings of the Lodge.

Section 1. The stated meetings shall be held on of every month, at o'clock, p. m., from the first day of October, to the first day of April, and at o'clock, p. m., from the first day of April, to the first day of October of, each year

Sec 2 Special meetings may be called by the Worshipful Master (or in his absence or inability to serve, by the Senior Warden, or in the absence or

inability of both Master and Senior Warden, then by the Junior Warden), at such times as they, or either of them, having the right to act, may think important, or to the interest of the Craft.

Sec. 3. As many members as possible should be notified of such called meetings, and no business shall be transacted at same, except such as was specified in the call

ARTICLE III.

Officers of the Lodge.

Section 1 The officers of this Lodge shall be a Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons, Chaplain, Senior and Junior Stewards, and Tiler

Sec 2 The first five and the Tiler shall be elected by the members, the Junior Deacon shall be appointed by the Senior Warden, and all the others by the Worshipful Master

ARTICLE IV.

Election of Officers of Lodge.

Section 1. The election of officers shall be at the last stated meeting preceding the Festival of St. John the Baptist, and at no other time. The non-elective officers, however, can be appointed at said meeting, or as soon thereafter as practicable.

Sec. 2. In the election of officers, should only one name be placed in nomination, the vote may be taken without ballot, but should more than one brother be placed in nomination, the members shall

prepare their ballots, which shall be taken up and counted at the Secretary's desk, and the number of votes received by each brother reported to the presiding officer, and he shall declare the brother receiving a majority of all the votes cast, duly elected.

Sec. 3. In the event no brother has such majority, the ballot will be repeated until such result is attained. Blank votes shall not be considered in estimating the result.

ARTICLE V.

Installation of Officers.

The officers, both elective and appointive, shall be installed on the day of the Festival of St. John the Baptist, or as soon thereafter as practicable, and if not installed before the first day of August, the old officers shall hold over.

The Master-elect shall not be installed until he has received the Past Master's degree.

ARTICLE VI.

Duties of the Officers.

Section 1. Worshipful Master—It shall be the duty of the Worshipful Master to see that the laws of the Lodge, as well as the Constitution and regulations of the Grand Lodge, are duly observed, and that the officers attend strictly to their duties.

Sec 2 Senior Warden—The Senior Warden shall succeed to all the duties of the Master, when the latter is absent or unable to act, and in case of

the absence or inability of the Senior Warden, the Junior Warden shall preside; and in the absence of both Senior and Junior Wardens, the last Past Master of the Lodge, who may be present, shall represent the Master.

Sec 3 Junior Warden.—It shall be the duty of the Junior Warden to take cognizance of the behavior of the brethren within his jurisdiction, and report from time to time all violations of the precepts and rules of the Order, that may come under his observation, and, if necessary, prefer charges

Sec 4 It shall also be his duty to prefer charges for all or any unmasonic conduct of a brother, if charges are not preferred by some other brother within a reasonable time after the offense has been committed

Sec 5. It is also his duty, when charges are brought by other brethren, to see that the offending brother is properly and correctly dealt with by the Lodge. This he can either do in person or by proxy

Sec 6. Treasurer—It shall be the duty of the Treasurer to hold all deeds, certificates of stock, notes, bonds, obligations, or other property of a financial character, belonging to the Lodge, and to collect and receive the same when directed by the Lodge, to receive all monies from the hands of the Secretary, passing his receipt for the same; and pay them out only upon the order of the Worshipful Master and consent of the Lodge

Sec. 7. He shall keep a correct account of the same, and report minutely the financial condition

of the Lodge, at the stated meeting succeeding the Festival of St. John the Baptist, and at such other times as the Lodge may direct. For his services as such he shall receive dollars annually, and be exempt from the payment of dues

Sec. 8. Secretary.—It shall be the duty of the Secretary to carefully observe the proceedings of the Lodge; make a correct record of all things proper to be written, and to receive all monies due the Lodge, turning them over to the Treasurer, taking his receipt for the same.

Sec. 9. It shall also be the duty of the Secretary

(1) To keep all books and papers relating to the proceedings of the Lodge

(2) To authenticate all official papers and documents emanating from the Lodge with the seal of the same.

(3) To notify all brethren of their election to office, if they were not present at the time of the election

(4) To notify the Grand Secretary, as prescribed by law, of the suspension or expulsion of members, and of the rejection of applicants; to make out and transmit to the Grand Secretary the annual returns of this Lodge; remit also to him the Grand Lodge dues; and perform all other duties appertaining to his office.

For his services as such, he shall receive dollars annually, and also be exempt from the payment of dues.

Sec. 10. Tiler —It shall be the duty of the Tiler to see that the Lodge-room is kept clean and in

order; and that the various articles of furniture are in their appropriate places; to strictly guard the door during the sitting of the Lodge; to summons the members of the Lodge at all called meetings, and be punctual in his attendance.

Sec. 11. For the performance of these, and such other duties as may appertain to his office, he shall be allowed for each and every meeting of the Lodge, and be exempt from the payment of dues.

ARTICLE VII

Standing Committees.

Section 1. The Worshipful Master, Senior and Junior Wardens shall constitute a Standing Committee on Charity, Sickness and Arbitration, a majority of whom may, at all times, act; and are responsible to the Lodge. Their duties are as follows.

(1) Charity —It is their duty to examine all claimants for assistance, and, if necessary, they may draw upon the Treasurer, in each instance, for an amount not exceeding ten dollars; reporting the facts in each case to the Lodge at its next stated meeting thereafter.

(2) Sickness.—It shall be their duty to visit all sick brethren (unless it would be dangerous or imprudent to do so), and ascertain their condition and necessities; and to take such action as they may deem proper and necessary, both in regard to the brother and his family.

(3) Arbitration.—It shall also be the duty of this committee to settle all differences between brethren, unless the parties prefer to bring the matter before the Lodge.

Sec. 2 Committee on Finance.—It shall be the duty of the Worshipful Master, at the first stated meeting after the 24th of June, of each year, to appoint a standing committee on finance, to be composed of three discreet Master Masons, members of this Lodge, and, if possible, men practically acquainted with book-keeping.

Sec 3. It shall be the duty of this committee, at the close of each Masonic year, as soon as appointed, and oftener if required, to carefully examine and check up the reports, books and vouchers of the Secretary and Treasurer, and any other financial matters referred to them, and make a full and accurate report at the next stated meeting of the Lodge, showing the condition of the books and accounts. And should any inaccuracies be found, recommend the necessary steps for their correction. In the matter of ordinary accounts referred to them, they may, if satisfied, report instant.

Sec 4. The reports of said Committee on Finance thus made, shall be read in open Lodge and be spread upon the minutes, noting the action taken by the Lodge, and all accounts and claims against the Lodge, when demanded by any brother, shall first be referred to this committee, before being allowed.

ARTICLE VIII

Candidates and Degrees.

Section 1. Candidates for the mysteries of Freemasonry should be sound and hale, both mentally and physically, of sound mind and body, without maim or blemish

Sec. 2. For moral, mental and physical requirements and disqualifications, see Articles 417, 418, 420, 423, 424, 425, 460 and 466, Masonic Laws.

Sec 3. Every applicant for the benefits of Masonry must have resided twelve months in the State, and six months in the jurisdiction of this Lodge, and be known to at least five Master Masons, members of same, before a ballot can be had on his application (Art V, Chapter 5, Sec. 7, Grand Lodge Constitution)

Sec. 4. But the provisions of residence do not apply to soldiers or sailors without a fixed residence, nor to residents of countries where there is no Grand Lodge. Texas Rangers are not included in this proviso

Sec 5. A belief in the existence of God and in the Divine Authority of the Holy Scriptures, is an indispensable prerequisite to the admission into a Lodge, but this is not meant to prescribe any canonical books, or what parts are inspired; nor does it require the expression of a creed.

Sec. 6. All petitions for initiation must be signed by the applicant, recommended by two Master Masons, members of this Lodge, and must be presented at a stated meeting.

Sec. 7. The petition must state the name and age of the applicant, and his residence during the preceding twelve months. It must also show whether or not the applicant has ever before applied for initiation in any Lodge of Free and Accepted Masons.

Sec. 8. If it should appear that such application has been made, further proceedings upon the application shall be suspended, until it is legally shown that the applicant is entitled to the degree under the Constitution and regulations of the Grand Lodge of Texas.

Sec. 9. The petition for initiation cannot be withdrawn after it is received, but must be referred to at least three members for inquiry, except when this Lodge has no authority to receive and act thereon, in which case it may be withdrawn. A petition unlawfully filed may be withdrawn.

Sec. 10. Every petition for initiation shall be over at least one lunar month after its reference to a committee, unless the Grand Master grants a dispensation.

Sec. 11. The report of the committee should indicate the result of their investigation as to the character of the applicant for degrees; and the facts upon which the report is based may be stated by the committee verbally or in writing.

Sec. 12. When the committee report, which must be at a stated meeting, the ballot shall be taken; and if found unanimous in favor of the applicant, he may be initiated as soon as convenient.

Sec. 13. In balloting for a candidate, should one

black ball appear, the ballot may again be passed before the result is announced; when, if one or more black balls still appear, he shall be declared duly rejected.

One black ball shall reject for one year, two for two years, and three or more for three years.

Sec. 14. The initiation of two or more candidates at the same time is prohibited, but two or more may be initiated at the same meeting.

Sec. 15. All ballots for degrees shall be taken only at a stated meeting and in a Master's Lodge.

Sec. 16. No Entered Apprentice or Fellow-Craft shall be passed or raised until he has worked in the preceding degree at least one lunar month, been examined in open Lodge as to his proficiency; been approved by a majority, and also balloted for and found worthy at a stated meeting (See also Art. 464, as amended December 3, 1896.)

Sec. 17. No Lodge shall pass or raise a candidate who lacks any qualification required of him by ancient usage and by a Master's obligation; neither shall a Lodge confer any degree upon a candidate who is physically incapable of receiving and communicating, Masonically and perfectly, all that is required by the Ritual and work of the several degrees.

Sec. 18. A mutilation of an Entered Apprentice or Fellow-Craft which does not interfere with his receiving and communicating the mysteries of Freemasonry, and of complying with all the ancient usages, will not prevent his advancement, if otherwise found worthy.

Sec. 19 It is unmasonic, directly or indirectly, to inquire **into**, or in any way investigate the baloting upon any petition of an applicant for the privileges of Masonry; and the names of rejected applicants for Masonry shall not be published to the world, verbally or otherwise.

ARTICLE IX.

Fees for Degrees.

Section 1. The fees for the degrees in this Lodge shall be as follows For initiation, \$; Passing, \$, and Raising, \$, to be paid into the hands of the Secretary, who must declare himself satisfied, before any degree is conferred

Sec. 2. This Lodge shall not receive promissory notes or anything but money in payment of fees or dues; and Article 469 prohibits the conferring of any degree, under an agreement, express or implied, for less than the fee prescribed in the by-laws, or until the full fee is paid in advance.

Sec. 3. The fees for initiation, passing and raising, shall not be less than thirty dollars for the three degrees, it being optional with each Lodge to fix its maximum rate for each degree.

ARTICLE X.

Jurisdiction as to Degrees.

Section 1. This Lodge has jurisdiction of original applicants for Masonry residing nearest it. (Where two or more Lodges, in cities of towns, have concurrent jurisdiction, see Arts 491 and 492.)

Sec. 2. Twelve months residence in this State and six months residence within the jurisdiction of this Lodge are required of applicants for Masonry. A temporary abode for the time is not sufficient; actual residence is necessary.

Sec. 3. This Lodge shall not confer any degree of Masonry upon any brother who has received a degree in any other Lodge; or upon any person who resides within the jurisdiction of, or has been rejected by, another Lodge, without the knowledge and unanimous consent of said Lodge.

ARTICLE XI.

Affiliation.

Section 1 It is the duty of every Mason residing within the jurisdiction of this Grand Lodge to affiliate with some working Lodge, and it is the duty of all affiliated Masons to attend the regular communications of their Lodges, when not prevented by their necessary avocations

Sec. 2. Any Master Mason duly vouched for by a member of this Lodge, may apply for affiliation therein, and no fee shall be charged therefor, but no petition for affiliation can be received by this Lodge unless the applicant is known to be a Master Mason

Sec. 3. The petition must be in writing and signed by the applicant personally, be recommended by two Master Masons, members of this Lodge, and be presented at a stated meeting.

Sec. 4. The petition must state the name, age

and residence of the applicant, and must be accompanied by his dimit from the Lodge of which he was last a member, or satisfactory reason shown for its absence. (See Article 405.)

Sec 5. The petition shall be referred to a committee of three for inquiry, and report thereon be made at the next stated meeting, or at a subsequent stated meeting, leave therefor having been given by the Lodge.

Sec. 6. Upon the report of the committee at a stated meeting, a ballot upon the application shall be then taken. If the applicant is elected, his dimit shall be filed with the Secretary. If the candidate is rejected, his dimit shall be returned to him.

Sec 7. The members of this Lodge only shall vote on a petition for affiliation, and one or more black balls shall reject the petitioner, but a new petition may be presented at any time.

Sec 8 A Master Mason has the right to apply for membership to the Lodge of his choice, wherever located.

ARTICLE XII.

Non-Affiliates.

Section 1. A non-affiliated Mason is not entitled to Masonic burial, but Masters of Lodges may, in certain cases, use their own discretion as to burying deceased non-affiliated brethren, regulating their action in all cases by Section 21, of Chapter 5, Article V, of the Constitution of the Grand Lodge.

Sec. 2. No non-affiliate shall appear in any Masonic

procession, or be entitled to receive Masonic relief, unless good reason is shown for his failure to affiliate, which is to be judged of by the Worshipful Master.

ARTICLE XIII.

Dimits.

Section 1 A dimit is the withdrawal of a Master Mason from membership in Lodge, and the payment of his dues and the vote of the Lodge are the acts which dissolve his connection with the Lodge. The certificate is only the evidence of dimission

Sec. 2. When application for dimit shall be made and dues paid, and no charges are pending, the Lodge may proceed to grant the dimit at once by ballot; and if unanimous, the same shall be entered on record; but if not unanimous, the application shall stand over for one month, and if no charges be preferred, an order for a dimit shall be entered on record.

Sec. 3 When a dimit is granted, the Secretary shall issue and deliver a certificate of that fact to the member dimitted.

Sec 4. An officer of this Lodge, after election and installation, cannot obtain a dimit from this Lodge until his successor is duly installed; and no Entered Apprentice or Fellow-Craft can dimit.

Sec. 5. A member is chargeable with dues until his application for a dimit is made. He cannot be required to pay also his per capita to the Grand Lodge.

ARTICLE XIV.

Lodge Dues.

Section 1. Each member of this Lodge (unless herein exempted) shall pay dues from the time of his raising or affiliation, at the rate of _____ dollars per _____, which must be paid to the Secretary on or before the stated meeting in _____ of each year.

(NOTE.—This language can be varied so as to adapt same to quarterly, semi-annual or annual payments as may be preferred.)

Sec 2. This Lodge can, at its discretion, change the rate of its dues without any action of the Grand Lodge (Art 323)

Sec 3 Nothing but money shall be received in the payment of dues, but should this Lodge be indebted to a brother, such indebtedness may be liquidated by allowing the brother's dues to the Lodge to be credited with such indebtedness

Sec 4. This Lodge can, at any stated meeting, remit the dues of a member, either for meritorious services, or whenever it is satisfied that a brother is unable, financially, to pay the same. It cannot, however, under any circumstances, remit the Grand Lodge part, except at its own expense

Sec 5 Dues continue to accumulate during suspension for non-payment of dues, and must be paid before reinstatement, unless this Lodge should see proper, in meritorious cases, to exercise charity and remit the same or a part thereof. (1888, p. 112, 1899, p. 39, 1901, p. 91.)

ARTICLE XV.

Non-Payment of Dues.

Section 1. A member in arrears for dues for twelve months or more, may be suspended, provided that no brother who is actually sick or temporarily absent from the county shall be affected by this section; nor unless duly notified.

Sec. 2. There can be no virtual suspension of a member for failure to pay Lodge dues. There must be action taken on each case, and entered on the minutes.

Sec. 3. This Lodge shall not suspend a member for non-payment of dues, without notice to him, if he resides in the jurisdiction, or his residence be known in the State; which notice may be sent by mail, by the Secretary; and where the residence is unknown, then suspension shall not be reported to the Grand Secretary until three months from the time when the member is reported and recorded in default.

Sec. 4. In proceedings against a member for non-payment of dues, formal charges etc., as in other cases of unmasonic conduct, are not necessary. If, after notice, the delinquent fails to make payment he may be suspended by a vote of the Lodge.

Sec. 5. A suspension for non-payment of dues has the same effect as suspension for unmasonic conduct, except that on the payment of all dues by the suspended brother, he becomes thereby reinstated without any vote of the Lodge.

Sec. 6. Should a member suspended for non-pay-

ment of due. fail to pay the same within twelve months from his suspension, he may be expelled by regular proceedings and trial.

ARTICLE XVI.

Visiting Brethren.

Section 1. A visitor's book shall be kept in this Lodge, in which each visiting brother shall register his name, the date of his visit, and name of the Lodge and State from which he hails.

Sec. 2. It is not necessary to take the vote of this Lodge to exclude a visiting brother. Any brother, a member of this Lodge, has the right to object to the entrance into this Lodge of any one not a member, and it shall be the duty of the Master to exclude all such.

Sec. 3. The Tiler may, like any other member, object to a visitor, but must, nevertheless, announce him, and learn if it is the pleasure of the Worshipful Master to admit him, before making his objection.

Sec. 4. A visitor shall not be admitted except upon due examination or lawful avouchment. A Mason cannot lawfully avouch for another, unless he has sat in open Lodge with him, and his recollection of the fact shall be so distinct as to enable him to point out the time and place with a certainty; and further, a brother cannot lawfully avouch for another upon the avouchment of another brother who has sat in Lodge with the visitor, but was not able to be present, nor can it be done upon any private examination.

Sec. 5. A visitor who is a member of a Lodge in this State may vote on petitions for degrees, but not on applications for affiliations or other questions.

Sec. 6. In the event that the visiting brother is a stranger and hails from some Lodge in another Grand Jurisdiction, it shall be the duty of the Secretary to notify the visitor's Lodge that we have had the pleasure of a visit by one of its members, giving the name and date.

Sec. 7. No non-affiliated Mason shall be allowed to visit this Lodge more than three times unless he shall apply to the Lodge nearest to which he resides for membership; in which case, if he be rejected, he shall be allowed to visit for one year thereafter, when he should again apply. (To be construed in connection with Sec. 2, above.)

ARTICLE XVII.

Grand Lodge Dues.

This Lodge shall pay annually as a contribution to the Grand Lodge the sum of fifty cents for each member, one dollar for each degree conferred, two dollars for each dispensation for degrees; and the further sum of fifty cents additional for each member, to be used for the support and maintenance of the Masonic Widows' and Orphans' Home, which amounts shall be forwarded and paid with the returns to the Grand Lodge.

ARTICLE XVIII.

Lodge Rooms.

Section 1. The use of Masonic halls and ante-rooms for any other than Masonic purposes is prohibited, but Article 283 provides that the Order of the "Eastern Star," "Good Samaritan," and like associations, being composed of Masons and their families, are not included in the above inhibition and may be permitted to meet in Lodge rooms

Lodges may also allow the wives and daughters of Masons to assemble occasionally in the Lodge rooms

Sec 2. The use of vinous or spirituous liquors in rooms of a Lodge is of evil example and pernicious effect, and is absolutely prohibited in all gatherings of Masons permitted to use the rooms of our Lodges, whatever be the name or character of the organization

ARTICLE XIX.

Widow's Certificate.

Section 1. On the decease of a Master Mason, he being one of our members, and in good standing, this Lodge shall furnish his widow and orphans with a certificate of his good standing. (Sec 22, Art V, Chapter 5, Grand Lodge Constitution)

Sec. 2 An adopted child is not entitled to the usual benefits secured to the orphans of Masons. Such rights accrue (only) by the natural ties that exist between parent and child. (Art. 378.)

ARTICLE XX.

Public Display.

This Lodge shall not appear in public procession, or make any display publicly as a Masonic body, except to bury a brother or celebrate the anniversaries of the Saints John, unless by dispensation from the Grand Master, who shall therein, if not present, depute some competent brother to perform the public services as Deputy Grand Master, and the proceedings of which celebration shall be reported to the Grand Master as soon as possible thereafter. This rule applies to Masonic fairs, balls, concerts or any other public assembly of Masons.

Joint funerals are disapproved. Lodge must have exclusive control, otherwise does not participate (See P. P 1899)

ARTICLE XXI.

Miscellaneous Regulations.

Section 1 Avocations of Masons.—This Lodge has no right to prescribe the particular avocation that a Mason may or may not engage in, or who may or may not be admitted, provided, he possesses the necessary qualifications prescribed by the Landmarks, but any fraudulent, dishonest, unlawful or immoral acts in connection with his business may be treated as unmasonic conduct. And in selecting material, the individual Mason may well look to the daily pursuits of a candidate as an index to his standard of honesty and morality.

Sec. 2. Enforcement of Laws.—The Masters of subordinate Lodges are instructed to enforce strictly the provisions of Sections 19, 20, 21, 22 and 23, of Chapter 5, Article V, of the Constitution of the Grand Lodge.

[Neglect by any Lodge under this jurisdiction to exercise Masonic discipline and inflict the punishment due for gross unmasonic conduct of public notoriety on the part of a member will subject such Lodge to a forfeiture of its charter, upon the evidence of such fact being presented to the Grand Lodge (Arts 699 and 630)]

Sec. 3. Misuse of Masonry.—The use of the word "Masonic" for business purposes is hereby forbidden. (1887, p. 123.)

The ostentatious display of Masonic emblems is contrary to the spirit of Freemasonry, and the Grand Lodge discountenances the wearing of the insignia of Freemasonry in every-day life, or the use of them on sign-boards or business cards, or in any other way for the purpose of advancing the secular business of individual Masons. (Arts. 631 and 632.)

Sec 4. Raising Money by Improper Devices.—The raising of money for any purpose, for the use or benefit of lodges, by lotteries or other gambling devices, is unmasonic and strictly forbidden. (Art. 634.)

Sec. 5. Weapons.—Weapons, either offensive or defensive, should not be carried into Lodge rooms. (Art. 635)

ARTICLE XXII.

Business.

Section 1. All business matters shall be transacted in a Master's Lodge, except such as necessarily appertain to Entered Apprentice or Fellow Craft degrees. (Constitution, Art V, Chapter 5, Sec. 29).

Sec. 2. No order made, resolution adopted, or other vote on business matters, shall be reconsidered at any subsequent meeting of this Lodge, unless an equal or greater number of members are present than when the action was taken (Idem., Sec. 31.)

Sec. 3. All business matters shall have precedence in the following order, unless otherwise ordered by a two-thirds vote of the members present:

- (1) Reading the Minutes of the preceding meeting.
- (2) Receiving and referring petitions.
- (3) Reports of Standing Committees.
- (4) Reports of Special Committees
- (5) Balloting for candidates and members.
- (6) Unfinished business
- (7) New business, resolutions, etc.

Sec 4 The minutes of the Lodge should show all present at the meeting, both members and visitors, and the minutes should not be approved at called meetings.

Sec. 5. No appeal can lie from the decision of a Worshipful Master, except to the Grand Lodge.

Sec. 6 The Worshipful Master is entitled to cast one vote, and only one in any case In case of a tie he can give the casting vote, unless he has already

voted with the members, in which event the proposition is negatived.

Sec. 7. The Worshipful Master can require every member of his Lodge, who is present, to vote on any question pending

Sec. 8. Appointments to fill vacancies, pro tempore, must be made by the presiding officer, and are only for the meeting at which they are made.

Sec. 9. This Lodge shall provide itself with a Lodge seal for the proper authentication of all papers issued by its authority, and no document of an official character purporting to emanate from this Lodge shall be entitled to credit unless it is so authenticated.

ARTICLE XXIII.

Rules of Business.

Section 1. No member shall appear in this Lodge without his proper clothing and the jewel of his office, unless by permission of the Worshipful Master

Sec. 2. Every brother present shall avoid moving about when the Lodge is at labor, except the officers whose duties may call them to different parts of the Lodge room.

Sec. 3. Every brother desirous of speaking shall rise, and in a respectful manner address the Worshipful Master, and when two or more rise at the same time, the Worshipful Master shall name the one entitled to speak first.

Sec. 4. While a brother is speaking, no member shall interrupt him; but if he wanders from the subject under consideration, or is personal in his

remarks, the Worshipful Master, or either of the Wardens, may call him to order, and he shall not proceed in his remarks without leave from the Worshipful Master and the Lodge.

Sec. 5. No brother shall speak more than twice on the same subject, unless to explain, or when called on by the Worshipful Master

If any member or visiting brother shall be twice called to order at the same meeting, for a violation of the rules, and is again guilty of a like violation, he shall be ordered by the Worshipful Master to leave the room for that meeting.

Sec. 6. Whoever shall be so rude as to hiss or laugh at any brother, shall be forthwith reprimanded by the Master, or otherwise punished as the Lodge may think proper.

Sec. 7. All resolutions or original propositions offered shall be reduced to writing if required by any member; and must be read by the Secretary before action, and every incidental motion must be duly seconded before it is put by the Worshipful Master. In making motions or seconding same, the brother should rise to his feet

Sec. 8. When a motion or original proposition is duly offered, no motion shall be in order but to lay on the table, to postpone to a certain time, to postpone indefinitely, to refer to a committee, to amend; to divide, or to adopt, which motions shall have precedence in the order they are stated, and a motion to lay on the table is not debatable

Sec. 9. A motion to amend by striking out and inserting, shall not be divided, unless that motion is

negatived. when a motion to strike out may be made.

Sec 10 When a question is decided, the same matter shall not be again acted on during that meeting, unless on motion to reconsider, which can only be made by a member voting in the majority, and at that or the next stated meeting, and if made at the next stated meeting, there must be an equal or greater number of members present than when the action was had

Sec. 11 After a resolution or motion has been put by the Worshipful Master, it shall not be withdrawn without leave of the Lodge.

Sec. 12. All questions of order shall be decided by the Worshipful Master without appeal or debate; but the Master may ask the advice of any member before deciding; and he has the right, at any time, to declare the Lodge closed or called off, for the purpose of stopping angry debate or confusion.

Sec. 13. A new committee to investigate character of petitioner cannot report instantly, but must have the usual time of one month for their investigations.

ARTICLE XXIV.

LODGE TRIALS.

Preferring Charges.

Any Master-Mason feeling himself aggrieved or injured by any member of this Lodge, or any Mason under the jurisdiction of same, shall make his complaint known in writing, at a stated meeting; or in

case a matter of grievance is known to exist, and no charges are preferred by a brother, then it shall be the duty of the Junior Warden to present said charges in the manner and form above indicated, when the Worshipful Master shall appoint a time to try the same. (See pp. 191, 192 and 193, Masonic Laws.)

CITATION.

It shall then be the duty of the Secretary to issue a notice to the Tyler, requiring him to summon the Mason thus complained of to appear at the time and place appointed, as aforesaid, if to be found (and if not, then to proceed as directed in Articles 523 and 524, Masonic Laws), and also to deliver to him a certified copy of said complaint five days before the time appointed for such trial

APPOINTMENT AND DUTY OF COMMITTEE.

It shall also be the duty of the Worshipful Master to appoint a committee of three members to superintend the taking of the testimony of those not Master Masons, to be used on such trial.

It shall be the duty of said committee, when the testimony of any person not a Master Mason, or who resides beyond the jurisdiction of this Lodge, is to be taken, to notify the accused and the accuser, either verbally or in writing, of the time and place that such testimony is to be taken (giving each at least three days' notice), and if either or both of the parties are absent, it shall not thereby delay the action of the committee, but they shall proceed

and request the witness to make his or her statement, which shall be reduced to writing, and be verified before some officer authorized to administer oaths for general purposes, and all evidence thus taken shall be entitled to the same weight as it would have in a court of justice.

MANNER OF TRIAL.

On the day of trial, the accuser and accused may appear in person or by proxy, or by both. The accuser or his proxy shall conduct the prosecution, and the accused or his proxy shall conduct the defense.

The evidence of the prosecution shall first be heard, then the evidence of the defense.

At the close of the evidence, the prosecution may make their comments upon the business on hand, after which the defense shall be heard, and the prosecution shall have the right to close.

The accused shall then retire, and the Lodge shall proceed to determine, by ballot, whether the party accused is guilty or not guilty.

A majority of the votes of the members present shall be necessary for conviction and infliction of punishment; and it is expressly forbidden that either the accuser or his proxy, or the proxy of the accused, shall vote in such ballots, as they may be prejudiced for or against the accused.

Should a party accused be found guilty, the Lodge shall proceed to determine, by ballot, the punishment, commencing with the highest mode of punishment and descending to the lowest; and expulsion

is hereby declared to be the highest, and reprimand the lowest mode of punishment.

Either party shall have the right of appeal to the Grand Lodge, and the Secretary shall enter the appeal on the minutes of the Lodge, and prepare a correct transcript of the proceedings and testimony, and send same to the Grand Secretary.

[For detailed instructions relative to jurisdiction of offenses, charges, citation and service, evidence, manner of conducting trials, continuance, new trials, appeal, restoration, trial of officers, and general provisions, see pages 189 to 219, inclusive, Masonic Laws.]

ARTICLE XXV.

Amendments of By-Laws.

Section 1. No amendment of these by-laws, either by alteration or addition, shall be made, unless in the following manner.

Sec. 2. The proposed amendment must be in writing, signed by the proposer, and presented and read at a stated meeting of this Lodge, at which time it may be discussed and amended, if necessary.

Sec. 3. At the next stated meeting of this lodge, it shall be again considered and voted upon without further amendment; and if approved by a majority of two-thirds of the votes of the members present, shall become a part of these by-laws, upon compliance with the other provisions of this article.

Sec. 4. All amendments of these by-laws must be submitted to the Grand Lodge for its approval before they take effect, except the following.

(1) Amendments relating to the time of holding stated meetings.

(2) Amendments relating to dues, and also as to fees, provided they are not made less than the minimum prescribed by the Grand Lodge.

ARTICLE XXVI.

Adoption by the Lodge.

Section 1. The above by-laws having been adopted by the M. W. Grand Lodge of Texas, on the 7th day of December, 1904, and recommended to the subordinate lodges for adoption,

Sec. 2. This is to certify that _____ Lodge, No. _____, A. F. & A. M., located at _____, Texas, has on this the _____ day of _____, adopted the same.

By order of the Lodge;

[Lodge Seal.]

_____, Secretary.

XVI. BLANK FORMS FOR MASONIC PURPOSES.

Petitions for a Dispensation for a new Lodge should be addressed to the Most Worshipful Grand Lodge of Texas, when in session, and in vacation they should be addressed to _____, Most Worshipful Grand Master of the Grand Lodge of Texas, or to _____, Right Worshipful Deputy Grand Master of the Grand Lodge of Texas.

Petition for Dispensation.

"We, the undersigned, being Master Masons of good standing, and having the prosperity of the Craft at heart, are anxious to exert our best endeavors to promote and diffuse the genuine principles of Freemasonry; and for the convenience of our respective dwellings, and other good reasons, we are desirous of forming a new Lodge, to be named _____. We, therefore, respectfully pray for a Dispensation, empowering us to meet at _____, on the _____ of every month, and there to discharge the duties of Ancient Craft Masonry, in a constitutional manner, according to the forms of the Order and the laws of the Grand Lodge. And we have nominated and do recommend Brother A B, to be the first Master, Brother C. D. to be the first Senior Warden, and Brother E. F. to be the first Junior Warden of the said Lodge. The prayer of this petition being granted, we promise strict obedience to the commands of the Grand Master, and the laws and regulations of the Grand Lodge."

Signed by seven or more Master Masons.

Form of Dispensation.

In the name and by the authority of the Grand Lodge of Texas of Ancient Free and Accepted Masons:

WHEREAS a petition has been presented to me by sundry Brethren, to-wit: Brothers A, B, C, D, E, F and G, residing at _____, in the County of _____, and State of Texas, praying to be congregated and form a Lodge, promising to render obedience to the Ancient Usages and Landmarks of the Fraternity and the Laws of the Grand Lodge: And whereas said petitioners have been recommended to me as Master Masons in good standing by the Master, Wardens and Brethren of _____ Lodge, No _____, under our jurisdiction.

Therefore, I, _____, Grand Master of the M. W. Grand Lodge of the State of Texas, reposing full confidence in the recommendation aforesaid; and in the Masonic integrity and ability of the petitioners, do, by virtue of the authority in me vested, hereby grant this Dispensation, empowering and authorizing our trusty and well-beloved Brethren, aforesaid, to open and form a Lodge, after the manner of Ancient Free and Accepted Masons, and therein to admit and make Freemasons, according to the Ancient custom, and not otherwise.

This Dispensation is to continue in full force until the next Annual Communication of our Grand Lodge aforesaid, unless sooner revoked by constitutional authority. And I do hereby appoint Brother _____ to be the first W. Master; Brother _____ to be the first Senior Warden; and Brother _____ to be the first Junior Warden of said new Lodge. And it shall be their duty, and they are hereby required to return this Dispensation, with a correct transcript of all proceedings had under the authority of the same, together with an attested copy of the By-Laws adopted, to our Grand Lodge aforesaid,

at the expiration of the time herein specified, and for such further action in the premises as shall then be deemed wise and proper.

Given under my hand, under the authority of the Grand Lodge, at _____, this day of _____, A. D 19____, A. L. 59____.

Grand Master.

Form of Charter.

THE GRAND LODGE OF TEXAS OF ANCIENT FREE AND ACCEPTED MASONS.

Established in the City of Houston, the 20th day of December, A. D. 1837, A. L. 5837, being assembled in _____ Grand Convocation, _____ and State aforesaid, SEND GREETING:

Know ye, That we, the Grand Lodge of Texas, by virtue of the powers and authorities duly vested in us by the Constitutions and Usages of our Fraternity, do hereby authorize and empower our trusty and well-beloved Brethren, _____ Master, _____ Senior Warden, and _____ Junior Warden, to open and hold Lodge, designated by No. _____, and by the name of _____, under our register and jurisdiction, _____, in the County of _____; and we do likewise authorize and empower our said Brethren _____ to admit, make, pass and raise Freemasons, according to the most ancient customs and usages of the Craft, in all ages and nations throughout the known world, and not otherwise. And we do further authorize and empower the said _____ and their successors, to hear and determine all matters and things relative to the Craft, within the jurisdiction of the said Lodge, No _____; and, lastly, we do hereby authorize, empower and direct our trusty and well-beloved Brethren _____, to in-

stall their successors, after being duly elected and chosen, to invest them with all the powers and dignities to their offices respectively belonging, and to deliver them this Warrant. And such successors, to proceed in the premises as above directed; such installation to be upon or near the Festival of St. John the Baptist, during the continuance of said Lodge forever. *Provided always*, That the said above-named Brethren and Successors do pay due respect and obedience to the Most Worshipful Grand Lodge aforesaid, and to the ordinances thereof; otherwise this Warrant is to be of no force or virtue.

Given in the Grand Lodge, under the hands of our Right Worshipful Grand Officers, and the seal of the Grand Lodge, at _____ this day of _____, A. D. 19 _____

A. L. 59.

[L. S.]

_____, Grand Matser.
 _____, Deputy Grand Master.
 _____, Grand Senior Warden.
 _____, Grand Junior Warden
 _____, Grand Treasurer.
 _____, Grand Secretary.

Form of a Power for Constituting a Lodge.

FROM THE EAST OF THE MOST WORSHIPFUL GRAND LODGE OF TEXAS.

To all whom it may concern:

But more especially to Brothers A. B., Worshipful Master-elect, C. D., Senior Warden-elect; and E. F., Junior Warden-elect, and the rest of the Brethren, who have been empowered by warrant of Constitution, regularly issued and under the authority of our Grand Lodge aforesaid, to assemble as a regular Lodge, in

Know ye, That reposing special trust and confidence in the talents and Masonic intelligence of our

Worshipful Brother _____, we have thought proper, ourselves being unable to attend, to constitute and appoint our said Worshipful Brother _____, to constitute "in form" the Brethren aforesaid, into a regular Lodge, to be known and distinguished by the name of _____ Lodge, No. _____ and to install their officers-elect, agreeably to ancient form, and the customs of the Craft; and for so doing this shall be his warrant.

Given under my hand, this _____ day of _____, A. D. _____, A. L. _____

Form of Dimit from a Lodge.

To all enlightened Ancient Free and Accepted Masons throughout the Globe, GREETING:

Know ye, That the bearer hereof, Brother _____, has been regularly initiated as an Entered Apprentice, passed as a Fellow-Craft, and raised to the sublime Degree of Master Mason, having paid all dues, and being in good and regular standing, we, the Worshipful Master, Wardens, and Brethren, of _____ Lodge, No. _____, at his own request, do grant this Dimit, recommending him to the fraternal regard of all regular Lodges and Brethren

In testimony whereof, we have caused this Certificate to be signed by our Secretary, and attested by the seal of our Lodge

Given at _____, this _____ day of _____, A. L. 59 _____

[L. S.]

Secretary of _____ Lodge No. _____

N. B.—A Mason is said to dimit from a Lodge when he withdraws from all connection with it, and

it is not generally considered consistent with the spirit of Masonry to do so, unless for the purpose of joining another Lodge more convenient. It relieves the Brother from all dues and contributions, but debars him from many Masonic privileges and rights which he otherwise might enjoy, and does not cancel his Masonic obligations, nor exempt him from that control which the Order exercises over the moral conduct of its members.

In this respect, the maxim is, "Once a Mason, always a Mason."

Traveling Certificate.

To all Free and Accepted Masons, GREETING:

Know ye, That the bearer hereof, Brother _____, has been regularly initiated an Entered Apprentice, passed Fellow-Craft, and raised to the sublime Degree of Master Mason; and having worked among us to our entire satisfaction, as a true, faithful and worthy Brother, we the Worshipful Master, Wardens and Brethren of _____ Lodge, No. _____, recommend that he be received and acknowledged as such by all Free and Accepted Masons wheresoever dispersed.

In testimony whereof, we have granted him this Certificate, under the seal of our Lodge, first causing him to write his name in the margin, that he alone may have the benefit thereof.

Given at _____ this _____ day of _____, the year of Light 59 _____.

[L. S.] _____, W. Master.
 _____, S. Warden.
 _____, J. Warden.
 _____, Secretary.

Certificate for Widows and Orphans.

To all Free and Accepted Masons throughout the Globe, GREETING:

We do hereby certify that our lamented Brother _____ J _____ was a worthy member of our Lodge, _____ J _____, in good standing at the time of his death. We do, therefore, commend his widow, _____ M _____ A _____ J _____, and his orphan children, to the brotherly affection and kind consideration of all of the household of the faithful. We thus commit the widow and orphans of our late Brother, under the Providence of the Grand Master of the Universe, to the care and protection of all true Masons.

Witness our hand and seal of our Lodge, this _____ day of _____, A. L. 59 _____.

[L. S.] _____, W. Master.
 Attest _____, Secretary.

Form of Proxy for Representative in Grand Lodge.

To All Whom it May Concern, GREETING:

Be it known, that at a meeting of _____ Lodge, No. _____, held at _____, County of _____, State of Texas, on the _____ day of _____, A. L. 59 _____, our worthy Brother _____ was duly chosen as the Representative of said Lodge, in the M. W. Grand Lodge of Texas, at its next Grand Annual Communication, as fully appears in the minutes of our Lodge at said meeting.

In Witness Whereof, I have hereunto set my [SEAL] hand and affixed the seal of our Lodge, this _____ day of _____, A. L. 59 _____, Secretary.

**Form of Commission for Grand Officers
by Appointment.**

THE GRAND LODGE OF TEXAS OF ANCIENT FREE
AND ACCEPTED MASONS.

To all whom it may concern:

Know ye, That I, _____ Grand Master of
Ancient Free and Accepted Masons, in and for the
State of Texas, and the Masonic jurisdiction there-
unto belonging, reposing special trust and confidence
in the Masonic abilities and virtues of our worthy
Brother _____, do hereby nominate and
appoint him by virtue of the power and authority in
me vested, by Article III., Chapter 6, Section 2,
of the Constitution of the Grand Lodge of Texas, our
_____, and do hereby invest him with
the powers and privileges prescribed by Chapter 6
of Article III. of the Constitution of the M.W Grand
Lodge of Texas, and enjoin upon him the perform-
ance of the duties specified in said constitutional
provisions, as annexed to his appointment.

The officers and members of Lodges under our
jurisdiction and the Fraternity in general, are ex-
horted to recognize, respect and obey him, the said
Brother _____, as our

In testimony whereof, I have hereunto signed my
name and caused the seal of the Grand Lodge
and signature of our R. W. Grand Secretary,
to be affixed, this _____ day of _____
A. D. 19____, A. L. 59_____

[L S]

Attest

Grand Master.

..... Grand Secretary.

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