

CONSTITUTION BY-LAWS
MANUAL OF THE LODGE
FORMS OF DOCUMENTS



ADOPTED JUNE 14, 1911
BY THE
GRAND LODGE
ANCIENT FREE AND ACCEPTED MASONS
OF OREGON

FIRST EDITION
1911

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ACKNOWLEDGMENT

MASONIC LAW, like the common law of England, is the subject of growth, development and adaptation, to suit itself to modern development and environment. Of course, like the great fundamental principles of the law, which exist in all free government, the fundamentals or the landmarks of Free Masonry cannot be changed. Upon these principles, however, we are required to engraft appropriate rules and regulations for governing the new adaptation, and we would be wanting in energy, thrift and order if we failed to meet the exigencies arising. Thus it is that law is subject to growth to keep pace with the progress of events.

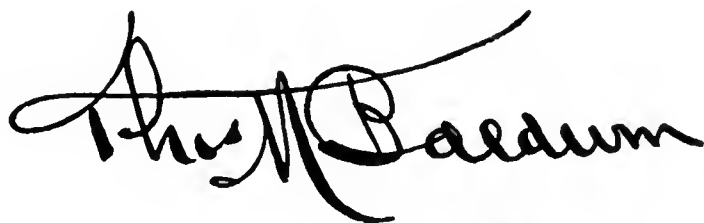
It has been the purpose of the Committee on Revision of the Constitution and By-Laws of the Grand Lodge to put into compilation the laws, rules and regulations of Masonry that seemed to us best suited to our modern environment, losing sight at no time of the cardinal principles, but keeping ever in view the progress of the times, and adaptation to growth. To this end, we have availed ourselves of copies of the Constitution and By-Laws of the Grand Lodge of almost every State and Territory in the Union and of the District of Columbia, and have found them of invaluable aid and assistance. We wish, therefore, to express our profound acknowledgment to these Grand Jurisdictions for the courtesies extended in that behalf.

Dated June 14, 1911.

Committee.

Admonition of the Grand Master

THE attention of brethren of the craft, and especially of the officers of lodges, is directed to a careful study of the Constitution and By-Laws, and I admonish you, brethren, to make frequent use of it, so as to familiarize yourselves with its provisions, and thus be benefited by a larger knowledge of Masonic law.

A stylized, cursive handwritten signature in black ink, appearing to read "The Grand Master". The signature is fluid and elegant, with a large initial 'T' and 'G'.

Grand Master.

DECLARATION

We, the Grand Lodge of Ancient Free and Accepted Masons of Oregon, in order to form a perfect fraternal union, establish order, insure tranquillity, provide for and promote the general welfare of the Craft and secure to the fraternity in Oregon the blessings of Masonic privileges, do hereby affirm our adherence to the Ancient Landmarks of Freemasonry and, furthermore, do ordain and establish this Constitution:—

CONSTITUTION

ARTICLE I.

The Landmarks of Freemasonry.

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

1. The modes of recognition.
2. The division of symbolic Masonry into three degrees.
3. The legend of the third degree.
4. The government of the fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft.
5. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held.
6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
7. The prerogative of the Grand Master to grant dispensations for opening and holding lodges.
8. The prerogative of the Grand Master to make Masons at sight.
9. The necessity for Masons to congregate in lodges.
10. The government of every lodge by a Master and two Wardens.
11. The necessity that every lodge when congregated should be duly tiled.
12. The right of every Mason to be represented in all general meetings of the Craft and to instruct his representatives.
13. The right of every Mason to appeal from the decision of his brethren in lodge convened, to the Grand Lodge or General Assembly of Masons.
14. The right of every Mason to visit and sit in every regular lodge.

15. That no visitor not known to some brother present as a Mason can enter a lodge without undergoing an examination.

16. That no lodge can interfere in the business or labor of another lodge.

17. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.

18. That every candidate for initiation must be a man, free-born and of lawful age.

19. That every Mason must believe in the existence of God as the Grand Architect of the Universe.

20. That every Mason must believe in a resurrection to a future life.

21. That a book of the law of God must constitute an indispensable part of the furniture of every lodge.

22. That all men in the sight of God are equal and meet in the lodge on one common level.

23. That Freemasonry is a secret society in possession of secrets that can not be divulged.

24. That Freemasonry consists of a speculative science, founded on an operative art.

25. That the Landmarks of Masonry can never be changed.

ARTICLE II.

Style and Title of Grand Lodge.

Section 1. The name and style of this Grand Lodge shall be "The Grand Lodge of Ancient Free and Accepted Masons of Oregon."

ARTICLE III.

Membership.

Section 1. The Grand Lodge shall consist of its officers, Past Grand Masters, and all other Past Elective Grand Officers; the Worshipful Masters and Wardens for the time being of its several chartered and constituted lodges under its jurisdiction, or their legally appointed proxies; the members of Committees on Jurisprudence, on Appeals and Grievances, and the members of the Special Committees, as may be from time to time appointed, during their service on such committees.

ARTICLE IV.

Seal.

Section 1. The following is hereby adopted as the Seal of the Grand Lodge:



An escutcheon having inscribed an annular beaded border, next to which are inscribed the words "The Grand Lodge of Ancient Free & Accepted Masons of Oregon."

At the left and right-hand corners of which, punctuating and dividing the words "The Grand Lodge of," are to be found two daggers, and at the extreme top, between the word "Grand" and the word "Lodge," the square and compasses.

On the inner face are embossed the all-seeing eye, the letter G, the brazen pillars, the book of constitutions and the tiler's sword and the master's steps, accompanied with the words, arranged equi-distantly, "In the Lord is our Trust."

On the inside portion and below the foot of the brazen pillars are inscribed the words "Instituted Sep. 15, A. L. 5851."

ARTICLE V.

Communications.

Section 1. The Grand Lodge shall hold an annual communication on Wednesday following the second Monday in June, commencing at 10 o'clock A. M., at the Masonic Temple in the City of Portland, unless otherwise ordered by a majority vote of the Grand Lodge at the Annual Communication.

ARTICLE VI.

Quorum.

Section 1. No stated or special communication of the Grand Lodge shall be opened, nor shall any business be transacted therein, unless seven of the chartered lodges of the jurisdiction be represented; but a smaller number may meet and adjourn from day to day for two days. If a quorum is not then present, the Grand Master shall declare the Grand Lodge closed until the next stated annual communication, and the Grand officers will hold over for another term.

ARTICLE VII.

Qualifications for Membership and Office.

Section 1. No one is eligible, in the Grand Lodge to any office, or to membership, who is not in good and regular standing in a chartered lodge in this jurisdiction.

Sec. 2. No one is eligible, in the Grand Lodge, to the office of Grand Master, Deputy Grand Master, Senior Grand Warden or Junior Grand Warden who has not been duly elected and installed Worshipful Master and has presided over a duly chartered lodge.

ARTICLE VIII.

Proxies.

Section 1. The Master or Wardens of a chartered lodge may, if unable to attend, appoint any member of the lodge as a proxy to represent the lodge in Grand Lodge, and such appointment shall be in writing and signed by the officer. No other proxies shall be recognized.

ARTICLE IX.

Votes.

Section 1. In all elections, and upon all questions before the Grand Lodge, each constituent lodge shall be entitled to three votes, each Grand Officer, each Past Elective Grand Officer, and each member of the Jurisprudence Committee, when present shall be entitled to one vote; no member being entitled to more than one vote, on any question, in his own right.

ARTICLE X.

Election and Appointment of Grand Officers.

Section 1. At each annual stated communication of the Grand Lodge there shall be elected, by ballot, a Grand Master, a Deputy Grand Master, a Senior Grand Warden, a Junior Grand Warden, a Grand Treasurer and a Grand Secretary.

Sec. 2. There shall be elected at the annual communication to be held in June, 1911, five members of the Jurisprudence Committee, one for five years, one for four years, one for three years, one for two years and one for one year. At each succeeding annual communication there shall be elected one member of the Jurisprudence Committee to serve for five years. All other officers of the Grand Lodge shall be appointed.

Sec. 3. There shall be appointed the following Grand Officers:

- A Grand Chaplain.
- A Grand Orator.
- A Senior Grand Deacon.
- A Junior Grand Deacon.
- A Senior Grand Steward.
- A Junior Grand Steward.
- A Grand Standard Bearer.
- A Grand Sword Bearer.
- A Grand Marshal.
- A Grand Pursuivant.
- A Grand Tiler.

Sec. 4. A majority of all the votes cast shall be necessary to a choice of the Grand Officers mentioned.

ARTICLE XI.

Vacancies.

Section 1. In case of death, absence from the Grand Jurisdiction or disability of the Grand Master, the Deputy Grand Master shall fill his place; in case of the death, absence from the Grand Jurisdiction or disability of both, the Senior Grand Warden shall fill the place of the Grand Master; in case of the death, absence from the Grand Jurisdiction or disability of all three the Junior Grand Warden shall fill the place of the Grand Master; and in case of the death, absence from the Grand Jurisdiction or disability of all Grand Officers mentioned, the last surviving Past Grand Master shall be the Grand Master.

Sec. 2. All vacancies shall be filled by the Grand Master for the time being. The office of the Grand Master is never vacant.

ARTICLE XII.

Sovereignty and Jurisdiction.

Section 1. This Grand Lodge is the only source of authority over matters pertaining to Ancient Craft Masonry in the State of Oregon.

Sec. 2. Any organization, association, parties or persons professing to have any authority, powers or privileges in Ancient Craft Masonry within the State of Oregon, not derived from this Grand Lodge, are declared to be clandestine, and all intercourse with or recognition of them, or any of them, is prohibited.

ARTICLE XIII.

Powers of the Grand Lodge.

The Grand Lodge has power:

Section 1. To do whatsoever may be considered necessary to the well being and perpetuity of Ancient Craft Masonry subject to the Landmarks and the provisions contained in its own Constitution and By-Laws and particularly:

Sec. 2. To grant dispensations and charters for holding lodges of Ancient Free and Accepted Masons, with the right to confer therein the several degrees of Entered Apprentice, Fellow-craft and Master Mason; and when deemed expedient and for good cause, may annul, revoke or amend such dispensations or charters, or any pre-existing dispensations or charters.

Sec. 3. To exercise original and exclusive jurisdiction over all subjects of Masonic legislation and administration; appellate, judicial and administrative jurisdiction from the decisions of the Grand Masters and Worshipful Masters, and from the decisions and acts of lodges, and, when expedient, to exercise original judicial jurisdiction over its officers, members, Worshipful Masters and Master Masons under its jurisdiction.

Sec. 4. To assign the limits and fix the location of each lodge under its jurisdiction, and settle all controversies that may arise between them, and to make final decision and

determination of all matters of controversy or grievances which may be brought up by appeal or otherwise.

Sec. 5. To make and adopt general laws and regulations for the government of the several lodges under its jurisdiction, and to alter, amend or repeal the same.

Sec. 6. To assess and collect from the several lodges under its jurisdiction such sums of money annually as may be provided for by law, and found necessary for the support and maintenance of the Grand Lodge; provided, that contributions levied upon lodges shall always be equal and uniform, in proportion to their membership.

Sec. 7. To supervise the state and condition of its own finances, and adopt such measures in relation thereto as may be deemed necessary.

Sec. 8. To reprimand, suspend or expel any member from its own body for violation of the Constitution, By-Laws and regulations of the Grand Lodge, or for any un-Masonic conduct, and to suspend or expel any accused person upon trial or by appeal.

Sec. 9. To consider and review the reports and doings of the Grand Officers for the past year, as well as those of the several lodges under its jurisdiction.

Sec. 10. To establish a mileage and expense rate for its officers; delegates; members; standing and special committees, upon a reasonable and just basis.

Sec. 11. To establish and preserve a uniform mode of work and lectures within the Ancient Landmarks and customs of Masonry.

Sec. 12. All powers herein expressed, either general or special, shall not limit or control any power or function expressed, but each clause shall be construed in furtherance, and not in limitation, of all powers anciently or otherwise exercised.

ARTICLE XIV.

Powers of Grand Master.

Section 1. The Grand Master has power:

1. To convene the Grand Lodge in special communication in case of emergency.

2. To preside at all regular and special communications of the Grand Lodge.

3. To make Masons at sight.
4. To decide all questions of usage, order and Masonic law.
5. To appoint Grand Representatives to the various Grand Lodges in correspondence with this Grand Lodge.
6. To exercise the executive functions of the Grand Lodge when not in session.
7. To issue dispensations for the formation of new lodges.
8. To convene any lodge within this grand jurisdiction and in person, or by proxy, to preside therein, with the Worshipful Master on his left, inspect its proceedings and require its conformity to Masonic rules.
9. To suspend the charter of any lodge when he may deem it expedient.
10. To command any member of a lodge which he may visit, to act as Warden for the time being.
11. To issue his dispensation to any regular lodge to waive the statutory period between the conferring of any of the degrees.
12. To command every Grand Officer and to call on any of them for information, advice and assistance on business relative to the Craft and to require of them any information concerning their offices.
13. To constitute lodges, dedicate Masonic halls, lay corner stones of Masonic halls, public buildings or other structures, in person or by proxy.
14. To cause the Ancient Landmarks and Charges to be observed and to do and perform the duties of ancient Grand Masters agreeably to the requirements of Masonry and the Constitution and By-Laws of this Grand Lodge.
15. To appoint all Committees not otherwise provided for by the Constitution and By-Laws of this Grand Lodge.
16. To have and to use a Grand Master's Seal, as herein described:

“An escutcheon involute having inscribed two annular beaded borders between which and upon the face of the escutcheon appear, at the top, the words ‘Grand Master’ and reading from left to right the words within the annular beaded borders ‘of Ancient Free and Accepted Masons

of Oregon,' and within and upon the inner face of the escutcheon embossed the master's key, the square, the gavel and wreath of Acacia, arranged as follows: In the wreath of Acacia, having imposed upon its approaching juncture points, the master's



key and the square, so arranged that the square is inverted within the center of the wreath, and below these three emblems and across the bottom of the inner face of the escutcheon the master's gavel."

17. To appoint all officers and fill all vacancies not otherwise provided for by the Constitution and By-Laws of this Grand Lodge.

ARTICLE XV.

By-Laws.

Sec. 1. By-Laws shall be adopted by this Grand Lodge to enforce the provisions of this Constitution, define the duties of officers and committees and to regulate such other matters as to the Grand Lodge may seem pertinent.

ARTICLE XVI.

Amendments.

Sec. 1. This Constitution may be amended in the following manner only: A proposed amendment must be submitted in writing at an annual communication, seconded by the representatives of two constituent lodges, and submitted to a vote, and if a majority is favorable to the amendment, it must be referred to the Committee on Jurisprudence, who shall report at the next annual communication. After the report of the committee, if the amendment

shall then receive three-fourths of the vote cast, the same shall thenceforth be a part of this Constitution.

Sec. 2. No section of this Constitution shall be revised or amended by mere reference to its title, but the section so revised or amended shall be set forth and published at full length.

Sec. 3. No standing resolutions shall repeal, change or modify any section of this Constitution.

Sec. 4. Article 1 of this Constitution, or any section thereof, cannot be amended.

BY-LAWS

PREAMBLE

The Grand Lodge of Ancient Free and Accepted Masons of Oregon doth ordain and establish, in pursuance of Article XV of the Constitution, the following By-Laws:

PART ONE

Relative to the Grand Lodge.

TITLE I.

Communications.

Section 1. The Grand Lodge may be convened in Special Communication when emergency demands, by the Grand Master who shall fix the time, appoint the place and cause the Grand Secretary to give ten days' notice to officers and members.

Sec. 2. An occasional Grand Lodge may be assembled by the Grand Master or his representative whenever and wherever the same may be necessary for the celebration of regular Masonic ceremonies or the performance of Masonic work.

TITLE II.

Order of Business.

Sec. 3. After the Grand Master has called the Grand Lodge to order, the following order of business and proceedings shall be observed:

1. Calling the Roll of the Grand Officers and lodges.
2. The usual solemn ceremonies of opening the Grand Lodge in ample form.
3. Reception of Grand Representatives.
4. Address of the Grand Master.
5. Call from Labor to Refreshment.
6. Call from Refreshment to Labor.

7. Report of the Committee on Credentials.
8. Reading and approving the Minutes of any previous Communication.
9. Report of the Committee on Distribution of the Grand Master's address.
10. Appointment, by the Grand Master, of Committees.
11. Reports of the Grand Treasurer and Grand Secretary.
12. Reports of Trustees and other Grand Officers and Committees.
13. Miscellaneous business.
14. Unfinished business.

Sec. 4. The daily order of business during the Annual Communication shall be as follows:

1. Reading and approving minutes.
2. Unfinished business.
3. Presentation and reference or other disposition of Memorials, Petitions and Communications.
4. Motions and Resolutions and Reference or other disposition of the same.
5. Reports of Standing and Regular Committees, the Committee on Jurisprudence having the preference.
6. Reports of Special Committees.
7. Special orders.

TITLE III.

Elections and Installations.

Sec. 5. An election shall be held at 2 o'clock P. M., on the second day of each Annual Communication, unless otherwise ordered by the Grand Lodge.

Sec. 6. The installation shall take place on the last day of the Annual Communication.

TITLE IV.

Votes.

Sec. 7. Each constituent lodge shall be entitled to three votes, each Grand Officer, each Past Elective Grand Officer when present, and each member of the Jurisprudence Committee shall be entitled to one vote.

Sec. 8. In case a constituent lodge has but one representative present, he may cast three votes; if two representatives be present, the highest in rank shall cast two votes, and the lowest, one; if three representatives be present, they shall cast but one vote each.

TITLE V.

Appointments.

Sec. 9. The Grand Master shall fill all appointive offices, except that the Senior Grand Warden shall appoint the Junior Grand Deacon, and the Junior Grand Warden shall appoint the Grand Stewards.

TITLE VI.

Laws.

Sec. 10. The laws of this Grand Jurisdiction are:

1. The Written Law.
2. The Unwritten Law.

Sec. 11. The Written Law of this Jurisdiction consists of the Constitution and the Enactments of the Grand Lodge, as expressed in this Code, and its subsequent enactments as published by its authority.

Sec. 12. The Unwritten Law of this jurisdiction consists of the time-honored customs and usages of Ancient Free and Accepted Masons, of general recognition as they are found in the traditional and historic records of Freemasonry, and adapted to the conditions and time in which we live, together with such rules for application as will perpetuate its integrity and usefulness, and not repugnant to its written laws.

Sec. 13. While the Written Law of this jurisdiction is to be found only in this Code, and subsequent enactments of the Grand Lodge, it is not to be understood that rules of law heretofore expressed by Grand Lodge enactment may not have force as *unwritten* law, if comprehended within the definition given. The purpose being to render the *written* law more accessible to the Craft for practical use, by limiting the scope of its record, and specifying where it is to be found. In other words, the design of this Code, as to previous Grand Lodge enactments not embraced herein, is to destroy their force and effect as *written* law,

and repeal them for all purposes wherein they are repugnant to its provisions.

Sec. 14. These laws, when compiled and published, shall be designated the "Masonic Code of Oregon" and shall be divided into chapters and sections, each to be numbered consecutively from one (1) to the highest number given. And for purposes of reference and citation, it may be known as the "Code," adding, as it may be necessary, the section; and all amendments hereto, when offered in Grand Lodge, shall specify the section of the Code, according to the intent; and if to add new chapters or sections, it shall so state, and number the same. The intention being, not only that the enactments at the time of adopting the Code, but all subsequent enactments as written law, shall be embraced herein; and the provisions of this Code shall take effect and be in force from and after the 14th day of June, 1911.

Sec. 15. The Grand Master may in his discretion report to the Grand Lodge decisions upon Masonic law made by him during its recess. If made to and approved by the Grand Lodge, they do not have the force or effect of written law, nor are they binding as correct expressions of the *unwritten* law. They are to have the effect of an approval of the act of the Grand Master in the particular instance, and are of value only as an opinion formed upon an *ex parte* statement without an issue submitted in a proceeding requiring judicial determination.

Sec. 16. The recommendations of the Grand Master in his address as to changes in, alterations of, or additions to, the law, although concurred in by the Grand Lodge in its action thereon, or on the report of a committee to which it has been referred, shall not be of force or effect as law, merely by reason of such action; but to render it a legal enactment, it must be presented to the Grand Lodge in writing, independent of such address or report, and then be referred and adopted as by law provided. It being the intention that in no case shall the adoption of a report have the effect of enacting or changing a provision of the Code.

(Nothing in this section shall be construed to prevent a committee from accompanying its report with a draft for a change in the law, in accordance with a recommendation, or otherwise, or from making recommendations or state-

ments as to such draft; but the action of the Grand Lodge in its enactment must be independent of its action on the report.)

Sec. 17. Cases reported by the Committee on Appeals and Grievances, coming to the Grand Lodge on appeal under the forms of law, are proper judicial proceedings; and the action of the Grand Lodge upon their report, touching the legal questions involved, are judicial in their nature, and may be considered as correct interpretations of existing laws, whether written or unwritten. But such action by the Grand Lodge must in no sense be considered as legislative, or the *making* of law.

TITLE VII.

Ritual and Monitor.

Sec. 18. The Grand Lodge has adopted and authorized a ritual and the teaching or rendering of any other in the ceremonies of the order is forbidden.

Sec. 19. The Grand Lodge has adopted a burial service and hereby adopts the Manual of the Lodge as the standard and text of all Masonic work and ceremonies not provided for in the ritual.

TITLE VIII.

Standing Committees.

Sec. 20. The standing committees of the Grand Lodge shall be as follows:

On Credentials,
Grand Master's Address,
Necrology,
Jurisprudence,
Appeals and Grievances,
Clothing, Jewels and Furniture, and
Foreign Correspondence.

Sec. 21. The Committee on Credentials shall consist of the Grand Secretary, as Chairman, and the Grand Stewards.

Sec. 22. The Committee on Grand Master's address shall consist of the Chairman of the following committees:

Jurisprudence,
Appeals and Grievances, and
Foreign Correspondence.

Sec. 23. The Committee on Necrology shall consist of the Grand Chaplain, as Chairman, and the Grand Standard Bearer and Grand Sword Bearer.

Sec. 24. The Committee on Jurisprudence shall elect their Chairman.

Sec. 25. The Committee on Appeals and Grievances shall consist of five members, the first named brother shall be Chairman thereof.

Sec. 26. The Committee on Clothing, Jewels and Furniture shall consist of the Grand Marshal, as Chairman, Grand Tyler and Grand Pursuivant.

Sec. 27. The Committee on Foreign Correspondence shall consist of one member.

TITLE IX.

Regular Committees.

Sec. 28. The regular committees of this Grand Lodge shall be as follows:

On Reports of Constituent Lodges,
Dispensations and Charters,
Finance,
Records of Constituent Lodges,
Mileage and Expense, and
Examination of Visiting Brethren.

Sec. 29. The regular committees shall each consist of five members, the first named brother of each committee shall be the Chairman thereof.

TITLE X.

Special Committees.

Sec. 30. Special committees of this Grand Lodge shall be appointed as occasion requires.

Sec. 31. Special committees shall consist of five members; unless otherwise ordered, the first named brother shall be Chairman.

TITLE XI.

Revenues and Properties.

Sec. 32. This Grand Lodge shall be entitled to revenue as follows:

1. For dispensation to form a new lodge, fifty dollars.

2. For a charter to perpetuate a new lodge, twenty-five dollars.

3. For dispensation to confer degrees, five dollars.

4. For any other dispensation, two and one half dollars.

5. For each degree conferred in each lodge, one dollar.

6. For each Master Mason reported in the annual returns of a lodge, one dollar.

7. Any sums realized out of the property of dissolved lodges.

8. The income from any money or property given or devised or belonging to the Grand Lodge.

9. For the reissue of a defaced or illegible charter, five dollars.

10. Any and all property, whatsoever, to which this Grand Lodge is, or may become, entitled.

TITLE XII.

Expenditures.

Sec. 33. Every proposal to appropriate or expend money shall be made in writing and referred to the Finance Committee. No money shall be appropriated or expended until such committee reports.

Sec. 34. Every account against the Grand Lodge shall show upon its face each item composing the whole claim, and by whose authority the indebtedness was created.

TITLE XIII.

Salaries, Traveling Expenses, Mileage.

Sec. 35. The Grand Secretary shall receive an annual salary of two thousand four hundred dollars, payable monthly.

Sec. 36. The salary of the Foreign Correspondent shall be five hundred dollars, payable annually.

Sec. 37. Every officer shall be reimbursed for any money expended in the necessary discharge of his duties, but such claims for such reimbursement shall be subject to the requirements of Section 48 of these By-Laws.

Sec. 38. Grand Officers, Past Grand Masters, members of committees on Jurisprudence and on Appeals and Griev-

ances, and one member of each constituent lodge, and one delegate of each lodge under dispensation, shall be allowed actual and necessary traveling expenses, including meals and sleeping accomodations in going to and returning from the Grand Lodge, by usual and customary route of travel, but no member shall be paid these expenses except upon his personal receipt to the Grand Treasurer on the last day of the session of the Grand Lodge, unless he shall have been excused by vote of the Grand Lodge.

Special committees, when convened pursuant to these By-Laws, shall be entitled to the same mileage and expenses as specified above.

TITLE XIV.

How Money May be Disbursed.

Sec. 39. No debt shall be contracted, nor any disbursement made, otherwise than by order of the Grand Lodge or the Trustees.

Sec. 40. The Grand Treasurer may settle the pay roll of members and delegates in attendance upon the Annual Communication by payment in cash, but he shall not disburse any other money otherwise than upon a warrant signed by the Grand Secretary.

Sec. 41. The pay roll of members and representatives in attendance upon an Annual Communication shall be referred to the Committee on Mileage and Expense and by that committee reported to the Grand Lodge and referred to the Finance Committee for approval and report before the Grand Treasurer is authorized to pay the same. He shall not settle the pay roll nor any part thereof until the last day of each Annual Communication, unless he is ordered so to do by the Grand Lodge.

Sec. 42. Each warrant drawn on the Grand Treasurer shall show on its face:

1. For what consideration or purpose it was issued.
2. Whether it is drawn on the General Fund or Educational Fund.
3. The date when it was ordered.
4. Whether it is drawn by order of the Grand Lodge or the Trustees.

TITLE XV.

Trustees.

Sec. 43. The Grand Master, the Senior Grand Warden and the Junior Grand Warden shall be the Trustees of the Grand Lodge.

Sec. 44. The Trustees shall hold four regular meetings during the year, as follows: The first on the last day of the Annual Communication of the Grand Lodge in June; the second on the first Saturday of September; the third on the first Saturday of December; the fourth on the first Saturday of March. The Trustees shall hold special meetings at the order of the Grand Master or on the written call of any two of the Trustees. All meetings of the Trustees shall be held at the office of the Grand Secretary. The Trustees shall fix the hour of the regular meetings and in case of special meetings, each Trustee shall have two days' notice of the time of meeting. The Grand Master shall preside at the meetings of the Trustees.

The Grand Secretary shall attend all the meetings of the Trustees and keep a fair and correct record of all the business transacted by them.

Sec. 45. During the recess of the Grand Lodge, and from the first meeting of the Trustees, the powers vested in the Grand Lodge of Ancient Free and Accepted Masons of Oregon by an Act of the Legislative Assembly of the Territory of Oregon, entitled "An Act to incorporate the Grand Lodge of Ancient Free and Accepted Masons of Oregon," shall be exercised by the Trustees, or by their officers or agents under their direction, except as those powers may be limited or regulated by the Statutes of the State of Oregon. The powers granted to the Trustees shall be exercised in obedience to and conform with the Constitution and By-Laws of the Grand Lodge. The Trustees shall not have power to alter, amend, set aside or modify any provision of the Constitution or By-Laws.

Sec. 46. The Trustees shall manage and control the General Fund and the Educational Fund and have and exercise a general supervision over all of the real, personal and mixed property of the Grand Lodge. In dealing therewith the title to all real, personal and mixed property shall be taken and held in the name of "The Grand Lodge of

Ancient Free and Accepted Masons of Oregon," and all the business shall be conducted in that name.

The Trustees may buy real estate and invest in stock of the Masonic Building Association of Portland, Oregon, bonds of the United States, or other approved marketable railroad, municipal, industrial securities, excluding State and County warrants, with power to improve, rent, and sell, hypothecate and dispose of the same, consistent with good business judgment and as the needs of the Grand Lodge may render expedient.

The Trustees may lend money upon unincumbered real estate to an amount equal to one-half of its then fair appraised value and upon approved marketable bonds and other securities limited to the classes above mentioned, but the Trustees shall not at any time sell any of the stock of the Masonic Building Association without the consent of the Grand Lodge, authorized by a two-thirds vote of the members present at an Annual Communication.

Sec. 47. The Trustees, a majority of them, or any Trustee, authorized by the others, may attend any meetings held by the stockholders of the Masonic Building Association of Portland, Oregon, and cast the vote of the stock owned by the Grand Lodge. The Trustees are authorized to represent the Grand Lodge at all meetings of the stockholders of the Masonic Building Association and to that end may elect any or all the Trustees, members of the Board of Directors of the Masonic Building Association of Portland, Oregon.

Sec. 48. The Trustees, during the recess of the Grand Lodge, shall examine and audit all bills and claims against the Grand Lodge and when any bill is allowed a warrant for the amount shall be drawn on the Grand Treasurer.

Sec. 49. The Trustees shall examine into the merits of any case brought to their attention by the Worshipful Master of any lodge in this jurisdiction, or by other Masonic information, where any resident child or children of a Mason requires assistance to obtain an education, and the Trustees shall determine if the case is proper for relief, and if so shall appropriate from the income of the Educational Fund a necessary and sufficient sum therefor.

Sec. 50. The Trustees shall investigate all applications for assistance made to the Grand Lodge; or Grand Master, and order warrants drawn upon the General Fund of the

Grand Lodge through the Grand Treasurer for such amounts as the Trustees in their judgment shall determine are necessary and proper to be given as Masonic relief, provided that not more than one hundred dollars shall be donated for the relief of any single applicant, without the express order and authority of the Grand Lodge.

Sec. 51. When Masonic relief shall have been afforded by any lodge or Board of Relief in this Jurisdiction to any Master Mason in good standing belonging to any lodge in any foreign Grand Jurisdiction, his widow or orphans, the lodge or Board of Relief shall be entitled to present a claim for reimbursement to the Trustees. The lodge or Board having furnished relief as above contemplated shall forward its claim, or claims, with such proofs as may be available to the Grand Secretary. The claim, or claims, in favor of a lodge shall be certified to be correct by the Worshipful Master and Secretary; if in favor of a Board of Relief, a like certificate shall be made by the President and Secretary of such Board. Such claims shall be examined and those found correct may be allowed at any regular meeting of the Trustees. No claim shall be considered or audited unless received by the Grand Secretary five days before a regular meeting of the Trustees. The Trustees promptly after each regular meeting, shall order warrants drawn in favor of the claimants for the amounts approved and allowed on each claim. The aggregate amount of warrants drawn under this Section, and the amount of money disbursed to claimants shall not exceed such amount as may be appropriated by this Grand Lodge at its annual communication, for such purpose.

Sec. 52. The Trustees shall make all contracts for printing the proceedings of the Grand Lodge; the reports of committees; the Constitution and By-Laws and all other matters ordered printed by the Grand Lodge. The Trustees shall, before making any contract for printing, secure bids from responsible and reliable printing houses and award the contract to the printing house which the Trustees may determine to be the lowest responsible bidder.

Sec. 53. The Trustees must, on the first day of each Annual Communication, make a report to the Grand Lodge setting forth in detail all their acts and doings in the management and control of the General Fund and the

Educational Fund. The Trustees must also report the loans and investments made during the year and may make such suggestions and recommendations in relation to the property and financial interests of the Grand Lodge as to them may seem necessary and advantageous.

Sec. 54. The actual and necessary expenses of the Trustees in going to, returning from and while engaged in the discharge of their official duties as Trustees, the compensation of persons employed by them to perform services in and about the business of the Grand Lodge, shall be audited and paid as are other claims against the Grand Lodge.

TITLE XVI.

Funds and Fiscal Year.

Sec. 55. There shall be two funds, namely: The General Fund and the Educational Fund; and the fiscal year of this Jurisdiction shall commence the first day of January, each year, and end the thirty-first day of December thereof.

Sec. 56. The General Fund shall consist of all moneys paid into the Grand Lodge Treasury, except those belonging to or especially intended for the Educational Fund, and also such sums as may hereafter be transferred from the Educational Fund to the General Fund. All expenses of the Grand Lodge shall be paid from the General Fund.

Sec. 57. The Educational Fund on the 14th day of June, 1911, consisted of 2,525 shares of capital stock of the Masonic Building Association of Portland, Oregon, of par value of Fifty Dollars per share, and bills receivable to the amount of \$8,202.08 and cash to the amount of \$547.92.

The Educational Fund shall hereafter consist of said cash, notes and stock and the money collected and received therefor, together with the interest thereon, and dividends thereon, with the rents and profits and income derived from any other property in which said Educational Fund may hereafter be invested. And also all property and funds, with the rent and income thereof which may at any time be devised or given to the Educational Fund. The net income of the Educational Fund shall each year be disposed of as follows: First, there shall be paid therefrom all appropriations made by the Grand Lodge, or the Trustees, for the education of any resident children of Master

Masons. Second, the remainder shall be transferred to and become a part of the General Fund.

The principal of the Educational Fund shall never be reduced below the amount and value thereof on the 14th day of June, A. D. 1911, plus the principal of any gifts or devises which may be hereafter made to the Educational Fund.

TITLE XVII.

Duties of the Grand Master.

Sec. 58. It shall be the duty of the Grand Master:

1. To present, at each Annual Communication a written address, setting forth his official acts during the year, the general condition of Masonry within this Jurisdiction, and recommending such legislation as he may deem necessary; and he should submit such address to the Committee on Grand Master's Address ten days before the Annual Communication.

2. To announce the names of the brethren appointed to serve during the Annual Communication on the following Regular Committees, namely: On Finance, Reports of Constituent Lodges, Records of Constituent Lodges, Dispositions and Charters, Mileage and Expense, Examination of Visiting Brethren and also the Standing Committees on Appeals and Grievances and Foreign Correspondence.

3. To appoint such Special Committees as the Grand Lodge may direct.

4. To perform such other duties as may be required by the Constitution and By-Laws of the Grand Lodge and the usages of Masonry.

5. It shall be the duty of the Grand Master, upon satisfactory proof of unmasonic conduct, or drunkenness, to suspend from the functions of office the Worshipful Master of a Constituent Lodge.

TITLE XVIII.

Duties of Deputy Grand Master.

Sec. 59. The Deputy Grand Master shall perform the duties required of and appertaining to that office by the ceremonies and usages of Ancient Craft Masonry. All Past Deputy Grand Masters so long as they are members in good standing of Lodges under this Jurisdiction shall be entitled

to seats in this Grand Lodge and to take part in all its proceedings.

TITLE XIX.

Duties of the Grand Wardens.

Sec. 60. It shall be the duty of the Senior Grand Warden and the Junior Grand Warden to perform such duties as are incumbent upon these respective Grand Officers by Ancient Masonic usage, and in the event of the absence from the Grand Jurisdiction, or death, or disability of the Grand Master, according to rank, to act as provided in Article XI, Section 1 of the Constitution, and also perform such other duties as shall be required of them by the Constitution and By-Laws of this Grand Lodge.

TITLE XX.

Duties of the Grand Treasurer.

Sec. 61. The Grand Treasurer shall have possession and charge of all funds and securities, stocks, bonds and valuable papers of the Grand Lodge. It shall be his duty:

1. To receipt for all money paid him by the Grand Secretary and collect all interest, dividends, rents, profits, or income due or belonging to the Grand Lodge, and particularly the revenues in Section 32, subdivisions 8 and 10, Title XI.

2. To keep full, accurate and complete accounts of all money received and disbursed by him as Grand Treasurer. He shall preserve the accounts in substantial and permanent books.

3. To keep the accounts of the General Fund and the accounts of the Educational Fund distinct, separate and apart from each other.

4. To pay all warrants drawn upon him by the Grand Lodge, or the Trustees, when signed by the Grand Secretary.

5. To keep the securities, stocks, bonds and valuable papers of the Grand Lodge in a proper and suitable drawer or box in a safety deposit vault, the annual rental thereof to be paid by the Grand Lodge.

6. To attend the Communications of the Grand Lodge and when required meet the Trustees and committees of

the Grand Lodge with his books and all necessary documents relating to his office.

7. To pay all money in his hands belonging to the Grand Lodge to his successor in office and deliver to him all books, securities, stocks and valuable papers in his hands as Grand Treasurer, taking proper receipts and vouchers therefor and filing the same with the Grand Secretary.

8. Neither to receive nor pay over any money after 12 o'clock noon on the day before the Annual Communication and on the first day of each Annual Communication to deliver to the Finance Committee on request, all securities, stocks, bonds and valuable papers in his hands or under his control belonging to the Grand Lodge. He shall also produce a certificate of deposit, with other vouchers, showing the amount of money on deposit and subject to check belonging to the Grand Lodge including the General Fund and the Educational Fund, the same to be held by the committee until the report of the Grand Treasurer is approved by the Grand Lodge.

9. To present on the first day of each Annual Communication an itemized report of the receipts and disbursements and an inventory of the securities, stocks, bonds and valuable papers in his hands as Grand Treasurer. To make such report as to the General Fund and the Educational Fund.

10. At the commencement of his term of office to make and file a bond with the Grand Master in the sum of twenty-five thousand (25,000) dollars, or such larger sum as the Grand Lodge may direct, such bond to be issued by some reliable surety company and approved by the Grand Master. The expense of the bond shall be paid by the Grand Lodge. The bond shall be conditioned that he will faithfully discharge the duties of his office and deliver to his successor when lawfully entitled thereto, all moneys on hand, together with all securities, stocks, bonds and valuable papers in his hands, or in his possession the property of the Grand Lodge, whether belonging to the General Fund or the Educational Fund.

TITLE XXI.

Duties of the Grand Secretary.

Sec. 62. It shall be the duty of the Grand Secretary:

1. To keep and maintain his office at the Masonic Temple in Portland, Oregon.

2. To attend upon the Communications of the Grand Lodge, observe and record the proceedings thereof, and preserve the same in suitable books.

3. To receive all revenues, as specified in Title XI, Section 32, of the Grand Lodge, except those mentioned in subdivisions 8 and 10 thereof, and pay the same over to the Grand Treasurer, taking his receipt therefor.

4. To keep suitable and permanent books of accounts and carefully record therein an account of all moneys received and disbursed by him, and all accounts of the several lodges. These books he shall transmit to his successor in office.

5. To keep a Grand Lodge Registry, and inscribe therein the names and Masonic records of all new members reported to him in the annual lodge returns.

6. To receive all petitions, applications and appeals and lay them before the Grand Lodge.

7. To have the custody of the seal and jewels of the Grand Lodge.

8. To procure for the use of the Grand Lodge, blank charters, dimits, dispensations and diplomas printed upon good parchment.

9. To provide and furnish, at cost, to constituent lodges, petitions for degrees, affiliation, dimits, and all other blanks according to the forms adopted.

10. To prepare, sign and duly seal all charters, dispensations, certificates, commissions or other instruments of writing emanating from the Grand Lodge or the Grand Master.

11. To preserve among the archives of the Grand Lodge the original manuscript of the proceedings of the Grand Lodge for each Communication.

12. Within twenty days after each Annual Communication of this Grand Lodge, to communicate to the Grand

Lodges in correspondence with this Grand Lodge, and to the Constituent Lodges, the names of the Grand Officers.

13. To certify, quarter-yearly, to the Most Illustrious Grand Master of the Grand Council of Royal and Select Masters of Oregon, the Grand High Priest of the Grand Royal Arch Chapter of Oregon, the Grand Commander of the Grand Commandery, Knights Templar of Oregon, and the active Inspector General of the A. & A. Scottish Rite of Oregon for the Southern Jurisdiction of the United States, the names of all Master Masons suspended, expelled or dropped from the rolls, as reported by the lodges in this jurisdiction.

14. To make special mention of the name of each brother of this jurisdiction who has departed this life during the preceding year, in good standing as a man and a Mason, in the Journal of the Proceedings of each Annual Communication, upon suitable memorial pages set apart for the purpose.

15. To procure a sufficient number of copies of the engraved portrait of each Grand Master, and cause the same to be bound in the Proceedings of this Grand Lodge. He shall place upon each portrait the name and term of service of the said Grand Master. He shall make only a single publication of any portrait, unless otherwise ordered by the Grand Lodge.

16. To report, on the first day of each Annual Communication, the amount of money received by him, by items, and the specific sources from which it was received; also the lodges that have neglected to render proper returns and are in arrears.

17. To superintend the printing of the annual proceedings of the Grand Lodge and all other documents ordered printed, and see that the contract for the printing thereof is faithfully performed; with all convenient dispatch to forward three copies of the printed proceedings (one bound in cloth, two bound in paper) to each constituent lodge; one copy (cloth bound) to each Elective Grand Officer and Past Elective Grand Officer; three copies (one cloth bound, two paper bound) to each of the Grand Lodges of the United States and Canada; one copy (paper bound) to each Grand Representative; and one copy (cloth

bound) to the Grand Lodges of such foreign countries as may be in correspondence with this Grand Lodge.

18. To append to the proceedings each year a list of all Grand Officers, Past Grand Officers, Grand Representatives and members of the Grand Lodge present at its Communication. He shall append a full roster of each Lodge, showing name, number and location, time of meeting, and the names of the officers and members thereof, with a list of the Entered Apprentices, Fellow-craft and Master Masons made during the year immediately preceding the Annual Communication; also a list of deaths, suspensions, expulsions, reinstatements, and the names of the living Past Elective Grand Officers members thereof. He shall include in the proceedings each year a tabular statement exhibiting the names and numbers of the several lodges, the time and place of the regular meetings, the number initiated, passed, raised and affiliated in each, and the total number of members in each lodge and the total number of deaths, suspensions, expulsions, reinstatements and the number initiated, passed and raised during the year immediately preceding the Annual Communication.

19. To furnish each lodge duplicate blanks for annual returns, both to be filled, one to be returned to the Grand Secretary, the other to be retained by the lodge.

20. To conduct the correspondence of the Grand Lodge, and report quarterly to each constituent lodge all rejections, suspensions, expulsions and reinstatements.

21. To report to the Grand Lodge on the first day of each Annual Communication the condition of each constituent lodge.

22. To record upon proper blanks, showing number and name of each lodge, and the names of other members entitled to vote, with columns for entering the Yeas and Nays according to the votes cast, and to publish this record in full in the proceedings of the Grand Lodge.

23. With the approval of the Grand Master, to appoint an assistant who shall receive such compensation for his services as the Grand Lodge may direct.

24. To execute and file with the Grand Master, at the commencement of his term of office, a bond in the sum of five thousand dollars, or such larger sum as the Grand Lodge may direct, said bond to be furnished by some relia-

ble surety company, the cost of which shall be paid out of the funds of the Grand Lodge, conditioned that he will faithfully discharge the duties of his office, and will deliver to his successor in office, on demand of the Grand Master or the Grand Lodge, or the Trustees of the Grand Lodge, all funds, securities, jewels, vouchers, books, papers and other property in his possession belonging to the Grand Lodge. On surrendering his office to his successor he shall take duplicate receipts for all funds, jewels, vouchers, books, papers and other property in his possession belonging to the Grand Lodge, one of which shall be delivered to the Grand Treasurer.

25. To attend, upon the meetings of the Trustees of the Grand Lodge, and record their proceedings, which shall be deemed a part of the records of the Grand Lodge and printed with its proceedings.

26. To draw warrants upon the Grand Treasurer in favor of the several claimants for the amounts allowed them by the Board of Trustees, upon receipt from the Board of Trustees of reports of claims audited by them under Title XV of these By-Laws.

27. Thirty days before the Annual Communication, to notify one-third of the constituent lodges to produce their records at the next Annual Communication for examination, and this he shall so continue that at the end of each three years all the lodges shall have been notified and required to produce their records before the Grand Lodge.

28. To have custody of the Grand Lodge library, and make a complete catalogue thereof and report the same to the Grand Lodge at each Annual Communication.

29. To take a receipt for every volume delivered, and in case of failure to duly return, to require of the lodge of which the delinquent is a member, payment in double the amount of the value of such volume, to be collected with the annual dues of such lodge.

30. To select, and, with the consent and approval of the Board of Trustees, purchase such books, charts, magazines and other documents as may be deemed proper, and procure the binding of such volumes and documents as may be deemed expedient.

31. To procure a Past Grand Master's Apron for each retiring Grand Master.

TITLE XXII.

Duties of the Grand Chaplain.

Section 63. The Grand Chaplain shall attend the Annual Communication, especially at the opening and closing and offer prayer, at the request of the Grand Master, according to ancient usage.

TITLE XXIII.

Duties of the Grand Orator.

Section 64. The Grand Orator shall deliver an address at the Annual Communication, at public installations, dedications or other public occasions, and at such other times as the Grand Master shall order.

TITLE XXIV.

Duties of the Grand Marshal.

Section 65. 1. To attend the Annual Communication and to perform the duties appertaining to his office; arrange and conduct the public and private processions of the Grand Lodge, attend the Grand Festivals and occasional Grand Lodges, superintend their ceremonies and provide suitable music for any of the above occasions when ordered so to do by the Grand Master.

2. To take official notice of all wrong doing or acts involving moral turpitude on the part of any member, and report the same to the Grand Lodge.

TITLE XXV.

Duties of the Grand Pursuivant.

Section 66. The Grand Pursuivant shall attend to the officers and members and visitors; see that they appear in Grand Lodge suitably clothed and take their proper stations, under the direction of the Grand Marshal. In all public processions of the Grand Lodge he shall precede and assist the Grand Marshal.

TITLE XXVI.

Duties of Other Grand Officers.

Section 67. The other appointed Grand Officers shall perform such duties as by ancient usage and custom pertain to their respective offices; and, in case a division is

demand and granted upon any vote taken in the Grand Lodge, the Grand Stewards shall count the votes under the direction of the Grand Marshal. The Grand Stewards, the Grand Standard Bearer and Grand Sword Bearer, under the direction of the Grand Marshal, shall perform the duties of Tellers at the election of officers of the Grand Lodge.

TITLE XXVII.

Duties of Grand Representatives.

Section 68. 1. To attend all Annual Communications of the Grand Lodge to which he is accredited, and deposit with the Grand Secretary copies of all official documents emanating from the appointing power.

2. To acquaint himself with the Constitution, Laws, and Work in vogue in the Grand Lodge which he represents, that he may be able to communicate them to the Grand Lodge to which he is accredited.

3. To welcome, vouch for, and introduce worthy Masons from the jurisdiction which he represents, and to see to their comfort while among us.

4. To strengthen the golden chains of pure friendship between the two Grand Lodges, encourage mutual customs and good will, and give due warning of perils which may threaten both.

TITLE XXVIII.

Duties of Standing Committees.

Section 69. It shall be the duty of the several Standing Committees:—

1. On Credentials: To receive and examine the credentials of the representatives to the Grand Lodge and report thereon at the first day's session, at 2 o'clock P. M.

2. On Grand Master's Address: To receive the annual address of the Grand Master for comment and distribution, and report thereon in the afternoon of the first day's session.

3. On Necrology: To report and comment upon the death of deceased brethren in this and other Grand Jurisdictions.

4. On Jurisprudence: To inquire into the character and status of all foreign Grand bodies who may hereafter

apply for recognition, and to ascertain whether or not they will recognize and maintain the doctrine of absolute and exclusive Grand Lodge jurisdiction, and to report specifically thereon. To consider all questions of Masonic law arising in the business coming before the Grand Lodge or any of its committees, and all decisions of the Grand Master. To consider all propositions to amend the Constitution and By-Laws of the Grand Lodge, and all questions relative to the usages, privileges and customs of the fraternity. To have full charge of the Constitution and By-Laws and to keep loose-leaf copies containing all amendments that may be made from time to time. To furnish copies of amendments to be sent to the constituent lodges, and to furnish copy for all reprints of the Constitution and By-Laws and no amendments or reprints shall be issued until the committee shall have approved same. All questions having to do with the matters contained in this section shall be referred to this committee and it shall report to the Grand Lodge.

5. On Appeals and Grievances: To consider all appeals to the Grand Lodge and all grievances which are required by law to be referred thereto, or which in the judgment of the Grand Lodge should be so referred. To make a separate and distinct report upon each and every subject or case referred to it for consideration.

6. On Clothing, Jewels and Furniture: To provide suitable clothing, jewels and furniture for the Grand Lodge and see that they are kept in proper condition for all Grand Lodge ceremonies, all expenditures for this purpose to be audited and paid as are all other bills against the Grand Lodge.

7. On Foreign Correspondence: To consider, review, abstract and comment upon proceedings of all sister Grand Lodges, in fraternal correspondence with this Grand Jurisdiction, as they are referred to him immediately upon receipt by the Grand Secretary, and to report to this Grand Lodge upon the same annually with a printed report, to be amended by this Grand Lodge and included in its proceedings, as it may see fit.

TITLE XXIX.

Duties of Regular Committees.

Section 70. It shall be the duty of the several Regular Committees:

1. On Reports of Constituent Lodges: To examine the returns of lodges as to the correct amount of their Grand Lodge dues, etc., and to adjust any differences they may find and to report their actions to the Grand Lodge.

2. On Dispensations and Charters: To examine the records, work and returns of lodges under dispensation, and to report to the Grand Lodge the character and merits of each, together with such recommendations as may seem best, and to examine such other matters of like character, including cases where charters have been arrested, as may be referred to them. Also to examine and report upon the by-laws of constituent lodges, and point out any want of conformity to the Constitution and By-Laws of this Grand Lodge.

3. On Finance: To examine and report upon the accounts of the Grand Officers and all claims affecting the finances of the Grand Lodge. No appropriation of the Grand Lodge funds shall be made without reference to and report from said committee.

4. On Records of Constituent Lodges: To examine the records of chartered lodges, and report thereon.

5. Mileage and Expense: To examine into and report upon the proper mileage and expenses to be paid to members, delegates and representatives of the Grand Lodge.

6. On Examination of Visiting Brethren: To examine all visitors not properly vouched for and report their names, addresses and Masonic connection to the Grand Lodge.

TITLE XXX.

Duties of Special Committees.

Section 71. Special Committees shall investigate promptly all matters referred to them and report to the Grand Lodge as ordered.

TITLE XXXI.

Rules of Order.

Section 72. The Rules of Order shall be as follows:

1. At the first stroke of the Grand Master's gavel there shall be order, and any breach thereof shall subject the offender to reprimand.

2. No brother may speak more than once on the same question without permission.

3. Any member twice called to order at one session for transgressing these rules, and guilty of a third offense, may be peremptorily ordered to leave the lodge room for that day.

4. Every brother who speaks shall rise and remain standing, addressing himself to the "Most Worshipful Grand Master," and no member shall interrupt him unless to call him to order; but after he has been set right he may proceed if he observes due order and decorum. No brother shall speak until he is recognized by the Grand Master.

5. All reports of committees of the Grand Lodge shall be reduced to writing in a legible hand, on one side only of legal cap, and signed by at least a majority of the committee, provided that a dissenting minority may also present a report in similar form and manner.

6. Every resolution or motion, not of course, submitted to the Grand Lodge, shall be reduced to writing and referred to an appropriate committee.

7. No motion shall be debatable until seconded and stated by the Grand Master, when it shall be in the possession of the Grand Lodge, and cannot be withdrawn except by the mover with the consent of the second previous to decision or amendment. The question, after being put by the Grand Master, cannot be debated.

8. No appeal to the Grand Lodge from the decision of the Grand Master upon any question arising in Grand Lodge shall be entertained.

9. The yeas and nays shall be ordered upon the demand of five representatives. In taking the yeas and nays, the lodges in their order shall be called first, the members second and the Grand Officers last.

10. On all other matters, Roberts' Rules of Order shall govern, except as to the previous question, which is not permissible.

TITLE XXXII.

Formation of New Lodges.

Section 73. There are three classes of territory from which lodges may be formed, (a) that within a district in which there is not more than one chartered lodge; (b) that within a district contiguous to a village or town where there is then more than one chartered lodge, and (c) that within any district composed of towns or cities having then more than one chartered lodge.

Sec. 74. In all class (a) instances, those Masons seeking to form a new lodge shall first obtain the consent and recommendation of the lodge nearest them, as hereinafter provided; in all class (b) instances, like consent and recommendation of one of the lodges nearest them shall first be obtained and notice of the petition therefor and the proposal to form the new lodge shall be given all other lodges in that district whose jurisdiction may thereby be affected, and not otherwise, as hereinafter provided; in all class (c) instances, the consent and recommendation of all lodges whose jurisdiction may thereby be affected shall first be obtained, as hereinafter provided.

Sec. 75. The territorial jurisdiction of lodges shall consist of two classes, exclusive and concurrent, and are defined as follows:

Sec. 76. Exclusive jurisdiction exists in all cases over that territory assigned in the charter or dispensation as originally granted and until consent shall be obtained or given to form a new lodge therein. Exclusive jurisdiction cannot be waived without consent when exercised by more than one lodge in the same territory.

Sec. 77. Concurrent jurisdiction exists in all cases over that territory assigned in the charter or dispensation as originally granted or now existing in or to more than one lodge in that territory. Concurrent jurisdiction cannot be exercised without the consent or waiver of all lodges affected by the body seeking to exercise it.

Sec. 78. To operate waiver of jurisdiction it shall be sufficient if the lodge or lodges affected receive notice of the action to be taken and which may affect jurisdiction and fail to object either to the Grand Lodge or to the Grand Master or to the lodge to whom petition is first made

to grant that concurrent jurisdiction. Objections shall only be made to the Grand Lodge or Grand Master in the event that the lodge first applied to in the concurrent jurisdiction shall fail to give notice of the action to be taken affecting it either in the formation of a new lodge or otherwise, and of its action thereon. But notice once given shall operate as a waiver if not acted upon by the lodge affected. An objection made by any lodge entitled to make it to the lodge from whom consent to the petition to form a new lodge is sought, shall set forth specifically, in writing, the causes and reasons against the formation of the new lodge or against the action about to be taken affecting its jurisdiction and when so presented shall be considered by that lodge in joint meeting composed of the Masters and Wardens of all the lodges affected and objecting, including the lodge to whom application is made, and if a majority of all of them shall be of the opinion that the application to form a new lodge or the action affecting jurisdiction shall be permitted, then such objections shall be disregarded and they governed accordingly; otherwise the application must be denied and the lodge petitioned to grant shall withhold its recommendation.

Sec. 79. A dispensation for a new lodge may be granted by the Grand Lodge, and during recess by the Grand Master.

Sec. 80. A dispensation for a new lodge can only be granted upon a petition signed by not less than twelve Master Masons. Each petition shall nominate the first Worshipful Master and the Wardens, shall be delivered to and filed with the Grand Secretary for presentation to the Grand Master or Grand Lodge. If any signer of the petition is a member of a constituent lodge there shall be filed with the petition a certificate under the seal of the lodge showing him in good standing and clear of charges on the books. If any signer of the petition has taken a dimit, there shall be filed with the petition the dimit, showing it has been granted by some regularly constituted lodge of Master Masons. Each petition when filed shall be accompanied by the recommendation of a chartered lodge as in this article above provided and certifying the proficiency of the officers and the suitability of the place.

Sec. 81. A petition for a new lodge when presented to a constituent lodge for recommendation, shall be read at the first stated communication thereafter, and then lie

over until the next stated communication, at which time it shall be submitted to the lodge for action, and in no case shall recommendation be given by less than a two-thirds vote of the members present. No vote upon the recommendation of a new lodge shall be taken unless there shall be present at least twelve members of the lodge acting upon the petition. No member of the lodge considering a recommendation shall be permitted to vote thereon if he is one of the petitioners.

Sec. 82. Any constituent lodge recommending a petition for a dispensation for a new lodge shall require the brother named in the petition as Worshipful Master, and one of the Wardens named, to appear in open lodge and be examined as to proficiency in the opening and closing ceremonies and the work of the three degrees in Masonry, and the Worshipful Master and Secretary thereof shall certify, under the seal of the lodge, to the Grand Master, or the Grand Lodge, that the examination has been held and the degree of proficiency exhibited by the brethren examined, and whether or not the brethren petitioning for the dispensation for a new lodge have provided a suitable and safe lodge-room.

Sec. 83. When it shall appear to the Grand Lodge, or the Grand Master, that the brethren petitioning for a new lodge have complied with these regulations, and paid the sum of fifty dollars to the Grand Secretary, and no valid objections appear, a dispensation may be granted to the petitioners, authorizing them to form a new lodge and confer the degrees of Masonry.

Sec. 84. Every dispensation shall be copied at length upon the records of the lodge, and the charter, when issued, shall be recorded in like manner.

Sec. 85. Every lodge under dispensation shall be set to work by the Grand Master or his special representative. The brethren named in the dispensation shall be Worshipful Master, Senior and Junior Wardens. The Treasurer and Secretary shall be elected by the members of the lodge; other offices and vacancies shall be filled as in chartered lodges. The officers of a lodge under dispensation shall not be installed.

Sec. 86. Lodges under dispensation shall have the jurisdiction therein granted and may exercise all the rights of

chartered lodges except electing the three principal officers, granting dimits, and sending representatives to the Grand Lodge, but they may send the Worshipful Masters and Wardens, or either of them, as delegates.

Sec. 87. Every lodge under dispensation shall return it to the next Annual Communication after the date thereof, together with its records and all other books, and then present its petition for a charter, but no charter shall be granted to any such lodge unless it shall have conferred the three degrees of Masonry.

Sec. 88. The Grand Lodge, upon the return of the dispensation, if the work and proceedings of the lodge prove satisfactory, may order a charter to be issued to the new lodge and assign it such name and number as shall be deemed proper, and such lodge shall be duly constituted within sixty days.

Sec. 89. Every chartered lodge shall be duly constituted and its officers installed by the Grand Master or his special representative, assisted by an occasional Grand Lodge, before said lodge can work or do any business under its charter, except to elect officers.

TITLE XXXIII.

Revocation of Charter.

Section 90. For disobedience of its orders, rules or laws, or authority of the Grand Master, the Grand Lodge may revoke the charter of a constituent lodge. And if upon due trial there shall be found a departure from the original plan of Masonry, or a failure to meet during a period of six months, or a neglect to meet in Annual Communication for two consecutive years, or a failure to make annual returns and pay its obligations to the Grand Lodge for two years, or a condition of the lodge as to discipline or otherwise such that its longer existence is deleterious to the honor or usefulness of the Craft, or a depreciated condition as to members, finances or interest in the work, the charter shall be revoked, the lodge shall forfeit its warrant of constitution and its funds and shall transfer its funds and property of every kind and character whatsoever to the Grand Lodge.

Sec. 91. For any of the reasons stated in the foregoing section the Grand Master, during the recess of the Grand

Lodge, may arrest the charter of a constituent lodge, but in such case he must report his action to the Grand Lodge at its next Annual Communication with his reason therefor, for its approval or disapproval, and at such time the lodge may be heard in its own behalf.

Sec. 92. The Grand Lodge upon final hearing may approve or disapprove the action of the Grand Master; it may restore the charter without revocation if satisfied that the discipline is already sufficient and the good of the Craft will be thereby subserved.

Sec. 93. The Grand Lodge is in no sense responsible for the payment of the debts or obligations of constituent lodges in any case where the lodge becomes extinct either by the surrender or the revocation of its charter. The assets available shall be used for the payment of its obligations under the direction of the Grand Master, and for that purpose they may be converted into money or otherwise applied.

Sec. 94. If the Grand Lodge upon final hearing shall revoke the charter it may afterwards restore it, provided that application therefor be made at some Annual Communication, but in such case the restoration must be made to the identical lodge in name and number and with the right to every member thereof at the date of revocation yet unaffiliated who continues in good standing to membership therein.

TITLE XXXIV.

Reissue of Charters.

Section 95. The Grand Lodge shall, upon application of a constituent lodge accompanied by satisfactory proof that the charter of said lodge has become so defaced or illegible as to be unfit for use, issue to such lodge a new charter to take the place of the old one, upon payment of the required fee.

Sec. 96. Whenever the charter of a constituent lodge shall be destroyed, stolen or surreptitiously taken and detained, it shall be the duty of the Grand Lodge or the Grand Master to cause a duplicate charter to issue without fee.

TITLE XXXV.

Penal Jurisdiction of the Grand Lodge.

Section 97. The Grand Lodge in the exercise of its penal jurisdiction may entertain, hear and determine charges as follows:

Sec. 98. Charges may be preferred against the Worshipful Master of a lodge by any three members of his lodge, by the Junior Grand Warden, or by any Master Mason member of a lodge in this jurisdiction at the direction of the M. W. Grand Master. Charges against any other Master Mason, or officer, subject to the jurisdiction of the Grand Lodge, may be preferred by the Junior Grand Warden or by a Master Mason member of a lodge in this jurisdiction at the direction of the Grand Master.

In every case the charges shall be in writing, signed by the officer or persons authorized to make the same, and shall be presented to the Grand Lodge if in session, otherwise to the Grand Master.

Sec. 99. Upon the presentation of such charges the Grand Lodge or the Grand Master, as the case may be, may at once appoint and summon not less than five or more than seven disinterested Worshipful Masters or actual Past Masters to assemble as commissioners to hear and determine the matters involved therein, and shall summon the accused to appear and answer the charges at such time and place as may be most convenient for the hearing, not later than sixty days. The summons shall fix the time and place for hearing and require the accused then to appear and answer. The summons, with a copy of the charges, shall be served upon the accused by delivery to him in person, if he is a resident of this jurisdiction, ten days before the date set for the hearing. If the accused is not a resident of this jurisdiction, the summons and a copy of the charges shall be served upon him thirty days before the time set for hearing.

Service may be made upon a non-resident by registered mail; the communication being directed to the last known postoffice address of the accused.

Sec. 100. The Commissioners shall assemble at the time and place fixed for the hearing and organize by selecting one of their number to preside and another to act as secretary. The Commissioner chosen to preside shall

have authority to summon witnesses at the request of either party. A majority of the Commissioners shall constitute a quorum and a majority vote or judgment of the quorum shall be considered as a majority vote or judgment of the Commissioners. Masons in good standing shall testify upon their honor. The testimony of all other witnesses shall be taken in the form of depositions in writing before an officer authorized by the statutes of the state where the deposition is taken to administer oaths. The Commissioner chosen to preside shall fix the time and place for the taking of depositions and notify the parties thereof.

Sec. 101. The Commissioners may adjourn the hearing from time to time at their convenience or for good cause, shown by either party, provided the Commissioners shall complete their duties within thirty days after the day fixed for hearing by the summons, unless the Grand Master for good cause shown shall grant an extension of time.

Sec. 102. Any Master Mason in good standing may, at the request of either party, appear as counsel and assist in the prosecution or defense. If either party shall fail to select counsel, the Grand Master shall appoint a brother to act for the party not represented by counsel.

Sec. 103. After all the testimony has been taken, the Commissioners shall decide the matter and pronounce sentence with none present but themselves. The judgment of a majority of the Commissioners shall prevail and be conclusive unless an appeal be taken to the next Annual Communication of the Grand Lodge.

Sec. 104. The judgment may be either deprivation of office, suspension or expulsion, as the Commissioners shall deem proper.

Sec. 105. The Commissioners shall keep a complete record of their proceedings and of their judgment and file the same with the Grand Secretary at the conclusion of the trial, and the judgment shall at once be carried into effect by order of the Grand Master.

Sec. 106. An appeal to the Grand Lodge may be taken, to be heard at its next Annual Communication, upon notice by either party of appeal given to the Grand Secretary within thirty days after the Commissioners have filed their judgment.

TITLE XXXVI.

Clothing.

Section 107. The clothing of an officer of the Grand Lodge shall be a white lambskin apron 12x15 inches, edged with purple and trimmed with gold bullion, with the jewel of his office enclosed within a wreath, gold embroidered on the body and the letter G irradiated, gold embroidered on the flap; together with the appropriate jewel of his office appended to a purple silk or satin ribbon (to be suspended from the left lapel of the coat). Name of the Grand Lodge to be shown on such ribbon.

Sec. 108. A Past Grand Master's apron shall be the same as a Grand Master's, except his name and date of service shall be recorded on the body under the flap. And further, in case of membership in the Past Grand Masters' Association, its emblem shall be substituted for the letter G.

Sec. 109. All other members of the Grand Lodge shall wear a plain white apron, and the Masters and Wardens of constituent lodges, or proxies appointed by them, shall also wear their official jewels.

TITLE XXXVII.

Grand Honors.

Section 110. The Private Grand Honors are the due-guards and signs of the three degrees, to be used only on five occasions: When a Masonic Hall is to be consecrated, a New Lodge to be constituted, a Master-elect to be installed, a Grand Master-elect to be installed, or a Grand Master, or his deputy, to be received on an official visitation to a lodge.

Sec. 111. The Public Grand Honors consist of a three-times-three battery or clapping of the hands, in unison, as follows: Give three claps of the hands with the right uppermost, reverse the hands and give three, reverse again and give three more.

To be used in other Masonic ceremonies, except at funerals and as provided in Section 110.

Sec. 112. The Funeral Grand Honors consist of three movements of the arms: Both arms are crossed on the breast, the left one uppermost, and the open palms of the

hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. To be accompanied by the words, "The will of God is accomplished; so mote it be; Amen," as follows: When the arms are in the first position say: "The will of God is accomplished"; when in the second: "So mote it be," and when in the third; "Amen."

The movements to be executed and the accompanying words audibly pronounced, by all the brethren, three times in unison.

TITLE XXXVIII.

Jewels.

Section 113. The Grand Officers shall bear these jewels:

1. The Grand Master, the Compasses extended upon the sextant of a circle, to the angle of 45 degrees and above the sextant, within the Compasses, an eye irradiated, within a Triangle.

2. Past Grand Master, the Compasses extended upon the sextant of a circle, to the angle of 45 degrees with the Square within the Compasses, and above the Square, within the Compasses, the sun irradiated.

3. Deputy Grand Master, the Compasses opened to the angle of 45 degrees athwart the Square, within the Compasses a Pentalpha.

4. Senior Grand Warden, the Level. Junior Grand Warden, the Plumb. Grand Treasurer, Crossed Keys. Grand Secretary, Crossed Pens. Grand Chaplain, the Open Bible. Grand Orator, the Scroll. Senior Grand Deacon, Sun within extended Square and Compasses. Junior Grand Deacon, Crescent Moon within extended Square and Compasses. Grand Stewards, the Cornucopia. Grand Standard Bearer, a Banner. Grand Sword Bearer, a Sheathed Sword. Grand Marshal, Crossed Batons. Grand Pursuivant, Rapier and Baton crossed. Grand Tiler, a Rapier Pendant.

5. Each jewel to be athwart a wreath enclosed within a circle, and the whole to be of gold and gilt.

TITLE XXXIX.

Names, Ranks, Titles and Stations of Officers.

Sec. 114. The officers and members of this Grand Lodge are, and their ranks, titles, stations and places therein shall be as follows:

1. Most Worshipful Grand Master, in the East at the head of the Grand Lodge.

2. Right Worshipful Deputy Grand Master, in the East at the left of the Most Worshipful Grand Master.

3. Right Worshipful Senior Grand Warden, in the West.

4. Right Worshipful Junior Grand Warden, in the South.

5. Most Worshipful Past Grand Masters, in the East at the right of the Most Worshipful Grand Master, and the Junior Past Grand Master, next to the Grand Master.

6. Right Worshipful Past Grand Wardens and all other past elective grand officers not otherwise provided for, in assigned seats befitting their respective ranks and titles as herein specified.

7. Right Worshipful Grand Treasurer, on the right in front of the Grand Master.

8. Right Worshipful Grand Secretary, on the left in front of the Grand Master.

9. Most Reverend Grand Chaplain, opposite the Junior Grand Steward.

10. Right Worshipful Grand Orator, opposite the Senior Grand Steward.

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

12. Worshipful Junior Grand Deacon, in the west on the right of the Right Worshipful Senior Grand Warden.

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

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

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

16. Worshipful Grand Marshal, on the left of the Most

Worshipful Grand Master and in front of the Right Worshipful Grand Secretary.

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

18. Right Worshipful, the Committee on Jurisprudence, in the room or place assigned them.

19. Right Worshipful, the Committee on Appeals and Grievances, in the room or place assigned them.

20. Right Worshipful, Special Committees, in the room or place assigned them.

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

22. Worshipful Masters of chartered lodges, in assigned seats on the floor of the lodge.

23. Brothers, the Wardens of chartered lodges, in assigned seats on the floor of the lodge.

24. Brothers, the Delegates from lodges under dispensation, in assigned seats on the floor of the lodge.

25. Brother Grand Tiler, in the ante-room, near to and outside the door of entrance to the Grand Lodge.

26. Visiting Brethren, in assigned seats befitting their respective ranks and titles as herein specified.

PART TWO

Relative to Lodges.

TITLE XL.

Organization.

Sec. 115. Every Lodge shall consist of a Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon, Junior Deacon, Senior Steward, Junior Steward, Marshal and Tiler, and may have a Chaplain and Organist with other members.

Sec. 116. The Worshipful Master, Senior Warden, Junior Warden, Treasurer and Secretary shall be elected by the Lodge. All other Officers shall be appointed by the Worshipful Master, except that the Senior Warden shall appoint the Junior Deacon and the Junior Warden the Stewards.

Sec. 117. Each lodge shall adopt an appropriate seal.

Sec. 118. The powers of a Lodge are such as are prescribed in its Charter or Dispensation, by the Constitution, By-Laws and Regulations of this Grand Lodge and the General Regulations of Freemasonry.

TITLE XLI.

Duties of a Lodge.

Sec. 119. It shall be the duty of a Lodge:

1. To hold one stated communication in each month.
2. To provide a safe and suitable Lodge-room.
3. To keep a full and proper record of its transactions.
4. To transmit to the Grand Secretary on or before

the first Monday in February in each year its annual returns in form for the last fiscal year ending December 31st, which shall embrace a list of officers and members of present and past Grand Officers, of initiations, passings, raisings, admissions, demissions, withdrawals, rejections, suspensions, restorations and deaths, with their respective dates, signed by the Master and Secretary and attested by the seal of the Lodge, and shall pay to the Grand Secretary all sums due the Grand Lodge. No Lodge

shall be entitled to representation in Grand Lodge unless it has complied with the requirements of this section, and if a Lodge fails to comply with them for two years, its Charter shall be suspended and the effects of the Lodge disposed of for the benefit of the Grand Lodge; provided, that upon showing satisfactory excuse for failure to comply with the aforesaid regulations, and upon making full returns and paying all back dues the Charter and other effects of such Lodge may be restored by the Grand Lodge.

5. To keep a Lodge Register, in which shall be entered and consecutively numbered the names of all members and their Masonic record.

6. To keep a Book in which shall be entered the names contained in the quarterly report of the Grand Secretary, so arranged as to show, in alphabetical order and by appropriate columns, the names of persons, name and number of Lodge, date of rejection, suspension or expulsion, as the case may be, the cause therefor and the date of reinstatement.

7. To present to each Master Mason within thirty days after he shall have received the Master Mason degree a certificate, under the seal of the Lodge, attested by the Grand Secretary under the seal of the Grand Lodge, that he is a member of such Lodge in good standing, and also a copy of this Constitution and By-Laws and the Manual of the Lodge.

8. To notify the Grand Secretary of all rejections, withdrawals, suspensions, expulsions and restorations immediately after the meeting at which the transaction has occurred.

9. To read all official communications from the Grand Master or Grand Secretary in open Lodge, at the stated communication next following their receipt.

10. To punish, by reprimand, suspension or expulsion, any member who may be found guilty of drunkenness, gambling, or any other unmasonic conduct.

11. To be represented in every Annual Communication of the Grand Lodge.

12. To present to each candidate at his initiation a lambskin or white leather apron, with the date and his name inscribed under the flap thereof.

13. To issue, under the seal of the Lodge, a certificate of the Masonic standing of a deceased brother in good standing to his family.

14. Each Lodge shall, within five days after the installation of officers, transmit to the Grand Secretary or Grand Master a list, duly certified under the seal of the Lodge, of the names of the newly elected and installed officers, with the dates of their installation and the name and title of the installing officer, and also the postoffice address of the Master and Secretary.

15. To adopt By-Laws conforming to the Uniform Code.

TITLE XLII.

Prohibitions.

Sec. 120. No Lodge shall remove its place of meeting from the city, town, village or place named in its Charter or Dispensation, except by the special authority of the Grand Lodge or Grand Master granted upon the written petition of the Lodge. No petition for removal of the place of meeting of a Lodge shall be allowed or granted unless it shall appear that notice of the petition was given at a stated communication of the Lodge and consideration thereof postponed one month, and also that the petition was approved by two-thirds of the members of the Lodge present.

Sec. 121. No Lodge shall remove its place of meeting from one room or hall to another in the same town, village or city, except by special dispensation of the Grand Lodge or Grand Master.

Sec. 122. No Lodge shall levy a special tax or assessment except by the authority of the Grand Lodge or special dispensation of the Grand Master.

Sec. 123. No Lodge shall appear in public procession on any other than purely Masonic occasions.

Sec. 124. No Lodge shall advance an Entered Apprentice or Fellow-craft to a higher degree until after a strict examination in open Lodge he shall have given satisfactory evidence of proficiency in preceding degrees. After the election of a candidate the degrees may be conferred when occasion requires, by other Lodges as a favor to the first Lodge and candidate.

Sec. 125. No Lodge shall receive an application for affiliation unless it be accompanied by a certificate of standing or proper dimit from a Lodge of which the applicant was last a member, or satisfactory explanation in writing of the inability of the applicant to furnish a certificate or dimit.

Sec. 126. No Lodge shall hold Masonic communication with any Lodge or body which has been declared illegal by the Grand Lodge, or the Grand Master, or with any person who is a member of any such Lodge or body.

Sec. 127. No Lodge shall recognize any body purporting to be a Masonic body that is not recognized by the Grand Lodge.

Sec. 128. No Lodge shall recognize as a Mason, any person who, being at the time a resident of this State, has received or claims to have received the degrees of Masonry from any source beyond the jurisdiction of this Grand Lodge without waiver of jurisdiction from the Lodge nearest his place of residence. This waiver of jurisdiction can only be given by the Lodge nearest his place of residence in the manner prescribed by law.

Sec. 129. No Lodge shall be entitled to representation in the Grand Lodge, until chartered and duly constituted, but a Lodge under dispensation may send delegates thereto who may be admitted to seats and be permitted to speak but shall have no vote.

Sec. 130. No Lodge shall suspend the operation of a By-Law to meet special or emergent cases.

Sec. 131. No Lodge shall confer more than one degree upon a candidate within four weeks.

Sec. 132. No Lodge shall admit as visitors or treat in any manner as true and lawful brethren, any persons hailing from Lodges that deny or ignore the existence of God or the immortality of the soul.

Sec. 133. No Lodge shall, upon waiver and request of another Lodge, confer any degree upon any person from another state during the temporary or permanent residence of the applicant in this State while the applicant is engaged in an occupation prohibited to Masons by our penal code, notwithstanding the restriction does not exist in the Grand Jurisdiction from which the applicant hails.

Sec. 134. No Lodge shall lend money to a member thereof.

Sec. 135. No Lodge shall confer less than a full degree on one candidate at any communication.

Sec. 136. No Lodge shall be permitted to assume the name of any person during his life.

Sec. 137. No Lodge shall be permitted to incorporate under the laws of Oregon, except by permission of the Grand Lodge or the Grand Master. Any Lodge which shall incorporate or attempt so to do contrary to the provisions of this section, shall suffer forfeiture of its charter.

Sec. 138. No Lodge shall receive the petition of a candidate for the degrees of Masonry who has been rejected by another Lodge without first obtaining the unanimous consent of the Lodge which rejected him, until after the expiration of five years from the date of his rejection.

Sec. 139. No Lodge shall confer degrees upon more than two candidates at any communication.

TITLE XLIII.

Charter.

Sec. 140. The Charter of a Lodge must always be in the Lodge when it is open and at work.

Sec. 141. Whenever the Charter of a Lodge shall be destroyed, stolen or surreptitiously taken and detained, it shall be the duty of such Lodge to apply to the Grand Lodge or to the Grand Master for a duplicate Charter bearing the original name and number, together with the names of the original Grand Officers and charter members, supplemented with the cause of its issue, and signed by the Grand Master and the Grand Secretary and attested by the seal of the Grand Lodge.

Sec. 142. Whenever the Charter of a Lodge shall become so defaced or illegible as to be unfit for use, the Lodge may apply, upon satisfactory proof, to the Grand Lodge, for a new Charter.

TITLE XLIV.

Communications.

Sec. 143. The Communications of a Lodge are Stated and Special.

Sec. 144. Stated Communications are those held at the time prescribed by the By-Laws; and at such Communications all general business, such as reception of petitions, balloting for degrees or membership, election of officers and the discussion of questions relative to the interests of the Lodge or fraternity, shall be transacted in a Lodge of Master Masons.

Sec. 145. Special Communications shall be called, in the discretion of the Master, by giving due notice thereof; but no business except conferring degrees or ceremonial observances (including the necessary examination of candidates for advancement) shall be transacted therein; provided, however, that if urgent business should require immediate action at a special communication, the Grand Master, upon the petition of the Master and Wardens of a Lodge showing the necessity of such communication, may grant a dispensation for the purpose; and, provided, further, that all resident members be notified of such communication, that the minutes shall show all the facts in full, and that no other business except that specified shall be transacted. A special communication for examination of candidates, or work in a particular degree may be opened on the appropriate degree only, and need not be opened on any other degree.

Sec. 146. No Lodge in this jurisdiction shall be convened on Sunday, except for funeral purposes, or for the purpose of celebrating St. John's Day by appropriate ceremonies.

TITLE XLV.

Eligibility to Office.

Sec. 147. No brother shall be eligible to the office of Master in any chartered Lodge unless he is an actual member thereof, nor unless he has been duly elected and regularly installed as a Master or Warden of some legally chartered Lodge; provided, that in case of an emergency the Lodge may elect any member not so qualified, but no brother so elected can be installed except by a dispensation from the Grand Master, applied for by a duly authenticated petition of the Lodge, signed by the Master.

Sec. 148. Any member of a Lodge qualified to vote in the election of officers shall be eligible to any office in the Lodge, except as provided in Section 147.

TITLE XLVI.

Election of Officers.

Sec. 149. Each constituent Lodge shall choose the following elective officers (including Trustees, if provided for in its By-Laws) annually, by ballot, at the regular communication next preceding the anniversary of St. John the Evangelist, namely: A Worshipful Master, Senior Warden, Junior Warden, Treasurer and Secretary.

Sec. 150. A majority of all the votes cast shall be necessary to a choice, and blanks shall not be counted as votes.

Sec. 151. In case any Lodge shall fail to elect its officers as prescribed in Section 149, it shall forthwith apply to the Grand Master for a dispensation to hold an election as soon thereafter as may be practicable.

TITLE XLVII.

Installations.

Sec. 152. No brother is Masonically qualified to install the officers of a Lodge except one who has been duly elected and installed as Master of a chartered Lodge working under the jurisdiction of some recognized Grand Lodge, and who is, at the time of exercising such official authority, an actual member in good standing of some regular Lodge.

Sec. 153. The Worshipful Master of each Lodge must be installed on or before St. John's Day, in December of each year; provided, that if a Lodge fails to do so for unavoidable reasons, it may petition the Grand Master for a dispensation to install its Worshipful Master after that date. A Worshipful Master may install the subordinate officers at his convenience, without dispensation therefor.

Sec. 154. No officer of a Lodge can be installed by proxy.

Sec. 155. Officers of a constituent Lodge must be installed as often as re-elected.

TITLE XLVIII.

Lodge Jurisdiction.

Sec. 156. Every constituent Lodge shall have certain personal and territorial jurisdiction.

Sec. 157. The personal jurisdiction of a Lodge shall extend over all its members (except its Master, or the Grand Master, if a member thereof), wherever they may reside; and over its unfinished work, wherever dispersed, except as qualified by Section 133.

Sec. 158. The territorial jurisdiction of a Lodge extends in each direction to such boundary line as shall be equi-distant between it and the nearest Lodge in that direction, but in no case beyond the boundaries of this Grand Jurisdiction.

Sec. 159. Every Lodge has exclusive original jurisdiction over all candidates for the mysteries of Masonry residing in its territory, and penal jurisdiction over all Masons, unaffiliated as well as affiliated, within its territorial jurisdiction, for any violation of moral or Masonic law.

Sec. 160. When two or more Lodges are located in the same village, town or city, they shall have concurrent territorial jurisdiction and concurrent original jurisdiction over candidates, as well as Masons not members of such Lodges.

Sec. 161. When Lodges have concurrent jurisdiction because located in the same village, town or city, they shall each and all be deemed to be located at the same building and in the same apartments for the purpose of ascertaining in any case which is the nearest Lodge.

Sec. 162. If an application is required to be made, or any act performed by the nearest Lodge (See Title XXXII) it shall be sufficient if the application is made to, or the act performed by any Lodge located in the same village, town or city, having concurrent jurisdiction as defined in this Title.

Sec. 163. When Lodges have concurrent jurisdiction they shall have exclusive original jurisdiction over all candidates for the mysteries of Masonry residing within the corporate limits of the village, town or city, where the Lodges are located. The exclusive original jurisdiction of Lodges having concurrent jurisdiction over all candidates for the mysteries of Masonry, and their penal jurisdiction, shall extend in each direction to such boundary line as shall be equi-distant between the corporate limits of the village, town or city in which the Lodges are located and the corporate limits of the village, town or city in which the nearest Lodge in that direction is located.

Sec. 164. Application for waiver of jurisdiction must be made by the Lodge desiring to receive the petition and if granted the jurisdiction passes to the particular Lodge to whom it has been voted and no other Lodge, not even one possessing concurrent jurisdiction can exercise it.

Sec. 165. Each Lodge having concurrent jurisdiction with another Lodge or Lodges, shall at once, by mail, notify such other Lodge or Lodges, of any application for the degrees of Masonry it may receive, and shall include in the notice the full name, age, residence and true occupation of the applicant.

Sec. 166. By the Masonic residence of an applicant is meant a permanent, settled domicile or fixed abode from choice, and as a rule is identical with his legal residence.

TITLE XLIX.

Powers of the Master.

Sec. 167. The Master shall have power:

1. To convene his Lodge in Special Communication whenever he may deem it proper and necessary.

2. To preside at every communication of his Lodge.

3. To cause to be issued all notices and summons which may be required.

4. To appoint all non-elective officers of his Lodge, except those provided for in Section 116.

5. To appoint all committees.

6. To fill a vacancy in any office until the successor is installed.

7. To perform such other acts as by ancient usage pertain to his office, which shall not contravene any of the provisions of the Constitution, Laws and Regulations of this Grand Lodge or order of the Grand Master.

8. To, after having opened his Lodge, place either of the Wardens, or a brother from the floor, in the East, and permit him to confer either of the degrees.

TITLE L.

Duties of the Master.

Sec. 168. It shall be the duty of the Master:

1. To convene his Lodge in Stated Communication at the time prescribed in these By-Laws and the By-Laws of the Lodge.

2. To superintend the official acts of the officers of his Lodge, see that their respective duties are properly performed and to rule and govern his Lodge.

3. To carefully guard against any infraction of the By-Laws of his Lodge, the Written Laws of the Grand Lodge, or the General Regulations of Masonry, and suffer no departure therefrom upon the plea of convenience or expediency, except in cases of emergency, and then only by dispensation of the Grand Master.

4. To see that proper returns of work, etc., are annually transmitted to the Grand Secretary, and that the Grand Lodge dues are promptly paid.

5. To cause summons to issue only when the welfare of Masonry, the interests of the Lodge, or the rights of a brother demand, and to take special care that disobedience of a duly served summons be promptly followed by discipline, unless the offender render excuse for the offense satisfactory to the Lodge.

6. To cause all necessary notices to be issued in the prescribed manner and form.

7. To permit no appeal from his decision to be made to the Lodge.

8. When the Grand Master or his representative visits the Lodge, to convene the same, extend to him the appropriate courtesies, and, when called upon, to submit for his inspection the By-Laws and records of the Lodge, and furnish such facilities as may be necessary for the proper discharge of his duties.

9. To report to the Grand Master whenever he shall find a child of a Mason in the jurisdiction of his Lodge which needs assistance in obtaining an education.

10. To report to his Lodge any instance of culpability on the part of any member of his Lodge which may come to his knowledge satisfactorily; he shall cause the Junior Warden to prefer charges against said brother, and said brother shall be put upon his trial in the Lodge in whose jurisdiction he may reside, and be dealt with as the penal code provides.

11. To sign the Minutes of each Communication immediately after the same shall have been approved by the Lodge.

TITLE LI.

Duties of the Wardens.

Sec. 169. It shall be the duty of the Wardens to assist the Master in the discharge of his duties, and to perform such other acts as Masonic usage has assigned to their respective stations.

Sec. 170. In the absence of the Master, the duties of his office shall be discharged by the Senior Warden, and if both are absent by the Junior Warden.

Sec. 171. No Warden can call a special meeting of the Lodge while the Master is within the territorial jurisdiction thereof and able to authorize a call.

Sec. 172. When the Lodge is at ease or at refreshment, the craft is in charge of and must report to the Junior Warden.

TITLE LII.

Duties of the Treasurer.

Sec. 173. It shall be the duty of the Treasurer:

1. To receive and safely keep all moneys or property of every kind which shall be placed in his hands by the Secretary, or by order of the Lodge and to give proper receipt therefor.

2. To disburse or transfer the same, or any part thereof, upon the order of the Master, with the consent of the Lodge, duly attested by the Secretary.

3. To keep a book or books which shall contain a correct statement of his receipts and disbursements on account of the Lodge.

4. To make to the Lodge, as its By-Laws may require, annual or semi-annual reports of its receipts, disbursements and financial condition.

5. To perform such other duties appertaining to his office as the By-Laws may require or the Lodge at any time may direct.

6. To file a bond, when required to do so by vote of the Lodge, conditioned that he will faithfully discharge the duties of his office and will deliver, on demand of the Master of the Lodge, or his successor in office, all moneys remaining on hand with all books, papers, vouchers, securi-

ties, etc., in his possession and belonging to the Lodge. Said bond may be furnished by some surety company, the cost of which shall be paid out of the funds of the Lodge.

TITLE LIII.

Duties of the Secretary.

Sec. 174. It shall be the duty of the Secretary:

1. To record all the proceedings of the Lodge proper to be written, including its current receipts and disbursements, and all financial reports, and to submit such record to the Lodge at its next stated communication for approval or correction, and to the Master for his signature, attesting such approval.

2. To prepare and to transmit a copy of such record, or any part thereof, to the Grand Lodge or to the Grand Master, when required.

3. To collect and to receive all moneys due the Lodge, giving receipt therefor, and to pay the same promptly to the Treasurer, taking his receipt for the same.

4. To make to the Lodge annually or semi-annually, or otherwise, as its By-Laws may direct, a report of its work, of the condition of its accounts with its officers and members, and of all other matters relating to its finances or business which may be under his care.

5. To keep a cash-book and ledger, and deliver the same, with all other books and records appertaining to the office, to his successor.

6. To keep the seal of the Lodge, and to affix the same, with his attestation, to all papers issued under its authority, or in obedience to the requirements of the Constitution and By-Laws of the Grand Lodge.

7. To preserve the By-Laws of the Lodge, the Book of Constitutions and Regulations of the Grand Lodge, its published proceedings and ceremonials.

8. To notify any member of the Lodge who may have been suspended, expelled or reinstated, immediately after the action of the Lodge.

9. To study the rules and forms prescribed by the Grand Lodge, and keep the records, books and other papers in accordance therewith.

10. To file a bond, when required to do so by vote of the Lodge, conditioned in the manner and form as the bond of the Treasurer.

11. To furnish to the Grand Secretary the names of the officers elected and installed, which list shall be authenticated by the seal of the constituent Lodge sending said list to the Grand Secretary.

12. To perform these duties and such other duties as are required of him, not inconsistent herewith, as the Master of the Lodge may, in his discretion, direct.

TITLE LIV.

Duties of Other Officers.

Sec. 175. All other officers of a Lodge shall perform such duties therein as may be directed by the Master and Wardens, not conflicting with the By-Laws of the Lodge, the Laws and Regulations of the Grand Lodge, and the usages and general regulations of Masonry.

TITLE LV.

Membership.

Sec. 176. Membership in a Lodge may be acquired:

1. By having regularly received the degree of Master Mason therein.

2. By a Master Mason petitioning a Lodge for affiliation, and election.

3. By having been named in a charter issued to a Lodge under dispensation.

Sec. 177. It is the duty of every Master Mason to be a member of some regular Lodge.

Sec. 178. No Mason shall be an actual member of more than one Lodge at the same time.

Sec. 179. Membership in a constituent Lodge can only be terminated:

1. By dissolution of the Lodge.

2. By voluntary formal demission therefrom.

3. By transfer of membership to another Lodge.

4. By becoming a charter member of a new Lodge.

5. By suspension or expulsion.

6. By voluntary withdrawal.

TITLE LVI.

The Qualifications of Candidates.

Sec. 180. Every candidate applying for the degrees of Masonry must:

1. Be a man free born.
2. Have the senses of a man.
3. Be a believer in the Grand Architect of the Universe and in the immortality of the soul.
4. Be of mental worth and have a record of a moral and upright life.
5. Be able to pay the fees in cash from his own funds.
6. Possess the ability to earn a livelihood.
7. Possess the physical ability to conform substantially to and be instructed in and give instructions in the arts and mysteries of Freemasonry.
8. Be twenty-one years old at the time his petition is received.
9. Have resided within the jurisdiction of the Lodge applied to for one year immediately preceding the presentation of the petition, provided that a person in the service of the United States not qualified by residence for one year may present a petition if the Grand Master grants a dispensation to the Lodge to receive and consider it.
10. Not have been rejected by any Lodge during the six months immediately preceding the presentation of his petition, or as provided in Section 138.
11. Be able to read and write.
12. Not be proprietor of or vendor at a place where malt or spirituous liquors are sold as a beverage.
13. Not be under sentence or judgment for violation of any law of the land involving moral turpitude.

TITLE LVII.

Petitions.

Sec. 181. No petition for the degrees of Masonry shall be received or considered by any Lodge if the applicant has been previously rejected by a Lodge of Master Masons, without the consent of the Lodge which rejected the applicant, subject to Section 138 herein, nor from any applicant

who is at the time a proprietor of or vendor at an establishment where malt or spirituous liquors are sold as a beverage..

Sec. 182. All petitions for the degrees shall be in writing, signed by the applicant, with his name in full, giving his place of nativity, present residence, age and occupation, and show the qualifications prescribed in Section 180; and shall be accompanied by the required fee. Every petition shall be recommended in writing by two members of the Lodge, and be presented at a stated communication, and record thereof made.

Sec. 183. Every petition for the degrees shall be referred to a committee on investigation, appointed by the Master, consisting of three members of the Lodge, who shall diligently inquire into the moral, mental and physical qualifications of the applicant, and examine him and ascertain whether he is and has been an actual resident within the jurisdiction of the Lodge for one year immediately preceding the presentation of his petition, and not disqualified by Section 180, and report thereon.

Sec. 184. If the report of the committee, or any member thereof, be unfavorable, no ballot shall be had, but the Master, upon the report, shall declare the candidate rejected, but, if the committee find the applicant disqualified, they shall make a special written report thereon, in which case the Master may direct the withdrawal of the petition, and such withdrawal shall stand as a rejection, provided that if the disqualification found by the committee is none other than insufficient residence or physical disability, the application may be withdrawn and the fee returned.

Sec. 185. No dispensation shall be issued to a Lodge to receive and act upon the petition for degrees of a person in the service of the United States who has not the qualification of residence unless the application for the dispensation by the Grand Master be made by the Lodge by a unanimous ballot, and if the dispensation be issued the petition shall take the usual course of reference and ballot.

Sec. 186. No one may demand from the committee or any member thereof reasons for the report and conclusions of the committee or the facts on which the same

were based. Members of a Lodge who recommend the applicant must not be appointed on the investigating committee.

Sec. 187. A petition by an Entered Apprentice or Fellow-craft, residing in this jurisdiction, for membership and advancement shall state the name, number and location of the Lodge in which he received such degrees, and the name of the Grand Lodge under which such Lodge was working. Such petition shall be accompanied by a duly authenticated certificate or waiver of jurisdiction from the Lodge in which the applicant has received such degrees; provided, that no Lodge can receive such petition unless the applicant has resided within its jurisdiction one year immediately preceding the presentation of the petition.

Sec. 188. All petitions for membership by affiliation shall state the name, number and location of the Lodge of which the applicant was last a member, and the name of the Grand Lodge under which such Lodge is or was working; also the name of the Lodge in which he received the Entered Apprentice degree. Such petition shall be accompanied by a dimit or other satisfactory evidence that the petitioner has lawfully withdrawn from the Lodge of which he was last a member, or if such membership has been lost in any other manner, or if the applicant hails from a jurisdiction where no dimits are issued to members he must submit other satisfactory evidence of his standing in the fraternity. A petition for affiliation or for advancement must be proceeded with in all particulars as a petition for the degrees, except reference to other Lodge, or Lodges, having concurrent jurisdiction.

Sec. 189. A non-affiliated Master Mason residing in the State of Oregon may petition, for affiliation, the Lodge within whose jurisdiction he resides, at any time and as provided in Section 199.

Sec. 190. The petition of a brother Master Mason applying for membership may be withdrawn or returned prior to the committee's report, upon written application therefor and the concurrence of a majority of the members present at a stated communication of the Lodge.

Sec. 191. A Lodge may, at the duly authenticated request of a constituent Lodge of this or any other Grand

Jurisdiction, confer a degree or degrees upon a candidate of the requesting Lodge, and in such cases the Lodge can have no jurisdiction over the candidate it has conferred a degree or degrees upon; it has simply performed an act of Masonic courtesy.

Sec. 192. If any candidate, Entered Apprentice or Fellow-craft, fails to present himself for advancement within a period of two years, he shall be dropped from the rolls but may be reinstated upon his petition therefor. The petition in such cases shall conform to the requirements for a petition for affiliation so far as the same are applicable, and shall be received, considered and disposed of by the Lodge in the same manner in which it would dispose of an application for affiliation. The Lodge may grant waiver of jurisdiction to one so reinstated.

Sec. 193. No affiliation shall be permitted unless the applicant therefor is a Master Mason in good standing and so satisfies the Lodge to which he applies.

TITLE LVIII.

Balloting.

Sec. 194. No ballot shall be taken upon a petition for any degree or for affiliation at any other than a stated communication.

Sec. 195. No ballot shall be taken upon a petition for the degrees, or for affiliation in less period than four weeks from the time the petition of the applicant was referred to the committee on investigation.

Sec. 196. If the report of the committee on investigation be favorable, a ballot on the petition shall be had and it shall require a unanimous ballot to elect. If but one black ball appears in the ballot box, the Master, without declaring a rejection, shall at once order a second ballot for the purpose of correcting a possible mistake, which shall be the last, but in no case after one ballot has been had, shall any discussion be permitted in the Lodge before the second is taken, nor shall the second ballot be postponed to another communication. There shall be but one ballot for the three degrees.

Sec. 197. In balloting upon petitions for the degrees or for affiliation, each petition shall be acted upon separately,

and every member of the Lodge present must vote, and any member of a Lodge in this Grand Jurisdiction may vote, except upon a petition for affiliation.

Sec. 198. After the ballot has been taken as provided herein and duly examined, first by the Wardens and finally by the Master, the result shall in all cases be final and conclusive, and shall be then and there so declared by the Master. The result only, namely, "elected" or "rejected," shall be made known and recorded, and such result cannot be set aside by the Lodge, the Master, the Grand Master or the Grand Lodge, except as provided in Section 192.

Sec. 199. Any brother whose application for affiliation has been rejected may renew his application to the same, or to any other Lodge in this Grand Jurisdiction, and is not limited as to time or restricted in his choice of location of the Lodge. The rejection of the petition of a brother for affiliation shall not affect his Masonic standing.

Sec. 200. Any Entered Apprentice or Fellow-craft whose petition for advancement has been rejected may renew his petition at any time to the Lodge which rejected him, or to any other Lodge, after residing within its jurisdiction one year.

Sec. 201. When any candidate is declared rejected, notice thereof shall be communicated to him by the Secretary forthwith, and the fee shall be returned to him with the communication.

TITLE LIX.

Objections.

Sec. 202. If any Master Mason in good standing, a member of a Lodge in this Grand Jurisdiction, shall express in any manner to the Master of said Lodge an objection to the initiation of any candidate, even after his election, said objection shall thereupon operate to prevent initiation for the period of six months, unless sooner withdrawn by the objector and shall stay the initiation of the candidate for so long as said objection is continued for six months, and the fact that such an objection is made shall be entered upon the record and be operative as a bar against the initiation of the candidate for the term of six months, whereupon the fee accompanying the petition shall immediately be returned to the candidate. If at the end of

six months the objection be not renewed or made again the candidate shall be entitled to initiation without further delay, upon the payment of the proper fee.

Sec. 203. Whenever a Master Mason in good standing, being a member of a Lodge in this Grand Jurisdiction shall express in writing to the Master of a Lodge any objection to the advancement of a brother in the Lodge governed by such Master to the second or third degree, the reason therefor must be made known to the Lodge, and the matter shall be referred to a committee of three members. The Master shall appoint such committee and it shall have power and it is its duty to inquire into such reasons and report thereon to the Lodge as soon as possible. Upon the reception of the report the Lodge shall proceed to consider the same. If the reasons assigned, in the opinion and judgment of a majority of the members of the Lodge present be insufficient, the Lodge may confer the degree in the same manner in which it would have proceeded if the objection had not been made; but if the reason assigned shall be deemed sufficient to stay the degree, the candidate shall be entitled to a trial upon the objections alleged. If upon such trial the objections are sustained, the candidate shall not be entitled to advancement but if the objections are not sustained, the candidate shall be entitled to receive the degree.

Sec. 204. No candidate whose advancement is stayed by personal objections shall be recorded or published as rejected, and the Lodges are not required to report such stay to the Grand Secretary.

TITLE LX.

Fees.

Sec. 205. No Lodge shall charge any fee for affiliation. The fees for degrees shall not be less than Thirty Dollars.

Sec. 206. A Lodge shall return the fee of a candidate elected to receive the degrees, if he does not present himself for initiation within twelve months after election.

TITLE LXI.

Annual Dues. Penalties for Non-Payment.

Sec. 207. A Lodge may, by a majority vote, fix the annual dues of its members.

Sec. 208. A member one full year in arrears for dues may be dropped from the roll by a majority vote by the following procedure: Notice to be served upon him to show cause why he should not be dropped from the roll for non-payment of dues; the notice shall be served personally or by mail. The following time to elapse between service and action:

(1) If a resident of the County in which the Lodge is located, ten days;

(2) If not a resident of the County but of this jurisdiction, twenty days;

(3) If not a resident of this jurisdiction, forty days;

(4) If residence is unknown, service unnecessary;

(5) When all dues are paid, including dues that may be charged while so dropped from the roll, the brother shall then stand reinstated. If a brother is unable to pay the accumulated dues, the whole, or any part, may be remitted by the Lodge.

Sec. 209. A member of a Lodge cannot be dropped from the roll for the non-payment of dues until one full year after date to which his dues are paid.

Sec. 210. A Lodge may upon the application of a member, if it appears the brother is unable to pay his annual dues for the current year, by a majority vote relieve the brother from the payment of dues, and in such cases no Grand Lodge dues shall be exacted on account of the brother thus relieved during the period for which the Lodge has excused him from the payment of dues.

Sec. 211. A Master Mason who has been a contributing member to one or more constituent Lodges in this jurisdiction for twenty years or more, and who is in good standing, may at the option of the particular Lodge of which he is a member at the time action is taken, be relieved from all Lodge dues, but such action of the Lodge, if taken after the adoption of these By-Laws, shall not relieve the constituent Lodge from the payment of Grand Lodge dues on account of any members so exempted from the payment of Lodge dues.

The exemption of a brother from the payment of Lodge dues under this section does not affect his standing as a Master Mason, but he retains all his rights and privileges as a member of the Lodge unimpaired.

TITLE LXII.

Transfers, Withdrawals and Dimits.

Sec. 212. All applications for certificates of standing, of transfers of membership, of withdrawals and dimits, shall be made by written application presented at a stated communication of the Lodge.

Sec. 213. A member of a Lodge, who is in good standing and whose dues are paid, who desires to affiliate with another Lodge in this Grand Jurisdiction, may apply to and receive from the Lodge of which he is a member, a duly attested certificate of his standing in the Lodge.

By presenting such a certificate with his petition, a member may apply for affiliation with another Lodge in the manner prescribed in these By-Laws.

If such applicant be elected to affiliate with a Lodge, such Lodge shall communicate the fact to the Lodge issuing the certificate of standing, which Lodge shall thereupon issue a certificate of transfer of membership for the member named and send it to the Lodge which has elected the member for affiliation.

Sec. 214. A member of a Lodge, who is in good standing and whose dues are paid, who has removed from this Grand Jurisdiction, may apply in writing, to the Lodge for a dimit which shall be granted him if his dues are paid and no charges are pending against him and such dimit shall date, and membership cease, from the Lodge record when the same was granted.

Sec. 215. If any brother shall lose the certificate of his demission the Secretary of the Lodge shall, upon request and satisfactory proof of such loss, furnish him another certificate with the original date, and the fact of reissuance shall be entered upon the record.

Sec. 216. A member of a Lodge in good standing and whose dues are paid may apply for in writing and receive a certificate of withdrawal therefrom.

Such certificate shall not entitle the holder thereof to apply for membership in any other lodge, but should he desire to again become a member of a lodge he shall apply to the lodge which issued him a certificate of withdrawal, for reinstatement, paying the regular dues for the time elapsed since date of withdrawal, and if a majority vote is favorable he shall be reinstated. The lodge,

however, at its discretion, may remit all or part of such accumulated dues.

Sec. 217. Entered Apprentices and Fellow-crafts shall not receive dimits or withdrawal certificates, but a lodge may grant them a certificate setting forth their status in the lodge.

TITLE LXIII.

Non-Affiliated Masons.

Section 218. All non-affiliated Masons in this Grand Jurisdiction shall have the privilege of visiting lodges for a period of one year; but such non-affiliates should petition some lodge within thirty days thereafter for membership, and if rejected shall contribute to some chartered lodge in this Grand Jurisdiction its regular dues, and in case of non-compliance shall be debarred from all Masonic rights and privileges, as follows:

1. They shall not be allowed to visit any lodge.
2. They shall not be allowed to appear in any Masonic procession.
3. They shall not be entitled to Masonic charity.
4. They shall not be entitled to Masonic burial.

Sec. 219. Non-affiliated Masons shall be subject to the discipline of the lodge in whose jurisdiction they may reside for any violation of moral or Masonic law.

TITLE LXIV.

Special Dispensations.

Section 220. All applications to the Grand Master for dispensations for any purpose shall emanate from a lodge at a stated communication, and be concurred in by a majority vote of the members present at such communication; and such application shall set forth fully and clearly the emergency, under the seal of the lodge, and be signed by the Master and Secretary.

Sec. 221. In case of special emergency, where the provisions of the preceding section can not be complied with, application for a dispensation may emanate from the Master.

Sec. 222. The fee for a dispensation shall accompany the petition therefor, and shall be sent to the Grand Secretary.

Sec. 223. Every dispensation shall be noted in the records of the lodge, and prompt report made to the Grand Master of the action taken by authority thereof.

TITLE LXV.

Dissolution of Lodges.

Section 224. A Lodge may be dissolved:

1. By voluntary surrender of its charter.
2. By a revocation of its charter by the Grand Lodge.

Sec. 225. The charter of a Lodge may be surrendered, if the proposition be presented at a stated communication thereof, and the same be acted upon at a subsequent stated communication, of which all the members whose residence is known shall have due and timely notice; but no charter can be surrendered as long as twelve Master Masons, members of the lodge, desire to continue work under it, in accordance with the laws of Masonry and the laws and regulations of this Grand Lodge.

Sec. 226. The charter of a lodge may be revoked or suspended:

1. For disobedience of any provision of the Constitution, Laws, Orders or Regulations of the Grand Lodge;
2. For violation or neglect of the generally recognized usages of the Craft;
3. For disregard of the lawful authority of the Grand Master;
4. For failure to meet during a period of six successive months;
5. For a neglect to meet in Annual Communication in two consecutive years;
6. For a failure to make returns or pay its dues to the Grand Lodge for two successive years.

Sec. 227. Upon the revocation or suspension of the charter of any lodge, or if from any other cause a lodge shall become dormant, it shall be the duty of the last Master, Treasurer and Secretary thereof to surrender to the Grand Secretary (subject to the order of the Grand Master) the charter, books, papers, jewels, furniture, moneys, or other property belonging to said lodge, within two months from the time of such revocation, suspension, or becoming dormant, and every member of a lodge who shall refuse to make such surrender, or who shall, by

vote or otherwise, make any other disposition of said effects than as herein designated, shall be liable to Masonic discipline for violating the laws and regulations of the Grand Lodge. All moneys accruing as herein prescribed shall be placed in the funds of the Grand Lodge.

Sec. 228. If at any time it shall be found necessary to suspend or revoke the charter of any lodge under this jurisdiction, for irregular or unmasonic conduct, the members of such lodge implicated in such conduct shall be subject to discipline by the Grand Lodge or Grand Master.

Sec. 229. Upon the dissolution of a lodge for any cause, its members, who are not subject to the provisions of the last preceding section, upon payment of any back dues to the Grand Secretary, shall be entitled to a certificate from that officer, setting forth their Masonic standing to the lodge nearest to or having had concurrent jurisdiction with the lodge dissolved.

Sec. 230. Whenever any lodge shall fail to meet for six months, the next nearest lodge or lodges, upon giving notice to the Grand Secretary of their intention so to do, may exercise jurisdiction over the territory, and act upon petitions therefrom, unless cause for such cessation shall be presented to and deemed satisfactory by the Grand Lodge or the Grand Master.

Sec. 231. Any uncompleted act of a lodge which has afterward ceased to exist shall be completed by the lodge acquiring jurisdiction.

Sec. 232. When a charter shall be revoked by the Grand Lodge, it shall be erased from the register, and its number shall not be again used upon any charter in this jurisdiction, unless the charter is restored by the Grand Lodge.

TITLE LXVI.

Consolidation of Lodges.

Section 233. When two or more lodges desire to consolidate as one, they shall proceed as follows: The question of such consolidation shall be presented, by resolution, in each lodge at a stated communication thereof; and stand for action by the lodges at their next stated communications. The respective secretaries shall notify

each member of the lodges of the time when action will be taken thereon.

Sec. 234. At said stated communications, the Master shall submit the question: "Shall the lodges be consolidated as proposed?" If two-thirds of the members present vote "Yes," then the vote of the lodge shall be recorded in favor of consolidation. If less than two-thirds vote "Yes," the vote shall be recorded against consolidation. The vote in such cases shall be by ballot.

Sec. 235. If the vote in each lodge is in favor of consolidation, then such lodges are consolidated, and shall constitute but one lodge. In such case, the property and effects of the several lodges becomes the property of the lodges consolidated. There shall be no consolidation unless all the lodges vote therefor.

Sec. 236. The number of the consolidated lodge shall be that of the oldest lodge consolidated, and such name as may be selected by the consolidated lodge.

Sec. 237. Every proposition for consolidation shall state the proposed location of the lodge if consolidated.

Sec. 238. The fact of the consolidation shall not constitute any particular officers the officers of the lodge as consolidated, but all the offices thereof shall be declared vacant, except that of Master of the senior lodge consolidated (considering the date of the charter), who shall be Master of the consolidated lodge until a successor shall be elected and installed.

Sec. 239. In case of the consolidation of lodges, the stated communication of the lodge as consolidated shall be at the time fixed for the stated communication of the lodge consolidated having the oldest charter, but such time may be changed at the pleasure of the consolidated lodge, in conformity with these By-Laws.

Sec. 240. In case of the consolidation of lodges, there shall be an election of officers thereof, including that of Master, at the first stated communication thereof, and the officers shall be installed at once, or not later than the next stated communication. The term of such officers shall be to the next annual election, as provided by law.

Sec. 241. When any consolidation shall have been effected and the Grand Lodge or the Grand Master offi-

cially informed of the same, a new special charter shall be issued without fee, containing the names of the new officers and bearing the number of the oldest lodge consolidated, and such name as may have been selected by the consolidated lodge.

TITLE LXVII.

Summons.

Section 242. Every summons issued by a chartered lodge shall be written or printed, attested by the seal of the lodge, and signed by the Master and Secretary; and shall be served either personally or by registered mail; no other matter than the requisition to attend a communication of the lodge need be inserted.

Sec. 243. Every Mason shall faithfully obey a summons issued by a lodge and duly served upon him, if within his power; and for a failure so to do shall be liable to discipline in the manner provided by law, unless excused for reasons satisfactory to a majority of the members present at a stated communication of the lodge.

Sec. 244. The Junior Warden of every lodge shall serve each summons herein required for personal service and due return thereon make of the same, and all summons served by registered mail shall be sufficiently returned with registered card attached.

TITLE LXVIII.

Appeals From Decisions.

Section 245. Any appeal by a member of a lodge to the Grand Lodge from a decision of its Master shall be made in writing in open lodge, state the facts of the case, be duly authenticated and transmitted by the Secretary to the Grand Secretary at least ten days before the Annual Communication of the Grand Lodge.

Sec. 246. A member of a lodge cannot appeal from the decision of the Master to the lodge. Only the Grand Master or Grand Lodge can be appealed to.

TITLE LXIX.

Funerals.

Section 247. No Mason shall be buried with Masonic honors unless he was at the time of his death a Master Mason in good standing.

Sec. 248. All Masonic burials must be by the Grand Lodge or a lodge of Master Masons, and no Entered Apprentice or Fellow-craft shall be admitted in the procession.

Sec. 249. The burial of a deceased brother is Masonic work; it is therefore necessary that during the whole service the lodge be "at labor."

Sec. 250. When the lodge has formed in order around the grave, none can be admitted within it save the Fraternity, the clergy, the mourners and pall-bearers.

Sec. 251. No Lodge shall attend or participate in funeral rites unless the same are Masonic.

Sec. 252. On funeral occasions white gloves and aprons with the usual badge of mourning and the sprig of Acacia shall be the only regalia worn by Master Masons.

TITLE LXX.

Visitor—Visiting.

Section 253. It is the privilege of every Master Mason in good standing to visit and sit in every regular lodge.

Sec. 254. No visitor shall be admitted to any lodge under this jurisdiction unless lawfully vouched for as a Master Mason in good standing. Documentary evidence alone shall not be sufficient to justify avouchment.

Sec. 255. In addition to strict trial and due examination of his knowledge of Masonry, every lodge or committee shall require a strange visitor to produce a certificate under the seal of his lodge that he is a member of such lodge in good standing, which certificate shall also be fortified by a certificate under seal of the Grand Lodge of the jurisdiction under which the same shall be held, that the lodge issuing the certificate is a regular lodge in good standing in the said jurisdiction.

TITLE LXXI.

Miscellaneous Provisions.

Section 256. This Grand Lodge does not recognize dual membership in lodges, therefore a Master Mason cannot be a member of more than one constituent lodge in this jurisdiction.

Sec. 257. The only competent authority to open a constituent lodge is the Worshipful Master, or, in his absence, the legally chosen Wardens by priority, and in the absence of the Master and both Wardens, a lodge cannot be opened for any purpose, except by the Grand Master or his representative. In case of the death of a brother Master Mason during the session of the Grand Lodge, the Master and Wardens, or in case of the absence of the Master and Wardens, then a Past Master shall have the power to assemble the members of the lodge within whose jurisdiction the brother died, and sojourning brethren, and bury the deceased brother with Masonic ceremonies. If the brother conducting such funeral rites be not Master or Warden of the lodge, he shall make report of the burial at the next stated communication of such lodge and the report shall be entered upon its records. Except as in this section provided, no constituent lodge shall be opened during the Annual Communication of the Grand Lodge.

Sec. 258. Neither the Master nor a Warden of a constituent lodge can resign during his official term, but the resignation of any other elective officer may be accepted by the lodge. All vacancies in such offices shall be filled by special election, held under authority of a dispensation from the Grand Master.

Sec. 259. Resignations of appointed officers may, for good cause, be received. The Master shall appoint and install officers to fill the vacancies.

Sec. 260. No Mason in this jurisdiction shall appear in any public procession, nor in any private or public assembly, with Masonic clothing, unless under the auspices of some regular lodge; nor shall any lodge take part in any public procession, except to perform or assist in some ceremony recognized as strictly Masonic.

Sec. 261. No Mason shall give the Masonic name to any business concern, association or calling organized or prosecuted for profit or for a livelihood. No Mason shall use or be a party to the using of the Masonic name as a part of the style and title or designation of any business firm, concern or company, association or enterprise, unless such business shall be the printing or publishing of Masonic books, papers or periodicals, or the manufacture and sale of Masonic supplies.

Sec. 262. The use of Masonic emblems and devices on business cards or signs, or by way of advertisement, except for legitimate Masonic purposes, is strictly forbidden.

Sec. 263. All lodges, and the members thereof, are strictly forbidden to give or attempt to give the aid or countenance of Masonry, in organized or individual form, to any lottery or gift enterprise.

Sec. 264. This Grand Lodge does hereby recognize and adopt as the fundamental laws, rules and regulations for the government of all Masons, the Ancient Charges, to-wit:

ANCIENT CHARGES

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

THE GENERAL HEADS, VIZ:

- I. Of God and Religion.
 - II. Of the Civil Magistrate, Supreme and Subordinate.
 - III. Of Lodges.
 - IV. Of Masters, Wardens, Fellows and Apprentices.
 - V. Of the Management of the Craft in working.
 - VI. Of Behavior, viz:
 1. In the Lodge while Constituted.
 2. After the Lodge is over and the Brethren not gone.
 3. When Brethren meet without Strangers, but not in a Lodge.
 4. In presence of strangers not Masons.
 5. At Home and in the Neighborhood.
 6. Toward a Strange Brother.
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I. CONCERNING GOD AND RELIGION.

A Mason is obliged, by his tenure, to obey the moral law, and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished whereby Masonry becomes the center of union, and the means of

conciliating true friendship among persons that must have remained at a perpetual distance.

II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for, as Masonry hath always been injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible.

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. It is either particular or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

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

IV. OF MASTERS, WARDENS, FELLOWS AND APPRENTICES.

All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be

well served, the brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this Fraternity; only candidates may know that no Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art of serving his Master's Lord, and of being made a Brother, and then a Fellow-craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive at the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

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

These rulers and governors, supreme and subordinate, of the Ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity.

V. OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons shall work honestly on working days, that they may live creditably on holy days; and the time ap-

pointed by the law of the land, or confirmed by custom, shall be observed.

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

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

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

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

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

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

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

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

VI. OF BEHAVIOR, VIZ.:

1. *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 ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation; for that would blast our harmony and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the catholic religion above mentioned; we are also of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has always been strictly enjoined and observed; but especially 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 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 shall be communicated to you in any other way; cultivating brotherly love, the foundation and cap-stone, the cement and glory, of this Ancient Fraternity, avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no further. And if any of them do you injury, you must apply to your own or his Lodge; and 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 otherwise be decided, and patiently listening to the honest and friendly advice of Master and Fellows when they would prevent you going to law with strangers, or would excite you to put a speedy period to all lawsuits; that so you may mind the affair of Masonry with the more alacrity and success; but with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath 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. So mote it be.

And declares that these Ancient Charges should be frequently read and perused by Masters, and all other Craftsmen, as well within as without the lodges, to the end that none may be ignorant of the excellent principles and precepts they inculcate.

TITLE LXXII.

Penal Code.

Section 265. Every violation by a Mason of his Masonic obligations, or the established laws, usages and customs of Masonry; every violation of the law involving moral turpitude is a Masonic offense for which the offender may be subjected to such lawful punishment as the tribunal having jurisdiction in the case shall adjudge.

Sec. 266. Any Mason who shall keep what is commonly known as a liquor saloon, or attend to the bar of a liquor saloon, shall be deemed guilty of a Masonic offense and upon conviction thereof by the tribunal having jurisdiction in the case shall be indefinitely suspended.

Sec. 267. Masonry will not take judicial cognizance of offenses ecclesiastical or political in their nature, nor of a breach of contract or claim at law between Masons, or between a Mason and a profane, unless the same involves moral turpitude in the offender.

Sec. 268. Concurrent original jurisdiction for the discipline, trial and punishment of Masons charged with any offense against the body of Masonry limited as provided in these By-Laws is vested in:

1. The lodge of which the accused is a member.
2. The lodge within whose territory the offense may have been committed.
3. The lodge within whose territory the accused may be found, provided that whenever the attention of the Grand Secretary shall be called to any Masonic offense committed by any non-affiliated or non-resident Mason, the matter may be referred to the Grand Master for consideration.

Sec. 269. Whenever a member of a lodge, or a member residing or sojourning in this jurisdiction, shall be accused of any offense which, if proved, would subject him to reprimand, suspension or expulsion, the proceedings in the premises shall be conducted substantially according to the following rules:

Rule 1. All charges for unmasonic conduct shall be made in writing, signed by the accuser, specifying with reasonable certainty the character of the offense alleged, and delivered to the Secretary at a stated communication

of the lodge, who shall then read and enter the charges in full on the minutes. At the next stated communication it shall be the duty of the Worshipful Master to cause to be elected by ballot and by a majority of those present five of its members, who shall assemble as commissioners to hear and determine upon the charges at such time and place convenient to the parties as the Worshipful Master shall appoint.

Rule 2. If the residence of the accused is known and within ten miles of the seat of the lodge having the matter in charge, then and in that case a certified copy of the charges and a summons to appear and answer shall be personally served upon the accused ten days before the trial. If the residence of the accused be at a greater distance than ten miles from the place where the lodge having the matter in charge is located, either within or without this Grand Jurisdiction, then and in that case a certified copy of the charges and the summons to appear and answer shall be forwarded to him by registered mail directed to his last known postoffice address thirty days before the trial. If his residence be unknown, or he neglect or refuse to obey the summons when service has been had, the lodge shall proceed *ex parte*, the Worshipful Master having first appointed some brother to act as the attorney for the accused and conduct the proceedings to a final determination.

Rule 3. When any member of a lodge (except its Master or Grand Master) or any Mason residing within the jurisdiction shall be accused of unmasonic conduct, charges to that effect may be preferred by any Master Mason in good standing, but to further the administration of justice it is made the special duty of the Junior Warden, in the absence of other accusers, to prefer all charges for offenses committed when the lodge is not at labor; but the negligence or refusal of the Junior Warden to perform such duty shall not prevent any other member from preferring any charge of unmasonic conduct which may come to his knowledge.

Rule 4. In all instances where offenses are committed while the lodge is at labor the foregoing rules requiring notice and delay may be dispensed with, and the Worshipful Master is authorized to order the offending brother

to show cause at once why he should not be properly dealt with. In such case it is made the special duty of the Junior Warden to prefer charges for the offense committed when the lodge is at labor and to prosecute the same.

Rule 5. If the offender holds membership in another lodge in this Grand Jurisdiction, the charges may be sent to that lodge for trial. If such lodge refuses to entertain the charges or waive the right of trial, then, and in that case, the lodge under whose jurisdiction the offense was committed shall proceed to the trial of the accused.

Rule 6. The Commissioners shall assemble at the time and place appointed, and shall be presided over by the Worshipful Master, who shall decide all questions of Masonic law which may arise during the trial. These meetings of the Commissioners shall also be attended by the Junior Warden, or by a member of the lodge appointed by the Worshipful Master, who shall act as prosecuting attorney, and by the Secretary, or some member appointed for that purpose by the Worshipful Master, who shall keep a correct and full record of the proceedings of the trial. A majority of the Commissioners shall constitute a quorum, and a majority vote or judgment of the quorum shall be considered as a majority vote or judgment of the Commissioners.

Rule 7. The Worshipful Master shall, at the request of either party, summon such witnesses as are Masons residing within the jurisdiction of his lodge, to appear and testify before the Commissioners. Whenever the attendance of a witness who is a Mason and who resides without the jurisdiction of the lodge in which the trial is had cannot be procured, his testimony may be taken before the Worshipful Master of the lodge within whose jurisdiction he resides upon such notice to the adverse party as the Worshipful Master of the lodge in which the trial is to be had shall fix, and the attendance of such witness may be compelled by summons, his testimony shall be reduced to writing, signed by him and authenticated by a certificate of the Worshipful Master before whom it is taken, under the seal of his lodge. The testimony of witnesses who are not Masons shall be taken upon the application of the party desiring the testimony, by deposition before some officer authorized by the law of the state wherein

he resides to administer oaths, and at such time and place and upon such notice to adverse party as shall be designated by the Worshipful Master. Whenever the testimony of a witness residing out of this state is desired, it shall be taken upon interrogatories direct and cross agreed upon by the parties or approved by the Worshipful Master. Witnesses who are Masons in good standing shall testify upon their honor as such, and all others, including expelled Masons, shall testify under oath or affirmation.

Rule 8. Any Master Mason in good standing may at the request of the accused or the accuser, appear as his counsel and assist in the prosecution or defense. If either party shall fail to select an attorney or counsel, the Master shall appoint a brother to act as attorney for such party. The Commissioners may adjourn from time to time at their own convenience, or for cause shown by either party, provided that the period within which their duties shall be concluded shall not exceed ten days, unless for good reason shown, the Worshipful Master shall grant them further time.

Rule 9. After all the testimony has been taken, the Commissioners shall decide the matter and determine sentence with no one present but themselves. The judgment of the majority of the Commissioners shall prevail, and their decision and findings shall be final, and be signed by them and presented to the Worshipful Master, who, at the next Stated Communication of the lodge shall announce the result and direct the Secretary to record the same as the judgment of the lodge and file the records for safe keeping among its archives.

Sec. 270. Penalties which may be inflicted are reprimand in open lodge, suspension or expulsion. If the sentence be reprimand, the Worshipful Master shall summon the convicted brother to appear at the next stated communication when the reprimand shall be administered. If the sentence be suspension or expulsion it shall at once go into effect, and the Secretary shall immediately notify the person suspended or expelled and the Grand Secretary thereof.

Sec. 271. An appeal may be taken to the next succeeding Annual Communication of the Grand Lodge by either party, but not unless a notice of such intended appeal shall

be given to the Worshipful Master in writing within thirty days after his announcement of the result of the trial. In all appealed cases, and in all cases of expulsion, whether appealed or not, the Worshipful Master shall cause the Secretary to prepare a transcript of the record of the trial and immediately transmit it to the Grand Secretary.

Sec. 272. All judgments from which an appeal may be taken, and all transcripts of trial records where the punishment is expulsion or suspension, shall, if possible, be sent to the Grand Secretary at least thirty days prior to the Annual Communication, and shall be reviewed in the Grand Lodge or before a committee thereof during its session upon the record sent up, and upon such other proper proofs as may be submitted, and the Grand Lodge may affirm, modify or reverse the judgment of the lodge, or may make such other order relative thereto as shall be deemed proper, and its decision shall be conclusive.

Sec. 273. The sentence of suspension shall be for an indefinite period, and after the sentence has been announced the Secretary shall inform the Grand Secretary thereof. The lodge may at a stated communication, by vote of two-thirds of the members present, annul any such sentence of suspension pronounced by itself and restore the Mason thus suspended to all his Masonic rights and privileges, provided, that notice of the resolution for such restoration shall be given at the stated communication next preceding. In all cases of restoration the Secretary shall notify the restored party and the Grand Secretary thereof.

Sec. 274. The Grand Lodge may at any Annual Communication, if good cause therefor be shown and proof be given of the notice hereinafter prescribed, restore to the rights and privileges of Masonry a Mason who has been suspended or expelled within its jurisdiction, but such restoration shall not restore him to membership in the lodge from which he was suspended or expelled, but he shall receive from the Grand Secretary a certificate, under the seal of the Grand Lodge, showing his good standing.

Sec. 275. Whenever any Mason suspended for any unmasonic conduct desires to petition the Grand Lodge for restoration to the rights and privileges of Masonry, he shall first make application for such restoration to the lodge by which he was suspended, if it still be in existence.

If his application be there refused, it may then be made to the Grand Lodge, provided that notice in writing be given to the lodge of such intended application not less than forty days preceding an Annual Communication. In case the lodge by which he was suspended has ceased to exist, no previous notice of the intended application is necessary to be given to any lodge. A Mason under sentence of indefinite suspension for keeping a saloon or attending bar is not eligible for reinstatement so long as he continues in the business.

Sec. 276. Whenever any expelled Mason desires to petition the Grand Lodge for restoration to the rights and privileges of Masonry, he shall, in writing, notify the lodge which expelled him if it be still in existence, of his intention so to do at least sixty days before the Annual Communication at which his petition is to be presented, accompanying such notice with a copy of the intended petition, and before such petition shall be considered by the Grand Lodge, proof of the giving of said notice to the lodge shall be furnished.

Sec. 277. Any Mason who shall be present at or assist in the work of a lodge, knowing its charter or warrant to have been suspended or revoked, shall be liable to Masonic discipline and punishment.

Sec. 278. Any Mason shall be deemed guilty of an offense against Masonry, and be subject to Masonic discipline, who shall knowingly recommend for initiation a candidate who has been rejected by a lodge within this jurisdiction within six months from the date of such rejection, and any candidate who may by false representation or deception procure or receive either of the degrees shall be deemed guilty of an offense against Masonry and be subject to trial and punishment therefor as the lodge may determine.

TITLE LXXIII.

Jewels.

Section 279. The jewels of the constituent lodges shall be as follows:

1. That of the Master, the Square; Senior Warden, the Level; Junior Warden, the Plumb; Treasurer, the Crossed Keys; Secretary, the Crossed Pens; Chaplain, the

Bible; Senior Deacon, Square and extended Compasses enclosing a Blazing Sun; Junior Deacon, Square and extended Compasses enclosing a Crescent Moon; Stewards, Cornucopia; Marshal, Baton; Tiler, Sword.

2. The jewels shall be of silver and the decorations shall be of blue.

3. The jewels of a Past Master shall be a pair of golden Compasses extended to 60 degrees on a Quadrant, and enclosing a Blazing Sun.

TITLE LXXIV.

UNIFORM CODE OF BY-LAWS FOR
CONSTITUENT LODGES

Sec. 280. By-Laws conforming to the Uniform Code as contained in this section must be adopted by each Constituent Lodge as provided under authority of Section 119, Subdivision 15 of these By-Laws.

ARTICLE 1.

Name and Number.

The name of this lodge shall be
Lodge No. A. F. & A. M.

ARTICLE 2.

Seal.

The following is hereby adopted as the seal of this lodge:

(Cut of Seal to be inserted.)

ARTICLE 3.

Meetings.

The stated communications of this lodge shall be held on the of each month at o'clock, except that for the months of the hour shall be o'clock.

By a majority vote the lodge may call from labor during either or both the months of July or August.

ARTICLE 4.

Trustees.

This lodge may elect at the Annual Communication not to exceed three trustees, who shall have charge of the invested funds of the lodge, otherwise the Master and Wardens shall be trustees of the lodge.

ARTICLE 5.

Fees.

The fee for conferring the degrees shall be \$....., payable in advance; or \$..... shall accompany the petition; \$..... shall be paid before receiving the Fellowcraft degree, and \$..... before receiving the Master Mason degree.

ARTICLE 6.

Dues.

Each member shall pay the sum of \$..... per year into the funds of the lodge on or before St. John's day in December of each year.

ARTICLE 7.

Committee on Charity.

The Master and Wardens shall be ex-officio a committee on charity, and shall have power during recess of the lodge to draw orders on the Treasury for any sum not exceeding \$..... for the relief of any one applicant.

ARTICLE 8.

Funeral Attendance.

The Master may divide the membership of the lodge into as many equal parts as he desires, for representative attendance at funerals and other occasions, to represent the lodge.

ARTICLE 9.

Duties of Treasurer.

To make a report at the stated communication in January of each year, showing receipts, disbursements and financial condition for the year ending December 31st.

ARTICLE 10.

Duties of Secretary.

To make a report at the stated communication in January of each year, of work, condition of its accounts with its officers and members, and of all other matters relating to finances and business which may be under his charge.

ARTICLE 11.

Order of Business.

When the lodge is opened on a stated communication, the following order of business shall be observed:

1. Reading of Minutes.
2. Reading and referring of Petitions.
3. Receiving reports of Committees.
4. Balloting upon applications for Initiation or Affiliation.
5. Receiving and considering Resolutions and Communications.
6. Considering Unfinished Business.
7. Disposing of such other business as may come before the lodge.
8. Conferring Degrees.

Provided, that matters of charity shall always claim precedence.

ARTICLE 12.

Signing of By-Laws.

Any brother becoming a member of this lodge shall express his assent to these By-Laws by subscribing his name thereto.

ARTICLE 13.

In all matters not specifically covered herein the By-Laws of the Grand Lodge shall govern.

TITLE LXXV.

Approval and Repeal.

Section 281. All resolutions, approved decisions and laws of this Grand Lodge are hereby declared to be incorporated in and evidenced by the contents hereof, and all other resolutions, approved decisions and laws heretofore passed and adopted by the Grand Lodge are hereby expressly revoked and repealed.

TITLE LXXVI.

Amendments.

Section 282. The foregoing By-Laws (Sections 1 to 285 inclusive) may be amended in the following manner only: The proposed amendment must be submitted in writing at some Annual Communication of this Grand Lodge, seconded by the representatives present of at least two constituent lodges of this Grand Lodge, and shall be submitted to a vote of the Grand Lodge, and if a majority vote is favorable to the proposed amendment, it shall be submitted to the Committee on Jurisprudence, who shall report at the next Annual Communication of the Grand Lodge. After the report of the committee, if it shall then receive two-thirds of the vote thereon, it shall be declared adopted and shall thenceforth be a part of these By-Laws.

Sec. 283. No section of these By-Laws shall be revised or amended by mere reference to its title, but the section so revised or amended shall be set forth and published at full length.

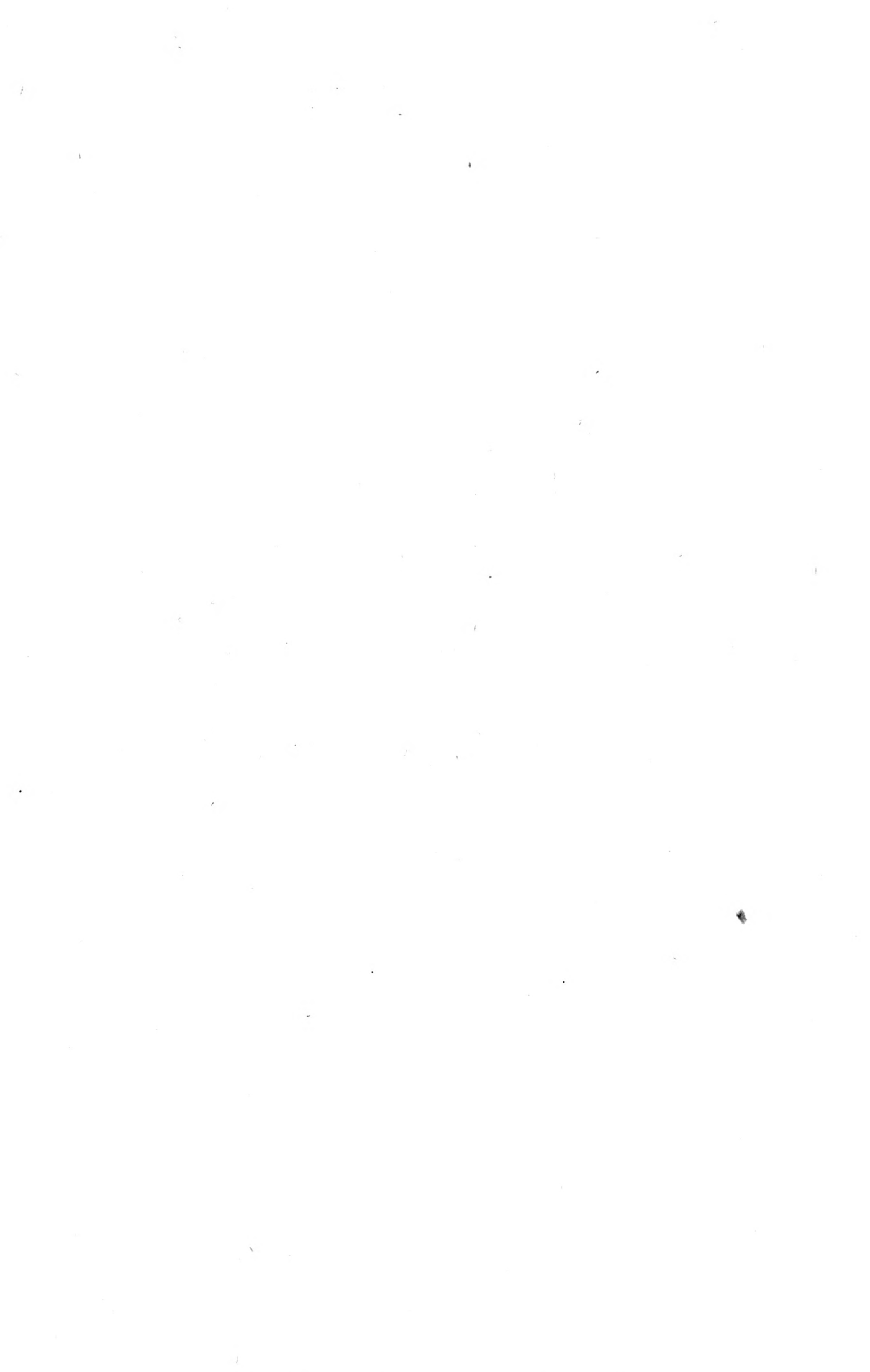
Sec. 284. No standing resolution shall be declared to repeal, change or modify any section of these By-Laws.

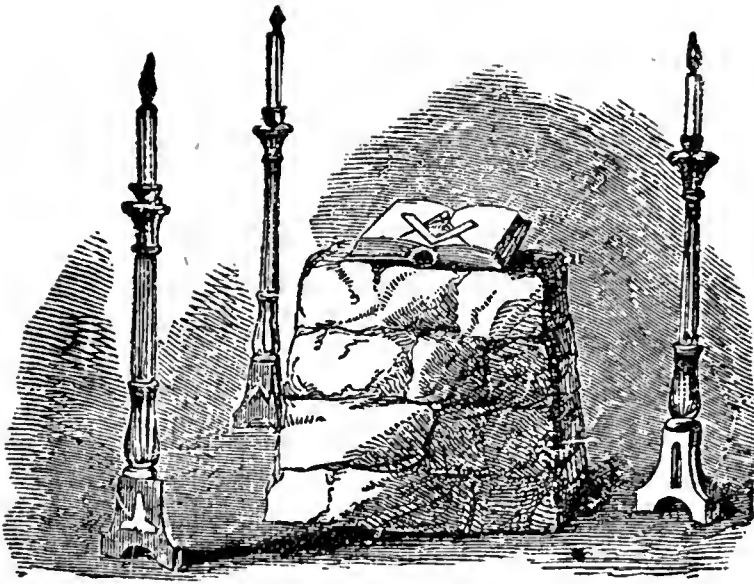
Sec. 285. Provided, however, that nothing in the foregoing sections shall prevent the Grand Lodge from varying the order of business as laid down in these By-Laws for the purpose of facilitating the work of the Grand Lodge.

TITLE LXXVII.

Saving Clause.

Section 286. That the officers and committees serving this Grand Lodge at the time of the adoption of this Constitution and By-Laws shall continue in office with all the prerogatives and powers accorded them under the old Constitution and By-Laws until the new officers are duly elected and installed.





MANUAL OF THE LODGE

ANCIENT CEREMONIES
AND FORMS

MANUAL OF THE LODGE

OPENING AND CLOSING THE LODGE.

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

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

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

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

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

5. Satisfied upon this point, the Master then announces, by formal proclamation, his intention to proceed to business; and mindful of the peaceful character of our institution, he strictly forbids all immoral or unmasonic conduct whereby the harmony of the Lodge may be impeded, under no less a penalty than the by-laws may impose or a majority of the brethren present may see fit to inflict. Nor after this

is any brother permitted to leave the Lodge during Lodge hours (that is, from the time of opening to that of closing), without having first obtained the Worshipful Master's permission.

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

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

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

FORMS OF PRAYER

PRAYER AT OPENING

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

Response: *So mote it be.*

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.*

BENEDICTION

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

Response: *So mote it be.*

ENTERED APPRENTICE'S DEGREE

First Section

Every candidate, before his reception, is required to make the following declarations to the Senior Deacon, in the presence of the Stewards, in a room adjacent to the Lodge:

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

I do.

Do you sincerely declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, and a desire of knowledge?

I do.

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

I do.

PRAYER AT THE INITIATION OF A CANDIDATE

As Masons, we are taught never to commence any great or important undertaking, without first invoking the blessing of Deity. At the initiation of a candidate it is, therefore, usual to make use of the following

PRAYER

Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and

devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of godliness to the honor of Thy holy name. *So mote it be.* Amen.

CIRCUMAMBULATION

The Lodge represents the world; the three principal officers represent the sun in his three principal positions—at rising, at meridian, and at setting. The circumambulation, therefore, alludes to the apparent course of the solar orb, through these points, around the world. This is with us its astronomical symbolism. But its intellectual symbolism is, that the circumambulation and the obstructions at various points refer to the labors and difficulties of the student in his progress from intellectual darkness or ignorance to intellectual light or TRUTH.

The following passage of Scripture is 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 garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.—*Psalms cxxxiii.*

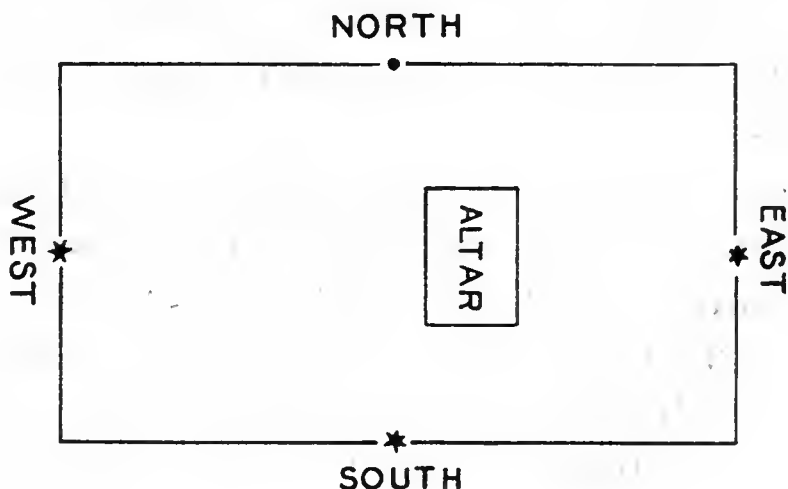
THE SHOCK OF ENLIGHTENMENT

The following passage of Scripture is here used:

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be Light: and there was Light.—*Genesis i, i-iii.*

The Holy Bible is given to us as the rule and guide of our faith; the Square, to square our actions; and the Compasses, to circumscribe our desires and passions in due bounds with all mankind, but more especially with brother Masons; and hence the Bible is the light which enlightens the path of our duty to God; the Square, that which enlightens the path of duty to our fellow-men; and the Compasses, that which enlightens the path of our duty to ourselves.

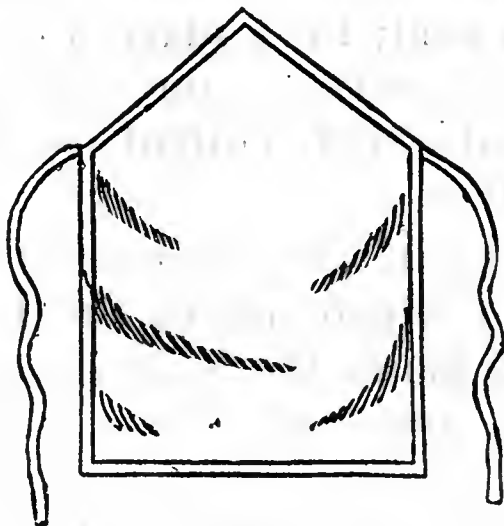
The lesser lights are intended to remind us of that symbolism which makes the Lodge a type of the world; and hence the Master, presiding and dispensing light, may well be compared to those heavenly luminaries which were made, "the greater light to rule the day, and the lesser light to rule the night;" and we are thus reminded, that as the sun rules the day and the moon governs the night, so should the W. M. rule and govern his Lodge with equal regularity and precision.



NOTE.—Errors are so often made in placing the lights around the altar, that the preceding diagram is inserted for the direction of the Senior Deacon, whose duty it is to see that they are properly distributed. The stars represent the positions of the lights in the E., W., and S., and the black dot, the place of darkness in the N., where there is no light. The line passing through these points in the diagram represents the limits of the Lodge, and shows that the lights are in the proper cardinal points.

When being clothed as an Entered Apprentice, the candidate receives the following charge:

I present you with this *lambskin* or *white leather apron*, which is an emblem of innocence and the badge of a Mason, more ancient than the



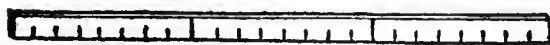
Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other order that could be conferred upon you, at this or any other future period, by king, prince, or potentate, or any other person, except he were a Mason and in the body of a Lodge, and which, I trust, you will wear with equal pleasure to yourself and honor to the fraternity.

The lamb has in all ages been deemed an emblem of innocence; by the lambskin, the Mason is therefore reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe presides.

THE WORKING TOOLS

The working tools of an Entered Apprentice are the *Twenty-four-inch Gauge* and the *Common Gavel*.

The *Twenty-four-inch Gauge* is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is em-



blematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother; eight for our usual vocations; and eight for refreshment and sleep.



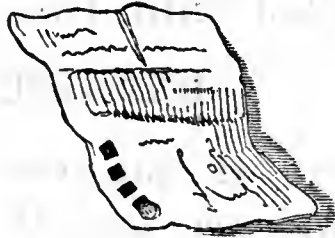
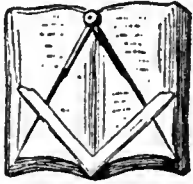
The *Common Gavel* is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences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

Second Section

The Second Section of this degree is explanatory of the symbolic meaning of the ceremonies through which the candidate has passed.

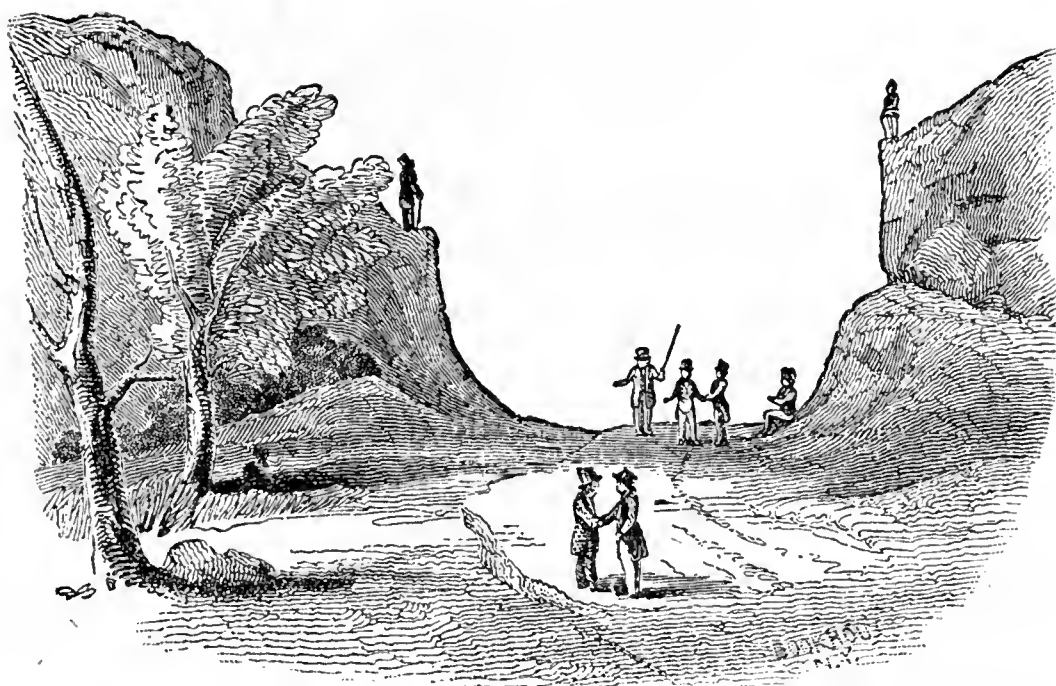
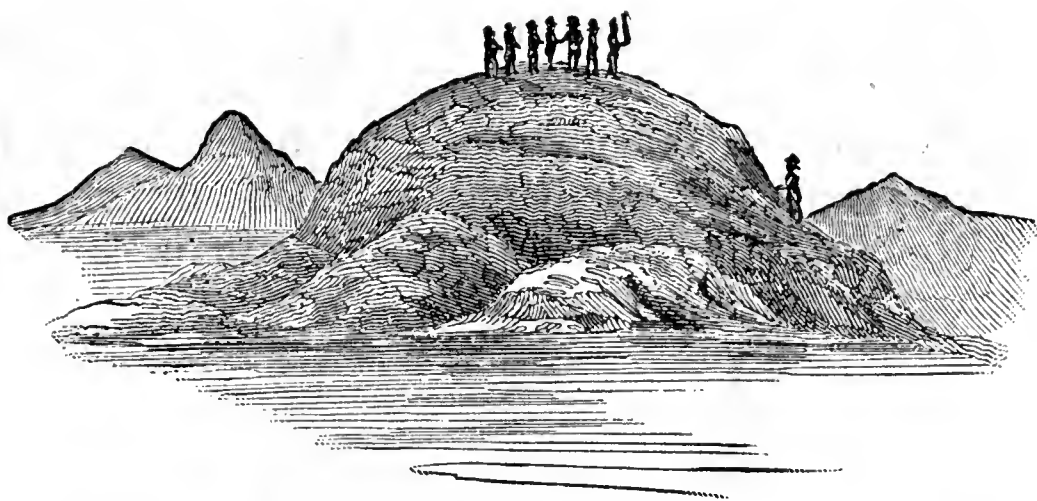
Third Section

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



Every lawful assemblage of Masons, duly congregated for work, will be “a just and legally constituted Lodge.” It is *just*, that is, *regular* and *orderly*, when it contains the requisite number to form a quorum, and when the Bible, Square, and Compasses are present. It is *legally constituted* when it is acting under the authority of a Charter, which is an instrument written and printed on parchment or paper (but properly it should be on the former), emanating from the Grand Lodge in whose jurisdiction the Lodge is situated, and signed by the grand officers, which authorizes the persons therein named, and their successors, to meet as Masons and perform Masonic labor. As no assemblage of Masons is legal without such an instrument, it is not only the privilege, but the duty, of every Mason on his first visit to a strange Lodge, to demand a sight of its Charter; nor should any brother sit in a Lodge whose members are unwilling to exhibit the authority on which they act.

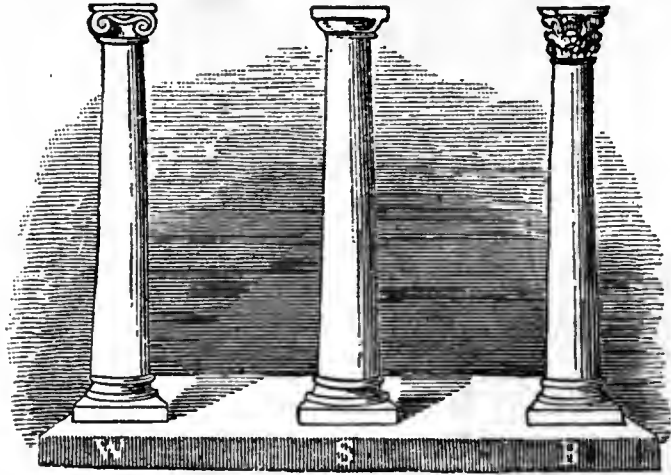
Our ancient brethren met on the highest hills and in the lowest valleys, the better to observe the approach of cowans and eavesdroppers, and to guard against surprise.



A Lodge is said, symbolically, to extend in length from east to west; in breadth, from north to south; in height, from the earth to the highest heavens; in depth, from the surface to the center. And a Lodge is said to be of these vast dimensions to denote the universality of Masonry, and to teach us that a Mason's charity should be equally as extensive.

A Lodge has three principal supports, which are *Wisdom*, *Strength*, and *Beauty*, because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. Of these, the column

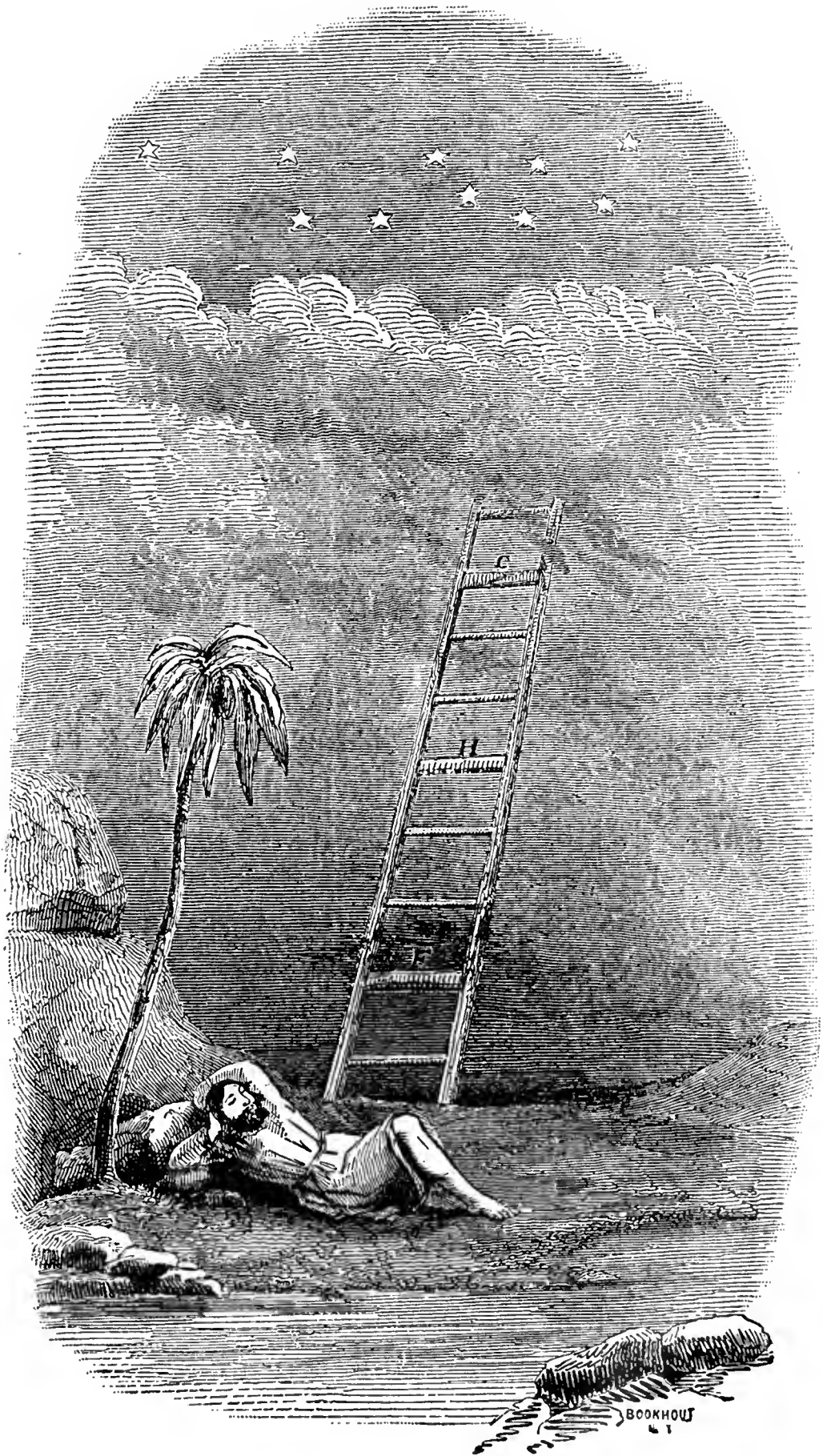
of Wisdom is situated in the east part of the Lodge, and is represented by the W. M. because it is presumed that he has wisdom to devise labor for the craft, and to superintend them during the hours thereof; the column of Strength is situated



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

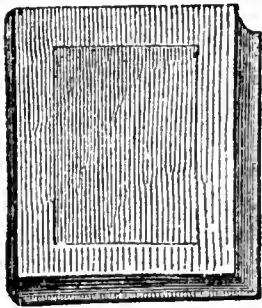
The idea that the Lodge is a symbol of the world, is still carried out.

Its covering is no less than a clouded canopy or starry decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder which Jacob, in his vision, saw ascending from earth to heaven, the three principal



rounds of which are denominated *Faith*, *Hope*, and *Charity*, and which admonish us to have faith in God, hope of immortality, and charity to all mankind.

The greatest of these is Charity; for our Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity.



The furniture of a Lodge consists of a Holy Bible, Square, and Compasses.

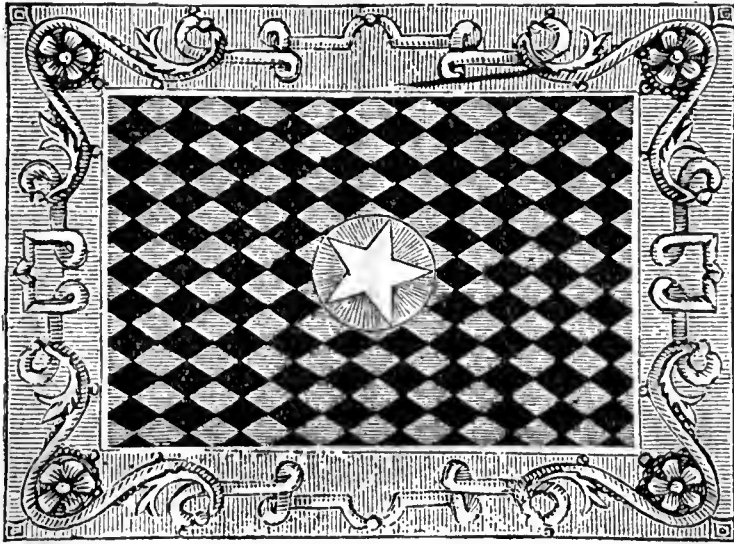
The Holy Bible is dedicated to God; the Square, to the Master; and the Compasses, to the craft.

The Bible is dedicated to God, because it is the inestimable gift of God to man; * * * the Square, to the Master, because it is the proper Masonic emblem of his office; 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.

The ornaments of a Lodge are the *Mosaic Pavement*, the *Indented Tessel*, and the *Blazing Star*. The Mosaic pavement is a representation of the ground floor of King Solomon's Temple; and the indented tessel, of that beautiful tessellated border or skirting which surrounded it.

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

of those manifold blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the blazing star in the center.

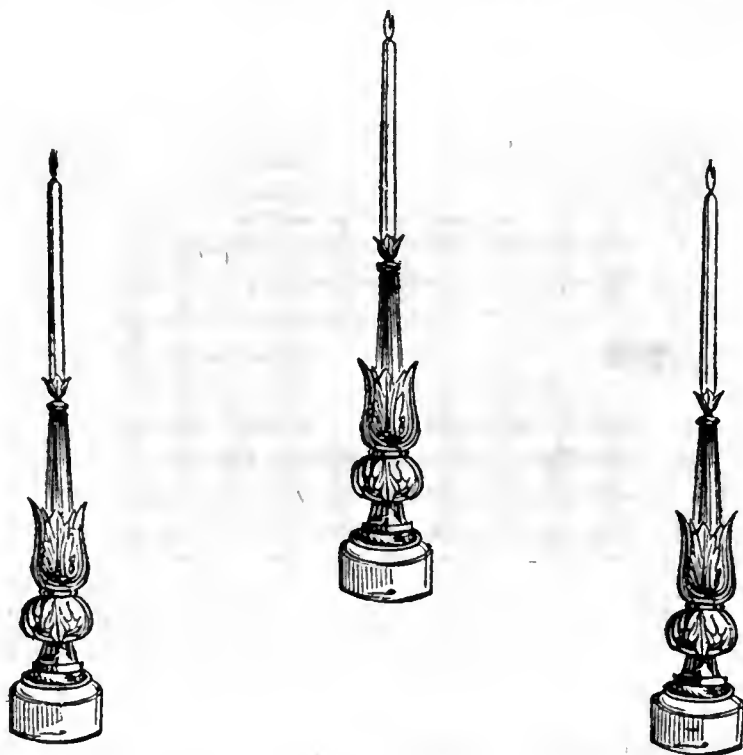


Mosaic Pavements, consisting of stones of various colors, so disposed as to represent different shape or forms, were common in the temples of the ancients. FELLOWS says that they represented the variegated face of the earth in the places where the ancients formerly held their religious assemblies. The true derivation of the word is unknown, or at least unsettled.

The *Indented Tessel* is a border of stones, of various colors, placed around the pavement. *Tessel*, from the Latin *tessella*, means a little square stone, and *to indent* is to cut or notch a margin into inequalities resembling teeth. A *tessellated border* is, therefore, a notched border of variegated colors.

The *Blazing Star* is said by WEBB to be “commemorative of the star which appeared to guide the wise men of the East to the place of our Savior’s nativity.” This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been omitted since the meeting of the Grand Lecturers at Baltimore in 1842.

A Lodge has three symbolic lights; one of these is in the East, one in the West, and one in the South. There is no light in the north, because King Solomon's Temple, of which every Lodge is



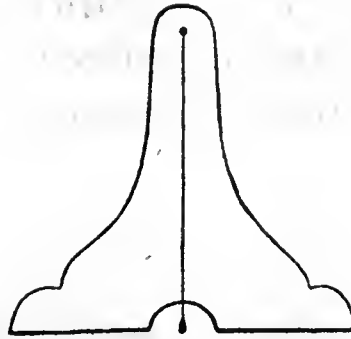
a representation, was placed so far north of the ecliptic, that the sun and moon, at their meridian height, could dart no rays into the northern part thereof. The north we therefore masonically call a place of darkness.

The three lights, like the three principal officers and the three principal supports, refer undoubtedly to the three stations of the sun—its rising in the east, its meridian in the south, and its setting in the west—and thus the symbolism of the Lodge, as typical of the world, continues to be preserved.

A Lodge has six jewels; three of these are immovable and three movable.

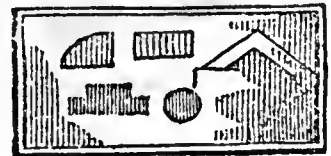
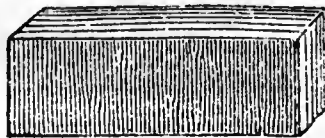
The immovable jewels are the *Square*, *Level*, and *Plumb*.

The square inculcates morality; the level, equality; and the plumb, rectitude of conduct.



They are called immovable jewels because they are always to be found in the East, West, and South parts of the Lodge, being worn by the officers in those respective stations.

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

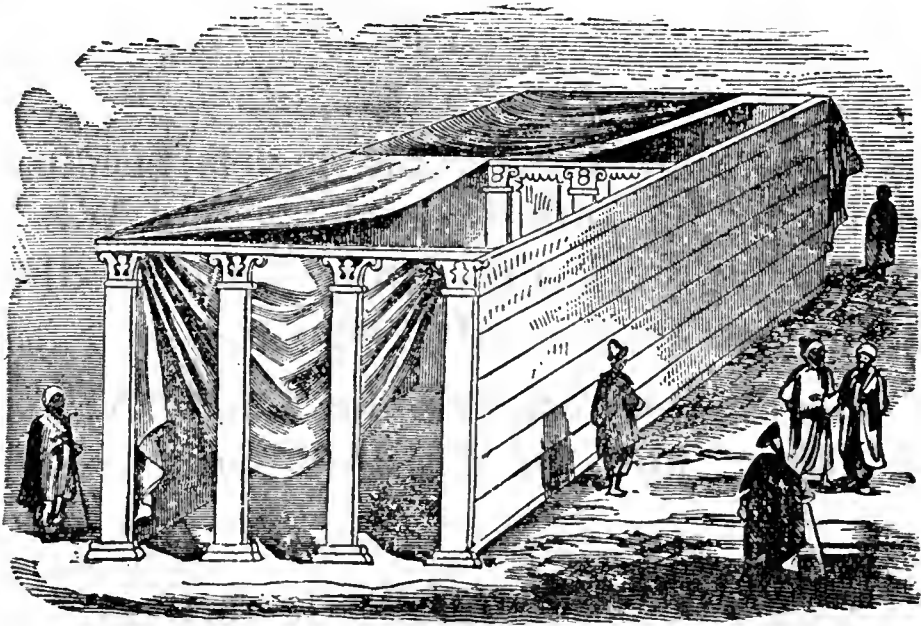


The rough ashlar is a stone as taken from the quarry in its rude and natural state.

The perfect ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellow-craft. The trestle-board is for the master workman to draw his designs upon.

By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and de-

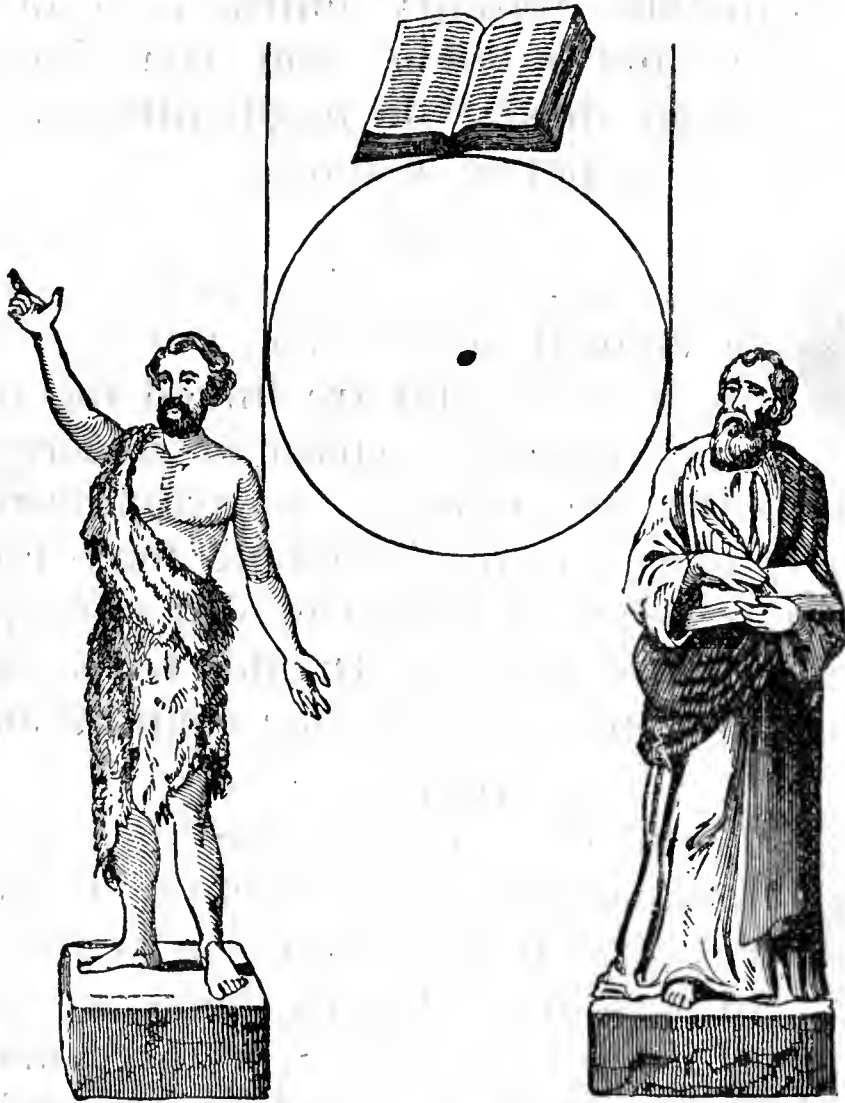
signs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral, and Masonic trestle-board.



A Lodge is situated due east and west, because, when Moses crossed the Red Sea, being pursued by Pharaoh and his host, he erected on the other side, by divine command, a tabernacle, which he placed due east and west, to receive the first rays of the rising sun, and to commemorate that mighty east wind by which their miraculous deliverance was effected. This tabernacle was an exact pattern of King Solomon's Temple, of which every Lodge is a representation, and it is, or ought, therefore, to be placed due east and west.

Our ancient brethren dedicated their Lodges to King Solomon, because he was our first Most Excellent Grand Master; but modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time there is represented, in every regular and well-governed Lodge, a certain point within a circle, embordered by two per-

pendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures. The point represents an individual brother; the circle is the boundary line, beyond which he is never to suffer his prejudices or passions to betray him. In going round this circle, we necessarily touch upon these two



lines, as well as the Holy Scriptures; and while a Mason keeps himself circumscribed within these due bounds, it is impossible that he should materially err.

The three great tenets of a Mason's profession are *Brotherly Love*, *Relief*, and *Truth*, which are thus described:



BROTHERLY LOVE

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

To relieve the distressed, is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.



TRUTH

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.

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

TEMPERANCE



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

FORTITUDE



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

PRUDENCE



Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine on all things relative to our present as well as to our future happiness. This vir-

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

* * * *



JUSTICE

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

CHARGE

BROTHER:

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

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

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

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the Institution to lead you into argument with those who, through ignorance, may ridicule it.

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

Finally, keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from

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

FELLOW-CRAFT'S DEGREE

SYMBOLISM OF THE DEGREE

The symbolism of the second degree essentially differs from that of the first. If the first degree was typical of the period of youth, the second is emblematic of the stage of manhood. Here new duties and increased obligations to their performance press upon the individual. The lessons of wisdom and virtue which he has received in youth are now to produce their active fruits.



First Section

The square, as a symbol, is peculiarly appropriated to this degree. It is intended to teach the Fellow-craft that the square of morality and virtue should be the rule and guide of his conduct in his transactions with all mankind, but more especially with brother Masons.

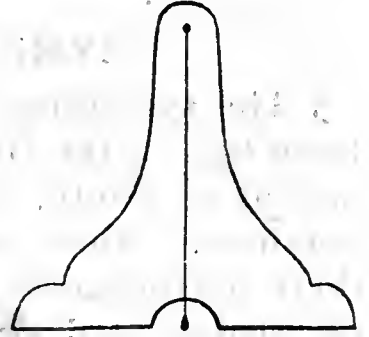
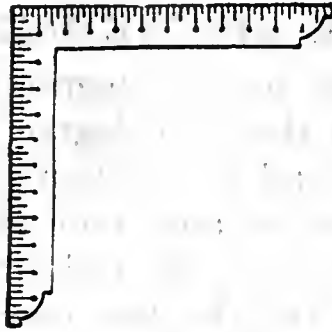
The following passage of Scripture is introduced during the ceremonies:

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

The Working Tools of a Fellow-craft are the *Plumb*, the *Square*, and the *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 admon-



ishes us to walk uprightly in our several stations, before God and men, 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.

THE PRECIOUS JEWELS OF A FELLOW-CRAFT

The jewels of a Fellow-craft, like his working tools, and like every other gift that he receives, are altogether of a symbolic nature. They are lessons of instruction which derive their name of jewels from the moral value that they possess. They teach the candidate that the attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of a faithful breast.

Second Section

The second section of this degree refers to the combined operative and speculative origin of the Institution; it details some interesting features relative to the Temple of Solomon and the usages of our ancient brethren, in the course of which the mind is drawn to the contemplation of themes of science and philosophy.

OPERATIVE MASONRY

We work in Speculative Masonry, but our ancient brethren wrought in both Operative and Speculative. They worked at the building of King Solomon's Temple, and many other sacred and important edifices.

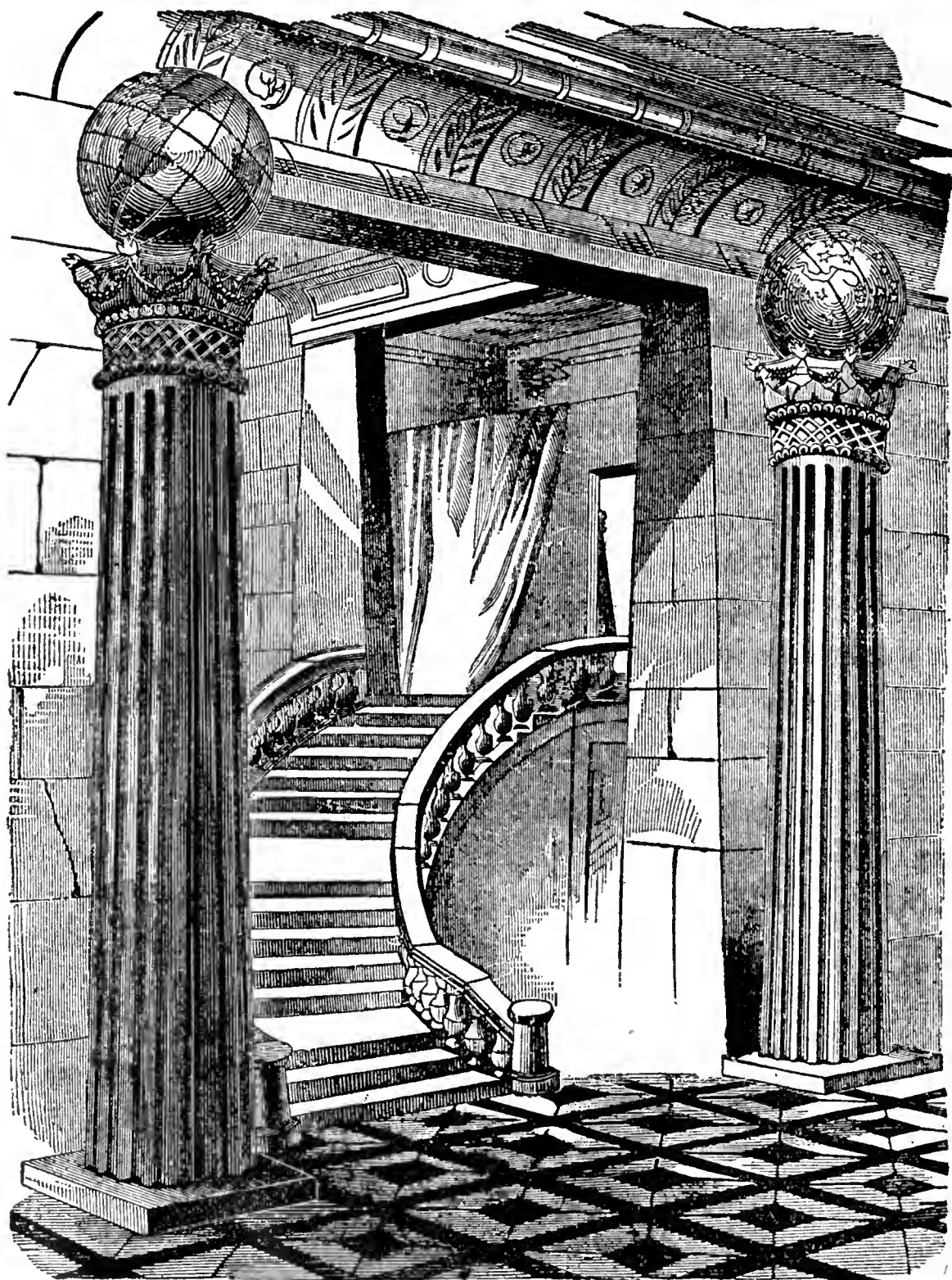
By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and with convenient shelter from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

SPECULATIVE MASONRY

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

In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors; thereby enjoy-

ing frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.



THE PILLARS OF THE PORCH

For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.—1 *Kings* vii, xv.

UNITY, PEACE AND PLENTY

Symbols of *Unity, Peace, and Plenty* are here introduced and explained.

THE GLOBES

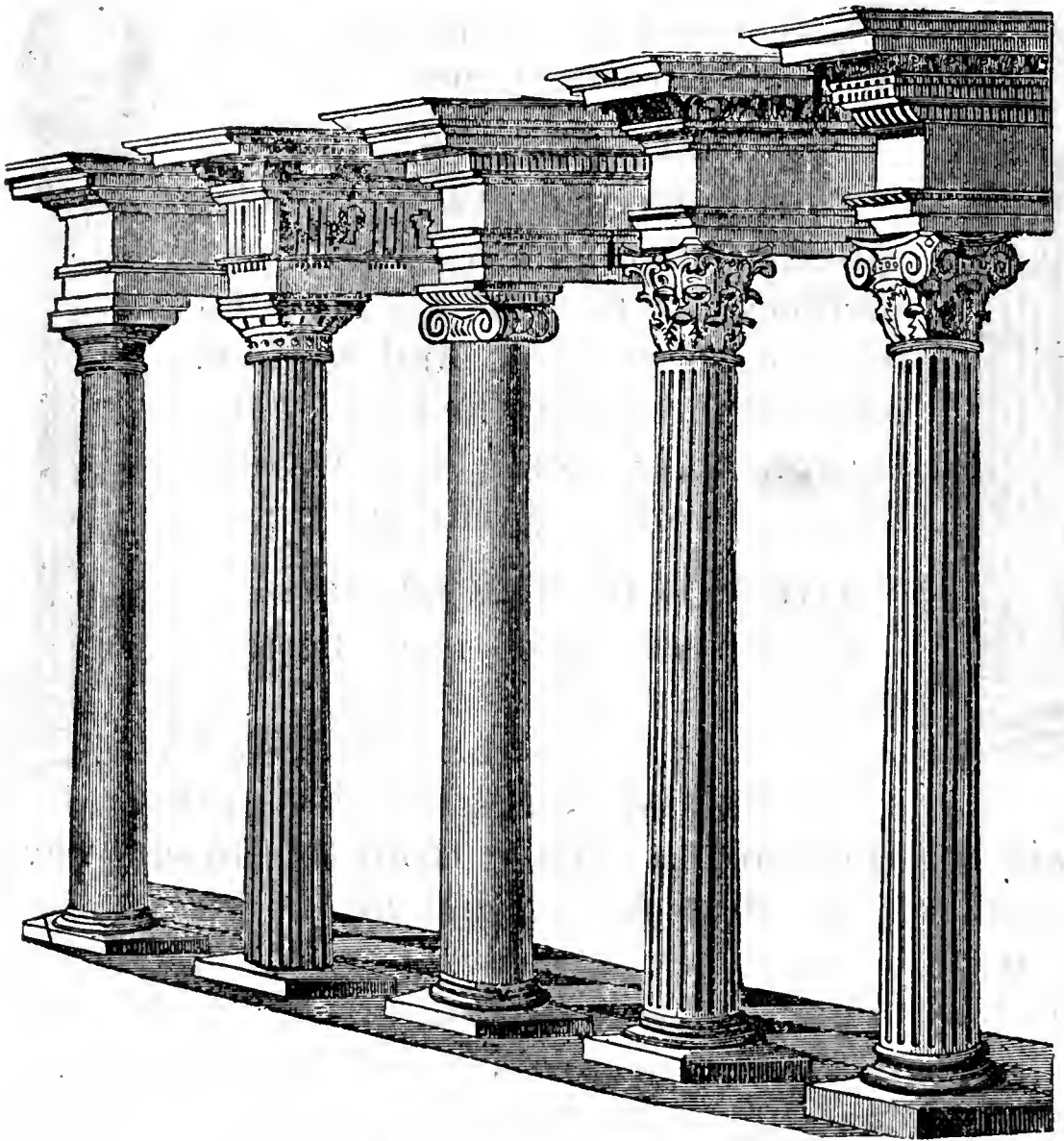
The globes are two artificial spherical bodies, on the convex surfaces of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

THE USE OF THE GLOBES

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, and navigation, and the arts dependent on them, by which society has been so much benefited.

Reference is here made to the Masonic organization into three degrees—the Entered Apprentice, the Fellow-craft, and the Master Mason—and to its system of government by three officers—the Worshipful Master, the Senior and Junior Wardens.

The five ORDERS OF ARCHITECTURE are next considered.



ORDER IN ARCHITECTURE

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

ITS ANTIQUITY

From the first formation of society, Order in Architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first

planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

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

THE IONIC

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

THE DORIC

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

The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In 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 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 dentils and modillions. This order is used in stately and superb structures.

THE INVENTION OF THIS ORDER

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

THE TUSCAN

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

THE COMPOSITE

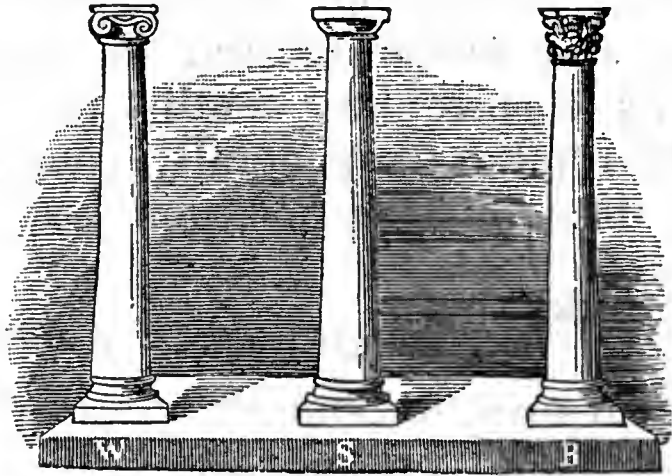
Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric orders; is ten diameters high, and its cornice has dentils, or simple modillions. This pillar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

OF THE INVENTION OF ORDER IN ARCHITECTURE

The ancient and original Orders of Architecture revered by Masons, are no more than three—the Ionic, Doric, and Corinthian, which were invented by the Greeks. To these the Romans have added two: the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious, and distinct in architecture.

Of these five orders, the Ionic, Doric, and Corinthian, as the most ancient, are most esteemed by Masons. The Ionic, from the skill and ingenuity displayed in its construction, is emblematic of the column of Wisdom, which is situated in the east part of the Lodge and is represented by the Worshipful Master; the Doric, from the massive

strength of its structure is emblematic of the column of Strength, which is situated in the west part of the Lodge, and is represented by the Senior Warden; and the Corinthian, from the



exuberance of its ornaments, is emblematic of the column of Beauty, which is situated in the south part of the Lodge, and is represented by the Junior Warden.

OF THE SENSES OF HUMAN NATURE

The five Senses of Human Nature, which are HEARING, SEEING, FEELING, SMELLING, and TASTING, are next referred to and described.

HEARING

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

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures and receive the greatest and most important part of our knowledge by the information of others. For these purposes,

we are endowed with hearing, that by a proper exertion of our rational powers, our happiness may be complete.

SEEING

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 the earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more; by it we perceive the tempers and dispositions, the passions and affections, of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing part of the animated creation, and render the eye a peculiar object of admiration.

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

FEELING

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 the 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 smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by Nature to distinguish wholesome food from that which is nauseous. Everything that enters 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.

Of these senses, *Hearing, Seeing, and Feeling* have always been highly revered by Masons. * * * *

The seven Liberal Arts and Sciences—which are GRAMMAR, RHETORIC, LOGIC, ARITHMETIC, GEOMETRY, MUSIC, and ASTRONOMY—are then described.

GRAMMAR

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

RHETORIC

Teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

LOGIC

Teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing, all of which are naturally led on from one gradation to another, till the point in question is finally determined.

This science ought to be cultivated as the foundation, or ground-work, of our inquiries; particularly in the pursuit of those sublime principles which claim our attention as Masons.

ARITHMETIC

Teaches the powers and properties of numbers, which are variously effected, by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given for finding out any certain number whose relation or affinity to another is already known or discovered. The greater advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator and the works of the creation.

GEOMETRY

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

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

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

A superficies is a figure of two dimensions, namely, length and breadth.

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

THE ADVANTAGES OF GEOMETRY

By this science the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the geographer, to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms,

and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of time and seasons, years and cycles.

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

MUSIC

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

ASTRONOMY

Is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere.

Assisted by astronomy, we can observe the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary laws of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness; and, through the whole creation, trace the glorious Author by his works.

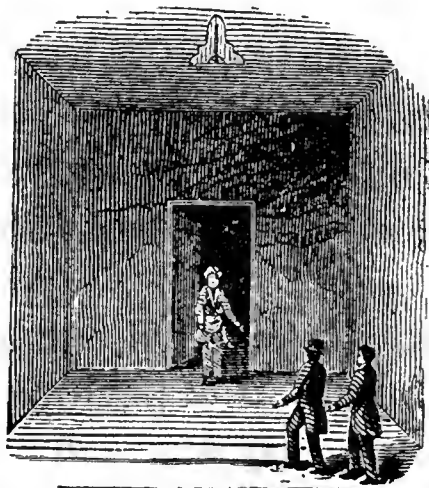


Here a symbol of Plenty is introduced, and proper explanations are given as to the proper answers to the following questions:

What does it denote?

How was it represented?

Why was it instituted?

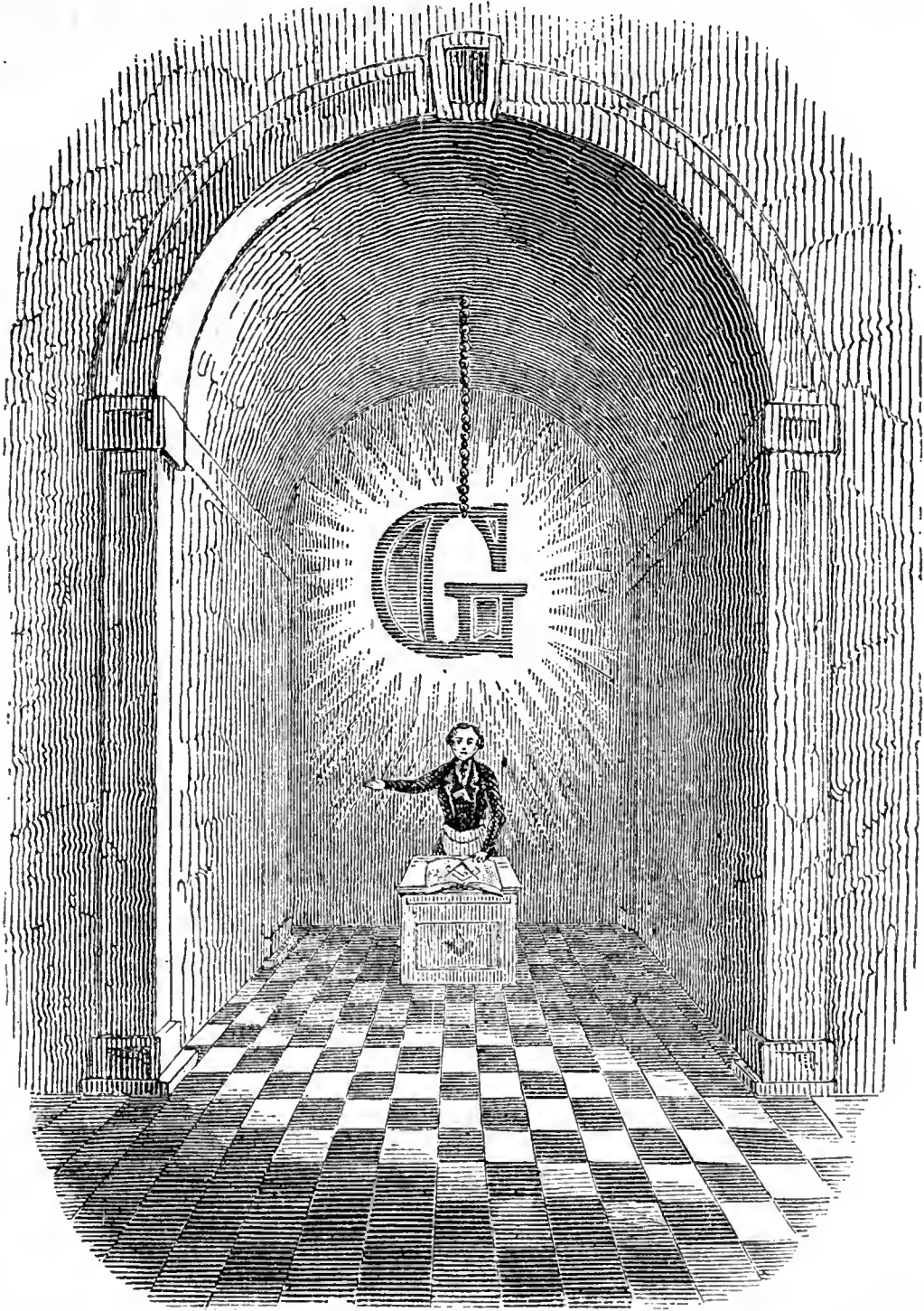


The lecture next proceeds to illustrate

THE MORAL ADVANTAGES OF GEOMETRY

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry, we may curiously trace Nature, through her various windings, to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine.

By it we may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Num-



berless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

A survey of Nature, and the observations of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

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



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

CHARGE

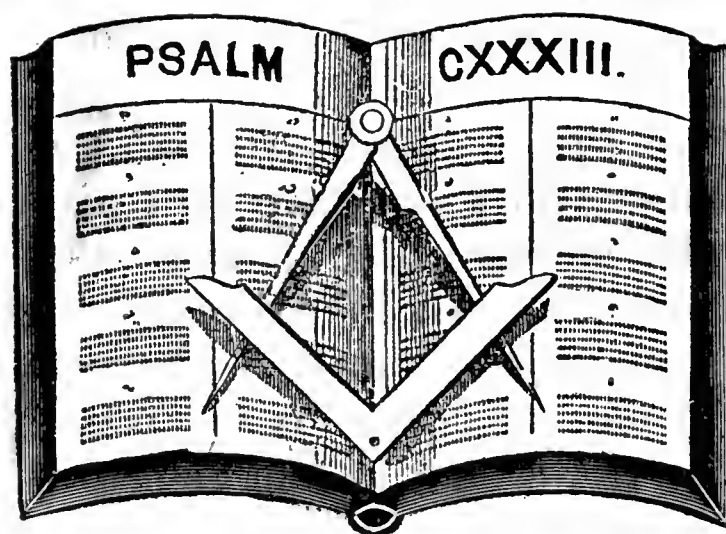
BROTHER :

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

It is unnecessary to recapitulate the duties which as a Mason, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

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

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



MASTER MASON'S DEGREE

SYMBOLISM OF THE DEGREE.

If the first degree is intended as a representation of youth, and the second of manhood, the third, or MASTER MASON, is emblematic of old age, with its trials, its sufferings, and its final termination in death. The time for toiling is now over; the opportunity to learn has passed away; the spiritual temple that we all have been striving to erect in our hearts is now nearly completed, and the wearied workman awaits only the word of the Grand Master of the Universe, to call him from the labors of earth to the eternal refreshments of heaven.

This has very properly been called the *sublime degree of a Master Mason*, as well for the solemnity of the ceremonies which accompany it, as for the profound lessons of wisdom which it inculcates. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul.

First Section

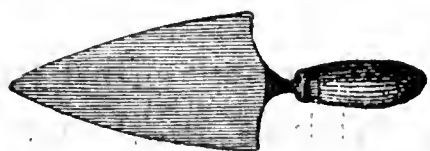
The ceremony of raising a candidate to the sublime degree of a Master Mason is particularly described in the first section, which, though brief, will be found essentially useful.



Compasses are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically said to be inclosed the principal tenets of our profession, and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason—Friendship, Morality, and Brotherly Love.

The following passage of Scripture is introduced during the ceremonies:

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



The *Working Tools* of a Master Mason 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 into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and af-

fection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work and best agree.

Second Section

The second section of this lecture is of pre-eminent importance. It recites the legend or historical tradition on which the degree is founded; a legend whose symbolic interpretation testifies our faith in the resurrection of the body and the immortality of the soul, while it exemplifies a rare instance of virtue, fortitude, and integrity.

The following DIRGE should be sung:



SOLEMN strikes the fun - ral chime— Notes of

our de - part - ing time, As we jour - ney

here be - low, Thro' a pil - gri-mage of woe.

Mortals, now indulge a tear,
 For Mortality is here!
 See how wide her trophies wave
 O'er the slumbers of the grave!
 Calm, the good man meets his fate,
 Guards celestial 'round him wait!
 See! he bursts these mortal chains,
 And o'er death the victory gains.

Here another guest we bring—
Seraphs of celestial wing,
To our funeral altar come,
Waft this 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.

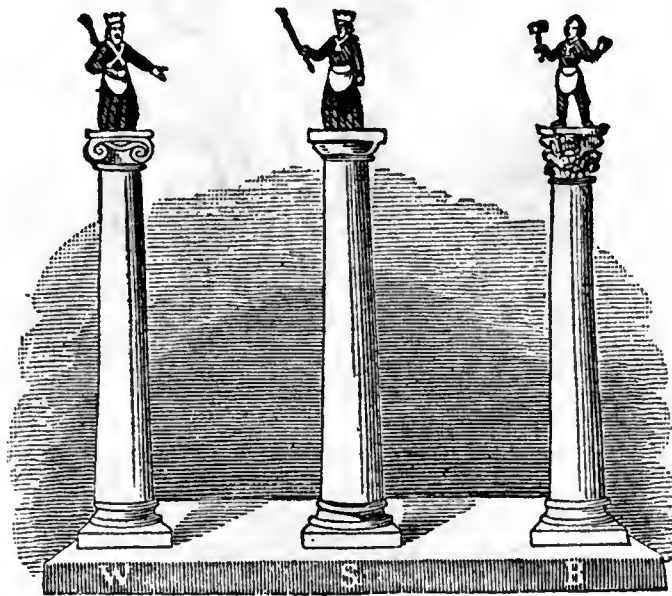
Prayer at raising a brother to the sublime degree of
Master Mason:

Thou, O God! knowest our down-sitting and our
up-rising, and understandest our thoughts afar off.
Shield and defend us from the evil intentions of our
enemies, and support us under the trials and afflic-
tions we are destined to endure, while traveling
through this vale of tears. Man, that is born of
woman, is of few days, and full of trouble. He
cometh forth as a flower, and is cut down; he fleeth
also as a shadow, and continueth not. Seeing his
days are determined, the number of his months are
with thee; thou hast appointed his bounds that he
can not 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 heav-
ens shall be no more. Yet, O Lord! have compas-
sion on the children of thy creation, administer
them comfort in time of trouble, and save them
with an everlasting salvation. *So mote it be. Amen.*

Third Section

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

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



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

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

There are in this degree two classes of emblems or symbols, the first of which is monitorial, and consists of the *Three Steps*, the *Pot of Incense*, the *Bee-Hive*, the *Book of Constitutions*, guarded by the *Tiler's Sword*, the *Sword*, pointing to a *Naked Heart*, the *All-seeing Eye*, the *Anchor* and *Ark*, the *Forty-seventh Problem of Euclid*, the *Hour-Glass*, and the *Scythe*. They are thus explained:



THE THREE STEPS

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

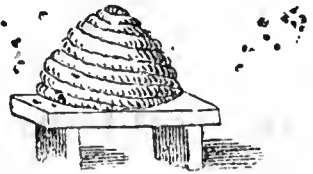
THE POT OF INCENSE

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 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.



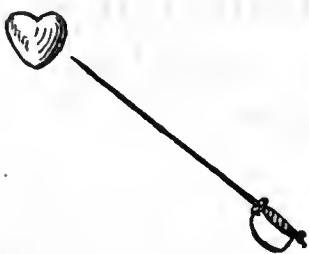
BOOK OF CONSTITUTIONS, GUARDED BY THE TILER'S SWORD

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

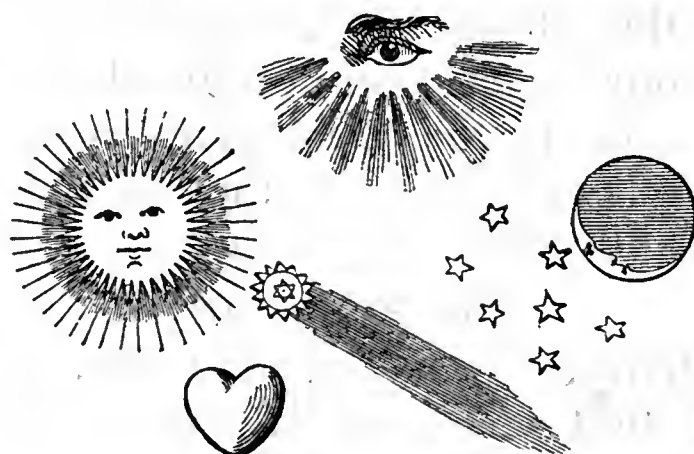


THE SWORD, POINTING TO A NAKED HEART

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of men, yet that ALL-SEEING EYE, whom the SUN, MOON, and STARS obey, and under whose watchful



care even COMETS perform their stupendous revolutions, pervades the inmost recesses of the human HEART, and will reward us according to our merits.



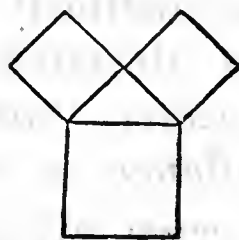
THE ANCHOR AND ARK

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



*THE FORTY-SEVENTH PROBLEM OF EUCLID

This was an invention of our ancient friend and brother, the great PYTHAGORAS, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry or Masonry. On this subject he drew

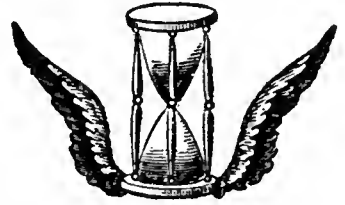


*This problem is thus enunciated by Euclid: "In any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the sum of the squares described upon the sides which contain the right angle."—Euclid, Book I, Prob. 47.

out many problems and theorems; and among the most distinguished he erected this, when, in the joy of his heart, he exclaimed, *Eureka*, in the Grecian language signifying *I have found it*; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

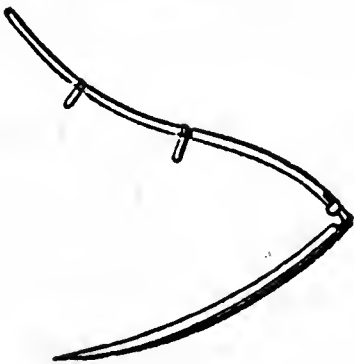
THE HOUR-GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We can not without astonishment behold the little particles which are contained in this machine; how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! Today he puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.



THE SCYTHER

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



CHARGE

BROTHER:

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

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate, and by the regularity of your own behavior afford the best example for the conduct of others less informed. The ancient landmarks of the Order, intrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

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

**ANCIENT CEREMONIES
OF THE ORDER**



ANCIENT CEREMONIES OF THE ORDER

CONSECRATION, DEDICATION, CONSTITUTION, AND INSTALLATION OF THE OFFICERS OF A NEW LODGE

A thorough knowledge of these ceremonies is of the highest importance.

They should be well understood by every Master of a Lodge. They treat of the government of the society; the disposition of its rulers, and illustrate their proper functions and qualifications.

Any number of Master Masons, not less than twelve, having determined to form a new Lodge, must apply by petition to the Grand Master, which petition should be in the following words:

*To the Most Worshipful Grand Master of Ancient
Free and Accepted Masons of Oregon:*

The petition of the undersigned respectfully sheweth, that they are regular Freemasons, and are at present or have been members of regular Lodges; that having the prosperity of the fraternity at heart, they are willing to exert their best endeavors to promote and diffuse the genuine principles of Freemasonry; that for the conveniency of their respective dwellings [otherwise, stating the circumstances of the case], and for other good reasons, they have agreed to form a new Lodge; that in consequence of this resolution, they pray the Most Worshipful Grand Master for a dispensation to empower them to assemble as a regular Lodge at and there to discharge the duties

of Freemasonry in a regular and constitutional manner, according to the ancient usages of the Order, and the rules and regulations of The Grand Lodge of Ancient Free and Accepted Masons of Oregon; that they have nominated and do recommend A. B. to be the First Master, and C. D. to be the first Senior Warden, and E. F. the first Junior Warden of the said Lodge; and the prayer of this petition being granted, they promise strict conformity to every regular edict and command of the Grand Master, and to the constitutions, laws, and regulations of The Grand Lodge of Ancient Free and Accepted Masons of Oregon.

This petition must be signed by, at least, twelve regular Master Masons, and be recommended by the nearest Lodge, and be delivered to the Grand Secretary, who shall present it to the Grand Master, or, in his absence, to the Deputy Grand Master. If the application shall be approved, the Grand Secretary is ordered to grant a dispensation in the following words:

To all whom it may concern:

WHEREAS, we Most Worshipful Grand Master of Ancient Free and Accepted Masons of Oregon, have received a petition from a constitutional number of brethren who have been regularly vouched for and recommended, which petition sets forth that they are desirous of establishing a new Lodge at under our Masonic jurisdiction, and requesting a dispensation for the same; and whereas there appears to us good and sufficient cause for granting the prayer of the said petition—

Now know ye, that we, the Most Worshipful Grand Master aforesaid, by virtue of the powers in us vested by the Ancient Constitutions of the Order, do hereby grant this our dispensation,

authorizing and empowering Brother
to act as Worshipful Master, Brother
to act as Senior Warden, and Brother
to act as Junior Warden of a Lodge, to be held
under our jurisdiction at and to be
known as Lodge. And we further
authorize and empower the said brethren to *Enter*,
Pass, and *Raise* Freemasons according to the
Ancient Constitutions of the Order, the customs and
usages of the craft, and the rules and regulations
of The Grand Lodge of Ancient Free and Accepted
Masons of Oregon, and not otherwise. And this our
dispensation shall continue of force until the Grand
Lodge shall grant a Charter for the same, or this
dispensation be revoked by us or by the Grand
Lodge aforesaid.

Given under our hand and the seal of The Grand
[L. s.] Lodge, at the Grand East of.....this
....day of.....A.: L.: 59.....

• • • • •

.....

Grand Secretary.

Grand Master.

A Lodge thus organized is said to be a Lodge under dispensation; and having been erected for a special purpose, is possessed of very limited powers. It is simply the creature of the Grand Master, and depends on his will for the duration of its existence. It can make no by-laws, but is governed by the general constitutions of the Order, and the rules and regulations of the Grand Lodge. It can not elect officers. The Master and Wardens are appointed by the Grand Master in the dispensation, and whatever other officers are necessary for carrying on the business of the Lodge must be appointed temporarily by the Master. As there can be no election, neither can there be any installation; for not even are the Master and Wardens of a Lodge under dispensation permitted to be thus solemnly inducted into office. A Lodge under dispensation can elect no members. The Master and Wardens who are named in the act of dispensation, are, in fact, the only persons recognized

as constituting the Lodge. To them is granted the privilege, as proxies of the Grand Master, of making Masons; and for this purpose they are authorized to congregate a sufficient number of brethren to assist them in the ceremonies. But all persons who have been made Masons in a Lodge under dispensation, with all those engaged in holding it under the act of dispensation, become members as soon as it receives its Charter.

The act of dispensation continues of force, unless sooner revoked by the Grand Master, until the next regular communication of the Grand Lodge, before whom the petition, with the proceedings had thereon, must be laid. If the Grand Lodge approves of the same, it will grant a Charter, which is in the following form:

CHARTER

To all whom it may concern:

The Grand Lodge of Ancient Free and Accepted Masons of Oregon, in Grand Communication assembled, SENDS GREETING:

Know ye, that we, The Grand Lodge of Ancient Free and Accepted Masons of Oregon, have authorized and empowered, and do hereby authorize and empower, our trusty and well-beloved brethren, A. B., Worshipful Master; C. D., Senior Warden; and E. F., Junior Warden, to open and hold a Lodge designated as Lodge No. under our register and jurisdiction at in the State of Oregon.

And we do further authorize and empower the said brethren to Admit, Enter, Pass, and Raise Freemasons, according to the most ancient customs and usages of the craft, in all ages and nations throughout the world, and not otherwise.

And we do further authorize and empower the said brethren, and their successors in office, to hear and determine all and singular, matters and things, relative to the craft, within the jurisdiction of the said Lodge.

And lastly, we do hereby authorize, empower, and direct our said trusty and well-beloved brethren to install their successors in office, after being duly elected and chosen; to invest them with all the powers and dignities to their offices respectively belonging, and to deliver to them this CHARTER; and such successors shall, in like manner, from time to time, install their successors, and proceed in the premises as above directed; such installation to be upon, or immediately preceding, the festival of St. John the Evangelist, during the continuance of the said Lodge forever.

Provided always, that the said above-named brethren and their successors do pay, and cause to be paid, due respect and strict obedience to The Grand Lodge of Ancient Free and Accepted Masons of Oregon aforesaid, and to the rules, regulations, and edicts thereof; otherwise, this Charter to be of no force or virtue.

Given in open Grand Lodge, and under the hands of our Grand Officers, and the seal of our Grand Lodge, at this day of.....in the year of Light, 59....

.....	
<i>Grand Master.</i>	<i>Senior Grand Warden.</i>
.....	[L. s.]
<i>Deputy Grand Master.</i>	<i>Junior Grand Warden.</i>
..... <i>Grand Secretary.</i>	

A new Lodge, for avoiding many irregularities, should be solemnly *consecrated, dedicated* and *constituted*, and its officers *installed* by the Grand Master and an occasional Grand Lodge.

When a Charter is granted for constituting a new Lodge at so great a distance as to render it inconvenient for the Grand officers to attend the ceremony, the Grand Master may issue a written instrument to some worthy brother,

who has been regularly installed Master of a Lodge, empowering him to open an occasional Grand Lodge and to constitute the petitioners, and install their officers elect, which instrument is in the following form:

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 petitioned the Most Worshipful Grand Master for a Charter, to empower them to assemble as a regular Lodge, under the authority and Masonic jurisdiction of The Grand Lodge of Ancient Free and Accepted Masons of Oregon, the said petition having been granted and confirmed by the said Grand Lodge, at an annual communication held at Portland, on the day of 59....

Know ye, that reposing special trust and confidence in the Masonic talents, prudence, and integrity of our Worshipful Brother we have thought proper, ourselves being unable to attend, to constitute and appoint, and we do hereby constitute and appoint, our said Worshipful Brother our proxy, to constitute "IN FORM" the petitioners aforesaid into a Lodge, to be known and distinguished in our Register as Lodge No. and to install their officers elect agreeably to ancient form and the custom of the craft; and for so doing, this shall be his sufficient warrant.

Given under our hand and seal of The Grand
[L. s.] Lodge of Ancient Free and Accepted
Masons of Oregon, at this
..... day of 59 ...

.....
Grand Secretary. *Grand Master.*

If the Grand Master in person attends the ceremony, the Lodge is said to be constituted in AMPLE FORM; if the Deputy Grand Master only, it is said to be constituted in DUE FORM; but if the power of performing the ceremony be vested in any other person, it is said to be constituted in FORM.

CONSECRATION

On the day and hour appointed, the Grand Master and his officers, or their representatives and proxies, meet in a convenient room near the Lodge to be consecrated, and open in the Third degree.

After the officers of the new Lodge are examined, they send a messenger to the Grand Master, with the following message:

MOST WORSHIPFUL GRAND MASTER: The officers and brethren of Lodge, who are now assembled at have instructed me to inform you, that the Most Worshipful Grand Lodge was pleased to grant them a charter, authorizing them to form and open a Lodge of Ancient Free and Accepted Masons in the town of They are now desirous that their Lodge should be consecrated, and their officers installed in due and ancient form; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

The Grand Lodge then walk in procession to the hall of the new Lodge. When the Grand Master enters, the private grand honors are given by the new Lodge; the officers of which resign their seats to the Grand officers, and take their several stations on the left.

If the ceremonies are to be performed in public, the Grand Marshal then forms the procession in the following order:

THE NEW LODGE

Tiler, with a drawn sword;
Stewards, with white rods;
Master Masons;
Junior and Senior Deacons;
Secretary and Treasurer;
Two brethren carrying the Lodge;
Junior and Senior Wardens;
The Holy Writings, carried by the oldest or some
suitable member, not in office;
The Worshipful Master;
Music.

THE GRAND LODGE

Grand Tiler, with drawn sword;
Grand Pursuivant, with sword of state;
A brother carrying a Golden Vessel of Corn;
Two brethren, carrying the 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 the Grand Stewards
with white rods;
Two burning Tapers, borne by two Past Masters;
The Tuscan and Composite Orders;
The Doric, Ionic, and Corinthian Orders;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
The Globes;
Grand Chaplain and Orator;
Junior and Senior Grand Wardens;
Deputy Grand Master;
The Master of the oldest Lodge, carrying the
Book of Constitutions;
Grand Master,
supported by the Grand Deacons.

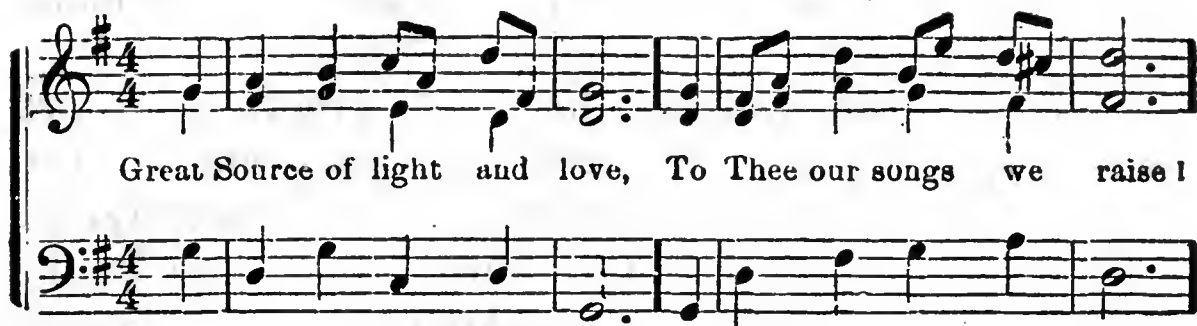
Marshal.

The Marshal conducts the procession to the church or 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 in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The Holy Bible, Square and Compasses, and Book of Constitutions are placed upon a table in front of the Grand Master; the Lodge is then placed in the center, upon the platform, covered with white satin or linen, and encompassed by the three tapers, and the vessels of *corn, wine, and oil*.

The following services then take place:



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

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

Prayer by the Grand Chaplain.

An oration by some competent brother.

A piece of music.

The Grand Marshal forms the officers and members of the new Lodge in front of the Grand Master. The Deputy Grand Master addresses the Grand Master as follows:

MOST WORSHIPFUL GRAND MASTER: A number of brethren, duly instructed in the mysteries of Masonry, having assembled together at stated periods, by virtue of a dispensation granted them for that purpose, do now desire to be *constituted* into a *regular Lodge*, agreeably to the ancient usage and customs of the fraternity.

The dispensation and records are presented to the Grand Master, who examines the records, and, if found correct, proclaims:

The records appear to be correct, and are approved. Upon due deliberation, the Grand Lodge have granted the brethren of this new Lodge a Charter, establishing and confirming them in the rights and privileges of a *regular constituted Lodge*; which the Grand Secretary will now read.

After the Charter is read, the Grand Master then says:

We shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge.

Whereupon the several officers of the new Lodge deliver up their jewels and badges to their Master, who presents them, with his own, to the Deputy Grand Master, and he to the Grand Master.

The Deputy Grand Master presents the Master elect to the Grand Master, saying:

MOST WORSHIPFUL GRAND MASTER: I present you Brother whom the members of the Lodge now to be constituted have chosen for their Master.

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

The Master elect then presents, severally, his Wardens and other officers, naming them and their respective offices. The Grand Master asks the brethren if they remain satisfied with each and all of them. [*They bow as before.*]

The officers and members of the new Lodge form in front of the Grand Master, and the business of *Consecration* commences.

The Grand Master, attended by the Grand officers, form themselves in order around the Lodge—all kneeling.

A piece of solemn music is performed while the Lodge is uncovered.

After which the first clause of the consecration prayer is rehearsed by the Grand Chaplain, which is as follows:

Great Architect of the Universe! Maker and Ruler of all worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke thee to give us at this, and at all times, *wisdom* in all our doings, *strength* of mind in all our difficulties, and the *beauty* of harmony in all our communications! Permit us, O thou author of light and life, great source of love and happiness, to erect this Lodge, and now solemnly to *consecrate* it to the honor of thy glory!

Glory be to God on high.

Response by the Brethren.—As it was in the beginning, is now, and ever shall be; world without end. Amen.



The Deputy Grand Master presents the golden vessel of corn, and the Senior and Junior Grand Wardens the silver vessels of wine and oil, to the Grand Master, who sprinkles the elements of consecration upon the Lodge.

The Grand Chaplain then continues:

Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge, may be endued with wisdom to instruct their brethren in all their duties. May *brotherly*

love, relief, and truth always prevail among the members of this Lodge; may this bond of union continue to strengthen the Lodges throughout the world!

Bless all our brethren, wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

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

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

Glory be to God on high.

Response.—As it was in the beginning, is now, and ever shall be. So mote it be. Amen.

DEDICATION

The Grand Master then standing with his hands stretched forth over the Lodge, exclaims, in an audible voice:

To the memory of the Holy SAINTS JOHN, we dedicate this Lodge. May every brother revere their character and imitate their virtue.

Glory be to God on high.

Response.—As it was in the beginning, is now, and ever shall be; world without end. So mote it be. Amen.

A piece of music is performed while the brethren of the new Lodge advance in procession, to salute the Grand Master, with their hands crossed upon their breasts, and bowing as they pass. If ceremonies are not public give Private Grand Honors. Then they take their places as they were.

CONSTITUTION

The Grand Master then rises and constitutes the new Lodge in the following form, all the brethren standing at the same time.

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

Response.—So mote it be. Amen.

The public grand honors are then given by the brethren. But if the ceremonies are private give the private grand honors.

INSTALLATION OF THE OFFICERS OF A NEW LODGE

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

The Grand Master or presiding officer says to his Deputy:

Right Worshipful Deputy Grand Master, have you carefully examined the Master nominated in the Charter, and do you find him well skilled in the mystic art?

The Deputy replies:

Most Worshipful Grand Master, I have carefully examined and so find him.

The Grand Master says:

You will then present him at the pedestal for installation.

The Deputy taking the Master elect from among his fellows, presents him at the pedestal, saying:

Most Worshipful Grand Master, I present my worthy Brother, A. B., to be installed Worshipful Master of this new Lodge. I find him to be of good morals and of great skill, true and trusty; and as he is a lover of the fraternity, wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duty with fidelity and with honor.

The Master then faces his brethren, and the Grand Master says:

Brethren, you now behold before the pedestal Brother A. B., who has been duly nominated Worshipful Master of this Lodge, and now declares himself ready for installation. If any of you have any reasons to urge why he should not be installed, you will make them known now, or else forever hereafter hold your peace. Hearing no objections, I shall proceed to install him.

The Master elect then faces the Grand Master, who continues:

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

1. Do you promise to be a good man and true, and strictly to obey the moral law?

Ans. I do.

II. Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside?

Ans. I do.

III. Do you promise not to be concerned in plots and conspiracies against the government of the country in which you live; but patiently to submit to the decisions of the law and the constituted authorities?

Ans. I do.

IV. Do you promise to pay proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men?

Ans. I do.

V. Do you promise to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Lodge convened, in every case consistent with the constitutions of the Order?

Ans. I do.

VI. Do you promise, as much as in you lies, to avoid private piques and quarrels, and to guard against intemperance and excess?

Ans. I do.

VII. Do you promise to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge?

Ans. I do.

VIII. Do you promise to respect genuine and true brethren, and to discountenance imposters and all dissenters from the Ancient Landmarks and Constitutions of Masonry?

Ans. I do.

IX. Do you promise, according to the best of your abilities, to promote the general good of society, to cultivate the social virtues, and to propagate

the knowledge of the mystic art, according to our statutes?

Ans. I do.

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

Ans. I do.

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

Ans. I do.

XII. Do you promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and to pay attention to all the duties of Masonry, on convenient occasions?

Ans. I do.

XIII. Do you admit that no new Lodge can be formed without permission of the Grand Lodge; and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Order?

Ans. I do.

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

Ans. I do.

XV. Do 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?

Ans. I do.

These are the regulations of Ancient Free and Accepted Masons.

The presiding officer then addresses the Master as follows:

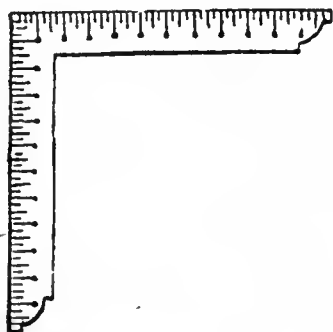
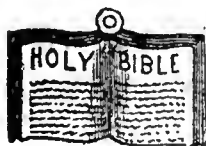
Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?

The Master is to answer, *I do*.

The presiding officer then 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, accompanied by the following charge:



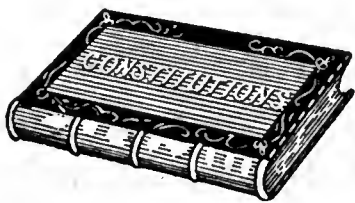
The *Holy Writings*, that Great Light in Masonry, will guide you to all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man.

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

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

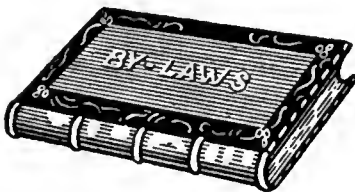
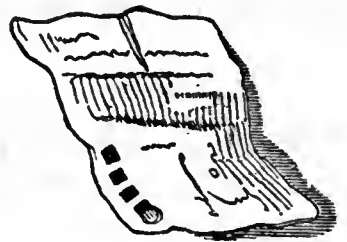
The *Rule* directs that we should punctually observe our duty; press forward in the path of virtue,  and neither inclining to the right nor to the left, in all our actions have eternity in view.

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



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

You now receive 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.



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

The new Master is then placed on the left hand of the Grand Master, who, calling up the brethren, says:

Brethren, behold your Master!

Master, behold your brethren!

And then the brethren salute him with the appropriate grand honors of Masonry.

Where the ceremony is performed in a tiled Lodge the private grand honors are given, but when in a church or other public building, the public grand honors, of course, are only to be given.

The following charge is then read to the Worshipful Master elect:



Worshipful Master: Being appointed Master of this Lodge, you can not be insensible of the obligations which devolve upon you as its head, nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

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

For the pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and luster to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them

to practice out of the Lodge those duties which are taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that, when any one is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the by-laws of your Lodge, the constitutions of Masonry and, above all, the *Holy Scriptures*, which are given as a rule and guide of 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.

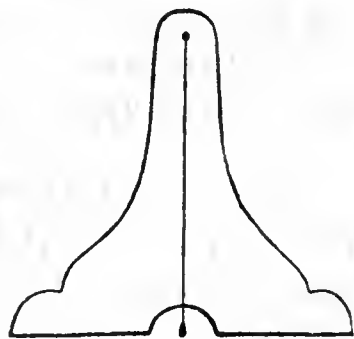
You will now present your subordinate officers in their order.

The subordinate officers are then severally presented to the Grand Master by the new Master, who, having invested each with the insignia of his office, delivers a short charge, as follows:

THE SENIOR WARDEN

Brother C. D., you are appointed Senior Warden of this Lodge, and are now invested with the badge of your office.

The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because



a time will come, and the wisest knows not how soon, when all 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.*

THE JUNIOR WARDEN

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

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



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

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

THE TREASURER



Brother G. H., you are appointed Treasurer of this Lodge, and are now invested with the badge of your office. It is your duty to receive all moneys from the hands of the Secretary, make due entries of the same, and pay them out by order of the Worshipful Master and the consent of the Lodge. I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.

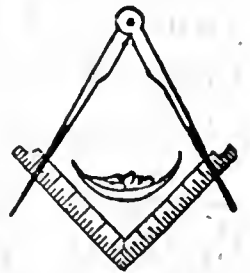
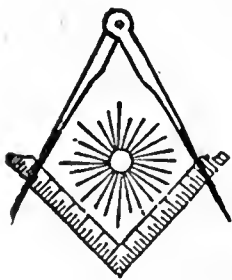
THE SECRETARY



Brother J. K., you are appointed Secretary of this Lodge, and are now invested with the badge of your office. It is your duty to observe all the proceedings of the Lodge; make a fair record of all things proper to be written; receive all moneys due the Lodge, pay them over to the Treasurer, and take his receipt for the same.

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

SENIOR AND JUNIOR DEACONS



Brothers L. M. and N. O., you are appointed Deacons of this Lodge. To you, with such assistance as may be necessary, is intrusted the introduction of visitors. It is also your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as in the reception of candidates into the different degrees of Masonry, and in

the immediate practice of our rites. The *Square* and *Compasses*, as badges of your office, I trust to your care, not doubting your vigilance and attention.

THE MARSHAL

Brother P. Q., you are appointed Marshal of this Lodge, and we now invest you with the jewel of your office, and present you with this baton, as the ensign of your authority. It is your duty to proclaim officers at their installation; to arrange all processions of the Lodge, and to preserve order according to the forms prescribed. Skill and precision are essentially necessary to the faithful discharge of these duties.



THE STEWARDS

Brothers R. S. and T. U., you are appointed Stewards of this Lodge, and are now invested with the badge of your office. The duties of your office are, to assist in the collection of dues and subscriptions; to keep an account of the Lodge expenses; to see the tables are properly furnished at refreshment, and that every brother is suitably provided for; and generally to assist the Deacons and other officers in performing their duties.



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

THE TILER

Brother V. W., you are appointed Tiler of this Lodge, and I invest you with the implement of your office. As the *Sword* is placed in the hands of the Tiler, to enable him effectually to guard against the approach of cowans and eavesdroppers, and suf-



fer none to pass or repass but such as are duly qualified; so it should morally serve as a constant admonition to us, to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word, and deed; and preserving consciences void of offense toward God and toward man. Your early and punctual attendance will afford the best proof of your zeal for the institution.

The members of the new Lodge, then, all standing, the Grand Master delivers the following

CHARGE TO THE BRETHREN OF THE LODGE

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

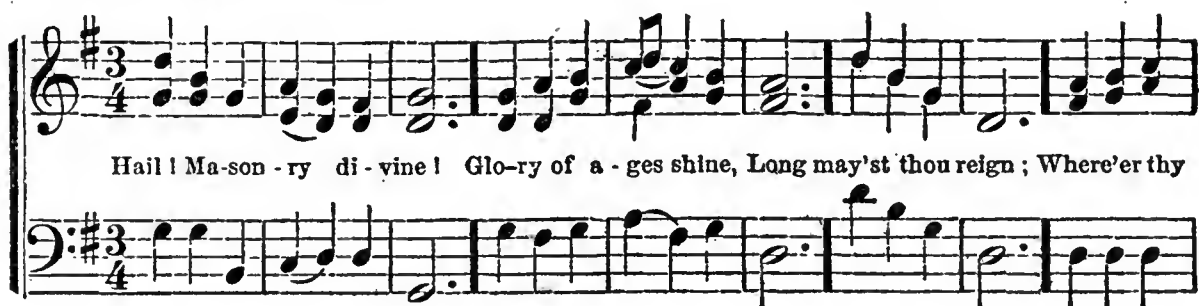
Finally, my brethren, as this association has been formed and perfected with so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct, as men and as Masons. Within your peaceful walls may you children's children

celebrate with joy and gratitude the transactions of this auspicious solemnity. And may *the tenets of our profession* be transmitted through your Lodge, pure and unimpaired from generation to generation.

The Grand Marshal then proclaims the new Lodge in the following form:

In the name of the Grand Lodge of Ancient Free and Accepted Masons of Oregon, I now proclaim this new Lodge by the name of Lodge, No. to be legally constituted and consecrated, and the officers thereof duly installed, with the (public) grand honors of Masonry by three times three.

The grand honors are then given, and the following ODE is sung:



Hail ! Ma-son - ry di - vine ! Glo-ry of a - ges shine, Long may'st thou reign ; Where'er thy



lodges stand, May they have great command, And always grace the land ; Thou art di-vine.

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

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

A benediction is then pronounced by the Grand Chaplain, and the procession returns to the Lodge-room if ceremonies are held elsewhere.

If the ceremonies are private then the members of the new Lodge advance in procession, pay due homage to the new Master, and signify their promise of subjection and obedience by the usual *marks of distinction* in the different degrees of Masonry.

The Grand Master then directs the Grand Marshal to form the procession, when the Grand Lodge returns to its own hall, and the two Lodges are closed in due form.

ANNUAL INSTALLATION OF THE OFFICERS OF A LODGE

At every annual election in a Constituent Lodge, it is necessary that the officers should be installed. This ceremony may be performed by the Worshipful Master or by any Past Master at his request.

The officers having been constitutionally elected, and the Lodge being opened in the third degree of Masonry, the Worshipful Master of the last year, or some other Past Master, at his request, takes the chair.

The Master elect is then conducted by the Marshal in front of the pedestal of the East. The new Master advances with the usual distinctive forms, and his conductor says:

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

The new Master then turning and facing the brethren, the presiding officer says:

Brethren, you now behold before you, Brother A. B., who has been duly elected to serve this Lodge as Worshipful Master, and who now declares himself ready for installation. If any of you have any reasons to urge why he should not be installed, you will make them known now, or else forever hereafter hold your peace. Hearing no objections, I shall proceed to install him.

The new Master then faces the East, and the presiding officer addresses to him the following charge:

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

I. Do you promise to be a good man and true, and strictly to obey the moral law?

Ans. I do.

II. Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside?

Ans. I do.

III. Do you promise not to be concerned in plots and conspiracies against the government of the country in which you live; but patiently to submit to the decision of the law and the constituted authorities?

Ans. I do.

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

Ans. I do.

V. Do you promise to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Lodge convened, in every case consistent with the constitutions of the Order?

Ans. I do.

VI. Do you promise, as much as in you lies, to avoid private piques and quarrels, and to guard against intemperance and excess?

Ans. I do.

VII. Do you promise to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge?

Ans. I do.

VIII. Do you promise to respect genuine and true brethren, and to discountenance impostors and all dissenters from the Ancient Landmarks and Constitutions of Masonry?

Ans. I do.

IX. Do you promise, according to the best of your abilities, to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes?

Ans. I do.

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

Ans. I do.

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

Ans. I do.

XII. Do you promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and to pay attention to all the duties of Masonry, on convenient occasions?

Ans. I do.

XIII. Do you admit that no new Lodge can be formed without permission of the Grand Lodge;

and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Order?

Ans. I do.

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

Ans. I do.

XV. Do 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?

Ans. I do.

These are the regulations of Ancient Free and Accepted Masons.

The presiding officer then addresses the new Master as follows:

Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?

The Master is to answer, *I do.*

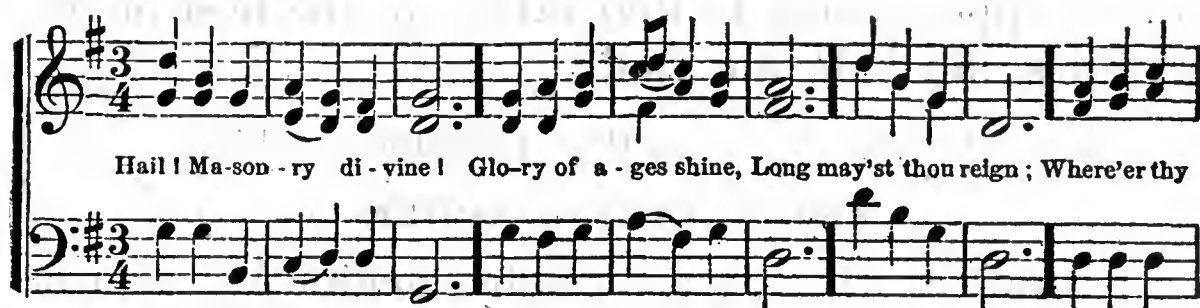
The presiding officer then addresses him:

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

The new Master being in the chair, the presiding officer says:

Brethren, behold your Master!
Master, behold your brethren!

In case of private installation a procession is then formed, and the brethren pass around the Lodge, signifying their homage and obedience by giving the private Grand Honors, during which time the INSTALLATION ODE should be sung.



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

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

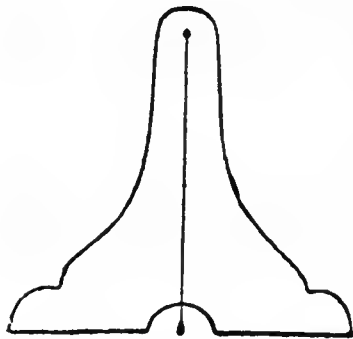
After the singing of the ode, the new Master calls the Lodge to order, and the Senior Warden is brought before him with the same ceremony as was used in his own case. No objection being made to his installation, the new Master administers the following obligation of office:

I, A. B., do solemnly promise that I will serve this Lodge as for the space of one year, from the festival of St. John the Evangelist to the one next ensuing, and will perform all the duties appertaining to that office, to the best of my abilities. So help me God.

The following charge is then rehearsed to him:

THE SENIOR WARDEN

Brother C. D., you are elected Senior Warden of this Lodge, and are now invested with the badge of your office.



The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all 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 our knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of this important trust.—*Look well to the West.*

The Senior Warden takes his appointed station.

The Junior Warden is then brought up with the same ceremonies; and the same obligation being administered, he receives the following charge:

THE JUNIOR WARDEN

Brother E. F., you are elected Junior Warden of this Lodge, and are now invested with the badge of your office.



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

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

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

The Junior Warden takes his appointed station.

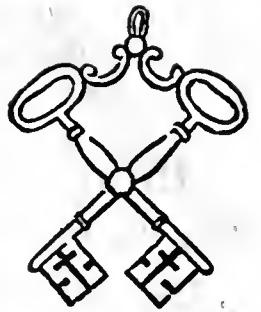
Proclamation is then made as follows by the first presiding officer:

I hereby proclaim, that Brother A. B. has been duly installed as Worshipful Master, Brother C. D. as Senior Warden, and Brother E. F. as Junior Warden of Lodge, No. with the grand honors of Masonry by three times three.

The public grand honors are then given, and the new Master proceeds to install in like manner the rest of the officers, rehearsing to each his appropriate charge, as follows:

THE TREASURER

Brother G. H., you are elected Treasurer of this Lodge, and are now invested with the badge of your office. It is your duty to receive all moneys from the hands of the Secretary, make due entries of the same, and pay them out by order of the Worshipful Master and the consent of the Lodge. I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.



THE SECRETARY

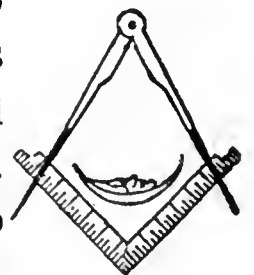
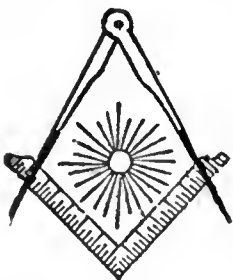
Brother J. K., you are elected Secretary of this Lodge, and are now invested with the badge of your office. It is your duty to observe all the proceedings of the Lodge; make a fair record of all things proper to be written; receive all moneys due the Lodge, pay them over to the Treasurer, and take his receipt for the same.



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

SENIOR AND JUNIOR DEACONS

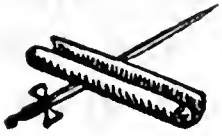
Brothers L. M. and N. O., you are appointed Deacons of this Lodge. To you, with such assistance as may be necessary, is intrusted the introduction of visitors. It is also your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as in the reception of can-



didates into the different degrees of Masonry, and in the immediate practice of our rites. The *Square* and *Compasses*, as badges of your office, I intrust to your care, not doubting your vigilance and attention.

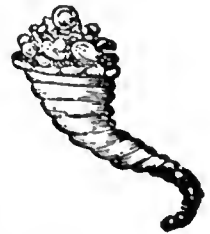
THE MARSHAL

Brother P. Q., you are appointed Marshal of this Lodge, and we now invest you with the jewel of your office, and present you with this baton, as the ensign of your authority. It is your duty to proclaim officers at their installation; to arrange all processions of the Lodge, and to preserve order according to the forms prescribed. Skill and precision are essentially necessary to the faithful discharge of these duties.



THE STEWARDS

Brothers R. S. and T. U., you are appointed Stewards of this Lodge, and are now invested with the badge of your office. The duties of your office are, to assist in the collection of dues and subscriptions; to keep an account of the Lodge expenses; to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for; and generally to assist the Deacons and other officers in performing their duties.



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

THE TILER

Brother V. W., you are appointed Tiler of this Lodge; and I invest you with the implement of your office. As the *Sword* is placed in the hands of the Tiler to enable him effectually to guard against



the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified; so it should morally serve as a constant admonition to us, to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought word, and deed; and preserving consciences void of offense toward God and toward man.

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

The officers having been thus installed, the new Master returns thanks, and the new officers resign their stations and places to the old officers, not to resume them again until St. John the Evangelist's day, when the Masonic year commences, unless the installation should have taken place on that day.

The Lodge is then closed.

INSTALLATION OF THE OFFICERS OF A GRAND LODGE

In this Grand Jurisdiction (Oregon) these ceremonies shall be private.

The chair being taken by the Grand Master or by a Past Grand Master at his request, the Grand Lodge is opened in the third degree of Masonry. The other chairs are filled by the officers who, having served their time, are about to retire from office, or by brethren appointed to act *pro tempore*.

The Grand Secretary then reads from the records of the Grand Lodge the names of the officers who have been elected to serve for the ensuing year. The Grand Master elect, preceded by the Grand Marshal, is then conducted by the Grand Deacons to the front of the pedestal, and the Grand Marshal says to the presiding Grand officer:

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

The presiding Grand officer then rises and says:

Brethren, you here behold before the pedestal, Brother A. B., who, having been duly elected to preside over the craft as their Grand Master, now declares himself ready for installation. If any of you know of any reason why he should not be installed, you will state your objections now, or else forever hereafter hold your peace.

No objection being made, the new Grand Master then receives the following charge, and being invested with the ensigns of his dignity, is placed in his station.

CHARGE TO THE GRAND MASTER

Let me congratulate you, Most Worshipful Grand Master, on the honor of being raised, from the level of equality, to the high station of presiding over all the Lodges in the State of Oregon, and the Masonic jurisdiction thereof. We look up with confidence to a brother whose person is endeared to us by that love of the fraternity which is sanctified by the experience of many revolving years. May the Father of light, of life, and of love invest you with his choicest gifts; may heavenly wisdom illumine your mind; may heavenly power give strength to your exertions; may heavenly goodness fill and enlarge your breast; may your feet rest upon the rock of justice; from your hands may streams of beneficence continually flow; and round your head may there bend a circle made splendid by the rays of honor; and late, very late in life, may you be transmitted from the fading honors of an earthly Lodge, to the mansions prepared for the faithful in another and a better world.



Let me congratulate you, the Grand officers, and other brethren, on the election of our Grand Master. As it is *his* duty to *command*, according to our constitutions, so it is *ours* with readiness to *obey*. Look to the sun, and behold the planetary worlds revolving round him in continual order and harmony with the happiest effect, and learn to imitate their regularity, in the hope of obtaining from the chair of *Solomon* the light of wisdom and the warmth of love. Or look higher still, and behold the cherubim and seraphim, who are exhibited to us in the oracles of revelation, as flaming

spirits, burning with zeal and love before the throne of God. Behold the heavenly host, filled with love to their Creator, and love to our race. See these ministering spirits, exercising their kind offices to men, relieving their wants, securing them from danger, and endeavoring to promote their good.

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

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

The Grand Marshal then standing in front of the pedestal says:

Brethren, behold your Grand Master!
Grand Master, behold your brethren!

A procession of the Craft must then be made three times round the Lodge, giving the private grand honors.

The Installation Ode may be sung.

Hail ! Ma-son - ry di - vine ! Glo-ry of a - ges shine, Long may'st thou reign ; Where'er thy

lodges stand, May they have great command, And always grace the land ; Thou art di-vine.

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

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

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

By the authority of the Grand Lodge of Ancient Free and Accepted Masons of Oregon, I proclaim Most Worshipful Brother A. B. Grand Master of Masons of this Grand Jurisdiction, with the private grand honors of Masonry.

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

The Grand Marshal first introduces the Deputy Grand Master, saying:

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

The Grand Master says:

Brethren, you here behold before the pedestal, Brother C. D., who having been elected to serve the craft as their Deputy Grand Master, now de-

clares himself ready for installation. If any of you know of any reason why he should not be installed, you will state your objections now, or else forever hereafter hold your peace.

No objection being made, the new Deputy Grand Master then receives the following charge, and being invested with the ensigns of his dignity, is placed at the left hand of the Grand Master:

DEPUTY GRAND MASTER

Right Worshipful Brother, the station to which



you have been called by the suffrages of your brethren, is one of great dignity and much importance. In the absence of the Grand Master, you are to exercise his prerogatives in presiding over the craft; in his presence you

are to assist him with your counsel and co-operation. But while your powers and privileges are thus extensive, remember that they carry with them a heavy share of responsibility. The honor that has been conferred upon you, and the trust that has been reposed in you, demand a corresponding fidelity and attachment to the interests of those to whose kindness and confidence you are indebted for your official elevation. Let the Book of Constitutions be your constant study, that you may be the better enabled to preserve inviolate the laws and ancient landmarks of our Order, and that you may be ever ready to exercise the functions of that more exalted office to which you are so liable to be called. Receive this jewel of your office, and sit at our left hand to aid us with your counsel.

When the former Grand Marshal has been re-elected, he is introduced to the pedestal by the Grand Pursuivant.

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

SENIOR GRAND WARDEN



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

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

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

JUNIOR GRAND WARDEN



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

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

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

GRAND TREASURER

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



It is your duty to receive all moneys due the Grand Lodge, to make due entries of the same, and pay them out by order of the Grand Master, and with the consent and approbation of the Grand Lodge. The office to which you have been appointed embraces an important trust, and the choice of your brethren is an evidence of the high opinion they entertain of your fidelity and discretion.

We do not doubt that your regard for the fraternity will prompt you to the faithful discharge of your duties.

GRAND SECRETARY

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



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

GRAND CHAPLAIN

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



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

GRAND DEACONS

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



It is your province to attend upon the Grand

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

GRAND MARSHAL

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



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

GRAND PURSUIVANT

Worshipful Brother, you have been appointed Grand Pursuivant, and we now invest you with the jewel of your office, and intrust this sword of state to your keeping.



Your station is near the door, whence you will receive all reports from the Grand Tiler, and announce the name and Masonic rank of all who desire admission. You will see that none enter without wearing their appropriate decorations. You will also carry the Grand Sword of State in all public processions, and perform such other duties as appertain to your office. Your early and punctual attendance at all communications of the Grand Lodge is essentially necessary.

GRAND STEWARDS

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



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

GRAND TILER



Brother, you have been appointed Tiler of this Grand Lodge, and we now invest you with the jewel of your office, and place this sword in your hands, the more effectually to enable you to guard against the approach of cowans and eavesdroppers, and to suffer none to pass or repass but such as are duly qualified.

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

The Grand Marshal then makes proclamation as follows:

By the authority of The Grand Lodge of Ancient Free and Accepted Masons of Oregon, I proclaim that the Grand and Subordinate officers have been

installed in ample form with the public grand honors of Masonry by three times three.

The public grand honors are then given.

The following ODE, or some other appropriate one, is then sung:



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

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

And thou, fair Charity! whose smile
Can bid the heart forget its woe,
Whose hand can misery's care beguile,
And kindness' sweetest boon bestow,
Here shed thy sweet soul-soothing ray;
Softener our hearts, thou power divine!
Bid the warm gem of pity play,
With sparkling luster, on our shrine.

Thou, who art thron'd midst dazzling light,
And wrapp'd in brilliant robes of gold,
Whose flowing locks of silv'ry white
Thy age and honor both unfold,
Genius of Masonry! descend,
And guide our steps by thy strict law;
Oh, swiftly to our temple bend,
And fill our breasts with solemn awe.

An address may then be delivered by any brother appointed for the occasion. After which the Grand Chaplain pronounces the benediction, and the Grand Lodge is closed in ample form.

CEREMONY OBSERVED AT GRAND VISITATIONS

The Grand Master may once a year, or as often as he may deem expedient, visit the Lodges under his jurisdiction, to make the customary examinations. When occasion may require it the Grand Master may appoint any one or more of his Grand officers to visit and inspect a Lodge and make report to him of the result.

The following is the form of a power for inspecting:

To all whom it may concern:

Know ye, that for divers good and sufficient reasons, we, the Most Worshipful Grand Master, finding it inconvenient in person to visit and inspect Lodge, namely [here insert the name and locality], have constituted and appointed, and by these presents do constitute and appoint, our Right Worshipful Brother [here name his office], authorizing him as our special proxy to visit the aforesaid Lodge, and to inspect its proceedings, to ascertain the state of its funds and its general condition, report of the same to be forthwith made to me.

Given under our hand and the seal of the Grand
[L. s.] Lodge, at this
day of in the year of
Light, 59....

.....
Grand Secretary.

.....
Grand Master.

When both the Grand and Deputy Grand Masters are absent, the Senior or Junior Grand Warden may preside, as Deputy, in visiting the Lodges, who, in such case, shall have the above deputation, under the grand seal, signed by the Grand Master, and countersigned by the Grand Secretary.

The following is the ceremony observed on such occasions:

The Grand Secretary, by command of the Grand Master or presiding Grand officer, notifies the Lodge of the intended visit.

The Master opens his Lodge in the third degree, and places his Deacons at the sides of the door, with their staves crossed. The brethren arrange themselves in a line from the door, on each side, to the chair. The orders, borne by some of the most respectable private brethren, wait near the door, to walk before the Grand officers when they enter. This being arranged in this manner, the Master deposes a Past Master to escort the Grand officers, who enter in the following form:

Grand Marshal;
Grand Stewards;
Grand Pursuivant, with sword of state;
Two Grand Deacons;
Grand Treasurer and Secretary;
Grand Chaplain;
Senior and Junior Grand Wardens;
Grand and Deputy Grand Masters;
Two Grand Deacons.

The Grand Tiler remains at the door.

They proceed up to the East, when they open to the right and left, and the Grand Master passes through to the chair; they then close, and take their seats on the right of the Master. The Master receives the Grand Master according to ancient usage, with the private grand honors of Masonry, and resigns to him the chair and the hiram, when the officers of the Lodge resign their seats to the corresponding Grand officers. The Master then delivers to the Grand Master the Charter, the Treasurer's and Secretary's books, and a statement of the funds of the Lodge, for his inspection. Having examined them, he expresses his approbation, or makes such observations as the circumstances and situation of the Lodge may require. The Grand Master then resigns the chair to the Worshipful Master, and the Grand officers leave their seats, and repair to the East.

Should the Grand officers retire before the Lodge is closed, the same ceremony must be observed as at their entrance.

FESTIVALS OF THE ORDER

In every country where Freemasonry is encouraged, its festival days are celebrated with great ceremony. These are, the festival of St. John the Baptist, on the 24th of June, and that of St. John the Evangelist, on the 27th of December. They are days set apart by the fraternity to worship the Grand Architect of the Universe; to implore his blessings upon the great family of mankind; and to partake of the feast of brotherly affection. Hence the Grand Lodge has recommended to every Lodge, annually to celebrate one or both of these days in such a way as will be most conducive to the advantage of the Lodge, and the honor and benefit of the Institution.

Whichever day may have been selected, the Lodge about to celebrate it should assemble at its usual place of meeting, and having been opened on the first degree, is called from labor, and a procession is to be formed as follows:

Marshal.	Tiler, with his sword;
	Two Stewards, with white staves;
	Two Standards (Faith and Hope);
	Entered Apprentices, two and two;
	Fellow-crafts, two and two;
	Master Masons, two and two;
	Two Standards (Charity and Wisdom);
	Masons of the higher degrees;
	A Brother, carrying one of the Orders;
	Four Brethren, carrying the other four Orders, two and two;
	Two Standards (Strength and Beauty);
	Secretary and Treasurer;
	The oldest member of the lodge, carrying the Holy Bible,
	Square, and Compasses;
Chaplain and Orator;	
Past Wardens;	
Past Masters;	
The two Wardens, with their pillars;	
Junior Deacon, Worshipful Master, Senior Deacon;	

If any Grand officers be present, they must be placed in the rear of the procession, immediately in front of the two Wardens.

Every officer must wear the jewels of his office. The Marshal attends on horseback to regulate the procession. On arriving at the church gate, the brethren uncover and open their ranks to the right and left as far as the Master, who, followed by the brethren, passes between the lines,

likewise uncovered, into the church. The same ceremony is observed on their return to the Freemasons' Hall.

Divine service must be performed by the Chaplain, and an appropriate address delivered by some competent brother appointed for the occasion. Hymns and anthems adapted to the occasion shall be sung, and after service, a collection may be made at the church doors, in aid of the charity fund. After the return to the hall, the Master may deliver a charge from the chair, upon such subjects connected with the Order, and the honor and happiness of the craft, as he may think proper.

In all Masonic processions, no Freemason shall wear the insignia of any Order which is not recognized by the Grand Lodge. The proper dress of Freemasons in procession is, black clothes, with white gloves.

When the day is celebrated by the Grand Lodge, the procession must be formed as follows:

Grand Marshal.

Tiler, with his sword;
 Two Stewards, with their staves;
 Two Standards (Faith and Hope);
 Twelve Fellow-crafts, two and two;
 Tiler, with his sword;
 Entered Apprentices, two and two;
 Fellow-crafts, two and two;
 Master Masons, two and two;
 Tiler, with his sword;
 Two Deacons, with their staves;
 Two Deacons, with staves;
 Two Standards (Strength and Beauty);
 Music;
 Grand Tiler, with flaming sword;
 Grand Stewards, with white rods;
 A Brother, carrying one of the Orders;
 Four Brethren, carrying the other four Orders, two and two;
 Grand Pursuivant, with sword of state;
 Grand Secretary, with his bag;
 Grand Treasurer, with his staff;
 The Bible, Square, and Compasses, on a crimson velvet cushion,
 carried by an aged Master Mason, supported by two
 Deacons, with their staves;
 Grand Chaplain and Orator;
 Past Grand Wardens;
 Past Deputy Grand Masters;
 Past Grand Masters;
 Junior Grand Deacons, with their staves;
 Grand Wardens, with their pillars;
 Deputy Grand Master;
 The Book of Constitutions, on a crimson velvet cushion,
 carried by the Master of the oldest Lodge;
 Grand Master;
 Senior Grand Deacons, with their staves;
 Two Tilers, with drawn swords, close the procession.

Marshal's Assistant

These forms of procession may be used by the Grand or a Constituent Lodge on all other public occasions where a particular form is not laid down in this work.

AT LAYING THE FOUNDATION STONES OF PUBLIC STRUCTURES

This ceremony must only be performed by the Grand Master, assisted by the Grand Lodge, in General Communication.

The chief magistrate, and other civil officers of the place where the building is to be erected, generally attend on the occasion. The ceremony is thus conducted:

At the time appointed, the brethren are convened at some convenient place, approved of by the Grand Master. A band of music is provided, and the brethren appear in the insignia of the Order, well dressed, with white gloves and aprons. The Grand Lodge is opened on the first degree, by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed, are read by the Grand Secretary. The necessary cautions are then given from the chair, and the Grand Lodge is called off from labor, after which, the procession, being arranged by the Grand Marshal, sets out in the following order:

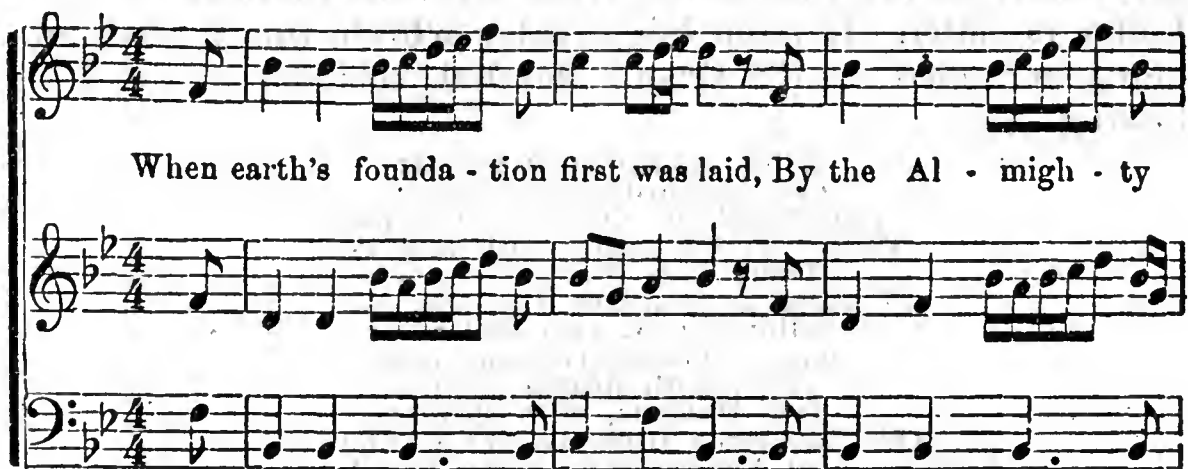
- Tiler, with drawn sword;
- Two Stewards, with staves;
- Two Standards (Faith and Hope);
- Twelve Fellow-crafts, two and two;
- Tiler, with drawn sword;
- Entered Apprentices, two and two;
- Fellow-crafts, two and two;
- Master Masons, two and two;
- Tiler, with drawn sword;
- Two Deacons, with staves;
- Two Standards (Charity and Wisdom);
- Secretaries of Lodges, with rolls, two and two;
- Treasurers of Lodges, with green bags, two and two;
- Junior Wardens of Lodges, with pillars, two and two;
- Senior Wardens of Lodges, with pillars, two and two;
- Masters of Lodges, with hirs, two and two;
- Past Masters of Lodges, two and two;
- Masons of such of the higher degrees as are recognized by the Grand Lodge, in the form of their respective Orders;
- Tiler, with drawn sword;
- Two Deacons, with staves;
- Two Standards (Strength and Beauty);
- Grand Tiler, with drawn sword;
- Grand Stewards, with white rods;
- Music;
- A Brother, carrying one of the Orders;
- Architect, with some implements of his office;
- Four Brethren, carrying the four Orders, two and two;
- Grand Pursuivant, with sword of state;
- Grand Secretary, with his bag;

Grand Treasurer, with his staff;
 The Bible, Square, and Compasses, on a crimson velvet
 cushion, carried by an aged Master Mason, sup-
 ported by two Deacons with staves;
 Grand Chaplain;
 Past Grand Wardens;
 Past Deputy Grand Masters;
 Past Grand Masters;
 Chief magistrate and civil officers of the place;
 Two Junior Grand Deacons, with staves;
 Grand Wardens;
 Deputy Grand Master;
 Book of Constitutions, carried by the Master of
 the oldest Lodge;
 Grand Master, supported by two Senior Grand Deacons,
 with staves;
 Two Tilers, with swords drawn, close the procession.

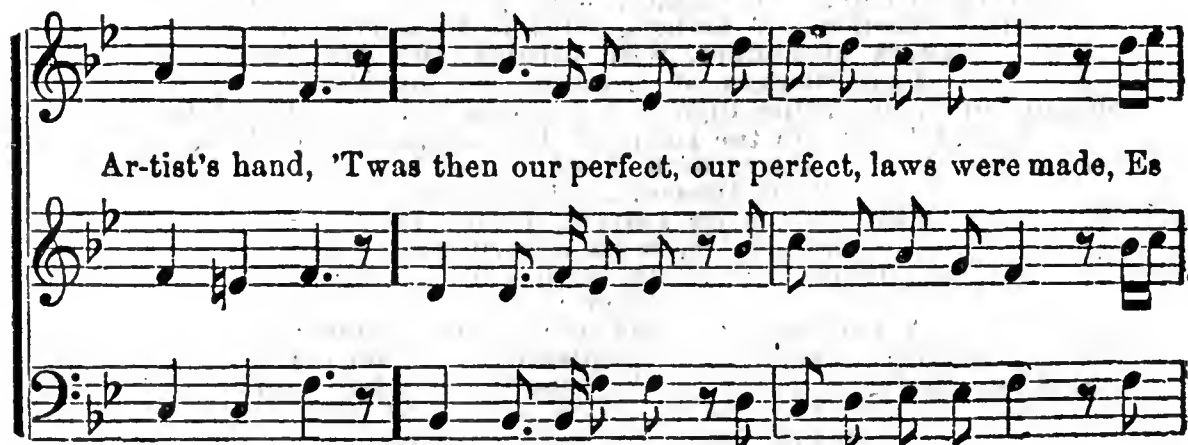
The Grand Marshal attends on horseback to regulate the procession.

A triumphal arch is erected at the place where the ceremony is to be performed.

The procession arriving at the arch, opens to the right and left, and uncovering, the Grand Master and his officers repair to a temporary platform, covered with a carpet, and the rest of the brethren surround the platform. The Grand Master commands silence in the usual Masonic form, when the following ODE is sung:



When earth's founda - tion first was laid, By the Al - migh - ty



Ar - tist's hand, 'Twas then our perfect, our perfect, laws were made, Es



In vain mankind for shelter sought,
In vain from place to place did roam,
Until from heaven, from heaven they were taught
To plan, to build, to fix their home.

CHORUS.

Hail, mysterious—hail, glorious Masonry,
That makes us ever great and free.

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

CHORUS—Hail, etc.

Nor we less fam'd for every tie
By which the human thought is bound;
Love, truth, and friendship, and friendship socially,
Join all our hearts and hands around.

CHORUS—Hail, etc.

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

CHORUS—Hail, etc.

The necessary preparations are then made for laying the stone, on which is engraved the year of Masonry, the name of the Grand Master, and such other particulars as may be deemed necessary.

The stone is raised up by means of an engine, erected for that purpose in the northeast corner of the intended building.

The Grand Chaplain offers up a short prayer.

The Grand Treasurer then, by the Grand Master's command, places under the stone various sorts of coin and medals of the present age. Solemn music is introduced, and the stone is let down into its place by three gradual motions.

The principal architect then presents the working tools to the Grand Master, who, descending to the foundation, applies the *plumb*, *square*, and *level* to the stone, in their proper positions, and standing in front of all, says in a loud voice:

I have tried and proved this stone by plumb, square, and level, and pronounce it to be WELL-FORMED, TRUE, and TRUSTY.

The Deputy Grand Master then presents the Grand Master with the golden vessel of corn, saying:



Most Worshipful Grand Master, I present you with the corn of nourishment.

The Grand Master then scatters the corn upon the stone, and the Senior Grand Warden presents him with the silver vessel of wine, saying:



Most Worshipful Grand Master, I present you with the wine of refreshment.

The Grand Master pours the wine upon the stone, and the Junior Grand Warden presents him with the silver vessel of oil, saying:



Most Worshipful Grand Master, I present you with the oil of joy.

The Grand Master pours the oil upon the stone, and standing in front of all, and extending his hands, he makes the following invocation:

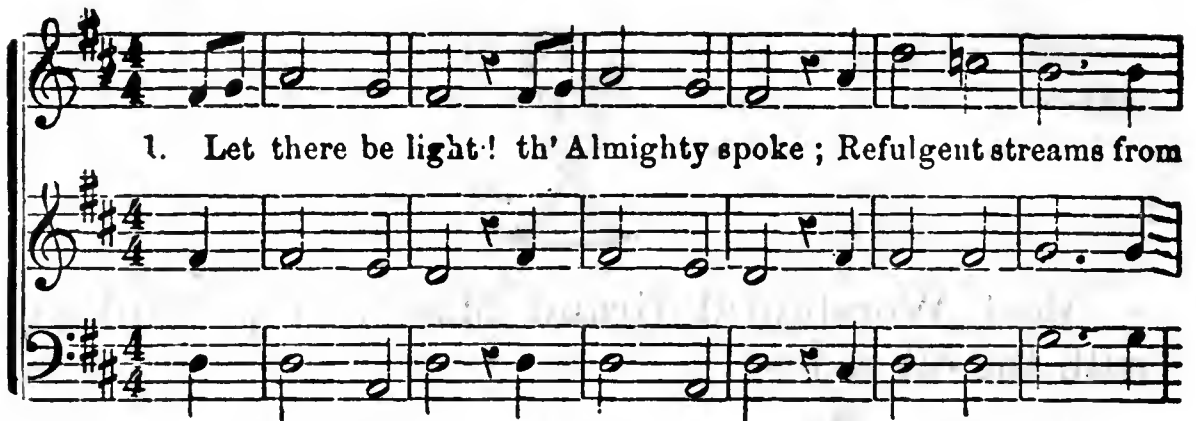
May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessities, conveniences, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident; long preserve this structure from decay; and grant to us all a supply of the CORN of *nourishment*, the WINE of *refreshment*, and the OIL of *Joy*. So mote it be. Amen.

The Grand Master then strikes the stone *three times* with his hiram, and the brethren give the public grand honors of Masonry by three times three.

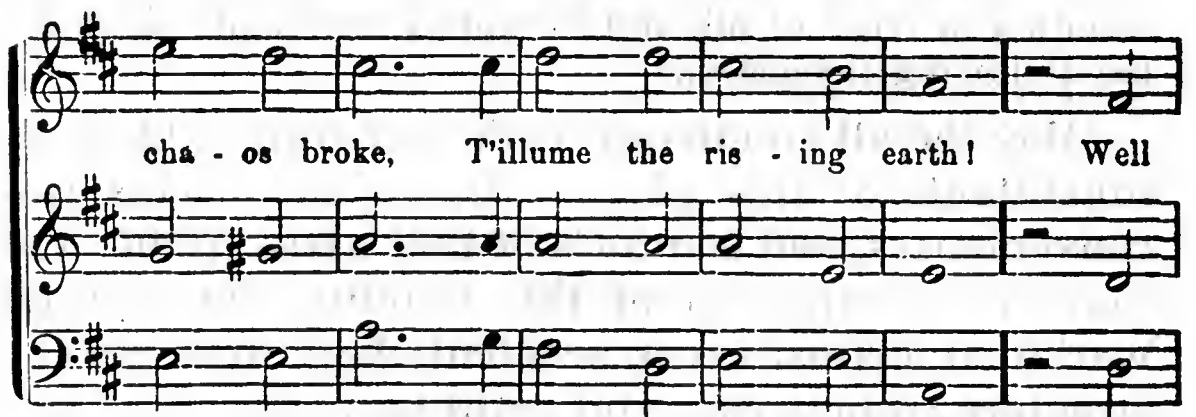
The Grand Master then ascends the platform, and delivers over the various implements of architecture to the architect, saying:

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

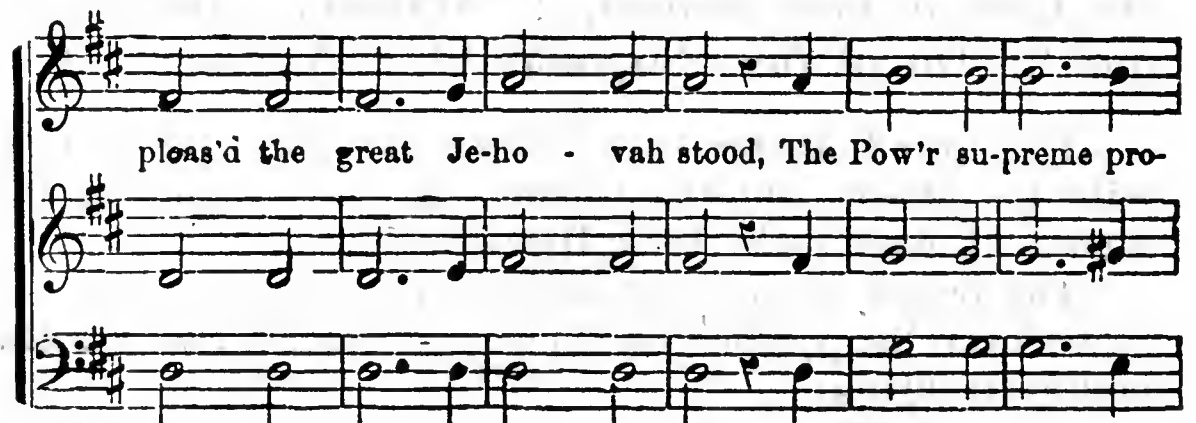
The Grand Master then re-ascends the platform, and the following ANTHEM may be sung:



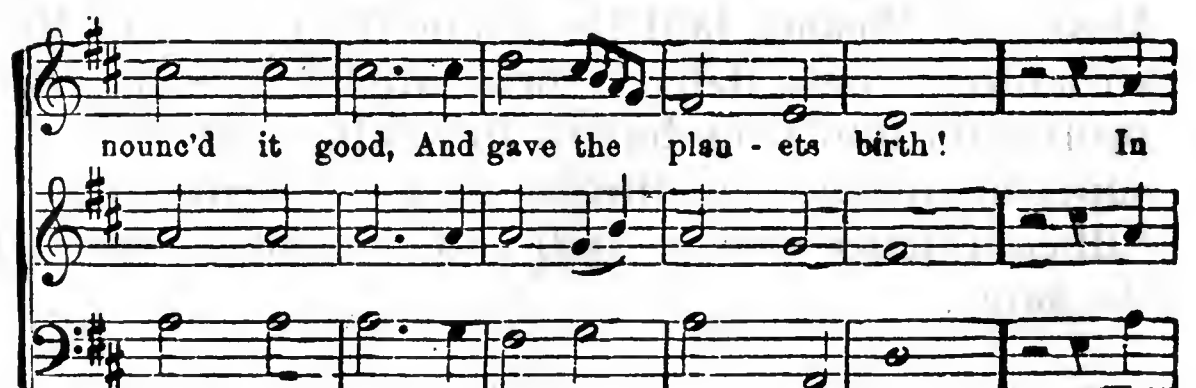
1. Let there be light! th' Almighty spoke ; Refulgent streams from



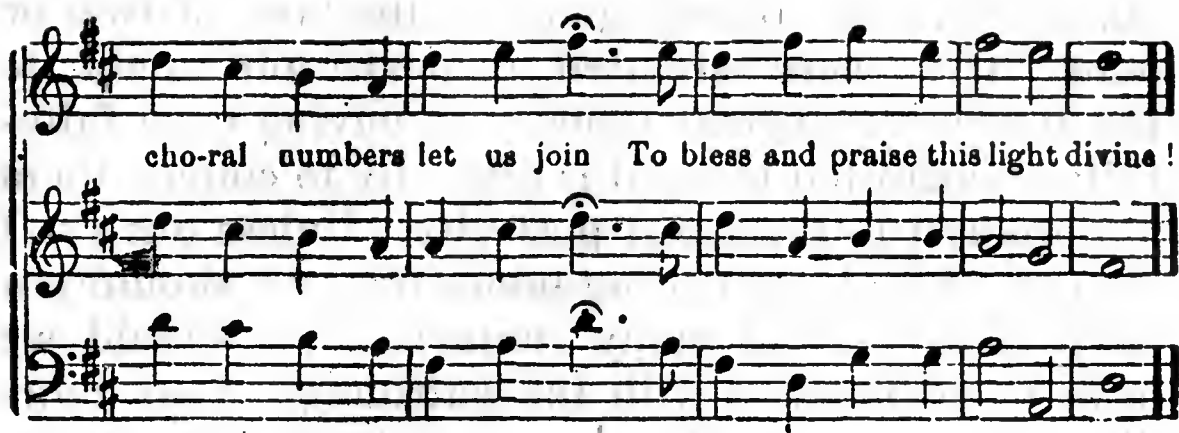
cha - os broke, T'illumine the ris - ing earth! Well



pleas'd the great Je-ho - vah stood, The Pow'r su-preme pro-



nounc'd it good, And gave the plan - ets birth! In



Parent of light, accept our praise!
 Who shedd'st on us thy brightest rays,
 The light that fills the mind:
 By choice selected, lo! we stand,
 By friendship join'd a social band!
 That love, that aid mankind!

CHORUS

In choral numbers Masons join,
 To bless and praise this light divine.

The widow's tear, the orphan's cry,
 All wants our ready hands supply,
 As far as power is given;
 The naked clothe, the pris'ner free,
 These are thy works, sweet Charity,
 Reveal'd to us from heaven.

CHORUS—In choral numbers, etc.

The Grand Master then addresses the assembly as follows:

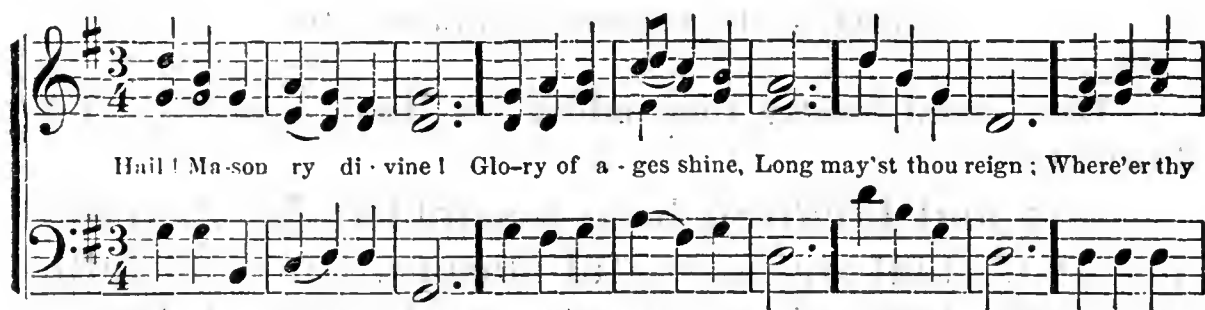
Men and brethren here assembled, be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations, to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which can not be divulged, and which have never been found out; but these secrets are lawful and

honorable, and not repugnant to the laws of God or man. They were intrusted, in peace and honor, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our craft were good and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here today in the face of you all, to build a house, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more.

The brethren all exclaim:

So mote it be. Amen.

A voluntary collection is then made by the Grand Stewards among the brethren for the needy workmen, and the sum collected is placed upon the stone by the Grand Treasurer; during which time the following SONG may be sung in honor of Masonry:



Hail ! Ma-son ry di-vine ! Glo-ry of a-ges shine, Long may'st thou reign ; Where'er thy



lodges stand, May they have great command, And always grace the land ; Thou art di-vine.

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

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

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

Where the site of the intended building is too remote for the Grand Master to attend in person, a dispensation may be obtained by the nearest Subordinate Lodge to perform the ceremony as near to the customary forms as circumstances will permit.



DEDICATION OF MASONIC HALLS

On the day appointed for the celebration of the ceremony of dedication, the brethren are convened in a convenient room, adjoining to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form on the first degree. The order of procession is read by the Grand Secretary, and a general charge respecting propriety of behavior given by the Grand Master. The Grand Lodge then moves to the Hall which is to be dedicated, in the following form of procession:

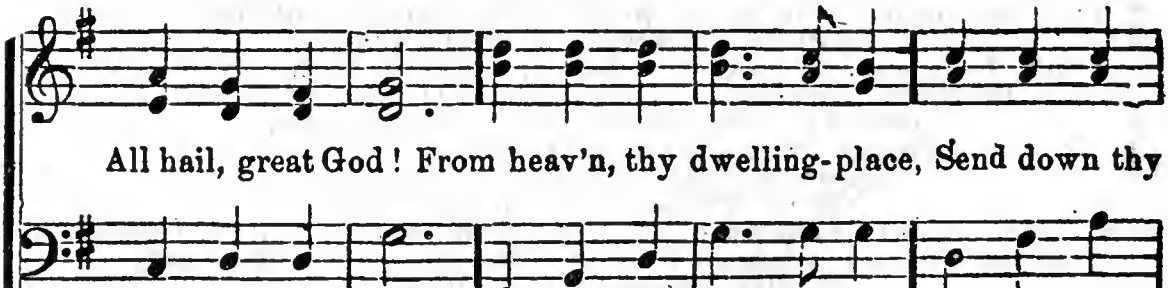
Marshal.	Tiler, with drawn sword; Two Stewards, with rods; Two Standards (Faith and Hope); Twelve Fellow-crafts, two and two; Tiler, with drawn sword; Entered Apprentices, two and two; Fellow-crafts, two and two; Master Masons, two and two; Tiler, with drawn sword; Two Deacons, with rods; Two Standards (Charity and Wisdom); Secretaries of Lodges, with rolls, two and two; Treasurers of Lodges, with their badges of office, two and two; Junior Wardens of Lodges, with pillars, two and two; Senior Wardens of Lodges, with pillars, two and two; Masters of Lodges, with hirsans, two and two; Past Masters of Lodges, two and two; Masons of such of the higher degrees as are recognized by the Grand Lodge, in the form of their respective Orders; Tiler, with drawn sword; Two Deacons, with rods; Two Standards (Strength and Beauty); Grand Tiler, with drawn sword; Grand Stewards, with white staves; Music;
Grand Marshal.	A Brother, carrying a gold pitcher, containing corn; Two Brethren, with silver pitchers, containing oil and wine; A Brother, carrying one of the Orders; Four Brethren, carrying the LODGE, covered with white silk; Four Brethren, carrying the other four Orders, two and two; Architect, with square, level, and plumb; Grand Pursuivant, with sword of state; Grand Secretary, with a green bag; Grand Treasurer, with his staff; Bible, Square, and Compasses, on a crimson velvet cushion, carried by an aged Mason, supported by two Deacons, with their rods; Grand Chaplain and Orator; Past Grand Wardens; Past Grand Deputy Masters; Past Grand Masters; Chief magistrate and civil officers of the place; Junior Grand Deacons, with rods; Grand Wardens; Deputy Grand Master; The Constitutions, carried on a crimson velvet cushion by the Master of the oldest lodge; Grand Master; Senior Grand Deacons, with rods; Two Tilers, with swords drawn, close the procession.

Every officer must wear the jewel of his office. The Grand Marshal attends on horseback to regulate the procession and preserve order. In all Masonic processions, the brethren open to the right and left, as far as the Grand Tiler, and the Grand officers and regalia pass through—the brethren being uncovered.

When the procession reaches the Grand Master's chair, the Grand officers are separately proclaimed by the Grand Marshal, according to rank, as they arrive at that station, and when the Grand Master is proclaimed, a grand piece of music is performed, while the procession is made *three* times round the Hall. The Lodge is then placed in the center, and the Grand Master having taken the chair, under a canopy of state, the Grand officers and the Masters and Wardens of the Lodges, etc., repair to the places previously prepared for their reception. The five Orders are arranged near the Lodge, and the gold and silver pitchers, with the corn, wine, and oil, are placed upon it. Near it stands a pedestal, with the Bible open, and the square and compasses laid thereon, and upon another pedestal, the Book of Constitutions. These arrangements being made, the following ANTHEM, or some other appropriate one, is sung:



Hail, u - ni - ver - sal Lord! By heaven and earth adored,



All hail, great God! From heav'n, thy dwelling-place, Send down thy



sav - ing grace ; Re - mem - ber now our race, O Lord our God.

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

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

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

To thee our hearts do draw,
On them, O write thy law,
Our Saviour God!
When in this Lodge we're met,
And at thine altar set,
O, do not us forget,
Our Saviour God!

The Master of the Lodge to which the Hall to be dedicated belongs, then rises, and approaching the East addresses the Grand Master as follows:

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

The Architect then addresses the Grand Master as follows, presenting to him the Square, Level, and Plumb:

Most Worshipful Grand Master, having been intrusted with the superintendence and management

of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned me, I 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; humbly hoping that the exertions which have been made on this occasion, will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master makes the following reply:

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

The Deputy Grand Master then rises, and says:

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

The Lodge is then uncovered, and a procession is made around it in the following form, during which solemn music is played:

Grand Pursuivant;
Two Stewards, with staves;
A Past Master, with a light;
A Past Master, with Bible, Square, and Compasses on a velvet cushion;
Two Past Masters, each with a light;
Grand Secretary and Treasurer;
Grand Junior Warden, with pitcher of corn;
Grand Senior Warden, with pitcher of wine;
Deputy Grand Master, with pitcher of oil;
Grand Master;
Two Deacons, with rods.

When the Grand Master arrives at the East, the procession halts, the music is silent, and the Grand Chaplain makes the following

CONSECRATION PRAYER

Almighty and ever glorious and gracious Lord God, Creator of all things, and Governor of everything thou hast made, mercifully look upon thy servants, now assembled in thy name and in thy presence, and bless and prosper all our works begun, continued, and ended in thee. Graciously bestow upon us *Wisdom* in all our doings; *Strength* of mind in all our difficulties, and the *Beauty* of harmony and holiness in all our communications and work. Let *Faith* be the foundation of our *Hope*, and *Charity* the fruit of our obedience to thy revealed will.

O thou preserver of men! graciously enable us now to dedicate this house which we have erected, to the honor and glory of thy name, and mercifully be pleased to accept this service at our hands.

May all who shall be lawfully appointed to rule herein according to our Constitutions, be under thy special guidance and protection, and faithfully observe and fulfill all their obligations to thee and to the Lodge.

May all who come within these consecrated walls, have but one heart and one mind, to love, to honor, to fear, and to obey thee, as thy majesty and unbounded goodness claim; and to love one another, as thou hast loved us. May every discordant passion be here banished from our bosom. May we here meet in thy presence as a band of brethren, who were created by the same Almighty Parent, are daily sustained by the same beneficent hand, and are traveling the same road

to the gates of death. May we here have thy Holy Word always present to our mind, and religion, and virtue, love, harmony, and peaceful joy reigning triumphant in our hearts.

May all the proper work of our institution that may be done in this house be such as thy wisdom may approve and thy goodness prosper. And, finally, graciously be pleased, O thou Sovereign Architect of the Universe, to bless the craft where-soever dispersed, and make them true and faithful to thee, to their neighbor, and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the valley of the shadow of death, supported by thy rod and thy staff, to those mansions beyond the skies where love, and peace, and joy forever reign before thy throne.—Amen.

Response by the Brethren.—Glory be to God on high, on earth peace, good-will toward men.

The Junior Grand Warden then presents the vessel of corn to the Grand Master, who pours it upon the LODGE, saying:



In the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to FREEMASONRY.

The public grand honors are then given.

A piece of music is then performed, and the second procession is made round the Lodge. When the Grand Master arrives at the East, the music ceases, and the Senior

Grand Warden presents him with the vessel of *wine*, which he sprinkles over the LODGE, saying:



In the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to VIRTUE.

The public grand honors are then given.

The music is resumed, and the third procession is made round the Lodge. When the Grand Master arrives at the East, the music ceases, and the Deputy Grand Master presents him with the vessel of *oil*, which he sprinkles over the LODGE, saying:



In the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to UNIVERSAL BENEVOLENCE.

The public grand honors are then given.

The Grand Chaplain, standing before the LODGE, then makes the following

INVOCATION

O Lord God, there is no God like unto thee, in heaven above, or in the earth beneath, who keep-est covenant and mercy with thy servants, who walk before thee with all their hearts.

Let all the people of the earth know that the Lord is God and that there is none else. Let all the people of the earth *know* thy *Name*, and fear thee.

Let all the people know that this house is built and consecrated to thy name.

But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens can not contain thee; how much less this house that we have built!

Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer of thy servant, and thy people.

That thine eyes may be open toward this house night and day, even toward the place consecrated to thy name.

And hearken thou to the supplication of thy servant, and of thy people; and hear thou in heaven thy dwelling-place; and when thou hearest, forgive.

For they be thy people, and thine inheritance. For thou didst separate them from among all the people of the earth to be thine inheritance.

Response by the Brethren.—The Lord is gracious, and his mercy endureth forever.

The Grand Chaplain then pronounces the following

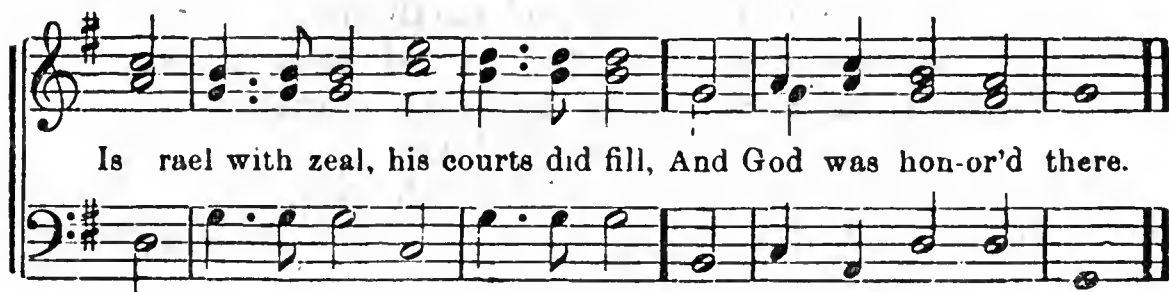
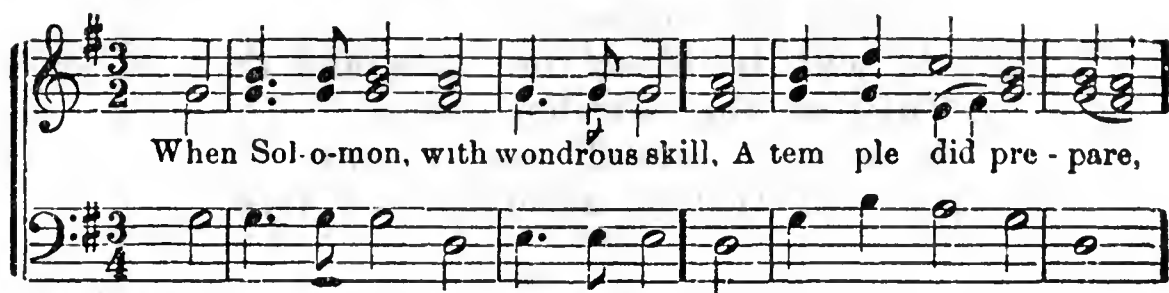
BENEDICTION

Blessed be the Lord that hath given rest unto his people. The Lord our God be with *us*, as he was with our *fathers*; let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he has commanded.

Response.—Glory be to God on high, on earth peace, good-will toward men.

The LODGE is then covered and the public grand honors given, when the Grand Master retires to his chair.

The following ANTHEM may then be sung:



Celestial rays of glorious light,
The sacred walls contain'd;
The pure refulgence, day and night,
With awful force remain'd.

O may thy presence, gracious Lord,
In our assembly be;
Enlighten us to know thy Word,
That we may honor Thee.

And when the final trump shall sound,
To judge the world of sin,
Within thy courts may we be found,
Eternally til'd in.

An address is then delivered, by some Brother appointed for the occasion, after which the following ODE may be sung:

*ODE

At dawn of creation, when bright beams of morning
Broke through the regions of chaos and night,
And angels rejoic'd at the glory adorning
The framework of nature with order and light;

*This ode, written by Brother St. John Phillips, M. D., was substituted by the Grand Lodge of South Carolina in 1841, on the occasion of the dedication of Masonic Hall in Charleston, for the one formerly used.

Soon as the brilliant ray,
Symbol of endless day,
Suffus'd with its blush the earth and the sea,
Then on the new-born man
Beam'd the grand mystic plan
Of Masonry's Orders, accepted and free.

From caves of old ocean, whose deep rolling fountains
Gush where foundations of earth darkly lie,
Grand columns rise into ice-cover'd mountains,
To prop up the arch of the star-spangled sky.
His was the shrine of love,
Who, from His throne above,
Ancient of days! gave the sovereign decree;
And from the corner-stone
Were all the virtues shown
Of Masonry's Orders, accepted and free.

A cherub there came of beauty in vision,
Whom mortals have call'd by Faith's holy name;
Beside her next stood Hope, pure and elysian,
As ever appear'd in the first dream of fame;
And whilst immortals there,
Charity, gracious fair!
Daughter of heaven; burnt incense to thee;
Swelled anthems glorious!
Triumph victorious!
Of Masonry's Orders, accepted and free.

And here have we built, as a shelter from danger,
A temple to friendship and virtue combin'd,
Where the orphan, the widow, and destitute stranger,
A Mason's compassion and favor may find.
Far from deceit and art,
Freely with hand and heart,
Welcome the brother, whoever he be!
Here may the pilgrim guest
Find the sweet home of rest,
Of Masonry's Orders, accepted and free.

May the Grand Master whom, all things possessing,
The heaven of heavens can never contain,
Crown this good work with His favor and blessing,
And Charity's fabric in mercy sustain!
Till as the courses rise,
Up to the radiant skies,
In that Grand Lodge may all mankind agree;
And in the reign of peace,
Only with time shall cease
Great Masonry's Orders, accepted and free.

A collection is then made by the Grand Stewards, for the relief of distressed Masons, their widows and orphans. The grand procession is resumed, and after marching three times round the hall, *with the Lodge*, as at entrance, during which a grand piece of music is performed, the procession returns to the place whence it set out, where the laws of the Order are rehearsed, and the Grand Lodge is closed in ample form.

NOTE.—When the distance is such that the Grand Master with his Grand officers can not conveniently attend, he may depute some skillful Past Master to represent him, who may call other worthy brethren to his assistance, and the form of proxy therefor is the same as that contained on page 162, for the Constitution of a Lodge, with the necessary verbal alterations.



FUNERAL SERVICE

(LODGE ROOM)

No person can be interred with the formalities of the Order unless he shall have been raised to the degree of Master Mason. Fellow-crafts and Entered Apprentices are not entitled to Masonic burial, nor can they join in procession on such occasion.

All brethren in attendance at a funeral should be decently clothed in black, with crepe on the left arm, and with white gloves and aprons.

The brethren having assembled at the Lodge-room, the Master opens the Lodge on the Third degree of Masonry, and states the purpose for which it has been called together.

The service is then commenced, as follows:

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

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

Master.—When he dieth shall he carry anything away with him?

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

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

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

Master.—Our Brother has been called from labor in the terrestrial Lodge, and gone, we trust, to partake of the Divine Refreshment on high.

Let us meditate on the virtues of his character—the benevolent spirit he manifested—the offerings

he made upon the altar of charity, whereby the needy were supported, the distressed comforted, the widow's woes assuaged, the lone orphan's tears dried up.

Let us see, in our holy religion, and in the teachings of our Institution, those principles which influenced him to love and adore his Maker; and to love his fellowmen; which taught him how to live and how to die. And since he has gone in obedience to heaven's mandate, may the recollection of his honor and virtue be cherished in our hearts, and have a salutary influence on our lives.

And now, beloved Brother, farewell; farewell, till we meet thee with a lasting embrace in that Grand Lodge where the Grand Master Supreme forever presides; forever reigns.

Response.—(*Repeated three times, giving the funeral Grand Honors each time*): The will of God is accomplished! So mote it be! Amen.

PRAYER

Almighty God, infinite in wisdom, mercy and goodness, extend to us the riches of Thy everlasting favor; make us grateful for present benefits; and crown us with immortal life and honor, and to Thy name shall be glory forever. Amen.

Response: So mote it be.

Solemn music may here be introduced, during which a procession is formed. If the body be not in the Lodge-room, the procession will move to the house of the deceased, and thence with his remains to the sepulcher, in the following order:

Tiler with drawn sword.

Stewards with white rods.

Musicians.

(If Masons, otherwise they will follow the Tiler.)

Master Masons (two and two).

Junior and Senior Deacons.

Secretary and Treasurer.

Junior and Senior Wardens.

Past Masters.
The Holy Writings.
(On a cushion covered with black cloth, and carried by the oldest member of the Lodge.)
The Master.
The Reverend Clergy.

Pall Bearers. The Body. Pall Bearers.
(With the insignia placed thereon.)
Mourners.

(SERVICES AT THE GRAVE)

The Brethren should not leave their places during the procession. Upon arriving at the place of burial, the members of the Lodge will form a hollow square around the grave; the clergyman and Master of the Lodge at the head of the grave or sepulcher, and the mourners will be placed at its foot, under the care of the Senior Warden. The services will then be resumed by the Master, as follows:

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

Again we are called to assemble among the habitations of the dead. Behold the "narrow house appointed for all living!" Here, around us, in that peace which the world cannot give, sleep the unnumbered dead. The gentle breeze fans their verdant covering, they heed it not; the sunshine and the storms pass over them and they are not disturbed; stones and lettered monuments symbolize the affections of surviving friends, yet no sound proceeds from them save that silent but thrilling admonition, "Seek ye the narrow path and the straight gate that lead unto eternal life."

We are again called upon to consider the uncertainty of human life, the immutable certainty of death and the vanity of all human pursuits. De-

crepitude and decay are written upon every living thing. The cradle and the coffin stand in juxtaposition to each other, and it is a melancholy truth that so soon as we begin to live, that moment also we begin to die. It is passing strange that, notwithstanding the daily mementos of mortality that cross our path, notwithstanding the funeral bell so often tolls in our ears and the "mournful processions" go about our streets, we will not more seriously consider our own approaching fate. We go on from design to design; add hope to hope; and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the Messenger of Death, at a moment when we least expect him, and which we probably conclude to be the meridian of our existence.

What, then, are the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty when Nature has paid her last just debt? Fix your eyes on this last sad scene, and view life stripped of its ornaments and you must be persuaded of the utter emptiness of these delusions. In the grave all fallacies are detected; all ranks are leveled; all distinctions are done away. The monarch from his throne and the beggar who last stood shivering at our gates, are equals in the silent chambers of the dead.

While we drop the sympathetic tear over the grave of our deceased Brother, let us cast around his faults and foibles, whatever they may have been, the broad mantle of Masonic charity, nor withhold from his memory the commendation that his virtues claim at our hands. Perfection on earth has never yet been attained; the wisest as well as

the best of men have gone astray. Suffer, then, the apologies of human nature to plead for him who can no longer plead for himself.

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

Here lower the body into the grave. When done, Master proceeds as follows:

The lamb skin, or white apron, is the emblem of innocence and the badge of a Mason. It is more ancient than the golden fleece or Roman eagle, more honorable than star and garter, when worthily worn.

Master then deposits it in the grave.

This emblem I now deposit in the grave of our deceased Brother. The grave reminds us of the

universal dominion of death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth or the charms of beauty propitiate his purpose. The mattock, the coffin and the melancholy grave admonish us of our mortality, and that, sooner or later, these frail bodies must moulder in their parent dust.

Master takes evergreen and continues:

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

The Brethren here move in procession around the grave, each depositing in it a sprig of evergreen as he passes the head. The Secretary then drops his roll upon the coffin, and the funeral Grand Honors are given thrice. The ceremony is then continued by the Master, as follows:

From time immemorial it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a Brother or his nearest relatives, to accompany his remains to the place of interment, and there to deposit them with the usual formalities. In conformity to this usage, and at the request of our deceased Brother, whose memory we revere, and whose loss we deplore, we have assembled in

the character of Masons to offer up to his memory before the world, the last sad tribute of our affection, thereby demonstrating the sincerity of our past esteem for him and our steady attachment to the noble principles of the Order.

Unto the grave we have consigned the body of our deceased Brother—earth to earth, ashes to ashes, dust to dust. We can confidently leave him in the care of a Being who has done all things well; who is glorious in His holiness, wondrous in His power and boundless in His love and mercy.

To the sorrowing relatives of him we mourn, who now stand heart-stricken by the heavy hand which has thus been laid upon them, we have but little of this world's consolation to present. We deeply, sincerely, and most affectionately sympathize with them in their bereavement, and we fervently pray that "He who tempers the wind to the shorn lamb" will look down with compassion upon the widow and the fatherless in this their hour of desolation and fold the arms of His love and protection around those who are thus bereft of their earthly stay.

Soft and safe, to you, my Brother, be this earthly bed! Bright and glorious be thy rising from it! Fragrant be the cassia sprig that here shall flourish! May the earliest buds of spring unfold their beauty o'er this your resting place and here may the sweetness of the summer's last rose linger longest! Though the chilling blasts of autumn may lay them in the dust and for a time their loveliness seem to be destroyed, yet the destruction is not final, for in the spring they shall surely bloom again. So, your immortal spirit, released from earth by the chilling blast of death, in the brightness of eternal

day, may spring again into newness of life and expand in immortal beauty in realms beyond the skies. Until then, my Brother, until then, farewell.

BENEDICTION

The Lord bless us and keep us. The Lord make His face to shine upon us and be gracious unto us. The Lord lift upon us the light of His countenance and give us peace.

Response—Amen! So mote it be!

Thus the services end. The procession will re-form and return to the Lodge-room, and the Lodge will be closed in the customary manner.

FUNERAL SERVICE

(CREMATORIUM)

See pages 231 and 232 for the ceremony in the Lodge-room and for the procession, etc.

Upon arriving at the crematorium use the following service instead of the service at the grave:

MY BRETHREN: We are now assembled to take our final leave of these mortal remains, and are about closing the last solemn duties of respect we owe to our departed friend and brother. A few reflections, therefore, applicable to the solemnities of the occasion, and salutary and impressive to the living, may be, with great propriety, offered at this time, while departed friendship yet lingers, and steals in melancholy, yet pleasing, reminiscence of the heart.

We are born to die. We follow our friends to the boundary of human life, and, standing on the shore of a vast ocean, we gaze, with tear-dimmed eyes, until they drift beyond our sight, to be seen no more until we, too, shall be summoned by Death to cross the flowing tide that separates time from eternity.

The younger are crowding the next older off the stage of action, as though each were anxious to exhibit his part in the strange and ever changeful drama of human life. Not a solitary individual re-enters the world's theater; all take their exit and are known beneath the sun no more forever.

Would you know where are the myriads who walked the earth before us? Then go to the solemn graveyard and there learn the only language of the tomb, the epitaph declaring they once lived.

Lettered stones and monuments are more instructive than the once living thousands, whose memory they preserve from oblivion.

All, except these, are speechless as the chambers of eternal silence. No lingering spirits hover around their mouldering relics, whispering any intelligence of their present existence. The eternal country for which they embarked, returns us no intelligence of their safe arrival. Speechless is the gentle breeze that fans their verdant covering.

The statesman, hero, philosopher, or theologian, whose eloquence or arms have shaken empires; who have united the language of earth and heaven, or plucked proud laurels from fields of war, there rest in silence. Their hearts that once beat high with hopes of life and glory, are unaffected with the interests of earth, and susceptible of naught but the feelings that appertain to another world.

Not only these are gone, but even the youth whose cheeks are mantled with sunny smiles, and whose eye sparkles in all the brilliancy of health, must soon become as he who lies before us. These lips that now echo the sentiments of inexperience, must be silent, and the heart that now palpitates and rejoices at the sound of pleasure, must be stilled forever. Another generation will rise to occupy our places and stations in life.

The sun will rise and set, the earth revolve, strangers will tread upon our sepulchers, without knowing we ever existed. A few surviving relatives may remember us and mourn, but these will soon follow to the land of silence. No one here will concern himself with our past joys or sorrows, while we shall be conversant with the amazing realities of another world.

So my brethren under a full and solemn conviction of the nothingness of all earthly and perishable objects, we here reverently, as Masons, pledge to each other our fraternal love, and may we so improve the dispensations of Divine Providence and so live that when we too are called hence, the needy and distressed, the widow and orphan, may cherish in their hearts the memory of the compassion that soothed their sorrows, and the bounty that relieved their necessities.

INVOCATIONS

Master: May we be true and faithful, live and die in love, for the memory of the just is blessed.

Response: So mote it be!

Master: The Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift upon us the light of his countenance, and give us peace.

Response: So mote it be!

All: Glory be to God on high, on earth peace, good will toward men!

PRAYER

Almighty and most merciful Father, we adore Thee as God of time and of eternity of both worlds. Thou art the incomprehensible and amazing Lord, ruling the destinies of all, from the highest angel in heaven, through every grade of creatures, even down to the sparrows' fall—from the grandeur of rolling worlds, down to the numbering of the hairs of our heads.

Under a government so vast and minute, we everywhere see Thy working hand. We see it in giving us being, and in calling us hence to be here no more.

As it has pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify to us this dispensation of Thy Providence. Inspire our hearts with wisdom from on high that we may glorify Thee in all our ways. May we realize that Thine all-seeing eye is upon us, and be influenced by the spirit of truth and love to perfect obedience, that we may enjoy Thy divine approbation here below, and when our toils on earth shall have ceased, may we be raised to the enjoyment of fadeless light and immortal life, in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages. And Thine, O righteous Father, shall be the glory forever. Amen!

The following DIRGE should be sung:

The musical score is written for two parts, Treble and Bass, in G major (one sharp) and common time. It consists of three systems of staves. The lyrics are printed below the staves.

System 1:
 Treble staff: SOLEMN strikes the fun - ral chime— Notes of
 Bass staff:

System 2:
 Treble staff: our de - part - ing time, As we jour - ney
 Bass staff:

System 3:
 Treble staff: here be - low, Thro' a pil - gri-mage of woe.
 Bass staff:

Mortals, now indulge a tear,
For Mortality is near;
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 a friend and brother home.

There enlarged, his 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 peace and love;
As dissolves our earthly tie,
Take us to Thy Lodge on high.

BRETHREN: We have taken a solemn and impressive survey of human life in all its blended lights and shades, and learned that all on earth is change. We have seen that, as the lightning writes its fiery path on the dark cloud and expires, so the race of men, walking amidst the surrounding shades of mortality, glitter a moment through the darksome gloom, then vanish from our sight forever.

But, is this the end of man and the expiring hope of faithful Masons? No, blessed be God. We pause not at our first or second steps, but, true to our principles, we look forward for greater light. As the embers of Mortal life are feebly glimmering in the socket of existence, religion removes the dark shroud, draws aside the sable curtain of the tomb, and bids hope and joy to rouse up, sustain and cheer the departing spirit. She points beyond the silent tomb to the breaking light of a Resurrection morn, and bids us turn an eye of faith and confidence on the opening scenes of eternity.

She teaches us to advance boldly onward, and ask more light till, at the Grand Master's word,

we shall be raised to that blissful lodge which no time can remove. There light unmingled with darkness, shall reign unbroken and perpetual. There, under the sunbeam smiles of immutable Love, and beneath the benignant bend of an all-seeing eye, we, as faithful Masons, cherish the fond and important hope that we shall meet again, meet to part no more. Unto the grave we now consign the body of our departed brother.

The apron is then taken from the coffin and handed to the Master; the apron is then deposited on the coffin and the Master continues:

The Lamb-skin or white apron is an emblem of innocence, and the peculiar badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, and, when worthily worn, more honorable than the Star and Garter, or any other order which earthly power can confer. This emblem I now deposit.

Places on the coffin.

Taking a sprig of acacia in his hand.

This evergreen, which once marked the temporary resting place of one illustrious in Masonic history, is an emblem of our enduring 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 will never, never die. By it we are admonished that, though like our brother whose remains now lie before us, we, too, shall soon be clothed in the habiliments of death, and be deposited in the silent tomb; yet, through the loving kindness of our Supreme Grand Master, we may confidently hope that, like this evergreen, our souls will hereafter flourish in eternal spring.

The Brethren here move in procession around the coffin, each depositing on it a sprig of evergreen as he passes the head. The Secretary then places his roll upon the coffin, and the funeral Grand Honors are given thrice.

The ceremony is then continued by the Master, 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 remains to a place of interment, and there to deposit them, with the usual formalities of the Craft.

In conformity with this usage, and in accordance with the duty which we owe to our departed brother, whose loss we now most deeply do deplore, we have assembled in the character of Masons to offer up to his memory, before the world, the last sad tribute of our affection, thereby demonstrating the sincerity of our past esteem for him, and our steady attachment to the principles of our beloved Order.

We now take our leave of the mortal remains of our beloved brother.

We can trustfully leave him in the hands of a beneficent Being, who has done all things well; who is glorious in His holiness, wondrous in His power, and boundless in His goodness, and it should only be our endeavor so to improve the solemn warning now before us that on the great day of account we, too, may be found worthy to inherit the kingdom prepared for us from the foundation of the world.

If no family be present the following to be omitted:

To the bereaved relatives of him we mourn, who now stand heart-stricken by the heavy hand which has thus been laid upon them, we have but little

of this world's consolation to present. We deeply, sincerely and most affectionately sympathize with them in this affecting dispensation, and we put up our most fervent prayers that "He who tempers the wind to the shorn lamb" will look down with compassion upon the widow and fatherless in this, their hour of desolation, and fold the benevolent arms of His love and protection around those who are thus bereft of their earthly stay.

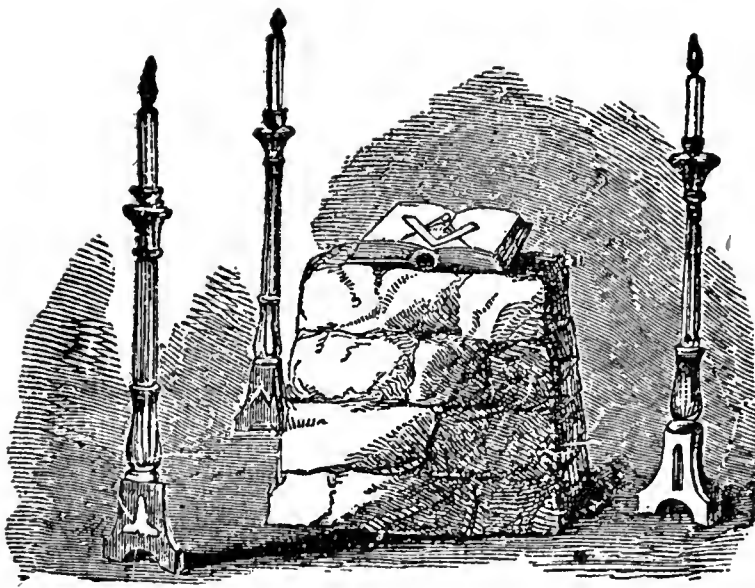
The Master then approaches the head of the bier and says:

BENEDICTION

Master, or Chaplain: The Lord bless us and keep us. The Lord make His face to shine upon us and be gracious unto us. The Lord lift upon us the light of His countenance, and give us peace.

Response: Amen. So mote it be!

Thus the services end. The procession will re-form and return to the Lodge-room, and the Lodge will be closed in the customary manner.



GENERAL REGULATIONS

*GENERAL REGULATIONS

Compiled first by MR. GEORGE PAYNE, A. D. 1720, when he was Grand Master, and approved by the Grand Lodge on St. John Baptist's Day, A. D. 1721, at Stationer's Hall, London; when the Most Noble Prince JOHN, Duke of Montagu, was unanimously chosen our Grand Master for the year ensuing; who chose JOHN BEAL, M. D., his Deputy Grand Master; MR. JOSIAH VILLENEAU and MR. THOMAS MORRIS, JUN., were chosen by the Lodge Grand Wardens, and now, by the command of our said Right Worshipful Grand Master MONTAGU, the author of this book has compared them with, and reduced them to the ancient records and immemorial usages of the fraternity, and digested them into this new method, with several proper explications, for the use of the Lodges in and about London and Westminster.

I. The Grand Master, or his Deputy, hath authority and right not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in particular Lodges as Wardens, but in his presence and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other brethren he pleaseth, to attend and act as his Wardens *pro tempore*.

II. The Master of a particular Lodge has the right and authority of congregating the members of his Lodge into a Chapter at pleasure, upon any

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

emergency or occurrence, as well as to appoint the time and place of their usual forming; and in case of sickness, death, or necessary absence of the Master, the Senior Warden shall act as Master *pro tempore*, if no brother is present who has been Master of that Lodge before; for in that case the absent Master's authority reverts to the last Master then present; though he can not act until the said Senior Warden has once congregated the Lodge, or, in his absence, the Junior Warden.

III. The Master of each particular Lodge, or one of the Wardens, or some other brother by his order, shall keep a book containing their by-laws, the names of their members, with a list of all the Lodges in town, and the usual times and places of their forming, and all their transactions that are proper to be written.

IV. No Lodge shall make more than five new brethren at one time, nor any man under the age of twenty-five, who must be also his own master; unless by a dispensation from the Grand Master or his Deputy.

V. No man can be made or admitted a member of a particular Lodge without previous notice one month before given to the said Lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by the dispensation aforesaid.

VI. But no man can be entered a brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their

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

VII. Every new brother at his making is decently to clothe the Lodge, that is, all the brethren present, and to deposit something for the relief of indigent and decayed brethren, as the candidate shall think fit to bestow, over and above the small allowance stated by the by-laws of that particular Lodge; which charity shall be lodged with the Master or Wardens, or the Cashier, if the members think fit to choose one.

And the candidate shall also solemnly promise to submit to the Constitutions, the Charges, the Regulations, and to such other good usages as shall be intimated to him in time and place convenient.

VIII. No set or number of brethren shall withdraw or separate themselves from the Lodge in which they were made brethren, or were afterward admitted members, unless the Lodge becomes too numerous; nor even then, without a dispensation from the Grand Master or his Deputy; and when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go (as above regulated), or else they must obtain the Grand Master's Warrant to join in forming a new Lodge.

If any set or number of Masons shall take upon

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

IX. But if any brother so far misbehaves himself as to render his Lodge uneasy, he shall be twice duly admonished by the Master or Warden in a formed Lodge; and if he will not refrain his imprudence, and obediently submit to the advice of the brethren, and reform what gives them offense, he shall be dealt with according to the by-laws of that particular Lodge, or else in such a manner as the quarterly communication shall in their great prudence think fit; for which a new regulation may be afterward made.

X. The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens before the assembling of the Grand Chapter, or Lodge, at the three quarterly communications hereafter mentioned, and of the annual Grand Lodge too; because their Masters and Wardens are their representatives, and are supposed to speak their mind.

XI. All particular Lodges are to observe the same usages as much as possible; in order to which, and for cultivating a good understanding among

Freemasons, some members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

XII. The Grand Lodge consists of, and is formed by, the Masters and Wardens of all the regular particular Lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places, and must have a quarterly communication about Michaelmas, Christmas, and Lady Day, in some convenient place, as the Grand Master shall appoint, where no brother shall be present who is not at that time a member thereof, without a dispensation; and while he stays, he shall not be allowed to vote, nor even give his opinion, without leave of the Grand Lodge asked and given, or unless it be duly asked by the said Lodge.

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

XIII. At the said quarterly communication, all matters that concern the fraternity in general or particular Lodges, or single brethren, are quietly, sedately, and maturely to be discoursed of and transacted: Apprentices must be admitted Masters and Fellow-craft only here, unless by a dispensation. Here also all differences that can not be made up and accommodated privately, nor by a particular Lodge, are to be seriously considered and decided: and if any brother thinks himself aggrieved by the decision of this board, he may appeal to the annual Grand Lodge next ensuing, and leave

his appeal in writing with the Grand Master, or his Deputy, or the Grand Wardens.

Here also the Master or the Wardens of each particular Lodge shall bring and produce a list of such members as have been made, or even admitted in their particular Lodge since the last communication of the Grand Lodge: and there shall be a book kept by the Grand Master, or his Deputy, or rather by some brother whom the Grand Lodge shall appoint for Secretary, wherein shall be recorded all the Lodges, with their usual times and places of forming, and the names of all the members of each Lodge; and all the affairs of the Grand Lodge that are proper to be written.

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

They shall also appoint a Treasurer, a brother of good worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall be always present, and have power to move to the Grand Lodge anything, especially what concerns his office. To him shall be committed all money raised for charity, or for any other use of the Grand Lodge, which he shall write down in a

book, with the respective ends and uses for which the several sums are intended; and shall expend and disburse the same by such a certain order, signed, as the Grand Lodge shall afterward agree to in a new regulation; but he shall not vote in choosing a Grand Master or Wardens, though in every other transaction. As in like manner the Secretary shall be a member of the Grand Lodge by virtue of his office, and vote in everything except in choosing a Grand Master or Wardens.

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

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

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

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

XIV. If at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and his Deputy should be both absent, then the present Master of a Lodge that has been the longest a Freemason, shall take the chair and preside as Grand Master *pro tempore*, and shall be vested with all his power and honor for the time; provided there is no brother present that has been Grand Master formerly, or Deputy Grand Master;

for the last Grand Master present, or else the last Deputy present, should always of right take place in the absence of the present Grand Master and his Deputy.

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

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

The Grand Master should receive no intimation of business concerning Masonry but from his Deputy first, except in such certain cases as his Worship can well judge of; for if the application to the Grand Master be irregular, he can easily order the Grand Wardens, or any other brethren thus applying, to wait upon his Deputy, who is to prepare the business speedily, and to lay it orderly before his Worship.

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

XVIII. If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow-craft he please to be his Deputy *pro tempore*; but he that is chosen Deputy at the Grand Lodge, and the Grand Wardens too, can not be discharged without the cause fairly appear to the majority of the Grand Lodge; and the Grand Master, if he is uneasy, may call a Grand Lodge on purpose to lay the cause before them, and to have their advice and concurrence; in which case, the majority of the Grand Lodge, if they can not reconcile the Master and his Deputy or his Wardens, are to concur in allowing the Master to discharge his said Deputy or his said Wardens, and to choose another Deputy immediately; and the said Grand Lodge shall choose other Wardens in that case, that harmony and peace may be preserved.

XIX. If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the Lodges, he shall be treated in a way and manner to be agreed upon in a new regulation; because hitherto the ancient fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honorable office.

XX. The Grand Master, with his Deputy and

Wardens, shall (at least once) go round and visit all the Lodges about town during his Mastership.

XXI. If the Grand Master die during his Mastership, or by sickness, or by being beyond sea, or any other way should be rendered incapable of discharging his office, the Deputy, or, in his absence, the Senior Grand Warden, or, in his absence, the Junior, or, in his absence, any three present Masters of Lodges, shall join to congregate the Grand Lodge immediately, to advise together upon that emergency, and to send two of their number to invite the last Grand Master to resume his office, which now in course reverts to him; or, if he refuse, then the next last, and so backward. But if no former Grand Master can be found, then the Deputy shall act as principal until another is chosen; or if there be no Deputy, then the oldest Master.

XXII. The brethren of all the Lodges in and about London and Westminster shall meet at an annual communication and feast, in some convenient place, on St. John Baptist's Day, or else on St. John Evangelist's Day, as the Grand Lodge shall think fit by a new regulation, having of late years met on St. John Baptist's Day: Provided,

The majority of the Masters and Wardens, with the Grand Master, his Deputy, and Wardens, agree at their quarterly communications, three months before, that there shall be a feast and a general communication of all the brethren; for if either the Grand Master, or the majority of the particular Masters, are against it, it must be dropped for that time.

But whether there shall be a feast for all the brethren or not, yet the Grand Lodge must meet in

some convenient place annually on St. John's Day; or if it be Sunday, then on the next day, in order to choose every year a new Grand Master, Deputy, and Wardens.

XXIII. If it be thought expedient, and the Grand Master, with the majority of the Masters and Wardens, agree to hold a grand feast, according to the ancient laudable custom of Masons, then the Grand Wardens shall have the care of preparing the tickets, sealed with the Grand Master's seal, of disposing of the tickets, of receiving the money for the tickets, of buying the materials of the feast, of finding out a proper and convenient place to feast in, and of every other thing that concerns the entertainment.

But, that the work may not be too burdensome to the two Grand Wardens, and that all matters may be expeditiously and safely managed, the Grand Master, or his Deputy, shall have power to nominate and appoint a certain number of Stewards, as his Worship shall think fit, to act in concert with the two Grand Wardens; all things relating to the feast being decided among them by a majority of voices, except the Grand Master or his Deputy interpose by a particular direction or appointment.

XXIV. The Wardens and Stewards shall, in due time, wait upon the Grand Master, or his Deputy, for directions and orders about the premises; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on purpose for their advice and orders; or else they may take the matter wholly upon themselves and do the best they can.

The Grand Wardens and the Stewards are to account for all the money they receive, or expend, to the Grand Lodge, after dinner, or when the Grand Lodge shall think fit to receive their accounts.

If the Grand Master pleases, he may in due time summon all the Masters and Wardens of Lodges, to consult with them about ordering the grand feast, and about any emergency or accidental thing relating thereunto, that may require advice; or else to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienced and discreet Fellow-craft of his Lodge, to compose a committee, consisting of one from every Lodge, who shall meet to receive, in a convenient apartment, every person that brings a ticket, and shall have power to discourse him, if they think fit, in order to admit him or debar him, as they shall see cause: Provided they send no man away before they have acquainted all the brethren within doors with the reasons thereof, to avoid mistakes; that so no true brother may be debarred, nor a false brother or mere pretender admitted. This committee must meet very early on St. John's Day at the place, even before any persons come with tickets.

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

XXVII. The Grand Wardens, or the Stewards, shall appoint beforehand such a number of brethren to serve at table as they think fit and proper

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

XXVIII. All the members of the Grand Lodge must be at the place long before dinner, with the Grand Master, or his Deputy, at their head, who shall retire and form themselves. And this is done in order—

1. To receive any appeals duly lodged, as above regulated, that the appellant may be heard, and the affair may be amicably decided before dinner, if possible; but if it can not, it must be delayed till after the new Grand Master is elected; and if it can not be decided after dinner, it may be delayed, and referred to a particular committee, that shall quietly adjust it, and make report to the next quarterly communication, that brotherly love may be preserved.

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

3. To consult about whatever concerns the decency and decorum of the Grand assembly, and to prevent all indecency and ill manners, the assembly being promiscuous.

4. To receive and consider of any good motion, or any momentous and important affair that shall be brought from the particular Lodges by their representatives, the several Masters and Wardens.

XXIX. After these things are discussed, the Grand Master and his Deputy, the Grand Wardens, or the Stewards, the Secretary, the Treasurer, the Clerks, and every other person shall withdraw and leave the Masters and Wardens of the particular Lodges alone, in order to consult amicably about electing a new Grand Master, or continuing the present, if they have not done it the day before; and if they are unanimous for continuing the present Grand Master, his Worship shall be called in, and humbly desired to do the fraternity the honor of ruling them for the year ensuing; and after dinner it will be known whether he accepts of it or not; for it should not be discovered but by the election itself.

XXX. Then the Masters and Wardens, and all the brethren, may converse promiscuously, or as they please to sort together, until the dinner is coming in, when every brother takes his seat at table.

XXXI. Some time after dinner, the Grand Lodge is formed, not in the retirement, but in the presence of all the brethren who yet are not members of it, and must not therefore speak until they are desired and allowed.

XXXII. If the Grand Master of last year has consented with the Master and Wardens in private, before dinner, to continue for the year ensuing, then one of the Grand Lodge, deputed for that purpose, shall represent to all the brethren his Worship's good government, etc., and, turning to him, shall, in the name of the Grand Lodge, humbly request him to do the fraternity the great honor (if nobly born, if not), the great kindness, of con-

tinuing to be their Grand Master for the year ensuing. And his Worship declaring his consent by a bow or a speech, as he pleases, the said deputed member of the Grand Lodge shall proclaim him Grand Master, and all the members of the Lodge shall salute him in due form. And all the brethren shall for a few minutes have leave to declare their satisfaction, pleasure, and congratulation.

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

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

XXXIV. But if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot, every Master and Warden writing his man's name, and the last Grand Master writing his man's name too; and the man whose name the last Grand Master shall first take out, casually or by chance, shall be Grand Master for the year ensuing; and, if present, he shall be proclaimed, saluted, and congratulated, as above hinted, and forthwith installed by the last Grand Master, according to usage.

XXXV. The last Grand Master thus continued, or the new Grand Master thus installed, shall next nominate and appoint his Deputy Grand Master,

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

The Grand Master shall also nominate the new Grand Wardens, and, if unanimously approved by the Grand Lodge, shall be declared, saluted, and congratulated, as above hinted; but if not, they shall be chosen by ballot, in the same way as the Grand Master; as the Wardens of private Lodges are also to be chosen by ballot in each Lodge, if the members thereof do not agree to their Master's nomination.

XXXVI. But if the brother whom the present Grand Master shall nominate for his successor, or whom the majority of the Grand Lodge shall happen to choose by ballot, is, by sickness or other necessary occasion, absent from the Grand feast, he can not be proclaimed the new Grand Master, unless the old Grand Master, or some of the Masters and Wardens of the Grand Lodge can vouch, upon the honor of a brother, that the said person so nominated or chosen will readily accept of the said office; in which case the old Grand Master shall act as proxy, and shall nominate the Deputy and Wardens in his name, and in his name also receive the usual honors, homage, and congratulation.

XXXVII. Then the Grand Master shall allow any brother Fellow-craft, or Apprentice to speak, directing his discourse to his Worship; or to make any motion for the good of the fraternity, which shall be either immediately considered and finished, or else referred to the consideration of the Grand Lodge at their next communication, stated or occasional. When that is over,

XXXVIII. The Grand Master or his Deputy, or some brother appointed by him, shall harangue all the brethren, and give them good advice; and lastly, after some other transactions, that can not be written in any language, the brethren may go away or stay longer, as they please.

XXXIX. Every annual Grand Lodge has an inherent power and authority to make new Regulations, or to alter these, for the real benefit of this ancient fraternity: Provided always that the old Landmarks be carefully preserved, and that such alterations and new Regulations be proposed and agreed to at the third quarterly communication preceding the annual Grand feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest Apprentice, the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory; which must, after dinner, and after the new Grand Master is installed, be solemnly desired; as it was desired and obtained for these Regulations, when proposed by the Grand Lodge, to about 150 brethren, on St. John Baptist's Day, 1721.

FORMS OF DOCUMENTS

PETITION TO THE GRAND MASTER FOR A DISPENSATION TO OPEN AND HOLD A LODGE

The petition of the undersigned respectfully sheweth, that they are regular Freemasons, and are at present or have been members of regular Lodges, that having the prosperity of the fraternity at heart, they are willing to exert their best endeavors to promote and diffuse the genuine principles of Freemasonry, that for the conveniency of their respective dwellings [otherwise, stating the circumstances of the case], and for other good reasons, they have agreed to form a new Lodge; that in consequence of this resolution, they pray the Most Worshipful Grand Master for a dispensation to empower them to assemble as a regular Lodge at and there to discharge the duties of Freemasonry in a regular and constitutional manner, according to the ancient usages of the Order, and the rules and regulations of The Grand Lodge of Ancient Free and Accepted Masons of Oregon; that they have nominated and do recommend A. B. to be the first Master, and C. D. to be the first Senior Warden, and E. F. the first Junior Warden of the said Lodge; and the prayer of this petition being granted, they promise strict conformity to every regular edict and command of the Grand Master, and to the constitutions, laws, and regulations of The Grand Lodge of Ancient Free and Accepted Masons of Oregon.

This petition must be signed by, at least, twelve regular Master Masons, and be recommended by the nearest Lodge, and be delivered to the Grand Secretary, who shall present it to the Grand Master, or, in his absence to the Deputy Grand Master.

DISPENSATION OF THE GRAND MASTER TO OPEN AND HOLD A LODGE

To all whom it may concern:

WHEREAS, We Most Worshipful Grand Master of Ancient Free and Accepted Masons of Oregon have received a petition from a constitutional number of brethren who have been regularly vouched for and recommended, which petition sets forth that they are desirous of establishing a new Lodge at under our Masonic jurisdiction, and requesting a dispensation for the same; and whereas there appears to us good and sufficient cause for granting the prayer of the, said petition—

Now know ye, that we, the Most Worshipful Grand Master aforesaid, by virtue of the powers in us vested by the Ancient Constitutions of the Order, do hereby grant this our dispensation, authorizing and empowering Brother to act as Worshipful Master, Brother to act as Senior Warden, and Brother to act as Junior Warden of a Lodge, to be held under our jurisdiction at, and to be known as Lodge. And we further authorize and empower the said brethren to *Enter, Pass, and Raise* Freemasons according to the Ancient Constitutions of the Order, the

customs and usages of the craft and the rules and regulations of The Grand Lodge of Ancient Free and Accepted Masons of Oregon, and not otherwise. And this our dispensation shall continue of force until the Grand Lodge shall grant a Charter for the same, or this dispensation be revoked by us or by the Grand Lodge aforesaid.

Given under our hand and the seal of the Grand Lodge, at the [L. s.] Grand East of Oregon this day of A.:. L.:. 59..

.....
Grand Secretary. Grand Master.

CHARTER GRANTED BY THE GRAND LODGE
CHARTER

To all whom it may concern:

The Grand Lodge of Ancient Free and Accepted Masons of Oregon, in Grand Communication assembled, SEND GREETING:

Know ye, that we, The Grand Lodge of Ancient Free and Accepted Masons of Oregon, have authorized and empowered, and do hereby authorize and empower, our trusty and well-beloved brethren, A. B., Worshipful Master; C. D., Senior Warden; and E. F., Junior Warden, to open and hold a Lodge designated as Lodge No. under our register and jurisdiction, at in the State of Oregon.

And we do further authorize and empower the said brethren to Admit, Enter, Pass, and Raise Freemasons, according to the most ancient customs and usages of the craft, in all ages and nations throughout the world, and not otherwise.

And we do further authorize and empower the said brethren, and their successors in office, to hear and determine, all and singular, matters and things relative to the craft, within the jurisdiction of the said Lodge.

And lastly, we do hereby authorize, empower, and direct our said trusty and well-beloved brethren to install their successors in office, after being duly elected and chosen; to invest them with all the powers and dignities to their offices respectively belonging, and to deliver to them this charter; and such successors shall, in like manner, from time to time, install their successors, and proceed in the premises as above directed; such installation to be upon, or immediately preceding, the festival of St. John the Evangelist, during the continuance of the said Lodge forever.

Provided always, that the said above-named brethren and their successors do pay, and cause to be paid, due respect and strict obedience to The Grand Lodge of Ancient Free and Accepted Masons of Oregon aforesaid, and to the rules, regulations, and edicts thereof: otherwise, this Charter to be of no force nor virtue.

Given in open Grand Lodge, and under the hands of our Grand officers, and the seal of our Grand Lodge, at Portland, this day of in the year of Light 59....

.....
Grand Master. Senior Grand Warden.
..... (L. s.)
Deputy Grand Master. Junior Grand Warden.
..... Grand Secretary.

PETITION FOR INITIATION

To the Worshipful Master, Wardens and Brethren of
Lodge No. A. F. and A. M.:

The subscriber, residing in aged by occu-
pation begs leave to state that, unbiased by the improper
solicitation of friends, and uninfluenced by mercenary motives, he
freely and voluntarily offers himself as a candidate for the mysteries
of Masonry, and that he is prompted to solicit this privilege by a favor-
able opinion conceived of the institution, a desire of knowledge, and a
sincere wish of being of service to his fellow men. Should his petition
be granted, he will cheerfully conform to all the ancient established
usages and customs of the fraternity.

Dated at this day of 19....

Recommended by	Refers to
.....	
.....	

BLANKS TO BE FILLED BY PETITIONER

Where were you born?.....
What is your age?.....
What is your occupation?.....
Where do you reside?.....
How long have you lived in.....
How long in.....
Have you ever, to your knowledge, been proposed as a candidate in a
Masonic Lodge, and if so when and in what Lodge?
.....

Do you believe in the existence of one ever-living and true God?.....
Do you know of any physical, legal or moral reason which should pre-
vent you from becoming a Freemason?.....
Petitioner's signature

REPORT OF COMMITTEE ON PETITION

To the Worshipful Master, Wardens and Brethren of
Lodge No. A. F. and A. M.:

Your Committee, to whom was referred the Petition of
..... for in this Lodge, respectfully reports:

That we have made strict examination into the Moral, Mental and
Physical qualifications of the applicant, and find him.....
.....
.....

Your Committee therefore recommend that his Petition be.....
.....

Fraternally submitted,

.....
.....
.....

Committee.

.....19....

PETITION FOR AFFILIATION

To the Worshipful Master, Wardens and Brethren of
Lodge No. A. F. and A. M.:

Brethren—The subscriber, residing in aged
years, by occupation respectfully represents that he has
been regularly Initiated, Passed and Raised, in a regular Lodge of An-
cient Free and Accepted Masons, and was last a member of
Lodge No. at in the State of in
good standing, from which he presents proper documents.

He now prays to be admitted a member of your Lodge, if, upon
examination, he be found worthy; and if received, he promises a cheer-
ful compliance with all the By-Laws, Rules and Regulations of your
Lodge, and with the requirements of The Grand Lodge of Ancient Free
and Accepted Masons of Oregon.

Dated at this day of 19....
Recommended by
.....
.....

REPORT OF COMMITTEE

To the Worshipful Master, Wardens and Brethren of
Lodge No. A. F. and A. M.:

Your Committee, to whom was referred the Petition of
..... for Affiliation in this Lodge, respectfully reports:

That we have made strict examination into the Moral, Mental and
Physical qualifications of the applicant, and find him.....

Your Committee therefore recommend that his Petition be.....
Fraternally submitted,
.....19....
.....
.....

NOTICE OF ELECTION—TO CANDIDATE FOR DEGREES

..... Ore., 19....

To Mr.

Dear Sir—I have the pleasure to inform you that at the Stated Meet-
ing of Lodge No. A. F. and A. M., held on the
..... day of 19.... you were elected to receive the
degrees in Masonry.

Please present yourself for initiation on the day of
19.... at.....o'clock.

Very truly yours,

.....Secretary.

NOTICE OF ELECTION TO MEMBERSHIP

..... Ore., 19....

Brother

Dear Brother—I have the pleasure to inform you that at the Stated
Meeting of Lodge No. A. F. and A. M., held
19.... you were elected to membership in said Lodge.

Fraternally,

.....Secretary.

No. _____

WISDOM. STRENGTH. BEAUTY.

ANCIENT

FREE AND ACCEPTED MASONS.

THIS

Certificate of Membership

ISSUED TO OUR WORTHY

Brother _____

Is to bear Witness that he was Regularly Initiated and

Entered Apprentice _____

Passed to the Degree of

Fellow Craft _____

and Raised to the Sublime Degree of

Master Mason _____

ALSO THAT HE

Passed the Oriental Chair by _____ A.D. _____

In Testimony Whereof, We, The

Worshipful Master and Secretary of

Lodge No. A.F. & A.M.

Have hereunto set our hands and affixed the Seal of the

Lodge at _____

This _____ day of _____ A.D. _____

SEAL

W.M. _____

SEC. _____

Lodge No. _____

Affiliated with _____

at _____

Date _____

The Grand Lodge of Ancient Free and Accepted Masons of Oregon

This is to certify that.....Lodge, No..... is a just and legally constituted Lodge working under the jurisdiction of The Grand Lodge of A. F. & A. M. of Oregon, and that this Diploma is entitled to full faith and credit among the brethren.

[L. s.]

.....
Grand Secretary.

NOTICE OF INTENTION TO TRANSFER MEMBERSHIP

To the Worshipful Master, Wardens and Brethren of Lodge
No. A. F. and A. M.:

You are hereby notified that the undersigned, a Master Mason and member of said Lodge, desires and intends to transfer his membership therein to Lodge No. located at, and for that purpose requests a Certificate of Standing. He also encloses \$. for dues to date.

Dated this day of 19..

Signed.....

CERTIFICATE OF STANDING ACCOMPANYING PETITION FOR
TRANSFER OF MEMBERSHIP

Hall of Lodge No. A. F. and A. M.

This is to certify that Brother who having given notice of his intention to transfer his membership to Lodge No. A. F. and A. M., located at is now a member of this Lodge in good standing, and is not at this date delinquent for dues.

Given under my hand and the seal of the Lodge this day
of 19....

(SEAL)

.....
Secretary.

NOTICE OF AFFILIATION BY TRANSFER OF MEMBERSHIP

Hall of Lodge No. A. F. and A. M.,
..... Oregon, 19....

This certifies that Brother has been elected to membership in this Lodge on 19.... upon Certificate of Standing issued by you on 19....

Kindly send us Certificate of Transfer of Membership for him.

(SEAL)

Signed.....
Secretary.

CERTIFICATE OF TRANSFER OF MEMBERSHIP

This is to certify that Brother having been elected to membership in Lodge No. located at according to notice duly given, his membership is hereby transferred to Lodge No. located at

Dated at Oregon, this day of 19..

(SEAL)

Signed.....
Secretary.

APPLICATION FOR A DIMIT

*To the Worshipful Master, Wardens and Brethren of Lodge
No.*

BRETHREN:

Being desirous of severing my connection with
Lodge No. for the purpose of uniting with another, I fraternally
apply for a Dimit. All dues to the Lodge have been paid.

Fraternally,

.....

A DIMIT

Lodge No. under the jurisdiction of The Grand Lodge of
Ancient Free and Accepted Masons of Oregon.

To all whom it may concern—Greeting:

This is to certify that Brother whose name appears
in the margin of this Dimit, is a Master Mason in good standing, and
clear of the books, and was a member of this Lodge, and as such we
recommend him to the fraternal regard of all Free and Accepted Ma-
sons, wheresoever dispersed over the face of the globe.

In testimony whereof, we have caused this Dimit to be signed by
[L. s.] the Worshipful Master and Secretary, and the seal of the Lodge
to be affixed, this day of A. L.: 59....

.....

W. Master.

.....

Secretary.

REQUEST FOR A WAIVER OF JURISDICTION

Hall of Lodge No. A. F. and A. M.

*To the Worshipful Master, Wardens and Brethren of Lodge
No. A. F. and A. M.:*

At a Stated Meeting of this Lodge held on the day of
..... 19.... the Secretary was directed to request from
Lodge No. a waiver of Jurisdiction over the person of
..... who now resides within the Jurisdiction of said Lodge.
Said desires to petition this Lodge for the degrees of
Masonry and thereafter to hold membership therein.

A waiver of Jurisdiction authorizing this Lodge to receive his peti-
tion is respectfully requested.

By direction of the Lodge.

Witness my hand and seal of the Lodge this day of
19...

(SEAL)

.....

Secretary.

WAIVER OF JURISDICTION

Hall of.....Lodge No..... A. F. and A. M.
To the Worshipful Master, Wardens and Brethren of Lodge
No..... A. F. and A. M.:

At a Stated Meeting of this Lodge, held on the.....day of
..... 19.... your request asking for a waiver of Jurisdiction
over now residing within the Jurisdiction of this
Lodge, was granted. Your Lodge is therefore authorized to receive and
act upon his petition.

By direction of the Lodge.

Witness my hand and the seal of the Lodge this day of
..... 19...

(SEAL)

.....
Secretary.

NOTICE FOR THE ANNUAL ELECTION OF OFFICERS AND
PAYMENT OF DUES

Hall of.....Lodge No..... A. F. and A. M.,
..... Ore., 19...

Brother

You are hereby notified that the Stated Meeting for the election of
officers will be held evening, December 19....
and payment of dues should be made on or before said date.

To Lodge No. Dr.

Dues for year of 19.....\$.....

Unpaid dues in arrears.....

Total\$.....

Your attendance is requested.

By order of the W. M.

.....
Secretary.

NOTICE TO DELINQUENTS

ACCOUNT CURRENT

Brother

To Lodge No. A. F. and A. M., Dr.

To dues from 19....

To 19.....\$.....

Hall of Lodge No. A. F. and A. M.,
..... Ore., 19...

Brother

Above find statement of your account for dues. I am directed to
notify all members thus delinquent to pay said arrears, or to appear
and show cause why your name should not be dropped from the roll.

"Take notice and govern yourself accordingly."

Fraternally,

.....
Secretary.

LODGE SUMMONS

..... Lodge, No.

BROTHER:

You are hereby summoned to attend a Communication of this Lodge, to be holden at o'clock on the day of 19.... Herein fail not.

By order
Secretary.

NOTIFICATION FOR TRIAL

..... Lodge, No.

BROTHER:

You are hereby notified that at a regular Communication of Lodge, No. holden on the day of 19.... charges and specifications, a copy of which is hereunto annexed, were preferred against you by Bro.

Whereupon it was ordered that the said charges and specifications be investigated at a trial to be holden in open Lodge, at the next regular Communication, to be holden on the day of 19.... of all which you will take due notice and govern yourself accordingly.

By order of the Lodge.

.....
Secretary.

NOTICE OF EXPULSION, ETC

..... Lodge, No.

To R.:. W.:. Brother

Grand Secretary of the Grand Lodge of A. F. and A. M. of Oregon.

R.:. W.:. Sir and Bro.:.

You are hereby notified that at a regular Communication of Lodge, No. holden on the day of 19.... Brother after due trial, was expelled from all the privileges of Masonry (or suspended, as the case may be), and it was ordered that notice thereof be given to the Grand Lodge.

.....
Secretary.

FORM OF MINUTES

(Adopted by Grand Lodge, and lodges are to make their minutes conform thereto.)

Stated or Special	 Lodge No. A. F. and A. M. A Communication of Lodge No. A. F. and A. M., was held in their lodge room, in Oregon, evening, A. D. 19.... A. L. 59...
Officers	PRESENT.W. M.Sen. DeaconS. W.Jun. DeaconJ. W.Sr. StewardTreas.Jr. StewardSec'y Tiler Other members and visiting brethren.
Opening	The Lodge was opened in form on the degree.
Minutes	The minutes of the last Stated Communication were read and approved.
Petitions Received	The petition of for degrees was read, and was received and referred to a special committee.
Committee Reports	The report of the committee on the petition of for the degrees was read, and received.
Mr. Elected	The ballot was then spread on the application of for and on being displayed he was declared duly
Resolution Adopted	The following resolution was read, and on motion was Resolved,
Committee Report Adopted	The committee appointed at our last Stated Communication to procure made the following report, which was (Here insert the report.)
M. M. Lodge Called Off	Lodge of M. M., called from labor to refreshment and a lodge of E. A. was opened in form.
Mr. Initiated	Mr. having been duly elected and being in waiting, was duly prepared, presented, and initiated an E. A., receiving the usual lecture and charge.

Examinations

E. A. Lodge

Closed

F. C. Open

Bro. Passed

F. C. Closed

M. M. Lodge

to Labor

Bro. Raised

Closed

Receipts

Brother was then examined as to his proficiency in this degree.

No further business appearing, the lodge of E. A. was closed in form.

A lodge of F. C. was opened in due form.

Brother was introduced and passed to the degree of F. C., receiving the usual lecture and charge.

The Lodge of Fellow-crafts was then closed in due form.

The Lodge of M. M. was then called from refreshment to labor.

Brother was then duly prepared, presented and raised to the Sublime Degree of Master Mason, receiving the usual lecture and charge.

No further business appearing, the lodge was closed in due and ancient form.

Receipts of the evening.
(Here give an itemized list of receipts, with names of those paying dues.)
Total receipts \$.....

Received the above.....\$.....

..... Treasurer.

Attest:
..... Secretary.

Approved,
..... W. M.

Note to Secretary—You can procure Minute Book, with Printed Headings, from the Grand Secretary.

WARRANT ON TREASURER

No.... \$.....

Date 19...

To.....

Account of

.....

.....

.....

.....

..... Ore., 19... No. ...

Treasurer Lodge No. A. F. and A. M.

Pay to or Order, \$.....

..... Dollars

On account of.....

..... W. M.

Attest: Secretary.

RECEIPT FOR DUES

.....Lodge No..... A. F. and A. M.

This is to certify that Brother..... has paid dues in
this Lodge to..... 19.... and at this date is in good standing.

Dated this.....day of....., 19....

[L. s.]

.....

Secretary.

TREASURER'S RECEIPT FOR FUNDS

No. Ore., 19...

Received of, Secretary of Lodge No.
..... A. F. and A. M. Dollars. \$.....
as funds of the Lodge.

.....

Treasurer.

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