

New Mexico Monitor
and
Ceremonies

PRESENTED TO

A MEMBER OF _____ LODGE

No _____ AT _____

BY

.....

MASONIC RECORD

INITIATED _____

PASSED _____

RAISED _____

IN _____ LODGE

No _____ AT _____

The Grand Lodge of A.F. & A.M.
of New Mexico

Official Monitor
and
Ceremonies



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Kenneth R. Fortman
John P. Williams
Robert A. Hall
Lawrence H. Dow

Albert Hudson
Delmar A. Sanders
William W. Westwood
(Ritual Committee)

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WHEN IS A MAN A MASON?

When is a man a Mason? When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellowman. When he knows how to sympathize with men in their sorrows, yea, even in their sins—knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and highminded amid the meaner drudgeries of life. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of higher things, and to see majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellowman, with his God, in his hand a sword for evil, in his heart a bit of song—glad to live, but not afraid to die! In such a man whether he be rich or poor, scholarly or unlearned, famous or obscure, Masonry has wrought her sweet ministry.—Joseph Fort Newton, "The Builders"

Monitorial Work

MONITORIAL

OPENING AND CLOSING A LODGE

GENERAL OBSERVATIONS

In all regular assemblies of men who are convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it is traced, and the refined improvements of modern times have not abolished it.

Ceremonies, simply considered, are little more than visionary delusions, but their effects are sometimes important. When they impress awe and reverence on the mind and attract the attention to solemn rites by external forms, they are interesting objects. These purposes are effected when judicious ceremonies are regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well is the most likely to end well, and it is justly remarked that where order and method are neglected at the beginning, they will seldom be found to take place at the end.

The ceremony of opening and closing the Lodge with solemnity and decorum is therefore universally adopted among Masons, and though the mode in some meetings may vary, and in every degree must vary, still uniformity in the general practice prevails in the lodges, and the variation, if any, is solely occasioned by a want of method, which a little application will easily remove.

To conduct this ceremony with propriety ought to be the peculiar study of every Mason, especially of those who have the honor to rule in our assemblies. To persons who are thus dignified every eye is directed for regularity of conduct and behavior, and by their example other Brethren less informed are naturally expected to derive instruction.

From a share in this ceremony no Mason is exempted, it is a general concern in which all must assist. This is the first request of the Master, and the prelude to business. No sooner has it been signified than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the object of attention, and the mind is insensibly drawn from the indiscriminate subjects of conversation which are apt to intrude on our less serious moments.

Our first care is directed to the external avenues of

the Lodge, and the proper officers whose province it is to discharge that duty, execute the trust with fidelity. By certain mystic forms, of no recent date, it is intimated that we may safely proceed. To detect imposters among ourselves, an adherence to order in the character of Masons ensues, and the Lodge is opened or closed in solemn form.

At opening the Lodge, two purposes are effected. The Master is reminded of the dignity of his character, and the Brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of the ceremony, a reverential awe of the Deity is inculcated, and the eye fixed on that object from whose radiant beams light only can be derived. Hence in this ceremony we are taught to adore God, and supplicate His protection on our well-meant endeavors. The Master assumes his government in due form, and under him his wardens, who accept their trust after the customary salutations. Then the Brethren with one accord unite in duty and respect, and the ceremony concludes.

At closing the Lodge a similar form takes place. Here the less important duties are not passed over unobserved. The necessary degree of subordination which takes place in the government of the Lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, whose blessing is invoked and extended to the whole Fraternity. Each Brother then faithfully locks up the treasure which he has acquired in his own repository; and pleased with his reward, retires to enjoy, and disseminate among the private circle of his friends, the fruits of his labor and industry in the Lodge.

These are faint outlines of a ceremony which universally prevails among Masons, and distinguishes all their meetings.—William Preston

SUGGESTIONS

Prior to every meeting, the Tyler should see that the Lodge room is thoroughly cleaned and dusted, the furniture properly arranged, and all necessary paraphernalia laid out conveniently.

As the Brethren arrive, the Tyler should require each one to register, the officers coming first in the order of their rank. The register should show the date and state if the communication is to be regular or special. Visitors should register in a special column and each should give the name, number, and location of his home Lodge, and his rank if he happens to be an officer. If there are visitors present who have not previously visited the Lodge and who cannot be vouched for, the Tyler should inform the Worshipful Master that the necessary committee may be appointed to examine them.

The Tyler should then present each Brother with a clean apron and the officers with their respective jewels. The Tyler should take particular care to see that there is always on hand an adequate supply of clean aprons.

A Lodge cannot be legally opened without the presence of the Charter or Dispensation, as well as the Furniture. When the hour for opening the Lodge has arrived and the Worshipful Master has ascertained that the Charter or Dispensation is present and the Lodge furnished, he should proceed to congregate the Lodge. If any officer is absent the Worshipful Master appoints a Brother in his stead.

The Master, who is desirous of a successful administration, should never fail, if there be a quorum present, to congregate the Lodge at the appointed time, for by first complying with the law himself, he can, with more propriety, demand prompt attendance of officers and members.

At regular communications the Lodge must always be opened on the Third degree, and in due form. At special communications held for the purpose of conferring degrees or examining candidates in the degree to which they have attained, it is desirable and instructive to both officers and candidates to open on the proper degree and in full form.

In opening the Lodge, on any degree, nothing should be omitted, altered, or slurred over, as much repetition is necessary to perfect the Brethren. The usual cautionary ceremonies of purging and tiling, the catechism, the declaration through the Wardens, the offering of a prayer, the battery, the giving of the signs, and the charge by the Master, irrespective of the degree, are all essential.

The officers should maintain a dignified attitude and avoid slouching in their chairs. All movements on the floor should be made with smartness and precision. The Deacons should carry their rods at the perpendicular.

The Secretary should be seated at the left of the Master, the Treasurer at the right, both facing the West. The Senior Deacon should be seated in front of the Treasurer facing the South. The Chaplain should be seated in front of the Secretary, facing the North. The Marshal should be seated to the immediate left of the Chaplain, facing the North. The Junior Deacon should be seated at the right of the Senior Warden, facing the East. The Senior Steward should be seated at the right of the Junior Warden, the Junior Steward at the left, both facing the North.

OPENING CEREMONY

1. **Congregate:** The Worshipful Master having signified his intention to proceed, every Brother must assume his necessary Masonic clothing, and be seated. If an officer, with the jewel of his office, and repair to his appropriate station or place.

2. **Purge:** Ascertain, in an appropriate manner, the right of each one to be present.

3. **Title:** Ascertain if the external avenues of the Lodge are securely guarded.

4. **Catechism:** When inquiry is made of the proper officers as to their knowledge of the lectures and of the duties they will be called upon to perform, certain mystic rites are employed by which each Brother signifies his concurrence in the ceremonies and his knowledge of the degree in which the Lodge is opened.

5. **Declaration by the Master through the Wardens.**

6. **Signs and Battery.**

PRAYER

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

Response: So mote it be.

CHARGE

(Psalm cxxxiii 1-3)

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.

GENERAL INSTRUCTIONS FOR THE GUIDANCE OF OFFICERS AND MEMBERS WHILE THE LODGE IS AT LABOR

During the ceremony of opening the Tyler should permit nobody to enter the room. After the Lodge is opened all late members should enter, salute the East in the appropriate manner, and after recognition, take their seats quietly. If the Master is engaged at the moment, the salutation should be given to the Senior Warden.

Before proceeding with the regular order of business, visitors should be introduced, and any Grand Officers present on an official visitation should be received and honored.

Business should be conducted in an orderly manner and in accordance with Masonic Parliamentary Law, by Mackey Officers should maintain dignity and decorum throughout.

Members should refrain from private conversations and give attention to the business at hand. Any Brother desiring to discuss a question before the Lodge in session must first rise, address the Worshipful Master, and obtain his recognition before continuing his speech.

ORDER OF BUSINESS

1. Reading of unapproved minutes.
2. Unfinished business.
3. Reports of Standing Committees.
4. Reports of Special Committees.
5. Presentation of petitions for Degrees, and for Affiliation.
6. Reports of Committees on Petitions and balloting thereon.
7. Communications, and presentation of bills.
8. Motions and resolutions in writing.
9. Miscellaneous business.
10. Conferring Degrees.

CALLING OFF AND ON

LABOR TO REFRESHMENT

When the Lodge is at refreshment the Brethren are free to leave or enter the room at their discretion. The Junior Warden, the Tyler, and the Junior Deacon, however, should remain at their posts unless the Lodge Room is vacated.

REFRESHMENT TO LABOR

When the Lodge is called from refreshment to labor, as much as may be necessary of the usual precautionary ceremonies of purging, must be observed.

CLOSING A LODGE

GENERAL INSTRUCTIONS

During the closing ceremony the Tyler should permit nobody to enter the room.

In closing, the full ceremonies should be observed, except that in emergencies, the Lodge may be closed arbitrarily (without form) at the discretion of the Worshipful Master. Closing without form, however, should be avoided as much as possible, as it saves but little time and deprives the officers of practice in the ceremonies.

CLOSING CEREMONY

1. **Ascertain if any further business remains before the Lodge.**
2. **Title:** Ascertain if the external avenues of the Lodge are securely guarded.
3. **Catechism:** Rehearsal of the duties of the officers.
4. **Declaration by the Master through the Wardens.**
5. **Signs and Battery.**

PRAYER

Supreme Architect of the Universe, accept our humble thanks for the many mercies and blessings which Thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together, and continue to us Thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love Thee, and as we are about to separate and return to our respective places of abode, wilt Thou be pleased so to influence our hearts and minds, that we may, each one of us, practice out of the Lodge those great moral duties which are inculcated in it, and, with reverence, study and obey the laws which Thou hast given us in Thy Holy Word. Amen.

Response: So mote it be.

CHARGE AT CLOSING

Brethren: You are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every worthy Brother who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommend it more especially to the household of the faithful. Finally, Brethren, be ye all of one mind; live in peace; and may the God of love and peace delight to dwell with and bless you. * * * * *

LEVEL, PLUMB, SQUARE

* * * * *

BENEDICTION

May the blessing of heaven rest upon us and all regular Freemasons! May Brotherly love prevail, and every moral and social virtue cement us! Amen.

Response: So mote it be.

CLOSING DECLARATION

* * * * *

CARE OF PARAPHERNALIA

After Lodge is closed, the Tyler should collect all jewels and paraphernalia and see that they are put away in orderly manner in the locker or closet provided for that purpose. All soiled aprons should be sent out to be laundered prior to the next communication. Proper attention to this feature will keep paraphernalia in good condition and avoid frequent replacement.

The Secretary's desk should be cleared of all confidential papers and records, and if placed in drawers and cabinets, the drawers and cabinets should be locked to avoid the perusal of records by unauthorized persons.

FATHER'S LODGE

By Douglas Malloch

Father's Lodge, I well remember, wasn't large, as
Lodges go;
There was trouble in December, getting to it
through the snow,
But he seldom missed a meeting; drifts or blossoms
in the lane,
Still the Tyler heard his greeting, winter ice or
summer rain.
Father's Lodge thought nothing of it; 'mid their
labors and their cares
Those old Masons learned to love it, that fraternity
of theirs.
What's a bit of stormy weather, when a little
down the road
Men are gathering together, helping bear each
other's load?
Father's Lodge has made a village; men of father's
sturdy brawn
Turned a wilderness to tillage, seized the flag
and carried on,
Made a village, built a city, shaped a county,
formed a state,
Simple men, not wise nor witty—humble men,
and yet how great!
Father's Lodge had caught the gleaming of the
Great Masonic past;
Thinking, toiling, daring, dreaming, they were
builders to the last.
Quiet men, not rich nor clever, with the tools
they found at hand
Building for the great forever, first a village,
then a land.
Father's Lodge no temple bullded, shaped of
steel and carved of stone;
Marble columns, ceilings gilded, father's Lodge
has never known.
But a heritage of glory they have left, the
humble ones—
They have left their mighty story in the keeping
of their sons.

ENTERED APPRENTICE

QUALIFICATIONS OF CANDIDATES

The qualifications which are essential in those who apply for initiation into the mysteries of Freemasonry are of two kinds: Internal and External.

The Internal qualifications of a candidate are those which lie within his own bosom, and are not known to the world. They refer to his peculiar disposition toward the Institution, his motives and design in seeking an entrance into it, and his attitude towards the Deity. Hence they are known to himself alone; and a knowledge of them can only be acquired from his own solemn declarations.

The Internal qualifications of every candidate are as follows. He must come of his own free will and accord, uninfluenced by mercenary motives. He must believe in the existence of a Supreme Being.

The External qualifications are those which refer to the outward fitness of the candidate for initiation. The person who desires to be a Freemason must be a man, at least twenty-one years of age, and of sound mind and body. He must be of good moral character, temperate and industrious, capable of reading and writing, and earning an honest livelihood.

PREPARATION ROOM

First impressions are supremely important. The preparation room should be clean and provided with a chair for the candidate. Only the proper officers should enter the room where candidates are being prepared for initiation. The utmost decorum should prevail at that time that the candidate may be thoroughly imbued with the solemnity and importance of the step he is about to take. No jesting or frivolous conversation should occur in the preparation.

Proper apparel, preferably of white material, should be provided, and should be immaculately clean. The use of sanitary patches on hoodwinks is recommended. Hoodwinks should not contain any metal.

The officers should thoroughly know this degree and do their best work in impressing the candidate with the beauty and sacredness of Freemasonry on this, his first vision of Light.

FIRST SECTION

* * * * *

In the preparation room, before preparation, every candidate should be required to answer affirmatively the following questions propounded by the Senior Deacon:

(Should be committed)

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

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

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

The following lecture should then be given by the Senior Deacon:

(Should be committed)

Mr. _____, as you have petitioned for admission into our Ancient and Honorable Order, and have been accepted by a unanimous ballot, it becomes my duty to inform you that the Institution of which you are to become a member is by no means of a light and trifling character, but of high importance and due solemnity.

Masonry consists of a course of hieroglyphical and moral instruction, taught agreeably to ancient usages, by types, emblems and allegorical figures. Even the ceremony of your gaining admission into this Lodge is emblematical of an event which sooner or later must overtake all mankind. It is emblematical, at least to some small degree, of nothing less than your last great change—your transition from Time to Eternity.

You are aware that whatever a man may have gained here on earth, whether of titles, wealth, honors, or even his own merit, can never serve him as a passport to the Grand Lodge above; but previous to his gaining admission there he must

become poor and destitute, blind and naked, dependent upon the Sovereign Will of our Supreme Grand Master; he must be divested of the rags of his own righteousness, and be clothed in a garment furnished him from on high. And in order to impress these truths more deeply upon your mind, it will become necessary agreeably to the ancient usage of our Order, that you

Are you willing to submit to these regulations?

Candidate: I am.

Senior Deacon: I will now leave you in the hands of these friends who will give you all necessary instructions and prepare you in a suitable manner, as all candidates have been prepared before you.

* * * * *
RECEPTION
* * * * *

No man, especially a Freemason, should ever engage in any great or important undertaking without first invoking the aid and blessing of Deity

PRAYER

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Freemasonry may dedicate and devote his life to Thy service, and become a true and faithful Brother among us. Endue him with a competency of Thy divine wisdom, that by the influence of the pure principles of our art, he may be better enabled to display the beauties of holiness to the honor of Thy holy name. Amen.

Response: So mote it be.

* * * * *
TRUST IN GOD
* * * * *

* * * * *

(Psalm cxxxiii)

* Behold, how good and how pleasant it is for Brethren to dwell together in unity.

* It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion.

* For there the Lord commanded the blessing, even life for evermore.

* * * * *

DEFINITION OF FREEMASONRY

Freemasonry is defined as a beautiful system of morals veiled in allegory, and illustrated by symbols.

Its Tenets are Brotherly Love, Relief, and Truth.

Its Cardinal Virtues are Temperance, Fortitude, Prudence, and Justice.

Its religion, if religion it may be called, is an unfeigned belief in the one living and true God.

* * * * *

ALTAR

(Gen 1 1-3)

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.

Now, in humble commemoration of that august event, * * * * *

LIGHT

The three * * * are the Holy Bible, Square, and Compasses. The Holy Bible is given us as the rule and guide of our faith and practice; the Square, to square our actions; and the Compasses to circumscribe our desires and keep our passions in due bounds with all mankind.

The * * * are the Sun, Moon, and Worshipful Master, * * * and are thus explained: As the Sun rules the day and the Moon governs the night, so should the Worshipful Master rule and govern the Lodge with equal regularity and justice.

* * * * *

THE LAMBSKIN OR WHITE LEATHERN APRON

It is an emblem of innocence and the badge of a Freemason; 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 future period by king, prince, potentate, or any other person, except he be a Freemason.

It may be that, in coming years, upon your head may rest the laurel wreaths of victory; pendent from your breast may hang jewels fit to grace the diadem of an Eastern potentate; yea, more than these, with light added to the coming light, your ambitious feet may tread round after round the ladder that leads to fame in our mystic circle, and even the purple of our Fraternity may rest upon your honored shoulders; but never again from mortal hands shall any badge so emblematical of purity and all perfection be conferred upon you as this which I now bestow. It is yours; yours to wear throughout an honorable life, and at your death to be deposited on the casket which shall enclose your lifeless remains, and with them laid in the grave.

Let its pure and spotless surface be to you an ever-present reminder of "purity of life and rectitude of conduct," a never-ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of life's toilsome journey and from your nerveless grasp shall drop for-

ever the working tools of life, may the record of your life and conduct be as pure and spotless as this fair emblem which I place in your hands. And when your trembling soul shall stand naked and alone before the Great White Throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as Judge Supreme, the welcome words: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

I present it to you without spot or blemish and hope you will wear it with pleasure to yourself and honor to the Fraternity. You will * * *
* * * * *

The following may be used:

It is an emblem of innocence and the badge of a Mason—the distinguished badge of a Mason.

The humble citizen toiling in poverty, and the prince commanding the resources of empires have alike worn it, in the consciousness that it has lightened the labors of the one and added dignity to the power of the other. It may be that you now are, or yet will be, so firmly entrenched in the confidence of your fellow men, or so deserve their gratitude, that they will elevate you to the highest position of honor, trust and emolument, and cause your name to be inscribed high on the pillar of worldly fame; but never before have you had, and never again, my Brother, will you have a higher mark of favor and confidence bestowed upon you than this, which I, as the representative of these Brethren and the Craft throughout the world, am about to present to you.

This emblem which Solomon wore when arrayed in all his glory, which invested with additional dignity the immortal Washington, and which has been eagerly sought and worthily worn by the best men of our own generation, I now

take pleasure in presenting to you. Its spotless white is emblematical of that purity of heart and uprightness of manhood which we expect and sincerely hope will ever, hereafter, distinguish the conduct of all your personal and social affairs.

This emblem is now yours to wear, we hope, with equal pleasure to yourself, and honor to the Fraternity. If you disgrace it, the disgrace will be augmented by the consciousness that you have been taught, in this Lodge, the principles of a correct and upright life. It is yours to wear as a Mason so long as the vital spark shall animate your mortal frame; and when at last, whether in manhood or age, your spirit having winged its flight to that "house not made with hands," when amid the tears and sorrows of surviving relatives and friends, and by the hands of sympathizing Brother Masons, your body shall be lowered to the confines of that narrow house appointed for all the living, it will still be yours; yours to be placed, with the evergreen, upon the coffin that shall enclose your remains, and to be buried with them.

My Brother, may you so wear this emblem of spotless white that no act of yours will ever stain its purity, or cast a reflection upon this ancient and honorable Institution that has outlived the fortunes of kings and the mutations of empires. May you so wear it, and

"So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in th' silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams"

You will * * * * *

The following may also be used:

It is an emblem of innocence and the badge of a Mason—the distinguished badge of a Mason.

In every man's life there are certain days, hours or moments which in after years seem to stand out as high-lights in the dim, uncertain picture—gleaming jewels in the diadem of the years—turned down pages in the book of life—milestones on the long, long journey.

Such a moment you are now approaching; for, no matter what high fame or honor the unborn years in the hidden womb of time may hold for you—whether your feet may walk upon the hills of high endeavor, where the light from the east may shed its radiance on your brow, or follow the lowlier paths of duty through the humble valleys of earth, never will there come to you a moment fraught with greater possibilities or bearing a higher gift of honor than this moment wherein, on behalf of the Brethren here assembled and the Craft throughout the world, I present to you this spotless emblem of our ancient Order—this signal mark of confidence between man and man.

More ancient and more honorable than any order that may or can be conferred by prince or potentate, acquired by popular acclaim or won amid the smoke and din of battle; for all these things must pass, for they are founded upon the shifting sands of mutable human affairs; but through changing political ideals and the crash of crumbling empires this Institution has stood, and will endure unto the end, because it is builded upon the rock—the rock of eternal and unchanging truth.

This emblem, which served to adorn the attire of Solomon the Wise—which was proudly worn by our own immortal Washington, and which distinguished men of our own generation have eagerly sought and counted an honor to possess—

is now yours to wear, we hope and trust with pleasure and profit to yourself and with honor to the Fraternity.

May its spotless purity be a constant reminder of that added uprightness of life and character and increasing rectitude of conduct which we have a right to expect will henceforth characterize all your relations with your fellowmen; for, my Brother, this high honor carries with it a burden of responsibility as well—the obligation to live and act as one of a chosen and peculiar people, set apart for noble deeds and high enterprise. It is yours to wear with courage, with patience and with dignity through all the turmoil, the heat and dust of the day; and when at last the evening shadows fall and wearied hands lay down the working tools of life, may you so have lived and labored that you may pass with serene, unwavering confidence through the sunset gates.

And, my Brother, if you have worn this emblem worthily through the stress of the years, when the hour shall come wherein that part of you which is of the earth is given back to the kindly bosom of the mother who nourished it, to be resolved once more to the earth whence it came—even then, in that hour, in the silence and mystery of the grave, this unstained emblem will be laid by loving hands upon your cold and pulseless breast, as a symbol and a sign for all to see, that here lies the earthly habitation of one who has kept the faith, who has fought the good fight and had no fear to die.

And after you have passed through the little change that men call death, and the Kindly Master of all good workmen shall call you from labor to refreshment and rest for a little while before setting you to labor anew in some happier world and wider field of endeavor, you will enter upon the great adventure with light and joyous

spirit and meet the Master face to face—a workman who need not be ashamed—a laborer worthy of his hire—a gentleman, unafraid.

You will * * * * *

THE DEPOSIT

* * * * *

REINVESTED

* * * * *

THE NORTHEAST CORNER

* * * * *

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 made use of by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. Being divided into twenty-four equal parts, it is emblematic 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 builders' use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

SECOND SECTION

The degree of Entered Apprentice is divided into three sections. The first is initiatory, * * * ; the second is explanatory of the first, and rationally accounts for the ceremony of initiation; and the third treats of a Lodge and its appurtenances.

You were first prepared * * * * *

At the building of King Solomon's Temple there was not heard the sound of axe, hammer, or any tool of iron. The question might arise how so stupendous an edifice could have been erected without the aid of metal tools. We are informed that the stones were squared and numbered in the quarries whence they were raised; the timbers fitted and prepared in the forests of Lebanon, conveyed on floats by sea to Joppa, thence overland to Jerusalem, where they were put together by aid of wooden instruments, prepared for the purpose. And when the building was completed, its several parts fitted with such exact nicety that it resembled more the handiwork of the Supreme Architect of the Universe than that of human hands.

You were neither * * *. Freemasonry regards no man for his worldly wealth or honors. * * * it was your internal and not your external qualifications which recommended you to Freemasonry.

You were neither * * *. We read in the Book of Ruth concerning their manner of redeeming and changing, that to confirm all things a man plucked off his shoe and gave it to his neighbor, and this was a testimony in Israel.

* * * * *

You were * * * * * for three reasons.

* * * * *

You were caused to give * * * for two reasons.

* * * * *

Second it is alluded to in a passage of Scripture:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," which you are to apply to your previous situation thus: * * * * *

You were received on * * * * *

You were conducted to * * * * *
No man, especially a Freemason, should ever engage in any great or important undertaking without first invoking the aid and blessing of Deity. Lodge prayer being * * * * *

TRUST IN GOD

Agreeable to * * * * *

You were taken * * * * *

DANGER

This was to * * * * *

You were conducted once * * * * *

You were caused to place * * * * *

The right hand has, in all ages, been deemed the seat of fidelity. The ancients worshipped a deity under the name of Fides, sometimes represented by two right hands joined; at others, by an uplifted right hand. * * * * *

You were presented with * * * * *
The Lamb has, in all ages, been deemed an emblem of innocence; he, therefore, who wears the Lambskin as the badge of a Freemason is constantly 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.

You were asked to deposit * * * * *

You were then reconducted * * * * *

Upon your return to the Lodge * * * * *

THIRD SECTION

The third section treats of a Lodge, its Form, Supports, Covering, Furniture, Ornaments, Lights, and Jewels; how situated and to whom dedicated.

A Lodge is a certain number of Freemasons, duly assembled, with the Holy Bible, Square and Compasses, and a Charter, or Warrant, from a Grand Lodge, authorizing them to meet and do work.

Our ancient Brethren held their meetings on high hills and in low vales, the better to observe the approach of cowans and eavesdroppers, ascending or descending, and to guard against surprise.

The Form of a Lodge is an oblong square extending from East to West, between North and South, from the center to the circumference, and from earth to heaven. It is said to be of such vast dimensions to denote the universality of Freemasonry, and that a Freemason's charity should know no bounds.

The Supports of a Lodge are three, denominated Wisdom, Strength, and Beauty; because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

The Covering of a Lodge is no less than the clouded canopy, or star-decked heaven, where all good Freemasons hope at last to arrive by the aid of that theological ladder which Jacob, in his vision, saw extending from earth to heaven, the three principal rounds of which are denominated Faith, Hope, and Charity; 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 the Holy Bible, Square, and Compasses. The Holy Bible

is dedicated to God, the Square to the Master, and the Compasses to the Craft. The Holy Bible is dedicated to God because it is His inestimable gift 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 in 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; the Indented Tessel, of that beautiful tessellated border or skirting which surrounded it, with the Blazing Star in the center. The Mosaic Pavement is emblematic of human life, checkered with good and evil; the Indented Tessel, or tessellated border, of the manifold blessings and comforts which surround us, and which we hope to enjoy by a firm reliance on Divine Providence, hieroglyphically represented by the Blazing Star.

The Lights of a Lodge are three, situated in the South, West, and East. There is none in the North because King Solomon's Temple was built so far north of the ecliptic that the Sun and Moon, at their meridian height, shone upon these three points only, the fourth remaining in darkness. The North is therefore Masonically termed a place of darkness.

The Jewels of a Lodge are six; three movable and three immovable.

The immovable Jewels are the Square, the Level, and the Plumb. The Square inculcates morality; the Level equality, and the Plumb rectitude of conduct. They are said to be immovable because their principles are fixed.

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 workman to be adjusted by the working tools of the Fellow Craft. The Trestle-Board is for the Master Workman to draw his designs upon.

By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle-Board we are also reminded that as the operative workman erects his temporal 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 in accordance with the designs laid down by the Supreme Architect of the Universe in the Great Book of Nature and Revelation, which is our spiritual, moral and Masonic Trestle-Board.

A Lodge is situated due East and West, because after Moses had conducted the Children of Israel through the Red Sea, he, by divine command, erected a Tabernacle in the Wilderness, which he placed due East and West, to commemorate that mighty east wind which wrought their miraculous deliverance. A pattern of the Tabernacle was exhibited to Moses in the Mount.

Lodges were anciently dedicated to King Solomon, as he was our first Most Worshipful Grand Master; but Freemasons of the present day dedicate theirs to St. John the Baptist, and St. John the Evangelist, two eminent patrons of Masonry; and since their time there is represented in every regular and well governed Lodge a certain point within a circle embordered by two perpendicular parallel lines, representing these two Saints; and upon the vertex of the circle rests the Holy Bible.

The point represents an individual Brother; the

circle, the boundary line of his duty, beyond which he is never to suffer his passions, prejudices, or interests to betray him. In going around this circle we necessarily touch upon these two lines, as well as upon the Holy Bible; and while a Freemason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

The Tenets of a Freemason's profession are Brotherly Love, Relief, and Truth.

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

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

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Freemasonry. 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.

PERFECT POINTS OF ENTRANCE

* * * * *

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 Freemason, as he is thereby taught to avoid excess, or the contracting of 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 Freemasons * * * * *

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 should be deeply impressed upon the mind of every Freemason as a safeguard or security against any illegal attack that might be made by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly entrusted. * * * * *

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 discreetly determine on all things relative to our present, as well as to our future happiness. This virtue should be the peculiar characteristic of every Freemason, 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 any of the secrets of Freemasonry might be unlawfully obtained. * * * * *

Justice is that standard or boundary of right which enables us to render to every man his just

due without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice, in a great measure, constitutes the really good man, so should it be the invariable practice of every Freemason never to deviate from the minutest principle thereof. * * * * *

Entered Apprentices should serve their Masters with Freedom, Fervency and Zeal, represented by Chalk, Charcoal, and Clay There is nothing freer than Chalk, the slightest touch of which leaves a mark behind; there is nothing more fervent than Charcoal, to which, when properly ignited, the most obdurate metals yield; and there is nothing more zealous than Clay.

Our Mother Earth, alone, of all the elements has never proved unfriendly to man The bodies of water deluge him with rain, oppress him with hail and drown him with inundations The air rushes in storms and prepares the tempest, fire lights up the volcano, but the earth, ever kind and indulgent, is found subservient to his wishes Though constantly harassed, more to furnish the luxuries than the necessaries of life, she never refuses her accustomed yield, spreading his path with flowers and his table with plenty Though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care, and when at last he is called upon to pass through the "dark valley of the shadow of Death," she once more receives him, and piously covers his remains within her bosom

* * * * *

CHARGE AT INITIATION

Brother: As you are now introduced into the first principles of Freemasonry, I congratulate you on being accepted into this ancient and honorable Order; ancient, as having subsisted from time immemorial and honorable, as tending, in

every particular, so to render all men who will be conformable to its precepts

No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the Fraternity, extend their privileges, and patronize its assemblies.

There are three great duties, which as a Freemason, 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 might 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 citizen, true to your government, and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure and reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Freemasonry 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 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 Freemasons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Freemasonry, be particularly careful 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.

ECHOES

By Douglas Malloch

Fine men have walked this way before,
Whatever Lodge your Lodge may be;
Whoever stands before the door,
The sacred arch of Masonry,
Stands where the wise, the great, the good,
In their own time and place have stood.

You are not Brother just with these,
Your friends and neighbors; you are kin
With Masons down the centuries;
This room that now you enter in
Has felt the tread of many feet,
For here all Masonry you meet.

You walk the path the great have trod,
The great in heart, the great in mind.
Who looked through Masonry to God,
And looked through God to all mankind.
Learned more than word or sign or grip,
Learned Man's and God's relationship.

To him who sees, who understands,
How mighty Masonry appears!
A Brotherhood of many lands,
A fellowship of many years,
A Brotherhood so great, so vast,
Of all the Craft of all the past.

And so I say a sacred trust
Is yours to share, is yours to keep;
I hear the voice of men of dust,
I hear the step of men asleep;
And down the endless future too,
Your own shall echo after you.

FELLOW CRAFT

FIRST SECTION

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RECEPTION

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(Amos vii'7-8)

- * Thus he shewed me;
- * And, behold, the Lord stood upon a wall
made by a plumb-line, with a plumb-line in his
hand.
- * And the Lord said unto me,
- * * Amos, what seest thou?
- * * And I said, a plumb-line. 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.

• • • • •

ALTAR

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APRON

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THE WORKING TOOLS

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 man, squaring our actions by the

Square of virtue, and ever remembering that we are traveling upon the Level of time, to "that undiscovered country, from whose bourne no traveler returns."

* * * * *

REINVESTED

SECOND SECTION

My Brother; In your preparation * * * Masonry, my Brother, is considered under two denominations—Operative and Speculative.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of the seasons and while it displays the effects of human wisdom, in the choice as well 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.

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

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 Masonic edifices.

They worked six days in the week, and rested upon the seventh, for in six days God created the heaven and the earth, and rested upon the seventh day; the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

My Brother, you will now be caused * * *

THE PILLARS

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LILY-WORK, NETWORK, AND POMEGRANATES

PEACE UNITY PLENTY

* * * * *

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

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 of the earth around the sun and the diurnal rotation of the earth around its own axis. They are invaluable 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.

We will now pass * * * * *

THE THREE STATIONED OFFICERS

This brings us

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.

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 the top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

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

The ancient and original orders of architecture, revered by Freemasons, are no more than three; the Doric, Ionic, 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.

the five human senses—Hearing, Seeing, Feeling, Smelling, and Tasting; the first three of which are deemed peculiarly essential among Freemasons,

This brings us the seven liberal arts and sciences—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

Grammar is the science which teaches us to express our ideas in appropriate words, which we may afterward beautify and adorn by means of Rhetoric. Logic instructs us how to think and reason with propriety and to make language subordinate to thought. Arithmetic, which is the science of computing by numbers, is absolutely essential, not only to a thorough knowledge of all mathematical science, but also to a proper pursuit of our daily vocations.

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 the beginning of all geometrical matter.

A line is the continuation of the same.

A superficies is length and breadth without thickness.

A solid is length and breadth with thickness, which may form a cube, and comprehends the whole.

By this science, the architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the engineer to mark out grounds for encampments; the geographer to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces. By it, also, the astronomer is enabled to make his observations,

and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture, and the root of the mathematics.

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

Astronomy is that sublime science which inspires the contemplative mind to soar aloft, and read the wisdom, strength, and beauty of the great Creator in the Heavens. How nobly eloquent of the Deity is the celestial hemisphere!—spangled with the most magnificent heralds of His infinite glory! They speak to the whole universe; for there is no speech so barbarous, but their language is understood; nor nation so distant, but their voices are heard among them.

“The heavens proclaim the glory of God; the firmament declareth the works of His hands.”

Assisted by astronomy, we ascertain the laws which govern the heavenly bodies and by which their motions are directed, investigate the power by which they circulate in their orbs, discover their size, determine their distance, explain their

various phenomena and correct the fallacy of the senses by the light of truth.

THE OUTER DOOR

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THE EMBLEM OF PLENTY, HOW REPRESENTED, AND HOW IT ORIGINATED

• • • • •

THE INNER DOOR

CORN	WINE	OIL
HEALTH	PEACE	PLENTY

• • • • •



• • • • •

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry, we may curiously trace nature through her various windings to her most concealed recesses. By it, we discover the wisdom, power, and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it, we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan and study symmetry and

order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius 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 implements of architecture, and symbolic emblems most expressive, are selected by the Fraternity to imprint on the mind wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our institution.

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CHARGE TO THE CANDIDATE

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

It is unnecessary to recapitulate the duties

which, as a Freemason, 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 engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.

CORN, WINE AND OIL

By Wilbur D. Nesbit

Or good or bad the word or deed,
Or well or ill your chosen toil—
For all of it you have your meed
Far more than corn and wine and oil.

It shall be rendered, soon or late;
The warder of our final wage
We shall find standing at the gate,
His finger on the balanced page.
Some day, along the path of years,
Full suddenly we shall be paid
In coin of laughter or of tears
Such as our words or deeds have made.

Strange coin this warder gives to us;
The whitened hair, the palsied hand,
The lips that murmur, tremulous,
The words that none can understand—
Or, he may give us from his store
The golden glow that thrills the soul
For some kind action long before;
'Tis thus the warder pays the toll.

Aye, coin he gives that is unseen,
That on its fellows does not ring;
Gives to the courtly and the mean,
Gives to the peasant and the king;
Such coins as must forever touch
The inner consciousness of men—
The warder pays us just so much,
But pays, and pays, and pays again.

Or good or bad the deed or thought,
Or well or ill our chosen toil,
The wages for all that we have wrought
Is more than corn, or wine or oil.

MASTER MASON

* * * * *



* * * * *

RECEPTION

* * * * *

(Ecclesiastes xii:1-7)

* Remember now thy Creator in the days of thy youth, while the evil days come not.

* Nor the years draw nigh, when 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 fall;

* * * 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.

ALTAR — APRON

THE WORKING TOOLS

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

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

REINVESTED

The Second Section of this degree is a solemn and tragic drama enacted for the benefit of an audience of one person to present to him the ultimate truths and lessons of Freemasonry. It is the climax of his Masonic experience.

Spectators on the sidelines must bear in mind the importance of this drama and do nothing to impair the impressions on the candidate. Specifically there should be no whispering nor levity at any time.

AHAB	ABEL	AARON
BENJAMIN	BARAK	EPHRAIM
CALEB	ELAM	HADAD
DANIEL	GIDEON	LEVI
J . . . A (3)	J . . . O (3)	J . . . M (3)

DIRGE

(Air—Pleyel's Hymn)

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

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

Here another guest we bring;
Seraphs of celestial wing,
To our fun'ral altar come,
Wait our friend and Brother home.

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

PRAYER

Thou, O God; knowest our down-sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of 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 is with Thee; Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, until 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 fall from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

Response: So mote it be.

or the following may be used:

O Thou great and glorious God, who canst alone defend amid the manifold dangers which beset our pathway through life, shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. And, O God, we pray that Thou wouldst raise this, our brother, from his fallen estate, and guide him evermore in an upright walk and conversation. May the still small voice of Thy spirit whisper in his ear the words of wisdom. Let Thy fatherly hand ever be about him, and do Thou, O God, direct his feet in the paths of peace. May his breast safely keep and guard the trust which friendship there reposes. And when at last he shall have diligently executed in the rough quarries of earth the designs which Thou hast inscribed upon his trestle-board, and shall be stricken down by the ruthless setting maul of death, may he be raised to the life eternal, be found worthy of fellowship with the good, and in the Grand Lodge above be permitted to see Thee face to face, to worship Thee there in the beauty of holiness for ever and ever. Amen.

Response: So mote it be.

* * * * *

THIRD SECTION

* * * * *

THE HIRAMIC LEGEND

* * * * *

THE MARBLE MONUMENT

* * * * *

The Temple was seven years in building.

Its chief supports were three grand Masonic columns, denominated Wisdom, Strength, and Beauty. * * * * *

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

There were employed in its building three Grand Masters; three thousand three hundred Masters, or Overseers of the work; eighty thousand Fellow Crafts; and seventy thousand Entered Apprentices, or bearers of burdens. All these were so classified and arranged by the wisdom of Solomon, that neither envy, discord, nor confusion, was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen. * * * * *

$$\begin{array}{r} 3 \\ 7 - \frac{\quad}{4} \end{array} \qquad \begin{array}{r} 3 \\ 5 - \frac{\quad}{2} \end{array} \qquad 3$$

The emblems of this degree are divided into two classes, the monitorial and the traditional. The Monitorial emblems are the Three Steps, the Pot of Incense, the Bee Hive, the Book of Constitutions guarded by the Tyler's Sword, the Sword pointing to a Naked Heart, the All-Seeing Eye, the Anchor and Ark, the Forty-seventh Problem of Euclid, the Hour-glass, and the Scythe.

The Three Steps, usually delineated upon the Master's carpet, are emblematic of the three principal stages of human life: 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 in 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 content while our fellow creatures around us are in want, when it is in our power to relieve them.

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or of sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Freemasons.

The Book of Constitutions guarded by the Tyler's Sword reminds us that we should be ever watchful and guarded in our thoughts, words, and actions particularly when before the

enemies of Freemasonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

The Sword Pointing to a Naked Heart demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man, yet that All-Seeing Eye, whom the Sun, Moon and Stars obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human Heart, and will reward us according to our merits.

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

The Forty-seventh Problem of Euclid was discovered by our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into the several orders of priesthood and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished, he erected this, when in the joy of his heart, he exclaimed "Eureka," signifying "I have found it"; and on the discovery of which he is said to have sacrificed a hecatomb. It teaches Freemasons 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 cannot without astonishment behold the little

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

The Scythe is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold, what havoc the scythe of time makes among the human race! If by chance, we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive 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.

* * * * *

THE SETTING MAUL, SPADE, OPEN
GRAVE, COFFIN, AND SPRIG OF
ACACIA

* * * * *

Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but the good Freemason is revived by the ever-green and everliving sprig of Faith, which blooms at the head of the grave. It reminds him that there is an immortal spark in man, bearing a close affinity to the supreme intelligence of the Universe, which shall survive the grave, and never, never die. This strengthens him to look forward with confidence and composure to a blessed immortality and he doubts not that in the glorious morn of the resurrection his body will rise and become as incorruptible as his soul.

Then let us imitate our * * * in his virtuous and amiable conduct; in his unfeigned

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

CHARGE TO THE CANDIDATE

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

Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

In this respectable character you are authorized to correct the irregularities of your less informed Brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors in rank or office you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and by the regularity of your own conduct, endeavor to remove every aspersion against this venerable Institution. Our ancient landmarks you are carefully to preserve,

and not to suffer them on any pretense to be infringed, or countenance a deviation from our established customs.

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

(At the close of the charge, the Master should return to his station and address the candidate as follows.)

Brother_____ : We now receive you as a Master Mason, and a member of _____ Lodge No. _____, of the Jurisdiction of New Mexico. As such you are now entitled to all the rights and privileges of the Fraternity, wherever dispersed throughout the globe.

There is a proficiency lecture for this degree which should be committed to memory, and on which you should stand examination, as in the preceding degrees. A knowledge of this lecture is essential in visiting other Lodges, therefore, let me urge that you meet with your instructor and master this lecture at the earliest practicable date. If you pass a satisfactory examination on this lecture before the expiration of 70 days, the Grand Lodge will issue to you, free of charge, a Master Mason's Certificate of Proficiency, which is invaluable as documentary evidence of your having received the degrees of Freemasonry. If examination is passed after the expiration of 70 days from this date, a nominal charge will be made for this Certificate. I may add that one must have this Certificate before being eligible to a stationed office in the Lodge, or petition for any additional degrees.

I will now explain to you the use of the Gavel,

which is the emblem of the power and authority of the Master. One rap * with it calls the Lodge to order, and should always be promptly obeyed. When given, calling the name of an officer or member, it causes him only to rise; thus: Brother Senior Deacon. * (S. D. rises.) When up, one rap seats him * (S. D. takes his seat.)

Two raps ** (all officers rise, except Master) cause all officers to rise. When up, one rap * (officers are seated) seats them.

Three raps cause all the officers and Brothers to rise, *** (all rise). When up, one rap seats them, * (all are seated).

There are two methods of voting in a Masonic Lodge; first, by ballot, black and white balls, for the degrees or for affiliation, and by written ballots, for election of officers, and in Masonic trials. Second, in the usual routine work of the Lodge, by the uplifted right hand, thus (illustrates), which is used to express your assent to or dissent from a motion, as you desire. The secrecy of the ballot must be maintained. It is un-Masonic for any Brother to divulge outside of the Lodge any information on discussions in the Lodge, regarding petitions or on his personal vote, or on the result of ballots on petitions.

While the Lodge is open, it is improper for any Brother to pass between the Altar and the East, excepting during the conferring of degrees, or in certain other ceremonies, when it is necessary for certain officers to pass through this space in order to properly perform their duties.

To put or second a motion, to discuss business, or otherwise to speak in Lodge, a member should always rise, address the Worshipful Master (at the same time make the due guard of the degree, holding same until recognized by the Worshipful Master, then make appropriate penal sign) and continue to face the Master while speaking.

In taking the degrees it may have occurred to you that the penalties of the obligations were

unreasonable and unenforceable. These penalties are expressed in symbolical form. The obsecration of a Mason simply means that if he violates his vow or betrays his trust he is worthy of such penalty, and that if such penalty were inflicted on him it would be but just and proper. The ritual penalties of Masonry, supposing such to be, are in the hands not of man, but of God, and are to be inflicted by God, and not by man. Nevertheless the obligations will be completely binding on you, and if ever you violate your obligations you may be brought to trial by your Lodge.

SOLILOQUY

(optional)

Alas! The horrid deed is done. Here, cold and mute, wrapped in the cloak of death, the Master sleeps. Ah, yes! That dreamless slumber that knows no waking. Sleep on my Master, sleep on. No more the pomp and pageantry of power—no more the crowd of craftsmen hastening to do his deep designs—no more the temple in all its grandeur and beauty towering above the hills and beckoning Heaven to rest upon its stately columns; no more shall these his high ambitions gratify. Oh Death untimely! Yet, Oh timely Death! Stricken from life while fresh his honors clustered! Before the breath of calumny could mar the splendor of his deeds or slander smirch the worth of his achievements—he has fallen—yielding up all—all the world holds dear—riches, power, everything, but holding fast to his Masonic secrets. Oh rare integrity! Oh fortitude most grand! To him in future years shall countless thousands praise and laud his name, who death preferred than faithless prove, than trust betray.

But, Grand Master, though well kept, your secret stands revealed. It is in these three words

contained: Truth, Honor, Fortitude. (Bell) But hark! The midnight bell tolls the hour of meeting. Oh, God! It does seem that the very stars do weep tonight. Must I bear this burden all alone? But no—my comrades come.

BIBLE PRESENTATION

My Brother, I hold in my hands the Book of Books, the HOLY BIBLE.

Howsoever men differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality that lay the foundation upon which to build a righteous life. Freemasonry, therefore, places this BOOK upon its altars, with the command to each of its votaries, that he diligently study therein to find the way to everlasting life. Adopting no particular creed, forbidding sectarian discussion within its Lodge Rooms, and encouraging each to be steadfast in the faith of his acceptance, Freemasonry takes all good men by the hand, and leading them to its altars, points to the Holy Bible thereon and urges upon each that he faithfully direct his steps through life by the light he there shall find and as he there shall find it.

If we, as Masons, are to obey this injunction which each of us has received, we must have a proper conception of just what the GREAT LIGHT is and how it has come down to us. And our understanding may well begin with recognition of the significant fact that the Church and Religion did not grow out of the Bible, the Bible grew out of Religion and the Church. A number of men living close to the heart and thought of God, and therefore inspired by Him, picked up, used in this great task and laid down in their turn, the working tools of life during a span of hundreds of years. The Bible is a collec-

tion of their writings, the result of a long, slow process of growth.

Different writers wrote with different purposes. One was a historian, another a poet, another a theologian or a preacher, a teller of stories or a user of parables. So the Great Light which has illumined men's steps through the centuries, is not merely a book, but a whole library of sixty-six books of widely different content, but all filled with the revelation of God's love for man, HIS purpose for man and man's effort to reach up to HIM.

The HOLY BIBLE is the world's supreme record of man's experience and Faith. It is the Mason's trestleboard in character building.

In this Book are laid down the principles of successful living. Its great men loom large upon the background of the world's history. They lived, they fought, they loved, they sinned, they repented. And they have left behind them—here—the testimony that the keeping of God's laws and the doing of God's will, are the things worth living for. We need to know the Bible, to learn its precepts, to reverence it as our great book friend.

And, my Brother, that your feet may not falter, that your path may be well lighted, your Lodge has commissioned me to place in your hands this evening, your very own personal copy of the GREAT LIGHT, with the prayer that it may indeed be a lamp unto your feet and a light unto your path

ALWAYS A MASON

By Douglas Malloch

Let no king quite put off his crown!
 I still would have him kingly when
 In some old inn the king sat down
 To banquet with his serving men.
 I love a mild and merry priest,
 Whom Brothers toast, and neighbors prod;
 Yet I would have him, at the feast,
 A little of the man of God.

So with a Mason: I would see
 Him somewhat of a Mason still,
 Though far from Lodge-rooms he may be.
 In court, or counting house, or mill.
 Whatever garment he may doff,
 What mark Masonic lay aside,
 I would not have him quite put off
 The Craft he lately glorified.

A soldier is a soldier, though
 He lays the sword aside awhile.
 The time, the place, I do not know
 Man may not serve, or may not smile.
 I know no moment anywhere,
 Whatever the place may be,
 A Mason may not always wear
 A little of his Masonry.

Miscellaneous

MISCELLANEOUS

PRESENTATION OF 25-YEAR CERTIFICATES AND LAPEL PINS

(The following has been prepared for use in the presentation of 25-year certificates and lapel pins. That portion which may be described as the presentation speech may be revised and enlarged upon at the discretion of the donor. Whatever is used should be memorized and delivered with the same dignity as all work in the Lodge.)

(At the appropriate time the Worshipful Master will say:)

Brethren, I am very happy to be able to announce that a certificate and lapel pin have been received for presentation to (name the Brother or Brethren) as evidence of membership in our Fraternity for more than (fifty) (twenty-five) years. Brother Senior Deacon, you will present the (Brother) (Brethren) at the Altar.

(Senior Deacon, without rod, conducts the Brother or Brethren to the Altar, in the same manner as for introductions, and says:)

Worshipful Master, I have the pleasure of presenting to you and to the members present (name the Brother or Brethren, using their proper titles, if any) who (is) (are) entitled to receive a (twenty-five) (fifty) year membership certificate and lapel pin.

(If the Worshipful Master does not make the presentation, he will announce who will do so. The Worshipful Master, or the designated Brother, will approach the Altar from the East, when the ceremony is in the Lodge room, and say:)

My (Brother) (Brethren), I deem it a pleasure indeed to have the privilege of taking part in this presentation.

Brother _____, you were raised to the sublime degree of Master Mason in _____ Lodge No. _____, located at _____, on the _____ day of _____ in the year _____, over _____ years ago.

(Give the above data for each Brother, if more than one.)

You can recall, I am sure, those periods in your life when twenty-five years seemed a very long reach of time. And now, I am equally certain, you have found that the years have a sly and subtle way of passing all too quickly, and that

Time is such a fickle thing:

"Twill seem to pause for our delight
And then with thrice the speed of light
We find that it has taken wing!

Perhaps, therefore, it does not seem possible that more than a quarter of a century has sped along since you were told "There you stand a just and upright Mason."

But, however quickly or slowly has been the pace, by authority of the Grand Lodge, your own Lodge has chosen to present to you a small gift which will be emblematic of membership in the Order for twenty-five years.

We offer our sincere congratulations, extend to you every good wish for the future, and express the hope that you may add another and yet another quarter of a century to your very commendable record.

(The donor takes his seat and the Worshipful Master directs the Senior Deacon to seat the Brother or Brethren.)

PRESENTATION OF 50-YEAR CERTIFICATES AND LAPEL PINS

(For the 50-year certificates and lapel pins, the same form and wording will be used as for the 25-year presentation but substituting the following speech:)

My (Brother) (Brethren), I am very pleased indeed to have the privilege of presenting to you on behalf of your Lodge, and by the authority of our Grand Lodge, this emblem of appreciation for your long and faithful membership in the Masonic Order.

Brother _____, you were raised to the sublime degree of Master Mason in _____ Lodge No. _____, located at _____, on the _____ day of _____ in the year _____, over fifty years ago.

(Give the same data for each Brother, if more than one.)

Fifty years!—two score and ten!—half a century!—Over half an average life-time!—Fifty years!—A long, long time!

And yet I dare say it seems but yesterday when you were first caused to kneel at the Masonic Altar. You knelt there, not at an Altar to Masonry, but at an Altar upon which rested the Holy Writ of the Deity whom you professed to trust and believe; you knelt there not to be made a slave to the mandates of a society, but only to pledge secrecy to a few signs and passwords and obedience to obligations which left you free to follow the dictates of your own conscience and bound you closer to your fellowman and to your God. And surely you have not found those pledges onerous or oppressive, else long since you would have caused the Secretary to strike your name from the roster.

This brief ceremony, therefore, pays tribute not to those things you have accomplished in and for Masonry, but only for the splendid record of long years of membership in the Craft, indicative not only of a steadfast belief in the tenets of our Fraternity but an unwavering faith in the soundness of its moral and philosophic code.

When reviewing a record such as yours, those who are just embarking upon their Masonic journey experience a very keen sense of humbleness and respect. This small gift is presented, then, not only as an emblem of half a century of membership in the order but as a token of the fraternal esteem and respect of your Brethren. May your continued loyalty and exemplary deportment be an inspiration to all who shall seek light in our Fraternity.

We offer our very sincere congratulations, extend to you every good wish for the future, express the hope that you may add many years to your already enviable record of membership, and assure you that we share with you the pride and happiness consequent upon your preferment.

PRONUNCIATION OF MASONIC WORDS

Pronunciations are from Webster's New World Dictionary, from Mackey's Encyclopedia, from Funk and Wagnall's Bible Dictionary, and from Young's Bible Dictionary.

a—fat, lap	o—lot, top
ā—ape, date	ō—go, tone
ā—car, father	ō—horn, fork
e—"a" in ago	oo—book, moor
e—ten, let	ōō—tool, troop
ē—even, meet	e—"o" in comply
ē—over, under	u—up, cut
e—"e" in agent	ū—use, cute
	ū—fur, turn
	e—"u" in focus

A primary, or strong, stress is indicated by a single stroke (ˈ) immediately following the syllable so stressed.

A secondary, or weak, stress is indicated by a double stroke (ˉ) following the syllable so stressed.

Abif—ā-bif'	Conflagration—
Acacia—e-kā' she	kon"-fle-grā'-shun
Accessory—ak-ses'-e-ri	Conflict—ken-flikt'
Alludes—e-lūds'	Contemplative—
Ammonitish—am'-on-It'-ish	kon'-tem-plā'-tiv
Ancient—ān'-shent	Cowardice—kow'-ēr-dis
Architect—ār'-ki-tek't'	Demit—di-mit'
Archives—ār'-kīves	Diadem—di-e-dem"
Artificer—ār-tif'-i-sēr	Discordant—dis-kor'-dent
Ashlar—ash'-lēr	Discretion—dis-kresh'-un
August—ō-gust'	Diurnal—di-ūr'-nl
Barbarous—bar'-bē-rus	Divested—di-vest'-ed
Beneficent—be-nef'-e-sent	Due guard—dū' gard
Boaz—bō'-az	Ephraimites—ē'-fri-em-Its'
Brethren—breth'-rin	Equivocation—
Calumny—kal'-um-ni	i-kwiv'-e-kā'-shun
Cement—se-ment'	Ere—ār
Chapter—chap'-i-tēr	Err—ūr
Circumambulation—	Eunuch—ū'-nuk
sūr"-cum-am'-bū-lā-shun	Exemplary—ig-zem'-ple-ri
Clandestine—Klan des'tin	Fidelity—fi-del'-e-ti
Column—kol'-um	Fides—fi'-dēs
Compasses—kum'-pes-iz	Firmament—fūr'-me-ment
Competency—kom'-pe-ten-si	Fruition—frōō'-ish'-un

Gilead—gil'-ê-ad
 Gratuitously—grê-tôô'-i-tus-li
 Harassed—har'-esd
 Hecatomb—hek'-e-tôm"
 Hele—hâle
 Hieroglyphical—
 hi'-êr-e-ghif'-i-kl
 Homage—hom'-ij
 Humble—lum'-bl
 Hypocrisy—hi-pok'-ri-si
 Illicit—i-lis'-it
 Illustrated—il'-us-trât'-ed
 Imminent—im'-i-nent
 Imperceptibly—
 im'-pêr-sep'-te-bl
 Impious—im'-pi-us
 Imprecations—
 im'-pri-kâ'-shuns
 Indigent—in'-di-jent
 Indiscriminately—
 in'-dis-krim'-i-nit-li
 Inestimable—in-es'-ti-me-bl
 Interment—in-tür'-ment
 Intrinsic—in-trin'-sik
 Inundation—in'-un-dâ'-shun
 Inviolable—in-vi'-e-le-bl
 Israelitish—iz'-ri-el-îl'-ish
 Jachin—jâ'-kin
 Jephtha—jef'-thc
 Jubela—jû-be-lâ'
 Jubelo—jû-be-lô'
 Jubelum—jû-be-lum'
 Leathern—leth'-êrn
 Licentious—li-sen'-shus
 Mosaic—mo-zâ'-ik
 Naked—nâ'-kid
 Naphthali—naf'-ta-li
 Necessaries—nes'-e-ser'-êz
 Obdurate—ob'-doo-rit
 Operative—op'-e-râ'-tiv
 Palliate—pal'-i-ât'
 Peculiarly—pi-kûl'-yêr-li'
 Pedal—ped'-l
 Penal—pê'-nl
 Persevering—pûr'-se-vêr'-ing
 Phenomena—fi-nom'-e-nt

Pilaster—pi-las'-têr
 Pomegranate—pom'-gran'-it
 Pomegranite—pri-fûr'-ment
 Presentation—prez'-n-tâ'-shun
 Prudentially—
 prôo-den'-shel-li'
 Purpose—pûr'-pes
 Pythagoras—pi-thag'-êr-es
 Quarry—k'wor'-i
 Recapitulate—
 rê'-ke-pich'-ôo-lât'
 Reformation—
 ref'-er-mâ'-shun
 Reprehend—rep'-ri-hend'
 Sanctum—sank'-tum
 Sanctorum—sank-tor'-um
 Seraph—ser'-ef
 Seraphic—se-raf'-ik
 Severally—sev'-êr-el-i
 Shewed—shôwd
 Shubboleth—shub'-ô-leth
 Soar—sor
 Solemnity—se-lem'-nê-ti
 Speculative—spek'-yoo-lâ'-liv
 Stupendous—stôo-pen'-dus
 Subservient—sub-sûr'-vi-ent
 Succoth—suk'-eth
 Superficies—sôo'-pêr-fish'-êz
 Superfluites—
 sôo'-pêr-flôo'-i-têz
 Sui vey—sêr-vâ'
 Sustenance—sus'-ti-nens
 Sword—sôrd
 Symmetry—sim'-i-tri
 Tempestuous—
 tem-pes'-chôo-us
 Temporal—tem'-pêr-el
 Tenets—ten'-its
 Tubal-cain—tôo'-bel-kân'
 Tyre—fir
 Vicissitudes—vi-sis'-i-tôods"
 Virtue—vûr'-chôo
 Waft—wâft
 Zealous—zel'-us
 Zeredatha—ze-red'-a-tha

MASONIC PARLIAMENTARY LAW

Parliamentary procedures used in Masonic Lodges differ materially in some respects from procedures used in other deliberative bodies; in other respects standard and widely accepted procedures are as applicable to the conduct of business in a Masonic Lodge as they are in other organizations.

Only the most essential points of this subject can be presented in the limited space available herein. These have been extracted from *Masonic Parliamentary Law* by Albert G. Mackey, which work is designated by the Grand Lodge of New Mexico to govern all deliberations in this Grand Jurisdiction.

GENERAL

In applying the rules of parliamentary procedure, an initial distinction must be made between the **work** of a Lodge (Reception of candidates and conferring of degrees) and the **business** of a Lodge. The work of a Lodge is the sole responsibility of the Master, is to be done at his will and pleasure and is in no way subject to parliamentary law or procedure. The business of a Lodge, i. e., conduct of fiscal affairs, etc., is the area in which parliamentary procedures are applicable.

QUORUM

No business may be transacted unless there be present at least seven Master Masons who are members of the Lodge.

PRESIDING OFFICER

The Master, or the Senior or Junior Warden or Past Master presiding in his stead, is in complete control of the Lodge. He is responsible for moderating discussions and debates, putting motions presented for vote, declaring the results of voting and deciding all points of order. In the conduct of these duties he is to be governed

by parliamentary procedures. However, his decisions are final and there is no appeal from such decisions except to the Grand Master of the Grand Lodge.

MOTIONS

In general, motions are of two types, principal and subsidiary. A principal motion is one that proposes to express some fact, opinion, principle or course of action. A subsidiary motion is one that is intended to amend or control the disposition of a principal motion. A third class of motion, so-called "dilatatory motions" are inadmissible in Masonic Lodges. They consist of motions to adjourn or motions to adjourn to a certain day. Since a Masonic Lodge is convened, opened and closed at the will and pleasure of the Master, any motion to adjourn is always out of order.

PRINCIPAL MOTIONS

A principal motion may be offered only when no other motion is pending. To properly present a motion, a member should rise, address the Master, and upon being recognized by the Master, proceed to offer the motion. The proper form is: "I move....." In order to be entertained, a principal motion must be seconded. If a second is not offered, the motion falls and cannot be considered. Any member may require that any motion be reduced to writing.

If a principal motion is offered and seconded, and is not ruled out of order by the Master, it becomes the property of the Lodge and must be disposed of in accordance with the accepted rules of Masonic parliamentary procedure.

For the purpose of an orderly presentation, subsidiary motions will be considered later in this discussion.

DEBATE

Debates on motions before a Masonic Lodge must always be conducted in harmony with the fraternal principles of the Institution. The strictest courtesy, decorum and good order must always be observed. The purpose of debate in a Lodge is to elicit truth and not simply to secure victory.

The Master is in complete control of the debate and a motion for the previous question, used in other organizations to stifle debate, is wholly inadmissible in a Masonic Lodge. A motion to adjourn the debate may be entertained by the Master, although it is entirely within his prerogative to rule such a motion out of order. If a motion to adjourn the debate is entertained, it is to be governed by these rules:

1. It may not be offered by any member who has already spoken on the question being considered.
2. It must be seconded.
3. Unless withdrawn by general consent, it must be put to a vote and debate on the question which was under consideration must be suspended until such vote has been taken.
4. If adopted, when the debate on the original motion is resumed it assumes the exact status it had when the debate was adjourned. This motion does not call the question, it merely terminates the debate.
5. If defeated, it may not be reoffered, and debate is resumed on the principal motion.

No member shall speak more than once to the same question without the permission of the Master, unless he be the person who introduced the matter, in which case he shall be permitted to reply, but only after every other member desiring to speak shall have been heard.

In exercising this privilege he shall confine himself to replying to matters raised in the debate and shall not introduce any new matter.

THE VOTE

After the debate has been concluded the Master shall "put the question." The affirmative must be put first, then the negative. This shall be done in substance as follows: "So many as are in favor of the motion will signify the same (by raising the right hand)" or "(by the usual voting sign of a Mason)"; then, "So many as are of a contrary opinion will make the same sign."

If the number of votes on each side of the question are so unequal as to present no difficulty in deciding which number is greater, the Master shall proceed to announce the result and shall not entertain any request for a division. If, however, the number of votes is so nearly even as to leave the matter in doubt, the Master may direct that the vote be taken again; or if, after announcing the result any member is dissatisfied, he may immediately call for a division. A request for a division must be entertained if offered immediately after the result of a vote is announced. A request for a division after other business has intervened is out of order. A division in a Masonic Lodge is had by the Master requesting members voting in the affirmative to stand and directing the Senior Deacon to make a count and communicate to him the result, after which these members are requested to be seated; then requesting members voting in the negative to stand and following the same procedure to secure a count.

The Master of a Masonic Lodge is entitled to a vote on any question coming before his Lodge, and in case of a tie, is also entitled to an additional "casting" or tie-breaking vote. As

a matter of fraternal courtesy, the Master should explain to the Lodge the reasons which prompt a "casting" vote.

The vote on any question is not complete until both the affirmative and negative have been put; therefore, it is in order for any member to speak, if he has not spoken before, after the affirmative vote has been taken and before the negative vote is taken. This is little used and although in order, should be avoided.

Unless otherwise provided in the Constitution and/or By-Laws, a simple majority shall decide any question. In announcing the result of a vote, the Master shall say in substance: "The ayes have it—the motion is adopted;" or "The nays have it—the motion is lost." If a specified majority is required by the Constitution and/or By-Laws, the announcement shall be in substance: "Two-thirds (or such majority as is specified) of the members present having voted in the affirmative (or negative), the motion is adopted (or lost)."

SUBSIDIARY MOTIONS

Subsidiary motions which can be accepted in a Masonic Lodge, arranged in the order of precedence, are as follows:

- 1 To lie on the table
- 2 To postpone indefinitely
- 3 To postpone to a time certain
- 4 To commit
- 5 To amend

Since motions to amend are the type most frequently offered, and since the other subsidiary motions affect only the time or method of consideration, motions to amend will be considered first.

Motions to amend are of three types: (1) to delete certain words; (2) to insert certain words; (3) to delete certain words and to insert others. A motion to delete certain words should be so

offered as to retain coherence and grammatical construction. A motion to insert certain words should also be worded so as to retain proper sense in the final form. Neither may be re-offered in the same form if once defeated. A motion to delete certain words and insert other words may be offered as a whole or may be divided. If divided, the portion to delete will be offered first and if it is defeated, the portion to insert cannot be offered. If the question to delete is adopted, the question to insert will then be offered. If the question to insert is defeated the entire motion is defeated and the principal motion reverts to its original form.

Since amendments are also subject to amendment, a rule must be drawn to keep amendments to amendments from going on ad infinitum. The rule is that an amendment may be offered to an amendment, referred to as amending to the second degree, but additional attempts to amend an amendment are out of order.

Amendments must be put to a vote prior to a vote on the original question. Amendments in the second degree will be put first; amendments in the first degree will be put in the order they are received.

If an amendment or amendments are defeated, the question must be put on the original motion. If one or more amendments are adopted, the question shall be put on the original motion as amended.

Other subsidiary motions take precedence over motions to amend and over each other according to a definite priority. These are discussed in the descending order of priority, i.e., the first has highest priority, the second has the next order of priority, etc.

A motion to lie on the table is not debatable and must be put when offered. This motion is generally considered a "death blow" to a propo-

sition, since such a proposition is seldom taken up again.

A motion to postpone indefinitely is debatable to a limited degree on its merits. If adopted it effectively rejects the original motion since it may not be reconsidered at the same communication of the Lodge.

A motion to postpone to a time certain is debatable on its merits but is seldom if ever used in a Lodge. It merely delays consideration of the original motion to some set time in the future.

A motion to commit is debatable. A motion to commit (refer to a committee) is generally used to conserve the time of the Lodge when a matter comes up which requires more investigation. When a motion to commit is adopted, the original motion which is referred to a committee is not reconsidered until the committee reports.

INCIDENTAL QUESTIONS

Incidental questions, those arising during the course of a debate, are always in order and temporarily take precedence over the proposition under debate. Those which will most frequently arise in a Masonic Lodge are: (1) questions of order; (2) questions for reading papers; and (3) questions on leave to withdraw motions.

A question of order concerns the propriety of current proceedings. When a member rises to a point of order the Master shall request the member to state the point and shall decide upon it prior to permitting any proceedings to continue. Mackey cites the following as generally accepted rules of order applicable to the conduct of business in Masonic Lodges:

- (1)—Two independent motions may not be presented at the same time. Subsidiary motions may be presented, but one independ-

ent motion must be decided before another can be considered.

- (2)—Subsidiary motions must be offered in their rank of preference.
- (3)—A member must always address himself to the Master and not to some other officer or member.
- (4)—The Master shall be the sole judge of who has the floor
- (5)—A member is not to be interrupted when speaking, except for the purpose of calling him to order.
- (6)—No member (except the original proposer) shall speak more than once to the same question, except with the Master's permission
- (7)—No member shall disturb the speaker by unseemly conduct.
- (8)—No personality, abusive remarks or other improper language shall be used.
- (9)—If the Master desires to speak when any member has the floor, the member shall be seated that the Master may be heard.
- (10)—Every member who secures the floor must speak to the question under consideration.

A question for reading a paper is in order provided the paper has a direct bearing on the matter being debated. This is to assure that members may be fully informed before voting on any question.

A question on leave to withdraw a motion requires unanimous consent of the Lodge. It is usually not necessary to put this motion to a vote. When such a motion is offered, if no objection is stated leave is granted by the Master to withdraw the motion. If any member objects to withdrawal of a motion, the motion may not be withdrawn but must be put to a vote.

INCIDENTAL QUESTIONS WHICH ARE OUT OF ORDER

The question of suspending a rule (by-law) is always out of order in a Masonic Lodge. Since all changes to by-laws of a constituent Lodge must be approved by the Grand Master before they go into effect and since suspension of a by-law is a change, even if it is only temporary, a constituent Lodge is without power to suspend a by-law.

A question of calling for the yeas and nays, i.e., recording individually the vote of each member, is also always out of order in a constituent Lodge.

QUESTIONS OF PRIVILEGE

Questions of privilege take precedence over any other business and should be considered when brought before the Lodge. Questions of privilege are subject to being laid on the table, postponed indefinitely or postponed to a time certain. Mackey lists the following as examples of questions of privilege:

- (1) Any matter affecting the character of a member.
- (2) Any matter affecting the character, secrecy or safety of a Lodge.

SPECIAL ORDERS

Matters postponed to a time certain or made special orders may be brought up by any member at the appointed time and take precedence over all other business if called up at that time. If called up, they may be disposed of or further postponed. It is the privilege but not the duty of any member or the Master to call for matters that have been postponed to a certain time or made special orders when the appointed time arrives. However, if such matters are not called up, they lose their precedence.

ORDER OF BUSINESS

The order of business prescribed by this Grand Lodge is:

1. Reading of unapproved minutes
2. Unfinished business.
3. Reports of Standing Committees
4. Reports of Special Committees
5. Presentation of petitions for Degrees, and for Affiliation.
6. Reports of Committees on Petitions and balloting thereon.
7. Communications, and presentation of bills
8. Motions and resolutions in writing
9. Miscellaneous business
10. Conferring Degrees

COMMITTEES

Standing committees are either appointed by the Master or are constituted as provided in the By-Laws.

If a motion is adopted to refer a matter to a special committee, unless the motion names the committee or specifies how they shall be appointed, the power of appointment rests with the Master. By courtesy, the first named member is considered as the chairman.

NOMINATIONS TO OFFICE

By general usage, nominations to office in constituent Lodges in this Grand Jurisdiction are out of order

CONFIRMATION OF MINUTES

The minutes of previous meetings may be amended to correct errors or omissions, but nothing should be added to or deleted from the actual record of the proceedings. Minutes should be approved by motion duly made and seconded

PETITIONS FOR DEGREES, ETC.

The manner of receiving, referring and balloting on petitions for the degrees, for affiliation, for plural membership and for reinstatement is explicitly covered elsewhere in this Monitor and none of the foregoing points on Masonic Parliamentary Law are to be considered as being applicable in any way to such petitions.

MISCELLANEOUS

The foregoing is intended to be only a quick reference guide to the principal points of Masonic Parliamentary Law as it applies to constituent Lodges. A thorough and detailed knowledge of the subject can only be obtained by a diligent study of Masonic Parliamentary Law by Mackey, which is available in the Grand Lodge Library.

LODGE OFFICERS

ELIGIBILITY, PREROGATIVES AND DUTIES OF THE WORSHIPFUL MASTER COMMENTS AND SUGGESTIONS WITH RESPECT TO ALL LODGE OFFICERS

Selections and excerpts from "The Worshipful Master's Assistant" and "Masonic Jurisprudence" are acknowledged

THE WORSHIPFUL MASTER

Eligibility

Unless otherwise revised or restated in our Grand Lodge By-Laws, no Mason shall be eligible to fill the office of Worshipful Master in a Chartered Lodge unless he has been elected and installed as Warden, or Master, in some Lodge within this Grand Jurisdiction or within some other Grand Jurisdiction recognized by this Grand Lodge; provided, this restriction shall not apply to a newly chartered Lodge, or to an old Lodge having no Past Warden or Past Master willing to accept the office of Worshipful Master and who is acceptable to the Lodge.

A plural member shall not be eligible to hold office simultaneously in more than one Lodge.

No member of a constituent Lodge in this Grand Jurisdiction shall be eligible for election to the office of Master or Warden unless he be the holder of a Master Mason's Certificate of Proficiency as provided in the Grand Lodge By-Laws.

Comments and Suggestions

The office of Master of a Masonic Lodge is one of great antiquity, dignity and respect; it is an honor to which any Master Mason may laudably aspire; it should not be approached with the thought of enhancing his own honor and renown, but rather as furnishing an op-

portunity for rendering a very special service to the Craft. Having set his footsteps in the direction of the Master's station, one is immediately faced with the necessity of making numerous decisions, one of the most important of which will reflect his attitude with respect to whether he will really work at the task or drift complacently along. "To see how little we can do, is to exist; to see how much we can do, is to live." To live our Freemasonry requires some earnest and serious thought. The quality of our Freemasonry cannot rise above the level of our thinking, and our thinking is not likely to rise above the level of our knowledge.

Therefore, the chief concern of the Master-to-be is his personal preparation for the task. This will include preparation for Lodge Work and Lodge Administration.

A correct knowledge of the Work, both written and unwritten, and an understanding of the basic business principles and the rules of order governing the deliberations of a Lodge are equally important.

A Master should be thoroughly familiar with the ritual as taught in this Grand Jurisdiction and should demand of his Degree teams every conscientious effort toward perfection in floor work, the spoken word and expression. To that end there must be study and practice and sessions with the Grand Lecturer or your District Deputy Lecturer, then more study and more practice and more sessions with the qualified Lecturers.

To be completely familiar with the Grand Lodge By-Laws and those of his own Lodge is of prime importance to the Master. The Ancient Charges and Regulations, the duties recited at the installation of a Master, the Landmarks and Lodge ceremonies should be reviewed frequently. And not to be forgotten are those reservoirs

of knowledge and useful information to be found among the Past Masters and other experienced Brethren.

Having made his proper personal preparation, the Master will enter upon his term of office with confidence in his ability to plan the affairs of the Lodge and provide that certain quality of leadership which will bring the greatest credit to the Fraternity, because there must be:

Planning in order to promote action
 Proper example to encourage
 Dignity without being haughty
 Courtesy without being obsequious
 Firmness without being arrogant
 Patience without being negligent
 Friendliness without being partial

Masonic Parliamentary Law by Albert G. Mackey governs the deliberations of the Lodges in this Grand Jurisdiction. Some of the pertinent points on the subject will be found in this Monitor.

Each Lodge meeting should be opened promptly at the stated or called time, and the business or Work of the Lodge conducted with that certain studied and measured dignity which commands and holds the respect and attention of all present.

The wise Master will always, so far as possible, discuss his plans with the Wardens, thus assuring the continued continuity of the Lodge activities in the event of his unexpected absence.

THE WARDENS

Eligibility

No member of a constituent Lodge in this Grand Jurisdiction shall be eligible for election to the office of Master or Warden unless he be the holder of a Master Mason's Certificate of Proficiency as provided in the Grand Lodge By-Laws.

Comments and Suggestions

Although the duties of the Master are set out in much greater detail and therefore probably much better understood than those of the Wardens, both of these officers have duties to perform in assisting the Master, and each may actually be called upon to preside in the East. The thoughtful Warden will, therefore, be zealous in his preparation to assume even the temporary duty of the absent Master.

Our Wardens occupy "stations," whereas all other officers of lesser rank are designated "places." Symbolically the stations represent the sun in a certain position and are not to be vacated while the Lodge is at Labor except in the performance of ceremonial duties. If otherwise necessary to leave the station, the Master should be informed and he will designate a temporary substitute.

In Masonry, the gavel is an emblem of authority. Each Warden, therefore, has a gavel to indicate that he has a part in the government of the Lodge. Each Warden also has a column which he erects at his station when he is in charge of the Craft and lowers when his period of supervision is ended.

The Senior Warden is stationed in the West; when the Master is absent, he assumes the station and prerogatives of that office; he is in charge of the Craft during the hours of Labor; the column on his pedestal is the Pillar of Strength; his jewel is the Level; his specific duty is to pay the Craft their wages. He should be careful to remember that proper encouragement, thoughtful assistance and timely praise and commendation are most excellent coins with which to pay the wages due.

The Junior Warden is stationed in the South; he is in charge of the Craft during the hours of refreshment; when the Master and Senior War-

den are absent, he presides in the East; the column on his pedestal is the Pillar of Beauty; his jewel is the Plumb; his specific duties are no less important than those of the Senior Warden, even though they control the Craft while at refreshment. Immediately upon his election to the South, he should embark upon an intensive and comprehensive program of study and reading in preparation for his further advancement.

THE TREASURER

Although without gavel or column to denote any special authority with respect to the Work of the Lodge, the office of Treasurer is nevertheless a most important one in connection with its fiscal affairs.

Even though his Lodge is one of the smaller ones, the Treasurer should never, either for convenience or as an accommodation, deposit Lodge funds in his personal bank account. The courts have repeatedly held that mixing trust funds with personal funds constitutes conversion, or larceny. All of the Lodge funds should be deposited in the name of the Lodge and withdrawn only by Lodge check.

In the larger Lodges, where funds and/or investments may be substantial, the question of a bond for the Treasurer may quite appropriately be raised. The Treasurer should not feel this to be a reflection on his integrity. It is only good business that the Lodge be fully protected. The premium for the bond should be paid by the Lodge.

THE SECRETARY

The Secretary is frequently, and quite correctly, referred to as the "work horse" of the Lodge. He might with equal accuracy be called the "Confidential" or "Executive" officer of the Lodge. Every single matter affecting the Lodge passes over his desk, and in a large measure

the welfare of the Lodge rests upon the prompt, proper and correct handling of these items.

As the officer who most frequently comes in contact with the greatest number of the members, and as the principal correspondent for the official written contacts outside the Lodge, he enjoys the best opportunity to be of the greatest service to his Lodge in particular and the Fraternity in general. Also, the competent Secretary will be ever ready and willing to render all possible assistance to the Master by making available to him timely information, statistics, etc. It will thus be apparent that service is the watchword of the office, but it must be an understanding, courteous and tactful service and never extend to the usurpation of the duties of any of the other Lodge officers.

While the Secretary is charged with receiving all moneys from the Brethren, there are times when he must remind some of them that such moneys are due. And there are some members who actually prefer to be timely notified that dues are payable. These tasks call for a knowledge of his duties, a recognition of the limitations of courtesy, an understanding of the best approach for each member with respect to money matters, and the ability to make the members realize and appreciate that dues and such are not "gremlins" personally invented by the Secretary but are necessary evils governed by Lodge and Grand Lodge By-Laws.

THE CHAPLAIN

"The duties of every Chaplain must begin with the essential characteristics of reverence for all that the mantle of charity means in such an institution as is ours. Acts of charity merit reverent care, and he who holds them in reverence and preserves the memory of them is a Chaplain indeed."

The prayers in our Ritual are given in the

Monitor, but quite often the Chaplain is called upon to lead us in devotion at dinners, banquets, or public places. He should be careful to phrase his prayers, grace, invocations and benedictions in words acceptable to all faiths. All faiths believe in a Supreme Being, so it is safe to address his prayers to a Heavenly Father or Supreme Architect of the Universe. As Freemasonry is composed of men of various faiths, this should be taken into consideration particularly by the Chaplain.

THE DEACONS

The Deacons are the active agents of the officers they respectively serve; both may be sent to any part of the Lodge, but the special duties of the Senior Deacon take him between the East and the West, while those of the Junior Deacon are between the West and the South.

The office of Senior Deacon is one of honor and responsibility. He has charge of the Altar and the Great Lights under the direction of the Master. The Holy Bible should be handled with care and reverence at all times. When ordered to prepare the ballot, it is his duty to ascertain that there are ballots of both colors in the ballot box. He should remember that he is the direct and active representative of the Master, that he fills a position which is midway up the line of progression, and should, therefore, combine humility with executive firmness which have come through disciplined and experienced service in the lower offices. He should now begin to take upon himself a degree of easy, graceful, kindly and hospitable dignity which comes with increasing authority and which is required by his new duties.

The Junior Deacon guards the outer door of the Lodge and assists in protecting its proceedings against intrusion of those not qualified to enter. Permission to enter or leave the Lodge

and instructions to the Tyler are given through him. His ritualistic duties are not numerous but quite important. His main objective should be the preparation for the larger role and greater responsibilities which will come with his promotion.

THE MARSHAL

The duties of the Marshal may be said to be principally concerned with public processions under the direction of the Master. Much of the order and beauty of Masonic public affairs depends upon his knowledge and skill. Probably at no other Masonic ceremony will he have the opportunity to create that certain favorable public opinion of the Fraternity than at a Masonic funeral, where he should strive to the utmost of his ability to conduct the required processions with sureness of direction, precision of movement and dignity of bearing.

THE STEWARDS

The duties of the Senior and Junior Stewards are quite specifically mentioned at the time of installation—to assist the Deacons and other officers in performing their respective duties. One of their most important duties is to assist the Senior Deacon in the preparation of candidates. At the time of the candidate's first reception the Stewards should, by their own tactful and efficient performance of their duties, impress upon him the real significance of the ceremonies of initiation.

THE TYLER

Though last in the list of officers, the Tyler is not the least important. Without him, the Lodge cannot proceed to business; nor, having commenced its business, would it be safe to continue should the Tyler desert his post. In addition to his primary duty of guarding the

Lodge against intrusion of improper persons, the Tyler also prepares the Lodge room for meetings by arranging the furniture, lights, regalia, etc. The visiting Brother receives his first impression of the Lodge from the gentlemanly deportment and exercise of tact and judgment of the Tyler.

MASONIC ETIQUETTE

Masonic Etiquette is a code of conduct of conventions to be observed by Masons in the Lodge room, between Masons, and between Masons and the profane. It is that quality of conduct which distinguishes a conscientious Mason both in and out of the Lodge. Your attention is particularly directed toward this system of conduct because the measure of its observance will distinguish you among all men as one striving to preserve and perpetuate the virtues and tenets of our Fraternity.

Conventions are the rules which society makes for itself, without the force of law, by which its members live together with the least friction. Masonry has developed its own conventions by which its members govern their acts in Lodge and the anteroom. Not to proceed according to their dictates is not a Masonic offense; it is merely a lack of Masonic manners.

Time has proven that man cannot be made good by legislation; that no elaborate system of laws can change his nature, sharpen his conscience or soften his emotions; yet the unit of mortality and human progress is the individual. Hence, to the individual Masonry opens her treasure storehouse. By lessons—mainly symbolical—Masonry points the way for him to design his rules of conduct; seeks through knowledge to make him wise, that in his wisdom he may learn the disciplines which make men free; seeks to make him merciful in judgment and just in action; seeks to make him patient and forbearing, understanding of the faults and failures which lead men to err; seeks to give the spirit opportunity for free outlook so that "the brotherhood of man" may cease to be only a phrase.

Lodge visitation is a Masonic privilege which cannot be taken too seriously. The correct re-

ception of and warm cordiality toward a visitor not only adds to his pleasure but enhances his opinion of your Lodge in particular and Masonry in general. It is always good Masonic etiquette to go out of your way to make a visitor feel welcome and treat him as you would like to be treated if you were the visitor. And when you are visiting another Lodge, bear in mind that your failure to conform to the standards and usages of Masonic etiquette will reflect more unfavorably upon your Lodge than upon you.

It is illegal to enter or leave the Lodge room during the ballot. It is discourteous to leave during a speech or lecture. The thoughtful Mason will not leave during the conferring of a Degree except at those natural periods between sections.

The Worshipful Master in the East occupies the most exalted position in the gift of the Lodge. A Lodge which does not honor its Master, not because of what he himself may be, but because of the honor bestowed, is lacking in Masonic courtesy. The position he occupies, and not the man, must be given the utmost respect if the traditions of the Fraternity are to be correctly observed. Therefore, it is to the Master, not to John Smith, who happens to be in that Station, that you offer a salute when you enter or retire from the Lodge room, and on other occasions. The salute to the Master is your renewed pledge of fealty and service, your visible acknowledgement of your obligation. It is performed before the Master and the Altar to show your respect for his authority and your veneration for the principles and precepts expounded in the Book of the Law on which you were obligated. To offer your salute as though you were in a hurry, too lax to make it properly, or bored with the requirement that it be offered, is bad Masonic manners.

The reception of and honors extended to a

Grand Lodge officer should be conducted in a most felicitous manner. There was, no doubt, considerable effort expended by the individual so honored in the attainment of his office and in the arrangement of personal affairs so that the meeting could be attended. Here again, proper respect is due him for his personal preferment and attainment; the honors extended exhibit our fealty and allegiance to our Grand Lodge System.

It is not intended to minutely detail here the manner in which the Mason should comport himself. But bear in mind that the public in general is not altogether unmindful of our codes and conventions; that more people than we realize anxiously await each opportunity to point out some deviation from our established standards; that all Masons wheresoever dispersed have one common goal: "Who can best work and best agree."

EXAMINATION AND RECEPTION OF VISITORS

Every possible courtesy should be shown the visitor prior to his admission as well as afterwards but it should be borne in mind that he has not as yet undergone the "due trial" or "strict examination" required by Masonic law.

Many jurisdictions require the visitor to present documentary evidence of his Masonic affiliation and standing and it is well to request the visitor to exhibit any such written evidence, such as diploma, certificate of membership, receipt for dues, etc. If the visitor has such a document his signature thereon should be compared with his signature to the visitor's register. The Lodge is provided annually with a list of regular Lodges and the question of regularity of the visitor's home Lodge should be verified.

A committee, consisting of three Brethren, should be appointed to examine the visitor and, should the preliminary inspection of the documents prove them satisfactory, the committee and visitor should retire to a convenient room where the committee should conduct such an examination as it deems proper, after having first administered the following Test Oath, on the Holy Bible:

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

The visitor may request that this oath be repeated by each member of the committee, and may also ask to see the Charter. Either or both requests should be complied with unhesitatingly.

Now follows such examination as the committee deems proper, according to the regular catechism or otherwise in the sound discretion of the committee. It should be borne in mind that it is not the purpose of the examination to display the knowledge of the committee or of the visitor except for the purpose of determining, "Is the visitor a Master Mason, duly raised in a legal Lodge, and now in good standing?" The members of the committee should avoid "prompting" the visitor or expressing approval or disapproval of his replies.

Visitors should be examined separately. If not satisfied that the Brother is what he claims to be, the committee should courteously inform him that, while no doubt is entertained concerning his statements as to his regularity (otherwise there would have been no examination), the committee does not feel that he has proven himself as required by the customs of the Fraternity. The committee should not indicate the grounds for its conclusions to the visitor.

After the committee is satisfied it will report. If the committee is ready to report before the opening of the Lodge, the visitor may take a seat with the Brethren and be vouched for by the committee at the opening, and in due time be introduced. If the Lodge is open when the committee is ready to report, the Tyler will announce, "The Committee with a visiting Brother," when the Worshipful Master directs the Senior Deacon to introduce the visitor. The Senior Deacon retires, is introduced to the visitor by the committee, then all return to the Lodge room and salute at the altar.

Senior Deacon—Worshipful Master, I have the pleasure of introducing Brother _____ of _____ Lodge No. _____, located at _____.

The Worshipful Master may call up the Lodge, and may say (in substance):

"Brother _____, it gives me pleasure to introduce to you the officers and members of _____ Lodge No. _____, and our visiting Brethren, and to welcome you to a seat among us. We meet on _____ and shall be glad to welcome you to any of our meetings."

The Senior Deacon conducts the visitor to a seat and the Lodge, if called up, is seated.

No Brother should be allowed to visit a Lodge for the first time without an introduction. If the visitor is a Past Master, an officer of any Grand Lodge, or a permanent member of the Grand Lodge of the local jurisdiction, he should be invited to a seat in the East.

The Worshipful Master and all members should take great care to extend the proper courtesies to visiting brethren, and to make them feel that they are welcome.

The Worshipful Master may, at his pleasure, and must, on the objection of a member of his Lodge, invite all or any visiting Brethren to retire from the Lodge room, that harmony may at all times prevail.

Documentary evidence cannot be permitted to take the place of "strict examination."

INTRODUCTIONS

Miscellaneous Instructions

Normally the Lodge is to be called up when the Senior Deacon arrives at the Altar. For the Grand Master, the Lodge is to be called up as the Senior Deacon approaches him

Visitors are introduced in the following order

- 1 Regular visitors, as described on page 96
- 2 Visiting Worshipful Masters, if the Worshipful Master so desires
- 3 Officers of Sister Grand Jurisdictions, to be introduced in the same manner as our own Grand Lodge officers
- 4 Past Grand Masters of New Mexico, to be seated at the left of the Worshipful Master
- 5 Present Grand Lodge officers of New Mexico, to be seated at the right of the Worshipful Master, with the highest ranking officer next to the Worshipful Master, followed by the remaining Grand Lodge officers in order of descending rank
- 6 Always last—the presiding Grand Master of Masons in New Mexico, who is always seated at the immediate right of the Worshipful Master, regardless of any other Grand Lodge officers present

The Senior Deacon will place himself at the Grand Master's left from start to finish, wherever he may be seated, or if he is escorted into the Lodge room. When conducting anyone else, the Senior Deacon should place himself next to the Altar, both in conducting him from his seat in the Lodge to the Altar, and from the Altar to the East. When making introductions at the Altar, the Senior Deacon is always to be at the left of the line of visitors.

If the Grand Master is present, only he receives the Grand Honors, and other visitors receive a hearty welcome. If the Grand Master is not present, all Grand Lodge officers present are entitled to Grand Honors. On the occasion of the official visit of the District Deputy Grand Master, only he receives the Grand Honors, and is introduced last.

If the visitor has been conducted to the East on the north side of the Altar, the Senior Deacon will then return to his place, if on the south side,

he will move to a position near the Chaplain until dismissed by the Worshipful Master

The Worshipful Master will direct the Senior Deacon to the Visitor as follows: "Brother Senior Deacon (*), you will present Brother (Worshipful Brother, Right Worshipful Brother, or Most Worshipful Brother) _____ at the Altar "

The Senior Deacon at the Altar uses one of the following forms, as appropriate

"Worshipful Master, I have the pleasure of introducing Brother _____ of _____ Lodge No _____, located at _____,

"Most Worshipful Brother _____, Past Grand Master of Masons in New Mexico "

"Right Worshipful Brother _____, District Deputy Grand Master of the _____ th District "

"Most Worshipful Brother _____, Grand Master of Masons in New Mexico "

The Senior Deacon may be directed to conduct the visitor to the East at this time, at the discretion of the Worshipful Master

After the visitor has been conducted to the East, the Worshipful Master may repeat, in substance, what the Senior Deacon has said at the Altar If Grand Honors are to be given, he then says "Brethren, attend with the Grand Honors," and then offers the hat and gavel to the Grand Master, or to the District Deputy Grand Master on the occasion of his official visit

According to custom, Grand Honors are normally given only after the visitor has been conducted to the East Also, according to custom, Grand Honors are normally given only when the Lodge has been opened on the Third Degree

Order of Introduction

- 1 Regular visitors
- 2 Distinguished guests from other organizations
- 3 Worshipful Masters
- 4 Out of State Grand Lodge officers
- 5 Past Grand Masters

- 5 District Deputy Lecturers.
- 6 Assistant Grand Lecturers
7. District Deputy Grand Masters
- 8 Grand Historian
9. Grand Tyler.
10. Grand Sword Bearer.
- 11 Junior Grand Steward.
- 12 Senior Grand Steward
- 13 Grand Marshal
14. Junior Grand Deacon
15. Senior Grand Deacon.
- 16 Grand Chaplain.
- 17 Grand Lecturer
- 18 Grand Secretary
- 19 Grand Treasurer
- 20 Junior Grand Warden.
21. Senior Grand Warden
22. Deputy Grand Master
- 23 Grand Master.

Present Grand Lodge officers are conducted on the north side of the Altar with the Senior Deacon next to the Altar, except that the Senior Deacon is always at the left of the Grand Master when conducting him.

Any visitor, or even any member of your own Lodge, may be honored by being conducted to the East. Such action, however, must never take precedence over, or detract in any way from, the Grand Master, the District Deputy Grand Master on his official Visit, or any other Grand Lodge officer on official business

AVOUCHMENT

It is a rule in Masonry that a Lodge may dispense with the examination of a visitor, if any Brother present will vouch that he possesses the necessary qualifications. To vouch for one is to bear witness for him, and in witnessing to

truth, every caution should be observed. The Brother who vouches should know to a certainty that the one for whom he vouches is really what he claims to be.

No Brother should vouch for another as a Mason whose knowledge of his being a Mason is not derived from one of the following means:

- 1 By having sat in open Lodge with the visitor.
- 2 By examination had by order of the Worshipful Master (No Brother should examine another to determine his right to visit, unless instructed to do so by the Worshipful Master)
- 3 By receiving positive information of his Masonic character from a competent and reliable Brother (In this case, all three—the one being vouched for, the one being vouched to, and the one doing the vouching, must be present at the time of avouchment.) Provided, however, that the Secretary or a member of a constituent Lodge may vouch for a member of his Lodge whom he personally knows to be a member, even though he has not sat in Lodge with such member.

BALLOTING

The Secretary reads report of investigating committee and such correspondence pertaining thereto as is requested by the Master.

Worshipful Master—Brother Senior Deacon, * you will prepare the ballot box and display it in the South, West and East.

(Senior Deacon prepares the ballot box and carries it to the South, West, and East, placing it on the pedestals, and stepping back one pace. The Wardens and Master should each inspect the box to see that there are both white and black balls (or cubes), and that there are no balls (or cubes) in the compartment.)

Worshipful Master—Brethren, you are about to ballot on the petition of Mr A B for the degrees (Or, Brother A B for affiliation, or for plural membership, as applicable.) Your committee has reported favorably (or, unfavorably.) Remember that the white balls elect, and black balls (or cubes), reject, and vote for the good of Masonry. The secrecy of the ballot must be maintained (Master rises, casts his ballot, and salutes.)

(Senior Deacon carries the ballot box to the West, and South, places it on the pedestals, and steps back two paces to permit the Wardens to ballot in a like manner. After the Junior Warden has balloted, he carries the box to the altar and places it to the West of the Bible, casts his ballot and retires to a place midway between the altar and the West, and slightly North of a line drawn from the altar to the West, to control the approach of members to the altar.)

(Officers and members then advance to the altar and cast their ballots, beginning with the Secretary on the South side of the Lodge, and proceeding in order to the Junior Deacon; then beginning with the Treasurer on the North side and proceeding in order until all have voted but the Tyler. Each member should approach the altar from the West, cast his ballot, salute with the D. G. and P. S. of a Master Mason, and move away from the altar directly to the South or North. The Senior Deacon should see that only one member approaches the altar at a time, holding the head of the line midway between the altar and the West. Each should take care not to expose his ballot to the view of others.)

Worshipful Master—Brother Junior Deacon, you will relieve the Tyler, and invite him to enter the Lodge.

(Junior Deacon relieves Tyler, who enters the Lodge room, and stands at the Junior Deacon's place, salutes and awaits the announcement of the Master.)

Worshipful Master — Brother Tyler, we are balloting on the petition of Mr. A. B., for the degrees. (Or, Bro. A. B., for affiliation.) The committee has reported favorably (or unfavorably.) Remember that the white balls elect; the black balls (or cubes) reject; and vote for the good of Masonry. The secrecy of the ballot must be maintained.

(Tyler casts his ballot, salutes, and without waiting for instructions, retires to the ante-room relieving the Junior Deacon, who enters the Lodge room.)

Worshipful Master — Brother Junior Warden have all in the South voted?

Junior Warden — All in the South, Worshipful

Worshipful Master — Brother Senior Warden, have all in the West voted?

Senior Warden — All in the West, Worshipful

Worshipful Master — Brother Senior Deacon, you will display the ballot box in the South, West, and East.

(Senior Deacon approaches altar from the West, picks up the ballot box and carries it directly to the South, places it on the pedestal and steps back two paces. The Junior Warden inspects the voting compartment to ascertain if any black balls have been cast, after which the Senior Deacon carries the box to the Senior Warden, who makes similar inspection. While the Senior Deacon is conveying the box to the East, the Master says:)

Worshipful Master — How goes the ballot in the South, Brother Junior Warden?

(If no black balls or cubes were cast, the following form will be used.)

Junior Warden — Bright in the South, Worshipful.

Worshipful Master — How goes the ballot in the West, Brother Senior Warden?

Senior Warden — Clear in the West, Worshipful.

Worshipful Master — (After inspecting and destroying ballot) And bright and clear in the East. Brethren, by your ballot, you have elected Mr. A. B., to receive the degrees (or, Bro. A. B., for affiliation). Brother Secretary, you will notify the petitioner.

(If only one black ball is cast, the following form will be used:)

Worshipful Master — How goes the ballot in the South, Brother Junior Warden?

Junior Warden — Dark in the South, Worshipful.

Worshipful Master — How goes the ballot in the West, Brother Senior Warden?

Senior Warden — Cloudy in the West, Worshipful.

Worshipful Master — (After inspecting and destroying ballot) Brethren, you are about to ballot on the petition of Mr. A. B., for the degrees (or, Bro. A. B., for affiliation). Remember that the white balls elect; the black balls (or cubes) reject; and vote for the good of Masonry. (Casts ballot and the regular procedure is gone through as though no previous ballot had been cast.)

(If more than one black ball appears on the first ballot and/or one or more black balls appear on the second ballot, the following form will be used.)

Worshipful Master — How goes the ballot in the South, Brother Junior Warden?

Junior Warden — Dark in the South, Worshipful.

Worshipful Master — How goes the ballot in the West, Brother Senior Warden?

Senior Warden — Cloudy in the West, Worshipful.

Worshipful Master — (After inspecting and destroying ballot.) And dark and cloudy in the East. Brethren, by your ballot, you have rejected Mr. A. B., to receive the degrees (or, Bro. A. B., for affiliation.) Brother Secretary, you will notify the petitioner.

NOTE

The second ballot is only permissible when one black ball (or cube) has been cast, and is to guard against a mistake having been made by some member in the selection of his ballot. If more than one black ball (or cube) appears on the first ballot, no second ballot is permissible, and a reconsideration of the ballot is out of order.

The Worshipful Master should permit no discussion of the candidate or petitioner after the balloting has started, and no discussion of the results of the ballot, either during, or after Lodge has closed. There is nothing that will harm the Lodge more than to have the members discuss a rejection outside of the Lodge room, and any member who does this or discloses how he balloted, whether for election or rejection, is subject to discipline for un-Masonic conduct.

The Grand Lodge By-Laws provide (Code 311):

"The vote upon petitions for the mysteries, or for membership, must be unanimous, and every member present shall vote. If upon the first ballot only one black ball appears, the Master shall immediately order a new ballot, which shall be final. The ballot must be free and secret. Any violation of these restrictions shall be deemed a Masonic offense. Whenever a ballot is spread the Worshipful Master shall admonish secrecy concerning same."

MASONIC CALENDAR

ANCIENT CRAFT MASONS—Commence their era with the creation of the world, calling it ANNO LUCIS (A. L.) "in the year of light."

SCOTTISH RITE—Same as Ancient Craft, except the Jewish chronology is used, ANNO MUNDI (A. M.) "in the year of the world."

ROYAL ARCH MASONS—Date from the year the second temple was commenced by Zerubabel, ANNO INVENTIONIS (A. Inv.) "in the year of discovery."

ROYAL AND SELECT MASTERS—Date from the year in which the Temple of Solomon was completed, ANNO DEPOSITIONIS (A. Dep.) "in the year of the deposit."

KNIGHTS TEMPLAR—Commence their era with organization of their order, ANNO ORDINIS (A. O.) "in the year of the Order."

Rules for Masonic dates:

Ancient Craft Masons—

Add 4000 years to the common era. Thus: 1932 plus 4000 gives 5932.

Scottish Rite—

Add 3760 to the common era. Thus: 1932 plus 3760 gives 5692.

Royal Arch—

Add 530 years to the common era. Thus: 1932 and 530 gives 2462.

Royal and Select Masters—

Add 1000 years to the common era. Thus: 1932 plus 1000 gives 2932.

Knights Templar—

From the common era deduct 1118. Thus: 1932 minus 1118 gives 814.

FESTIVAL DAYS

In every country where Freemasonry is encouraged, its festival days are celebrated in a church or Lodge room. These are, the festival of St. John the Evangelist, on the 27th of December, and that of St. John the Baptist, on the 24th of June.

The former is celebrated, in New Mexico, by the annual installation of officers, and it is recommended that the latter, namely, that of St. John the Baptist, on the 24th of June, be celebrated in such a way as will be most conducive to the advantage of the Lodge, and the honor and benefit of the Institution, preferably by attending some Church in a body.

An appropriate sermon or address, non-sectarian in character, should be delivered by some competent Brother or minister. Arrangements should be made in advance for the sermon or address. Further ceremonies, appropriate to the occasion, may be held in the Lodge room.

MISCELLANEOUS INSTRUCTIONS

In arranging the lights upon the altar, the Bible should be open to the West; in the E. A. Degree at the 133rd Psalm; in the F. C. Degree at the 7th Chapter of Amos; in the M. M. Degree at the 12th Chapter of Ecclesiastes.: In all degrees the square and compasses should be laid on the right-hand side of the Bible, and the compasses should point to the West.

The three lesser lights should be arranged in a triangular position immediately south of the altar. When ignited they should be lit in the following order: East, West, South. When extinguished, in the following order: South, West, East.

The jewels of a subordinate Lodge, and the square and compasses for the altar, should be of silver, and those of the Grand Lodge of gold. Past Masters' jewels may be either gold or silver, at the discretion of the Lodge.

The Deacons' rods should be black, and the Stewards' rods white. They should be carried at the perpendicular and in the hand nearest the Altar, except when marching with another, when they should be carried away from the accompanying member or officer.

The column of the Senior Warden should be standing, and that of the Junior Warden should be lying down, while the Lodge is at labor, and these positions should be reversed when the Lodge is called to refreshment.

The officers' jewels for a subordinate Lodge are:

Worshipful Master.....	Square
Senior Warden	Level
Junior Warden.....	Plumb
Treasurer.....	Crossed Keys
Secretary.....	Crossed Pens
Senior Deacon.....	Square and Com- passes with Sun in center.
Junior Deacon.....	Square and Com- passes with quar- ter moon in center
Stewards.....	Cornucopia
Chaplain.....	Open Bible
Marshal.....	Cross Batons
Tyler.....	Sword

Jewel collars, when used, should be of blue material. Officers' aprons, when used, should be edged in blue, and should carry the appropriate jewel for the office in the center.

PREROGATIVES AND DUTIES OF THE WORSHIPFUL MASTER

SELECTIONS FROM "THE WORSHIPFUL MASTER'S ASSISTANT"

By the prerogatives of the Worshipful Master is meant the inherent right and authority he possesses by reason of the position he occupies, giving him, as it does, extraordinary powers and privileges which belong to the presiding officer of no other association. He presides during the business as well as the Work of Masonic labors of the Lodge. In all cases his decision on points of order is final in the Lodge, for it is a settled principle of Masonic law that no appeal can be taken to the Lodge from the decision of the Master. The Grand Lodge alone, or the Grand Master, for the time, can overrule his declared opinion on any point of order.

The prerogatives of the Worshipful Master are so numerous, so varied, and so interwoven with each other that it is difficult to lay them out as so many threads from a tangled skein. For convenience we divide them into sections, and couple with them some of the more important duties that devolve upon him. His duties are plainly in harmony with his prerogatives, and it will seem almost a needless repetition, but the exercise of prerogatives and the discharge of duties should be properly understood.

FIRST PREROGATIVE. To congregate his Lodge upon any emergency.

This function usually is performed by notifying the members through the public press, or by written or printed notices sent through the mail.

To issue summonses, which must be issued over his (the Worshipful Master's) written signature, or by his order, and attested by the written signature of the Secretary under seal of the Lodge, and such summons must be addressed to the Brother summoned, and must be either handed to him or sent through the post office to his last known address.

The Worshipful Master is the judge of the emergency that may require a special or called meeting. Without his consent, except at times for stated or regular communications, the Lodge cannot be convened or congregated, and any business transacted at a special communication without his sanction is illegal and void.

FIRST DUTY. To attend regularly the communication of his Lodge.

This duty is so plain as hardly to need a comment. Few things weaken and demoralize the Lodge so much as the Master's frequent absence, and there are few

things that more thoroughly justify the Lodge in appealing to the Grand Master to have him removed from office and his place filled by the Senior Warden.

The Master should be in the Lodge room at least half or quarter of an hour before the time for opening, to see that the Tyler is at his post and everything is in readiness for the proper conduct of the business of the Lodge. If visitors are in attendance the Worshipful Master is ready to meet them with the genial "word of welcome" so acceptable to the stranger.

SECOND PREROGATIVE To preside at all communications of his Lodge.

This is a self-evident proposition, and follows as a natural consequence of his Installation. There is this peculiarity attached to the Master of a Masonic Lodge: After being installed, he cannot resign, nor can he be deprived of his right to preside by any power residing in the Lodge itself. He is bound "to pay homage to the Grand Master for the time being, and to the Grand Officers when duly installed", hence, when the Grand Master, or his Deputy, or other duly appointed representative of the Grand Master appears in the Lodge, the right of the Master to preside temporarily disappears, unless the superior authority waive the right.

The Worshipful Master may, and sometimes will, call upon an experienced Brother or Past Master to preside, but he is all the time responsible to the Grand Lodge for the proceedings, as much so as though he held the gavel in person. He may resume the East at any moment, at his discretion.

In case of his absence or absenting himself after the opening of the Lodge, he must surrender charter, gavel, and prerogatives to the Senior Warden, or close the Lodge.

SECOND DUTY To open his Lodge at the time specified in the By-Laws and close it at a suitable hour.

No clock is more punctually to sound forth the hour with its hammer than a well-disposed Worshipful Master is to sound with his gavel the hour and moment of opening the Lodge. After he has done this, if there is not a sufficient number to open the Lodge, it is optional with him to wait for others or dismiss those who are present. There is nothing more discouraging than the tardiness of the Worshipful Master in opening the Lodge. Carelessness and indifference on his part beget the same in the members. He is the sole judge of the time to close the labors, but the Lodge should be closed at a proper hour. The ability of the Worshipful Master is shown in his style of opening and closing the Lodge.

THIRD PREROGATIVE To select all appointive officers and to fill temporarily all vacancies that may occur

in the Lodge offices, unless otherwise provided by the Constitution and By-Laws.

Every officer should be selected with special regard to his fitness for the position he is to occupy. This is especially true of the Senior Deacon who is the proxy, the assistant, the executive of the Worshipful Master as the Worshipful Master is the embodiment of the Lodge itself. He is the active, forward personage in the drill and drama. How important then that the Worshipful Master should make a cautious selection in this particular case.

As it is the duty of the Worshipful Master to "set the Craft to labor," it is necessary that he have the active cooperation of all the officers and if any are absent he has full power to select from the Brethren present such as he may deem competent to discharge the duties. There is no advancement by right. If the Senior Warden is absent the Junior Warden does not *ex-officio* fill the West. The Worshipful Master appoints a Senior Warden pro tem.

THIRD DUTY. To preserve order in the Lodge

His very name, Master, suggests the authority with which he is invested to keep order. The Gavel, the implement placed in his hands when he was installed, is an emblem of power and control, and if properly wielded will insure cheerful obedience and secure perfect order and decorum.

FOURTH PREROGATIVE AND DUTY. To regulate the admission of visitors.

One of the most important duties of the Worshipful Master is the preservation of harmony among the Brethren by the exercise of sleepless vigilance against the admission of cowans, or of those Brethren who, if admitted, would by their presence disturb the peace of the Lodge and hinder its work. In the discharge of this duty the Worshipful Master should exercise his prerogative and refuse the admission of any visitor whose presence would be objectionable to any member. It would be a poor incentive to peace and harmony to admit a living cause of offense.

FIFTH PREROGATIVE To control and terminate discussions.

This right is not to be exercised in a haughty, arbitrary, or dictatorial manner but with the determination to administer impartial justice, to the end that the peace and harmony of the Lodge may be preserved and its prosperity secured. This prerogative is a landmark, essential to the position of the Worshipful Master, the only method by which he can sustain himself in his responsibility to the Grand Lodge, and, happily for his position, one that will rarely bring him in conflict with his Brethren, while the good sense of obedience incul-

cated in every degree of Masonry will bend the minds of the Brethren to support the Worshipful Master in a judicious exercise of the power.

FIFTH DUTY To use his utmost endeavors to preserve peace and harmony in the Lodge, and by his deportment, both in the Lodge and out of it, to be a good example to his Brethren.

The Masonic student will find nowhere a finer comment upon this passage than the well-known Charge at Installation of the Worshipful Master. With slight changes, it reads: "Impress upon the members of your Lodge the dignity and high importance of Masonry. Admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it. By amiable, discreet, and virtuous conduct convince mankind of the goodness of the institution, so that when any one is said to be a Freemason the world may know that he is one to whom the Brotherhood may pour forth its sorrows, to whom justice may prefer its suit, whose hand is guided by justice, and whose heart is expanded by benevolence."

SIXTH PREROGATIVE AND DUTY To be the custodian of the Charter of the Lodge, and transmit it to his successor.

At his installation the Worshipful Master receives in charge the Charter of the Lodge. Under its authority alone can the Lodge be organized; its presence is necessary to the legality of all meetings, and it follows that the powers of the Master can only be exercised under its sanction. It is therefore but just that he should at all times be in possession of the evidence of his authority. He should carefully preserve it, and transmit it to his successor in office.

SEVENTH PREROGATIVE To determine all questions of order and the Order of Business.

If a Master is competent to fill the station he occupies, he ought to be, and is, the best judge of what to do and when to do it. His decisions should not be made in such a manner as to call forth criticism or opposition, but to secure the best results for the good of the Lodge. He should remember that the "good of Masonry in his Lodge" is in his keeping, and that he alone is responsible to the Grand Lodge for the good order, peace and harmony of his Brethren.

SEVENTH DUTY. To perform the ritualistic work of the Lodge and instruct the Brethren therein.

The Masonic drama presents a beauty and sublimity calculated to arouse a desire for excellence in every intelligent mind. Nothing outside the Holy Scriptures is so grand, solemn, and sublime as the dramatic lessons which make up the theory of a Freemason's life. To

each ceremony there is a sequence that explains the preceding and hints at the subsequent passage. In each symbol is a practical thought that binds together in perfect harmony, and each points to higher attainments in the present life as a trust for a place in the world of bliss to come. Each suggests, in some degree, that kindness to our fellowmen is a means of pleasing God, and that pleasing Him is the highest source of human happiness. Is not the place of hierophant of such mysteries a desirable one? Does it not arouse the mind of the Worshipful Master to display these mysteries worthily? Can the man who is covenanted and installed under most sacred sanctions allow his indolence to justify his ignorance?

EIGHTH PREROGATIVE To appoint all committees. Being responsible for the proper conduct of the affairs of the Lodge, it is but just that the Worshipful Master should have the selection of all committees, unless otherwise provided by the By-Laws. If such were not the case the Master would, to some extent, be under the direction of the Lodge, a position in which he can never be lawfully placed.

EIGHTH DUTY To cause an investigation into all un-Masonic conduct committed by persons affiliated with his Lodge and also by non-affiliates and members of other Lodges residing within his jurisdiction.

The Junior Warden, who usually acts as the party to present and prosecute before the Lodge all misconduct that comes under the head of "un-Masonic conduct," only acts as the proxy of the Worshipful Master, who counsels him at every step. The good name of the Institution must be preserved, and the Worshipful Master must exercise a careful supervision over the acts of the Brethren, that the laws of Freemasonry are not violated and that all the Brethren "come under the tongue of good report."

NINTH PREROGATIVE To order the issuance of notifications to members.

The distinction between "Notification" and a "Summons" is so great that it is strange how many overlook it. The former issues from the Worshipful Master or the Lodge, and is practically a strong invitation. It is at the option of the Brother receiving it to attend the meeting or not, as he pleases; but a "Summons" comes directly under the province of his obligation and for its neglect he may be disciplined and punished. To disobey a summons is a serious Masonic offense.

NINTH DUTY To visit the sick and preside at the funeral rites of deceased Masons.

If it is the duty of the private Mason "to visit the sick and afflicted" affiliated with him in Masonic bonds, how much greater the duty of an installed officer? How much greater the duty of an installed Master?

It is the duty of the Master to see that the custom of Masonic funerals is so

general that it may be regarded as universal. The burial privilege is so dear to every Mason's heart and so conducive to increase the harmony and love among members that the Worshipful Master, knowing that death's shafts fall indiscriminately and without warning, will not permit a month to pass after his installation before qualifying himself for the solemn duty, "The Masonic Burial of the Masonic Dead."

TENTH PREROGATIVE To give the casting vote in case of a tie, in addition to his own vote. This is limited, however, to votes taken viva voce or by up-raised hands.

The Worshipful Master may vote upon ordinary questions or not as he chooses, but it is not usual for him to do so. Upon questions requiring the ballot he should always vote.

In ordinary questions, if there is a tie, he should settle the question by his vote, but his prerogative does not extend to cases where the ballot is employed.

ELEVENTH PREROGATIVE To sign all drafts upon the Treasurer for the payment of Lodge disbursements, by order of the Lodge. Nor may the Treasurer lawfully pay out the funds without such order.

It is usual to give the Worshipful Master authority to appropriate, in emergent cases of charity, small sums, without taking the "consent of the Lodge", but for all other disbursements the treasury of the Lodge can only be opened by Lodge order.

TWELFTH PREROGATIVE To represent the Lodge in Grand Lodge.

If there were no other advantages in the Grand Lodge Communications than "the making of Masons better acquainted with each other," all the trouble, time, and expense associated with them would be justified. Friendships are established there, lasting as life. Hearts are bound together there that would otherwise move in remote circles. Innovations are frowned down; errors are adjusted, appeals are adjudicated, Masonic light is disseminated, peace and harmony are established through the utmost bounds of the jurisdiction by the influence of Grand Lodge Communications.

THIRTEENTH PREROGATIVE. To install his successor.

In exercising this prerogative the retiring Master may give wholesome advice to his successor pointing out his duties and enjoining upon the good things a faithful officer may accomplish. He can warn him of shoals over which he may have passed and caution him against mistakes that only experience will develop. He can encourage him and his Brethren to persevere in the good work, and with trust in God, confidence in his officers, consideration and love for his Brethren, he may reasonably expect success and an honorable service in the office to which he is installed.

There are many other prerogatives, and the following are suggested for thought and consideration:

To control the minutes, so far as to see that nothing improper to be written is recorded; and, on the other hand, that nothing essential to a fair record of the proceedings is omitted.

To refuse to initiate a candidate, notwithstanding his acceptance by the Lodge, if in his judgment, such initiation would be improper.

To order a second ballot when the first is unfavorable—he taking care that the necessary precautions be observed and that the re-balloting be done before any Brother participating in the first ballot has left the Lodge room.

To discuss all questions without regard to the parliamentary etiquette of leaving the chair, because it is his duty at all times to give the Craft good and wholesome instruction.

To be exempt from trial by his Lodge. The Grand Lodge alone has penal jurisdiction over him

THE DUTIES OF WARDENS AND OTHER OFFICERS

With Excerpts from "Masonic Jurisprudence"

THE WARDENS

The duties of the Senior Warden are, in the absence of the Master, to preside, and govern the Lodge; in his presence, to assist him in the government of it.

In the absence of the Master, the Senior Warden governs the Lodge. This is his inherent right. He may, and often does, as a matter of courtesy, resign the chair to some Past Master present, but such Past Master always acts under the authority of the Warden, who has first to congregate the Lodge, that is to call the Brethren to labor, before he resigns the gavel of his authority into the hands of the Past Master.

All the duties that devolve upon the Senior Warden, in the absence of the Master, devolve in like manner, and precisely to the same extent, upon the Junior Warden. In the absence of both the Master and the Senior Warden, but if the Master be present, and the Senior Warden absent, the Junior Warden does not assume the functions of the latter officer, but retains his own station, and a Senior Warden pro tempore must be appointed by the Master.

In assisting the Master in the government of the Lodge, it is the duty of both officers to see that due silence is observed around their respective stations, and that the orders issued from the East are strictly obeyed.

THE TREASURER

The duties of the Treasurer are to receive all monies from the Secretary, to keep an accurate account of the same, and to pay them out by order of the Worshipful Master, with the consent of the Lodge.

As the banker simply of the Lodge, he has nothing to do with the collections, which should be made by the Secretary, and handed over to him. These funds he retains in his hands, and disburses them by the order of the Lodge, which must be certified to him by the Master. His accounts should be neatly and accurately kept, and be always ready for the inspection of the Lodge or of the Master.

THE SECRETARY

The duties of the Secretary are to observe the proceedings of the Lodge; to keep a fair record of all things proper to be written; to receive all monies due the Lodge and to pay them over to the Treasurer, taking his receipt for the same.

The Secretary acts, in his relation to the Lodge, in a threefold capacity. He is its recording, corresponding, and collecting agent.

As the recording agent of the Lodge, it is his duty to keep a minute of all the proceedings, except such as are of an esoteric nature, and which the peculiar constitution of our society forbids him to commit to paper. It is also his duty, whenever called upon, to furnish the Grand Lodge or the Grand Master with a fair transcript of any portion of his records that may be required. As the recording agent, he is also expected to furnish, at every communication of the Lodge, a statement of the unfinished business which is to be called up for action.

As the corresponding agent of the Lodge, he receives and reads all communications which have been addressed to the Lodge, and replies to them, under the direction of the Lodge or the Master, whenever action has been taken upon them. He also issues notifications and summonses for special or stated communications. This duty, particularly in reference to the stated communications, is sometimes improperly neglected. Every Mason is entitled to notification, either verbal or written, for every meeting of his Lodge. The Secretary is also the proper officer to make out the returns to the Grand Lodge, and to communicate to it, through the Grand Secretary, notices of rejections, suspensions, and expulsions. He is, in fact, the organ of communication between his Lodge and the Grand Lodge, as well as all other Masonic bodies.

As the collecting agent of the Lodge, he keeps the accounts between itself and the members, receives all

dues, and all fees for initiation, passing, and raising; and after making an entry of the sums and the occasions on which they were paid, he transfers the money forthwith to the Treasurer, and takes his receipt.

The books and accounts of the Secretary, like those of the Treasurer, should be examined at least once a year by a committee appointed by the Lodge, and they should be at all times ready for the inspection of the Master.

THE DEACONS

The duties of the Senior Deacon are to attend at the altar, to attend to all alarms at the inner door, to prepare, receive, and conduct candidates; to welcome, introduce, and accommodate visiting Brethren; and to carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere, that the business of the Craft may be expedited thereby.

He also takes charge of the ballot box in all ballots, places it on the altar in the customary form, and after all the members have voted, exhibits it for inspection to the Junior and Senior Wardens, and Master, in rotation.

The Junior Deacon is the especial attendant of the Senior Warden; and his duties are to see that the Lodge is duly tiled; to attend to all alarms at the outer door, and to carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct.

THE STEWARDS

The Stewards are to assist the Senior Deacon in the preparation, reception, and conduct of candidates, also, in the introduction and accommodation, when necessary, of visitors.

Webb adds to these the further duties of seeing "that the tables are properly furnished at refreshment, and that every Brother is suitably provided for," and he makes them the assistants generally of the Deacons and other officers in performing their respective duties.

THE TYLER

The first and most important duty of the Tyler is to guard the door of the Lodge, and to permit no one to pass in who is not qualified, and who has not the permission of the Master. Of these qualifications, in doubtful cases, he is not himself to judge, but on the approach of any one who is unknown to him, he should apprise the Lodge by the usual formal method. As the door is peculiarly under his charge, he should never for

an instant be absent from his post. He should neither open the door himself from without, nor permit it to be opened by the Junior Deacon from within, without the preliminary alarm.

A necessary qualification of a Tyler is, that he should be a Master Mason. Although the Lodge may be opened in an inferior degree, no one who has not advanced to the third degree can legally discharge the functions of Tyler.

THE CHAPLAIN

It is the special duty of the Chaplain to conduct the devotions of the Lodge, and to present before the throne of Heavenly Grace the spiritual needs of the Brethren.

THE MARSHAL

It is the duty of the Marshal to organize the Lodge, to form and conduct all processions, and attend to such other duties, as the Worshipful Master may direct.

THE LANDMARKS

LANDMARK FIRST

The Modes of Recognition are, of all the Landmarks, the most legitimate and unquestioned. They admit of no variation, and if ever they have suffered alteration or addition, the evil of such a violation of the ancient law has always made itself subsequently manifest. An admission of this is to be found in the proceedings of the late Masonic Congress at Paris, where a proposition was presented to render these modes of recognition once more universal—a proposition which never would have been necessary, if the integrity of this important Landmark had been rigorously preserved.

LANDMARK SECOND

The Division of Symbolic Masonry into Three Degrees is a Landmark that has been better preserved than almost any other, although even here the mischievous spirit of innovation has left its traces, and by the disruption of its concluding portion from the third degree, a want of uniformity has been created in respect to the final teaching of the Master's order, and the Royal Arch of England, Scotland, Ireland and America, and the "high degrees" of France and Germany, are all made to differ in the mode in which they lead the neophyte to the great consummation of all Symbolic Masonry. In 1813, The Grand Lodge of England vindicated the ancient Landmark, by solemnly enacting that Ancient Craft Masonry consisted of the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, including the Holy Royal Arch. But the disruption has never been

healed, and the Landmark, although acknowledged in its integrity by all, still continues to be violated.

LANDMARK THIRD

The legend of the Third Degree is an important Landmark, the integrity of which has been well preserved. There is no rite of Masonry practiced in any country or language, in which the essential elements of this legend are not taught. The lectures may vary, and indeed are constantly changing, but the legend has ever remained substantially the same. And it is necessary that it should be so, for the legend of the Temple Builder constitutes the very essence and identity of Masonry. Any rite which should exclude it or materially alter it, would at once, by that exclusion or alteration, cease to be a Masonic rite.

LANDMARK FOURTH

The Government of the Fraternity, by a presiding officer called a Grand Master, who is elected from the body of the Craft, is a fourth Landmark of the Order. Many persons ignorantly suppose that the election of the Grand Master is held, in consequence of a law or regulation of the Grand Lodge. Such, however, is not the case. The office is indebted for its existence to a Landmark of the Order. Grand Masters are to be found in the records of the Institution long before Grand Lodges were established, and if the present system of legislative government by Grand Lodges were to be abolished, a Grand Master would still be necessary. In fact, although there has been a period within the records of this history, and indeed of very recent date, when a Grand Lodge was unknown, there never has been a time when the Craft did not have their Grand Master.

LANDMARK FIFTH

The Prerogative of the Grand Master to Preside over every assembly of the Craft, wheresoever and whensoever held, is a fifth Landmark. It is in consequence of this law, derived from ancient usage, and not from any special enactment, that the Grand Master assumes the chair, or as it is called in England, "the throne," at every communication of the Grand Lodge, and that he is also entitled to preside at the communication of every Subordinate Lodge, where he may happen to be present.

LANDMARK SIXTH

The Prerogative of the Grand Master to Grant Dispensations for conferring degrees at irregular times, is another and very important Landmark. The statutory law of Masonry requires a month, or other determinate period, to elapse between the presentation of a petition and the election of a candidate. But the Grand Master

has the power to set aside or dispense with this probation, and to allow a candidate to be initiated at once. This prerogative he possessed in common with all Masters, before the enactment of the law requiring a probation, and as no statute can impair his prerogative, he still retains the power, although the Masters of Lodges no longer possess it.

LANDMARK SEVENTH

The Prerogative of the Grand Master to Give Dispensations for opening and holding Lodges is another Landmark. He may grant, in virtue of this, to a sufficient number of Masons, the privilege of meeting together and conferring degrees. The Lodges thus established are called "Lodges under Dispensation." They are strictly creatures of the Grand Master, created by his authority, existing only during his will and pleasure, and liable at any moment to be dissolved at his command. They may be continued for a day, a month, or six months, but whatever be the period of their existence, they are indebted for that existence solely to the grace of the Grand Master.

LANDMARK EIGHTH

The Prerogative of the Grand Master to Make Masons at Sight, is a Landmark which is closely connected with the preceding one. There has been much misapprehension in relation to this Landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was perhaps at the very time substantially exercising the prerogative, without the slightest remark or opposition.

It is not to be supposed that the Grand Master can retire with a profane into a private room, and there, without assistance, confer the degrees of Freemasonry upon him. No such prerogative exists, and yet many believe that this is the so much talked of right of "making Masons at sight." The real mode and the only mode of exercising the prerogative is this. The Grand Master summons to his assistance not less than six other Masons, convenes a Lodge, and without any previous probation, but on sight of the candidate, confers the degrees upon him, after which he dissolves the Lodge, and dismisses the Brethren. Lodges thus convened for special purposes are called "Occasional Lodges." This is the only way in which any Grand Master within the records of the Institution has ever been known to "make a Mason at sight." The prerogative is dependent upon that of granting dispensations to open and hold Lodges. If the Grand Master has the power of granting to any other Mason the privilege of presiding over Lodges working by his dispensation, he may assume this privilege of presiding to himself, and as no one can deny his right to revoke his dispensation granted to a number of Brethren at a distance, and to dissolve the Lodge at his pleasure, it will scarcely be contended that he may not re-

voke his dispensation for a Lodge over which he himself has been presiding, within a day, and dissolve the Lodge as soon as the business for which he had assembled it is accomplished. The making of Masons at sight is only the conferring of the Degrees by the Grand Master, at once, in an Occasional Lodge, constituted by his dispensing power for the purpose, and over which he presides in person.

LANDMARK NINTH

The Necessity for Masons to Congregate in Lodges is another Landmark. It is not to be understood by this that any ancient Landmark has directed that permanent organization of Subordinate Lodges which constitutes one of the features of the Masonic system as it now prevails. But the Landmarks of the Order always prescribed that Masons should from time to time congregate together, for the purpose of either operative or speculative labor, and that these congregations should be called Lodges. Formerly these were extemporary meetings called together for special purposes and then dissolved, the Brethren departing to meet again at other times and other places, according to the necessity of circumstances. But warrants of constitution, by-laws, permanent officers and annual arrears, are modern innovations wholly outside of the Landmarks, and dependent entirely on the special enactments of a comparatively recent period.

LANDMARK TENTH

The Government of the Craft, when so congregated in a Lodge by a Master and two Wardens, is also a Landmark. To show the influence of this ancient law, it may be observed by the way, that a congregation of Masons meeting together under any other government, as that for instance, of a president and vice-president, or a chairman and sub-chairman, would not be recognized as a Lodge. The presence of a Master and two Wardens is as essential to the valid organization of a Lodge as a warrant of constitution is at the present day. The names, of course, vary in different languages, the Master, for instance, being called "Venerable" in French Masonry, and the Wardens "Surveillants," but the officers, their number, prerogatives and duties, are everywhere identical.

LANDMARK ELEVENTH

The Necessity that Every Lodge, When Congregated, Should Be Duly Tiled, is an important Landmark of the institution, which is never neglected. The necessity of this law arises from the esoteric character of Masonry. As a secret institution, its portals must, of course, be guarded from the intrusion of the profane, and such a

law must, therefore, always have been in force from the very beginning of the Order. It is, therefore, properly classed among the most ancient Landmarks. The office of Tyler is wholly independent of any special enactment of Grand or Subordinate Lodges, although these may and do prescribe for him additional duties, which vary in different jurisdictions. But the duty of guarding the door, and keeping off cowans and eavesdroppers, is an ancient one, which constitutes a Landmark for his government.

LANDMARK TWELFTH

The Right of Every Mason to be Represented in all general meetings of the Craft and to instruct his representatives, is a twelfth Landmark. Formerly, these general meetings, which were usually held once a year, were called "General Assemblies," and all the Fraternity, even to the youngest Entered Apprentice, were permitted to be present. Now they are called "Grand Lodges" and only the Masters and Wardens of the Subordinate Lodges are summoned. But this is simply as the representatives of their members. Originally, each Mason represented himself, now he is represented by his officers.

This was a concession granted by the Fraternity about 1717, and of course does not affect the integrity of the Landmark, for the principle of representation is still preserved. The concession was only made for purposes of convenience.

LANDMARK THIRTEENTH

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, is a Landmark highly essential to the preservation of justice, and the prevention of oppression. A few modern Grand Lodges, in adopting a regulation that the decision of Subordinate Lodges, in cases of expulsion, cannot be wholly set aside upon an appeal, have violated this unquestioned Landmark, as well as the principles of just government.

LANDMARK FOURTEENTH

The Right of Every Mason to Visit and sit in every regular Lodge is an unquestionable Landmark of the Order. This is called "the right of visitation." This right of visitation has always been recognized as an inherent right, which inures to every Mason as he travels through the world. And this is because Lodges are justly considered as only divisions for convenience of the universal Masonic family. The right may, of course, be impaired or forfeited on special occasions by various circumstances, but when admission is refused to a Mason in good standing, who knocks at the door of a Lodge as a visitor, it is to be expected that some good

and sufficient reason shall be furnished for this violation of what is in general a Masonic right, founded on the Landmarks of the Order.

LANDMARK FIFTEENTH

It is a Landmark of the Order that no Visitor Unknown to the Brethren Present, or to some one of them as a Mason, can enter a Lodge without first passing an examination according to ancient usage. Of course, if the visitor is known to any Brother present to be a Mason in good standing, and if that Brother will vouch for his qualifications, the examination may be dispensed with as the Landmark refers only to the cases of strangers, who are not to be recognized unless after strict trial, due examination, or lawful information.

LANDMARK SIXTEENTH

No Lodge Can Interfere in the Business of Another Lodge, nor give degrees to Brethren who are members of other Lodges. This is undoubtedly an ancient Landmark, founded on the great principles of courtesy and Fraternal kindness, which are at the very foundation of our institution. It has been repeatedly recognized by subsequent statutory enactments of all Grand Lodges.

LANDMARK SEVENTEENTH

It is a Landmark that Every Freemason is Amenable to the Laws and Regulations of the Masonic Jurisdiction in which he resides, and this although he may not be a member of any Lodge. Non-affiliation, which is, in fact, in itself a Masonic offense, does not exempt a Mason from Masonic jurisdiction.

LANDMARK EIGHTEENTH

Certain qualifications of Candidates for Initiation are derived from a Landmark of the Order. These qualifications are that he shall be a man—shall be un mutilated, free born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rights of Masonry. Statutes, it is true, have from time to time been enacted, enforcing or explaining these principles; but the qualifications really arise from the very nature of the Masonic institution and from its symbolic teachings, and have always existed as Landmarks.

LANDMARK NINETEENTH

A Belief in the Existence of God as the Grand Architect of the Universe, is one of the most important Landmarks of the Order. It has been always deemed essential that a denial of the existence of a Supreme and Superintending Power, is an absolute disqualification for initiation. The annals of the Order never yet

have furnished or could furnish an instance in which an avowed atheist was ever made a Mason. The very initiatory ceremonies of the first degree forbid and prevent the possibility of so monstrous an occurrence.

LANDMARK TWENTIETH

Subsidiary to this belief in God, as a Landmark of the Order, is the Belief in a Resurrection to a Future Life. This Landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole symbolism of the Order. To believe in Masonry, and not to believe in a resurrection, would be an absurd anomaly, which could only be excused by the reflection, that he who thus confounded his belief and his skepticism, was so ignorant of the meaning of both theories as to have no rational foundation for his knowledge of either.

LANDMARK TWENTY-FIRST

It is a Landmark, that a "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge. I say advisedly, a Book of the Law, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The "Book of the Law" is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all Lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments, in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient, and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as it relates to the belief in the Existence of God, and what necessarily results from that belief. The Book of the Law is to the speculative Mason his spiritual Trestle-Board, without this he cannot labor, whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual Trestle-Board, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct. The Landmark, therefore, requires that a Book of the Law, a religious code of some kind purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every Lodge.

LANDMARK TWENTY-SECOND

The Equality of all Masons is another Landmark of the Order. This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the

nobleman or the gentleman is entitled to all the influence, and receives all the respect which rightly belongs to his exalted position. But the doctrine of Masonic equality implies that, as children of one great Father, we meet in the Lodge upon the level—that on that level we are all traveling to one predestined goal—that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment. When the labors of the Lodge are over and the Brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again assume that social position, and exercise the privileges of that rank, to which customs of society entitle him.

LANDMARK TWENTY-THIRD

The Secrecy of the Institution is another and most important Landmark. There is some difficulty in precisely defining what is meant by a "secret society." If the term refers, as perhaps, in strictly logical language it should, to those associations whose designs are concealed from the public eye, and whose members are unknown, which produce their results in darkness, and whose operations are carefully hidden from the public gaze—a definition which will be appropriate to many political clubs and revolutionary combinations in despotic countries, where reform, if it is at all to be effected must be effected by stealth—then clearly Freemasonry is not a secret society. Its design is not only publicly proclaimed, but is vaunted by its disciples as something to be venerated—its disciples are known, for its membership is considered an honor to be coveted—it works for a result of which it boasts—the civilization and refinement of man, the amelioration of his condition, and the reformation of his manners. But if by a secret society is meant—and this is the most popular understanding of the term—a society in which there is a certain amount of knowledge, whether it be of methods of recognition, or of legendary and traditional learning, which is imparted to those only who have passed through an established form of initiation, the form itself being also concealed or esoteric, then in this sense is Freemasonry undoubtedly a secret society. Now this form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient Landmarks. If divested of its secret character, it would lose its identity and would cease to be Freemasonry.

Whatever objections may, therefore, be made to the institution on account of its secrecy, and however much some unskilled Brethren have been willing in times of trial, for the sake of expediency, to divest it of its secret character, it will be ever impossible to do so, even were the Landmark not standing before us as an unsurmountable obstacle; because such change of its

character would be social suicide, and the death of the Order would follow its legalized exposure. Freemasonry, as a secret association, has lived unchanged for centuries—as an open society it would not last for as many years.

LANDMARK TWENTY-FOURTH

The Foundation of a Speculative Science upon an Operative Art, and the symbolic use and explanation of the terms of that art, for purposes of religious or moral teaching, constitute another Landmark of the Order. The Temple of Solomon was the cradle of the Institution, and, therefore, the reference to the operative Masonry, which constructed that magnificent edifice, to the materials and implements which were employed in its construction, and to the artists who were engaged in the building, are all component and essential parts of the body of Freemasonry, which could not be subtracted from it without an entire destruction of the whole identity of the Order. Hence, all the comparatively modern rites of Masonry, however they may differ in other respects, religiously preserve this temple history and these operative elements, as the substratum of all their modifications of the Masonic system.

LANDMARK TWENTY-FIFTH

The last and crowning Landmark of all is, that These Landmarks can Never be Changed. Nothing can be subtracted from them—nothing can be added to them—not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or one tittle of these unwritten laws can be repealed, for in respect to them, we are not only willing, but compelled to adopt the language of the sturdy old barons of England—"Nolumus leges mutari!"

ALBERT G. MACKAY

THE ANCIENT CHARGES

THE CHARGES OF A FREE-MASON

extracted from

The Ancient Records of Lodges beyond the Sea, and of those in England, Scotland and Ireland, for the Use of Lodges in London:
to be read
at the making of New Brethren, or when the Master shall order it

"These charges have always been held in the highest veneration by the Fraternity, as embodying the most important points of the ancient Written as well as Unwritten Law of Masonry."

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 Behaviour, 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 Neighbourhood
 6. Towards a strange Brother.

I. CONCERNING GOD AND RELIGION

A Mason is obligated, by his tenure, to obey the moral law, and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to obligate them to that religion in which all men agree, leaving their particular opinions to themselves, that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be 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 been always injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honour 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 pitted 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 on 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 per-

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

No Brother can be a Warden until he has passed the part of Fellow Craft, nor a Master, until he has acted as Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better and easier, and more honourable 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 sincerity.

V OF THE MANAGEMENT OF THE CRAFT IN WORKING

All Masons shall work honestly on working days, that they may live creditably on holy days, and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the Master or Overseer of the lord's work, who is to be called Master by those who 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 Mason 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 until 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 labourer shall be employed in the proper work of Masonry, nor shall Free-Masons work with those that are not free, without an urgent necessity, nor shall they teach labourers and unaccepted Masons, as they should teach a Brother or Fellow.

VI. OF BEHAVIOUR, 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 any thing 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 private 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 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. Behaviour After the Lodge Is Over and the Brethren Not Gone

You may enjoy yourself with innocent mirth, treating one another according to ability, but avoiding all excess,

of 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 or 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 Universal religion above-mentioned, we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This Charge has been always strictly enjoined and observed, but especially ever since the reformation in Britain or the dissent and secession of these nations from the communion of Rome.

3. Behaviour When Brethren Meet Without Strangers, But Not in a Lodge Formed

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

4. Behaviour 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 honour of the worshipful Fraternity

5. Behaviour at Home and in Your Neighbourhood

You are to act as becomes a moral and wise man; particularly not to let your family, friends and neighbours know the concerns of the Lodge, etc., but wisely to consult your own honour 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. Behaviour 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 another way, cultivate Brotherly love, the foundation and cap-stone, the cement and glory of this ancient Fraternity, avoiding all wrangling and quarreling, all slander and back-biting, 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 honour and safety, and no farther. And if any of them do you injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the Annual Grand Lodge as has been the ancient laudable conduct of our forefathers in every nation, never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent you going to law with strangers, or would excite you to put a speedy period to all law suits, 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

THE OLD REGULATIONS

THE OLD REGULATIONS

of the

ANCIENT, FREE AND ACCEPTED MASONS

The most complete history that could be given of these General Regulations, is to be found in the title which precedes them in the first edition of Anderson's Constitutions, and which is contained in these words:

"General Regulations, compiled first by Mr. George Payne, anno 1720, when he was Grand Master, and approved by the Grand Lodge on St. John Baptist's day, anno 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; and Josiah Villeneau and 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 right hand, and to order his Grand Wardens to attend him, who are not to act in any 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 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 cannot 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 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 inform, 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 and 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 Constitution, the Charges and Regulations, and to such other good usages as shall be intimated to them 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 afterwards 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 in his prudence shall 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 misbehave himself as to render his Lodge uneasy, he shall be twice duly admonished by the Master or Wardens 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 offence, he shall be dealt with according to the By-Laws of that particular Lodge, or else in such a manner as the Quarterly Communications shall in their great prudence think fit; for which a new Regulation may be afterwards 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 Master 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, and 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 Crafts only here, unless by a dispensation. Here also all differences, that cannot be made up and accommodated privately, nor by a particular Lodge, are to be seriously considered and decided; and if any Brother thinks himself aggrieved by the decision of this Board, he may appeal to the Annual Grand Lodge next ensuing, and leave his appeal in writing with the Grand Master or his Deputy, or the Grand Wardens. Here also the Master or the Wardens of each particular Lodge shall bring and produce a list of such members as have been made, or even admitted to their particular Lodges 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, towards the relief only of any true Brother fallen into poverty or decay, but of none else, but every particular Lodge shall dispose of their 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 any thing, 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 or disburse the same by such a certain order signed, as the Grand Lodge shall afterwards 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 every thing 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 the 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 honour 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 Fellow Crafts 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 concern 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 honourably 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 pleases to be his Deputy pro tempore, but he that is chosen Deputy at the Grand Lodge, and the Grand Wardens too, cannot 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 cannot reconcile the Master and his Deputy or his Wardens, are to concur in allowing the Master to discharge his said Deputy or his 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 honourable 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 the 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 Masters and Wardens, with the Grand Master, his Deputy and Wardens, agree at their Quarterly Communication, three months before, that there shall be a feast, and a General Communication of all 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, or receiving the money for tickets, of buying the materials of the feast, of finding out a proper and convenient place to feast in, and of everything that concerns the entertainment.

But that the work may not be too burdensome to the two Grand Wardens, and that all matters may be ex-

peditionously 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 amongst them by a majority of voices, except the Grand Master or his Deputy interpose by a particular direction or appointment.

XKIV.

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 thereto, that may require advice; or else 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 mistake, that so no true Brother may be debarred, nor a false Brother or mere pretender admitted. The 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 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 communication 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 cannot, it must be delayed until after the new Grand Master is elected; and if it cannot 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.

XXX.

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 honour 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 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 or allowed.

XXXII.

If the Grand Master of last year has consented with the Masters and Wardens in private, before dinner, to continue for the year ensuing, then one of the Grand Lodge, deputed for that purpose, shall 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 honour (if nobly born), if not, the great kindness of continuing to be their Grand Master for the year ensuing. And his Worship declaring his consent by a bow or a speech, as he pleases, the said deputed member of the Grand Lodge shall proclaim him Grand Master, and all the members of the Lodge shall salute him in due form. And all the Brethren shall for a few minutes have leave to declare their satisfaction, pleasure and congratulation.

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 Master-ship another year, or if he, when desired, has not consented, Then

The 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 the 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 cannot 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 honour 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 honours, homage and congratulations.

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 cannot be written in any language, the Brethren may go away or stay longer, if 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.

AMEN, so mote it be.

SUGGESTED READING

- A History of Freemasonry—Haywood & Craig.
- A Concise History of Freemasonry—Robert Freke Gould.
- Freemasonry Before the Existence of Grand Lodges—Lionel Vibert.
- Freemasonry in the Thirteen Colonies—J. Hugo Tatsch.
- The Beginnings of Freemasonry in America—Melvin M Johnson.
- Masonry in Formation of Our Government—Phil A Roth.
- Masonic Presidents, Vice-Presidents, and Signers—Wm. L. Boyden.
- The Builders—Joseph Fort Newton
- The Great Teachings of Masonry—H. L. Haywood.
- Freemasonry: Its Aims and Ideals—J. S. M. Ward.
- The Men's House—Joseph Fort Newton.
- Some Thoughts on Masonic Symbolism—C. C. Hunt.
- Symbolism of the Three Degrees—Oliver Day Street.
- Symbolic Masonry—H. L. Haywood.
- Symbolism of Freemasonry—Albert Gallatin Mackey.
- Masonic Jurisprudence—Albert Gallatin Mackey.
- Worshipful Master's Assistant—Robert Macoy.
- Lectures on Masonic Jurisprudence—Roscoe Pound.
- Speculative Masonry: Its Mission, Its Evolution, and Its Landmarks—A. S. McBride.

Ceremonial

CEREMONIAL

GRAND HONORS

GRAND HONORS

Known as the "Battery" or "Three times three." They are given at the installation of the Grand Master, or to the Grand Master, Grand Lodge Officers, and Past Grand Masters when visiting a Lodge. They are also given on all public occasions, in the presence of the profane as well as the initiated, at installation of Lodge Officers, cornerstone laying, constituting and consecrating a Lodge under Charter, and dedication of a Masonic Hall.

OFFICIAL VISITATION

GRAND MASTER

The Grand Master, being in waiting in the ante-room, is announced by the Tyler—"The Most Worshipful Grand Master is about to enter," and this announcement is reported to the Worshipful Master by the Junior Deacon. The Worshipful Master orders the Senior Deacon or some other ranking officer, to meet the Grand Master at the door and escort him to the Altar. The Senior Deacon goes to the door and placing himself at the left of the Grand Master, escorts him to the Altar, where he is introduced, "Most Worshipful Brother A B, Grand Master of Masons in New Mexico." The Worshipful Master then orders the Senior Deacon (or other officer), to escort him to the East.

Arriving in the East, the Worshipful Master introduces the Grand Master to the Brethren, thus: "Brethren, I take great pleasure in introducing to you, Most Worshipful Brother A B, Grand Master of Masons in New Mexico. Brethren, attend with the Grand Honors." The Grand Honors are then given.

The Grand Master comes into the Lodge room covered; the Worshipful Master uncovers when the Grand Master enters; no other Brethren to be admitted into the Lodge with him, if accompanied by other Grand Lodge officers, they will be received first and escorted to the East, but the Grand Honors will not be given to them.

On arriving at the East, the Grand Master will be seated at the immediate right of the Worshipful Master. The Worshipful Master immediately following the Grand Honors, will then offer his gavel and station to the Grand Master. If the Grand Master declines to preside, the Worshipful Master will resume.

Grand Lodge Officers accompanying the Grand Master should be placed at the immediate right of the Grand Master, in the order of their rank, beginning at the right and continuing to the left. Other distinguished visitors will be placed at the left of the Worshipful Master.

The Worshipful Master should call up his Lodge when a Grand Lodge Officer or a permanent member of the Grand Lodge enters the Lodge room. The Worshipful Master should also remain uncovered so long as the Grand Master is covered.

DISTRICT DEPUTY GRAND MASTER

The District Deputy Grand Master, when making an official visitation unaccompanied by the Grand Master, should be given the same reception and honors as the Grand Master. The introduction should be, "Right Worshipful Brother A. B., District Deputy Grand Master of the _____th District." He should be seated to the immediate right of the Worshipful Master and should be tendered the gavel and station.

OTHER GRAND OFFICERS

Grand Officers, when unaccompanied by the Grand Master, are entitled to be seated to the Grand Honors, but are not tendered the gavel and station unless commissioned by and acting for the Grand Master. The title of the Deputy Grand Master, Grand Wardens, Grand Treasurer, Grand Secretary, Grand Lecturer, Grand Deacons, Grand Marshal, and Grand Stewards is "Right Worshipful," of all other Grand Lodge officers it is "Worshipful."

PAST GRAND MASTERS and PAST GRAND WARDENS

Past Grand Masters and Past Grand Wardens, as permanent members of the Grand Lodge,

when unaccompanied by the Grand Master, are entitled to be received with the Grand Honors, and to a seat in the East, to the left of the Worshipful Master. The title of Past Grand Masters is "Most Worshipful." The title of Past Grand Wardens, Past Grand Treasurers, Past Grand Secretaries and Past Grand Lecturers is "Right Worshipful."

GENERAL COMMENTS

The Grand Master and other Grand Officers, past and present, may choose to be in the Lodge room during the opening ceremonies, in which case they should be escorted to the Altar and then to the East by the Senior Deacon, immediately after the opening ceremony. They should in all cases be introduced to the Worshipful Master from the Altar, and then to the Brethren by the Worshipful Master, after reaching the East. When the Grand Master is present, all other Grand Officers should be introduced before the Grand Master is received. Other distinguished visitors should be introduced before the Grand Master and Grand Officers.

The Worshipful Master should always consult the Grand Master, prior to opening, as to his wishes as to the manner of being received, and the time when he would prefer to address the Brethren, in case he does not assume the gavel.

FLAG CEREMONY

(This ceremony is optional, but when used should follow immediately after the opening ceremony and before the Lodge is seated. Whenever practicable, appropriate music should be played during this ceremony.)

The flag should be in its honored place in the East when the Lodge is being opened. The pledge of allegiance should be given with all Brethren facing the flag in the East. On special occasions the flag may be presented at the altar for the pledge of allegiance.

Worshipful Master—Brethren, join me in saluting the flag of our country and pledging allegiance to it:

I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands; one Nation under God, indivisible, with liberty and justice for all.

(During the pledge, the Master should remove his hat and hold it over the left breast. All others should stand erect at the position of "attention," with the right hand over the heart.)

INSTALLATION OF GRAND LODGE OFFICERS

NOTE: (The retiring Grand Master may install his successor, or he may invite some Past Master to perform the duty. After being installed, it is the prerogative of the Grand Master to install the other officers but he may waive this, if he sees fit.)

The Grand Marshal selected to assist in the installation will collect the Jewels, Rods, Swords and other Insignia, and place them conveniently near the East.

At the appointed hour the Installing Officer takes the chair, calls to order and announces the business before the Grand Lodge.)

INSTALLATION OF GRAND MASTER

Installing Officer—Brother Grand Marshal, you will please present the Grand Master elect.

Grand Marshal—Most Worshipful, I have the honor to present Brother _____, who, having been duly elected Grand Master of Masons for the ensuing year, signifies his acceptance of the office and his readiness to be installed therein.

Installing Officer—Brother _____, you will please face the West. Brethren, you now behold before you Right Worshipful Brother _____, who has been duly elected Grand Master of Masons in New Mexico, and is now presented for installation. If any one knows aught wherefore our Brother should not be so installed, let him now stand forth and declare it, or forever after hold his peace.

Hearing no objections, I shall proceed with the installation.

Brother Grand Marshal, you will place our Brother at the Altar, there to receive the benefit of prayer, and to take upon himself his official obligation.

(Grand Master elect is placed at Altar, kneeling and facing East. Lodge is called up as Grand Chaplain comes forward and delivers a prayer:—The following may be used.)

Grand Chaplain—Brethren let us pray

"Eternal Source of Life and Light, We ask Thy blessing upon Thy servant now before Thee, as he is about to enter upon new and responsible duties and assume new and important relations to his Brethren Invest him with Thy choicest gifts; may Heavenly Wisdom illuminate his mind; may Heavenly Power give strength to his exertions; may Heavenly Goodness fill and enlarge his breast; may his feet rest upon the rock of Justice, and from his hands may streams of Beneficence continually flow. May his administration of the affairs of the Fraternity redound to Thy glory, the good of the Craft and the welfare of mankind.

"Add Thy blessings upon the officers associated with him; may they be faithful and zealous in upholding the hands of their chief in all good deeds, and, with a just sense of their accountability to Thee and to the Craft, may they labor for the advancement of the interests of our Institution

"Bless the Grand Lodge, and the Constituent Lodges in this Jurisdiction, and all the Brotherhood wherever dispersed Make them more helpful and beneficial to each other and to all Thy children; and inspire them with an ardent love for Thee, for their Brethren, and for the whole human family

"In Thee we put our trust, guide us through all the vicissitudes of life, and at last bring us to dwell in Thy presence forever. Amen."

Response—So mote it be

(The Grand Chaplain returns to his station. The Grand Master elect, still kneeling, is addressed by the Installing Officer)

Installing Officer—My Brother, you will repeat after me your official obligation

"I solemnly promise, upon the honor of a Mason, that in the office of Grand Master of Masons, I will, according to the best of my abilities, faithfully and impartially perform all duties incumbent upon me, that I will strictly conform to the

Constitution, Laws, Rules and Regulations, of the Most Worshipful Grand Lodge of New Mexico, and all other ancient Masonic usages, so far as the same shall come to my knowledge. So help me God."

Installing Officer—(seats the Brethren)—Brother Grand Marshal, you will conduct the Grand Master elect from the Altar to the East. (Done). Most Worshipful Brother, we most cordially congratulate you upon your election to this, the most distinguished and important office in the gift of your Masonic Brethren. It is needless for me to enumerate the many and varied duties incumbent upon you as a Man, as a Citizen, as a Mason, and as the Grand Master, and therefore, for the time, the Chief among your Peers. The confidence reposed in you by the members of this Grand Lodge in electing you to the supreme command, is an ample guarantee to the Masonic world of your wisdom and your worth

You cannot, my Brother, be insensible of the deep and solemn importance of the station you are now about to assume, nor of the many cares and perplexities which attend its unequalled honors. These perplexities, however, will be greatly alleviated by the affectionate regard and ready assistance of your Brethren, who have full confidence that you will discharge the important duties of your station with credit to yourself and honor to the Fraternity.

It is with pleasure that I now invest you with the Jewel as the badge of your office: (This is done by the Grand Marshal.) With its Symbolism you are somewhat familiar, but for the future it will have for you a new and striking significance, for it will silently admonish you always to do justice to the cause of Masonry and to consult, in all your actions, the true interests of the Institution.

While the tools of Operative Masonry—to us the most expressive Symbols—the Book of Constitu-

tions and the Holy Writings are all in your charge, I would especially call your attention to the latter.

In these you will find the principles upon which Masonry is founded, and from which it derives its Wisdom, Strength and Beauty.

I also deliver to you the emblem of that power with which you are now invested. (Hands him the gavel.) In your hands it must never be sounded in vain; use it only for the good of the Craft.

I now welcome you to the East of the Grand Lodge of New Mexico, and ask the privilege of being the first to assure you of my fealty and obedience.

(The Grand Master ascends to station and is seated, he is covered and the Installing Officer uncovers.)

Installing Officer—Please call up your Lodge.

Brethren, behold your Grand Master.

Most Worshipful Grand Master, behold your Brethren

Brethren, salute your Grand Master with the Grand Honors. (The Brethren then form in procession and pass once round the hall, each pausing in front of and saluting the Grand Master with the sign of the third degree.)

Installing Officer—Brother Grand Marshal, you will present the Deputy Grand Master, the Grand Wardens, the Grand Treasurer and the Grand Secretary elect to the East.

(They come, or are brought forward and stand in line as named, the Deputy Grand Master on right and Grand Secretary on left end.)

Installing Officer—Brethren, you will each place your right hand over your heart, and repeat after me, the official obligations.

I solemnly promise upon the honor of a Mason, that in the office of (each one names the office to which he has been elected) I will, according to the best of my abilities, faithfully and impartially perform all duties incumbent upon me; that I will

strictly conform to the Constitution, Laws, Rules and Regulations, of the Most Worshipful Grand Lodge of New Mexico, and all other ancient Masonic usages, so far as the same shall come to my knowledge. So help me God.

DEPUTY GRAND MASTER

Brother _____, it is with much pleasure that I invest you with this Jewel as the badge of the office of Right Worshipful Deputy Grand Master.

The station to which you have been called by the suffrages of your Brethren is one of great dignity and importance. In the absence of the Grand Master you are to exercise his prerogatives; and in his presence, you are to assist him with your counsel and cooperation.

While your powers and prerogatives are thus extensive, they carry with them grave responsibilities. The honor that has been conferred upon you demands a corresponding fidelity and attachment to the interests of those to whose respect and confidence you are indebted for your official elevation.

It is essential that you shall be thoroughly familiar with all the laws, usages and customs of Masonry, in order that you may be ever ready to exercise the functions of that more exalted office to which you may be called.

SENIOR GRAND WARDEN

Right Worshipful Brother: By the suffrages of your Brethren, you have been elected their Senior Grand Warden, and we now invest you with the Jewel of your office.

Your regular attendance at the Communications of the Grand Lodge is essentially necessary. In the absence of the Grand Master and his Deputy you are to govern the Craft, in their presence you are to strengthen and support 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! (Is conducted to his station)

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 Jewel of your office.

Your regular and punctual attendance at the Communications of the Grand Lodge is earnestly requested In the absence of your superior officers you are to govern the Craft; in their presence, you will aid them in their arduous labors. We doubt not that you will faithfully perform the duties which are incumbent upon you in your present position. Look well to the South! (Is conducted to his station)

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 to the Grand Lodge; to keep a faithful account of the same and pay them out by order of the Grand Master, with the consent and approbation of the Grand Lodge

The office to which you have been elected imposes upon you 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, and place you in charge of its archives and its records

It is your duty to receive all moneys due the Grand Lodge, and pay them over to the Grand Treasurer You are to observe all the proceedings of the Grand Lodge and 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, you will conduct its various correspondence, and act as the medium of intercourse between the Fraternity and the Grand Master.

In the discharge of these extensive duties, we feel assured that your carriage and behavior will be marked by a promptitude and discretion that will at once reflect credit on yourself and honor on the Body whom you represent.

(If not done before, the Grand Master will announce his appointive officers)

Installing Officer—Brother Marshal, you will please present the appointive officers for installation

(These form a line in front of and facing the East, from North to South; the Grand Lecturer, the Grand Chaplain, the Grand Deacons, the Grand Marshal, the Grand Stewards, the Grand Sword Bearer, the Grand Tyler, and the Grand Historian.

Installing Officer—Brethren, you will each place your right hand over your heart, and repeat after me the official obligations:

I solemnly promise, upon the honor of a Mason, that in the office of _____ (each names the office to which he has been appointed) I will according to the best of my abilities, faithfully and impartially perform all duties incumbent upon me, that I will strictly conform to the Constitution, Laws, Rules and Regulations of the Most Worshipful Grand Lodge of New Mexico, and all other

ancient Masonic usages, so far as the same shall come to my knowledge. So help me God

GRAND LECTURER

Worshipful Brother: You have been selected for the office of Grand Lecturer, and we now invest you with the Jewel of your office.

While low in rank, it is one of the highest in honor, and can be made of the greatest usefulness to the Fraternity.

On you devolves the duty of instructing the officers and members of our Constituent Lodges in our Ritual and ceremonies.

To perform this work properly, it is not alone necessary that you shall be familiar with the language of the Ritual; you must be learned in the customs and usages of Masonry, have a wide knowledge of its literature, and a broad comprehension of its philosophy and its Mystic Symbolism.

In the necessary discharge of your duties you will come in closer contact with the Brethren in this Jurisdiction than can any other Grand Officer, and this intimate acquaintance will unavoidably make of you a powerful factor for either good or evil; and therefore, you must recognize that your personal and official conduct should be such as will reflect and exemplify the beauties of our Masonic teachings.

GRAND CHAPLAIN

Worshipful and Reverend Brother: The sacred position of Grand Chaplain has been entrusted to your care, and we now invest you with the Jewel of your office.

In the discharge of your duties you will lead the devotional exercises of our Grand Communications, and perform the sacred functions of your holy calling at our public ceremonies

We are sure that in ministering at the Altar of Masonry 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 profession which you have chosen for your calling in life is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance and welldoing

GRAND DEACONS

Brothers and, you have been appointed as the Grand Deacons of this Grand Lodge, and we now invest you with the Jewels of your office, and these rods as emblems of your authority

It is your province and duty to attend upon the Grand Master and the Wardens, and to act as their proxies in the more active duties of the Grand Lodge Your devotion to Masonry will prompt you to vigilance in the performance of your duties

GRAND MARSHAL

Brother, you have been appointed Grand Marshal of this Grand Lodge, and we now invest you with the Jewel of your office and this Baton as the symbol of your authority

You will make all proclamations directed by the Grand Master, you will arrange and conduct all processions of the Grand Lodge, and preserve order according to the forms prescribed Your regard for good order will prompt you to the faithful discharge of your duties

GRAND STEWARDS

Brothers and, you have been appointed Grand Stewards of this Grand Lodge, and we now invest you with the Jewels of your office and place in your hands these white rods as the ensigns of your station.

It will be your duty to provide for the comfort and convenience of the members of the Grand Lodge, when in annual session; and to assist the

Grand Deacons and the other officers in the performance of their duties. Your respect for the Order and your Brethren will incite you to prompt and efficient discharge of your trust.

GRAND SWORD BEARER

Brother . . . , you have been appointed Grand Sword Bearer for this Grand Lodge, and we now invest you with the Jewel of your office, and intrust this Sword of State to your safe keeping.

You will carry this Sword of State in all public processions of the Grand Lodge, and perform such other duties as appertain to your office.

GRAND TYLER

Brother . . . , you have been appointed Grand Tyler to this Grand Lodge, and we now invest you with the Jewel of your office.

This Sword, the implement of your office, is placed in your hand to enable you to guard against the approach of Cowans and eaves-droppers, and to suffer none to pass or re-pass except such as are duly qualified.

It is your duty to guard the door of the Grand Lodge, from the outside, to report to the Junior Grand Deacon those who desire to be admitted and to attend to such other duties as may be required of you by the Grand Lodge.

Your punctual attendance is essentially necessary at every Communication, and will be the best proof of your appreciation and love for the Institution.

GRAND HISTORIAN

Brother . . . , you have been appointed Grand Historian of this Grand Lodge, and we now invest you with the Jewel of your office.

It is your duty to research the happenings of the Fraternity in our Grand Jurisdiction, and to preserve them with the records in the archives of the Grand Lodge. Your concern for the customs

and traditions of Masonry will assure us of a complete and accurate historical record of this Grand Lodge.

Installing Officer—(Calls up the Grand Lodge).

Brother Grand Marshal, you will make proclamation that the Officers of this Grand Lodge have been duly installed.

Grand Marshal—I am directed to proclaim, and I do hereby proclaim, that the Most Worshipful Grand Master and other officers of this Grand Lodge, both elected and appointed, have been regularly installed into their respective stations and places.

This proclamation is made from the East (one blow with Gavel), from the West (one blow with truncheon), from the South; (one blow with truncheon). All interested will take due notice and govern themselves accordingly.

(Grand Honors are then given, the Brethren respond "So mote it be.")

Installing Officer surrenders Gavel to the Grand Master, who seats Lodge.

FINIS

CORNER-STONE LAYING

The laying of Corner-Stones, whether of Masonic, Church, school or other public buildings, is strictly a Grand Lodge function and the ceremonies can be conducted only by the Grand Master or his duly commissioned Deputy.

It has been found in practice that quite frequently only one Lodge participates, as a Lodge, in these ceremonies, and it sometimes transpires that there are too few Masons present for any Lodge formation other than that of the Grand Lodge. The following as to the formation of the procession, may, therefore, be altered to meet the circumstances.

A communication of the Grand Lodge is opened on the third degree, by the Grand Master or his Deputy, with the Stations and places filled as far as possible by Brethren who have learned the parts assigned to them; and, a brief announcement of the purpose of the Communication is made by the Officer in Charge.

THE PROCESSION

will then be formed, and march to the place for the ceremonies, in the following order:

Tyler, with drawn sword,
Stewards, with white rods,
Oldest Lodge, with its banner.

Master Masons of all Lodges (not in line as distinctive Lodges, and not members of the Grand Lodge) will march behind the banner of the Oldest Lodge, by fours.

Two Deacons, with black rods,
Secretaries and Treasurers,
Other Lodges, if any,
Music,

Escort to the Grand Lodge,
Grand Tyler with sword,
Principal Architect with Square, Level and Plumb,

A Past Master with Great Lights (Bible, Square and Compasses) flanked by Junior and Senior Grand Stewards with rods on outside,
Grand Secretary and Grand Treasurer,
Junior Grand Warden with Vessel (oil),
Senior Grand Warden with Vessel (wine),
Deputy Grand Master with Vessel (corn/wheat),
Grand Master flanked by Grand Deacons with rods on outside,
Grand Marshal and Grand Chaplain,
Grand Sword Bearer with sword

The head of the procession having arrived at the objective point, the Brethren halt and open to the right and left; and uncover

The Grand Master, with his officers and escort, pass through the lines to the platform, while the rest of the Brethren surround the platform, forming a hollow square, within which the Escort acts as a guard of honor.

The Grand Master commands silence, and announces the purpose of the occasion. This may be followed by music

The Corner-Stone should be suspended from the derrick with a block and tackle, and it should of course be the first stone to be laid above the foundation line. On the stone there is to be engraved the year of Masonry, the name of the Grand Master, and such matters as may be deemed necessary; and, in the under side, there should be cut a hole of sufficient size to receive the box of the deposits. When all is made ready for the permanent setting of the stone it is raised on the derrick.

The Grand Chaplain offers a Prayer.

The Grand Master directs the Grand Treasurer to deposit under the Stone such coins, medals, Masonic documents and other things as may be desired and considered proper (These should be enclosed in a metal box for the purpose.)

When the deposit is made and the mortar is spread, the Stone is lowered and set in its place,

and it is supposed that it will not be again disturbed. During the setting of the Stone, solemn music may be introduced.

The Principal Architect then presents the working tools to the Grand Master, who hands:

The Square to the Deputy Grand Master,
The Level to the Senior Grand Warden, and
The Plumb to the Junior Grand Warden.

The Grand Master addresses the Grand Officers as follows:

"Right Worshipful Deputy Grand Master, what is the proper jewel of your Office?"

Deputy Grand Master—The Square.

Grand Master—What are its moral and Masonic uses?

Deputy Grand Master—To square our actions by the Square of Morality, and to prove our Work.

Grand Master—Apply the implement of your office to that portion of the Stone that should be square, and make report.

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

(Note—It may happen that the walls of the building will be up and a place left for the insertion of the Stone. In such case the order of the exercises is necessarily changed and after the Stone is found to be square—a condition inherent to the Stone, independent of its position—the elements of consecration may be applied before its insertion, and the testing as to its final position are made after it is in place.)

Grand Master—Right Worshipful Senior Grand Warden, what is the proper jewel of your office?

Senior Grand Warden—The Level.

Grand Master—What is its Masonic use?

Senior Grand Warden—Morally, it reminds us of Equality, and its use is to lay horizontals.

Grand Master—Apply the implement of your office to the Stone and make report.

Senior Grand Warden—(Does so, and). Most Worshipful, I find the Stone to be level. The Craftsmen have performed their duty.

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

Junior Grand Warden—The Plumb.

Grand Master—What is its Masonic use?

Junior Grand Warden—Morally it teaches Rectitude of Conduct, and we use it to try perpendiculars.

Grand Master—Apply the implement of your office to the Stone and make report.

Junior Grand Warden—(Does so and). Most Worshipful, I find the Stone to be plumb. The Craftsmen have performed their duty.

(The Deputy Grand Master and the Grand Wardens return the working tools to the Grand Master.)

Grand Master—This Corner-Stone has been tested by the proper implements of Masonry. I find the Craftsmen have skillfully and faithfully performed their duty, and I do declare the Stone to be well formed, true and trusty, and correctly laid according to the rules of our Ancient Craft.

Let the elements of consecration be now presented.

(See note above.)

Deputy Grand Master—(Comes forward with vessel of Corn, pours some on Stone and.)

I pour this Corn as an emblem of plenty. May the blessings of bounteous Heaven be showered upon us, and upon all like patriotic and benevolent undertakings, and inspire the hearts of the people with Virtue, Wisdom and Gratitude.

Response—So mote it be.

Senior Grand Warden—(Comes forward with vessel of Wine, pours on Stone and.)

I pour this Wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our National, State and City Governments, preserve the Union of the States, and may it be a bond of Friendship and Brotherly Love that shall endure through all time.

Response—So mote it be.

Junior Grand Warden—(Comes forward with vessel of Oil, pours some on Stone and')

I pour this Oil as an emblem of peace. May its blessings abide upon us continually; and may the Grand Master of Heaven and Earth shelter and protect the widow and the orphan, shield and defend them from the trials and vicissitudes of the world, and so bestow His mercy upon the bereaved, the afflicted and the sorrowing that they may know sorrow and trouble no more.

Response—So mote it be.

Grand Master—(Standing before all, with hand extended makes:)

INVOCATION

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

Response—So mote it be.

Grand Master strikes the stone three times with the Gavel.

The Grand Honors are then given

(The Grand Master delivers the Square, Level and Plumb to Principal Architect.)

Grand Master—Worthy Brother (or Sir): Having thus, as Grand Master of Masons, laid the foundation stone of this structure, I now deliver these instruments 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.

MUSIC

Grand Master—Brethren and Citizens 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 our Brethren and to our Country, and to fear God, the Great Architect of the Universe.

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 to defend us from all adversaries.

We are assembled here today, in the face of you all, to perform our appointed part in the building of this house (here the discourse may be varied to suit the occasion) and we pray God that it may deserve to prosper, that it may become a place of concourse for good men, where harmony and Brotherly Love may be promoted during the life of all now living, and that the influence therefrom may endure until time shall be no more.

Response—So mote it be.

Here may follow an Oration.

(After which Grand Chaplain delivers a benediction)

Procession re-forms, returns to hall whence it started, and the Grand Lodge is closed with usual formalities. Constituent Lodges, if any, then return to their respective halls.

INSTITUTING A LODGE UNDER DISPENSATION

NOTE: The Instituting of a Lodge is a matter entirely in the discretion of the Most Worshipful Grand Master. If satisfied that the interests of Masonry will be promoted thereby, the Grand Master issues his Warrant of Dispensation for the temporary establishment of the new Lodge; and this Warrant is usually directed to the District Deputy Grand Master for the district in which the proposed Lodge is situated

On receiving the Dispensation, it is the duty of the Instituting Officer to at once communicate with the proposed Worshipful Master and determine upon the time for instituting the Lodge

The proposed Worshipful Master then notifies the members named in the Dispensation to assemble at their Lodge room at the time agreed upon.

The time having arrived for the Ceremony, the Instituting Officer assumes the East, fills the stations and places with proper officers, opens a Lodge on the third degree of Masonry, and reads the Dispensation. The proposed Master then announces the personnel of the officers, the Instituting Officer calls all the officers of the proposed Lodge to the front of the East, and requires them to take the obligation of fealty:

"I solemnly promise, upon the honor of a Mason, that as an officer of _____ Lodge, under Dispensation, I will, according to the best of my abilities, strictly conform to the Constitution and Regulations of the Most Worshipful Grand Lodge of New Mexico, and all other ancient Masonic usages, so far as the same shall come to my knowledge. So help me God."

Instituting Officer—Brethren, the officers of a Lodge under Dispensation are not installed; and this is in no sense an installation ceremony. You have been required to take the obligation of fealty, for the reason that the Grand Lodge does not

deem it either wise or expedient to permit any body of Masons even temporarily to function as a Lodge under its authority, without having first expressly acknowledged that authority.

(The following Charges may be used when the Officers of a Lodge under Dispensation are assigned their stations by the Instituting Officer):

TO THE WORSHIPFUL MASTER

Brother _____, the Grand Lodge has comitted to your care, as Worshipful Master, the superintendence and government of the Brethren who are to compose this Lodge while Under Dispensation

You cannot be insensible of the obligations which devolve upon you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to your appointment. Conduct the affairs of the Lodge wisely and well, so that the Grand Lodge may approve your work and perpetuate your organization by granting you a Charter in due time. You will now be seated in the East

SENIOR WARDEN

Brother _____, you have been appointed Senior Warden of this Lodge, while Under Dispensation, and you will now assume the duties of your station. Let the Level teach you the great lesson of Brotherhood.

JUNIOR WARDEN

Brother _____, having been appointed Junior Warden of this Lodge while Under Dispensation, you are now assigned to your office. Wear the Plumb as a badge of uprightness, and act by its teachings.

TREASURER

Brother _____, having been appointed Treasurer of this Lodge by the Worshipful Master, you will now enter upon the discharge of your

duties These you will execute with fidelity and care, thus proving your devotion to the Fraternity.

SECRETARY

Brother, you have been appointed Secretary of this Lodge, by the Worshipful Master, and are now assigned to your office Your duties are important; — requiring promptness, accuracy and fidelity. Let your record and your conduct command the approval and merit the confidence of your Brethren.

CHAPLAIN

Reverend Brother, you are appointed Chaplain of this Lodge. It is your duty to perform those solemn services which we should constantly render to our Infinite Creator In this sacred work, point and lead the Brethren to God and duty by your life.

DEACONS

Brothers and, you are appointed Deacons of this Lodge As the proxies of the Master and Wardens in the active duties of the Lodge, be as vigilant and zealous as your positions are responsible.

STEWARDS

Brothers and, you are appointed Stewards of this Lodge, and are now assigned to your respective posts of duty Let the aid rendered those you serve prove your devotion to the Lodge and to Masonry

TYLER

Brother, you are appointed Tyler of this Lodge, and will now enter upon the discharge of those duties, than which none are more important.

(The Instituting Officer may conclude with such personal instructions and advice as he may deem proper for the occasion.

He then makes declaration as follows:)

In the name of the Most Worshipful Grand Lodge of New Mexico, I declare this Lodge duly instituted Under Dispensation, and regularly at work, with officers in their proper stations and places.

(Handing the Worshipful Master his Dispensation and Gavel of authority, he takes his seat beside the Master, and the Lodge proceeds with its regular business.)

CONSTITUTING AND CONSECRATING A LODGE UNDER CHARTER

These ceremonies are to be conducted by the Grand Master, or a Brother specially deputized by him, who acts for and by authority of the Grand Master.

The Brethren of the New Lodge will provide a representation or symbol, of a Lodge (which should be a box about 10x10x20 inches, covered with white cloth) and the vessels of corn, wine and oil

At the time appointed for the ceremonies, the acting Grand Master will select a sufficient number of competent Brothers to form a Special Communication of the Grand Lodge, and it will be opened on the third degree.

All actual officers of the Grand Lodge present will take their stations, and vacancies will be filled as far as possible with visiting Past Masters.

If the ceremonies are conducted by any other than the Grand Master in person, the Grand Secretary will read the warrant of deputation

After the Grand Lodge has been opened in due form, and the purposes of the communication stated, it will be called to refreshment; and the Under Dispensation officers of the new Lodge will open a Lodge on the third degree and proceed to the election of officers

The Grand Lodge will then resume its labors and proceed with the consecration and constitution. (This may be public.)

When the Grand Officers have resumed their stations and all are seated, the Deputy Grand Master says

Most Worshipful, a constitutional number of the Brethren, duly instructed in the mysteries of Freemasonry, having assembled together at stated intervals for some time past, by virtue of a dispensation granted them for that purpose; and their proceedings having received the approbation

of the Most Worshipful Grand Lodge, they have been granted a charter and now desire to be constituted and consecrated as a regular Lodge under the name of _____, Lodge No. _____, and to have their officers installed agreeably to the ancient usages and customs of the Craft

Grand Master—It is well Their request will be granted Brother Grand Secretary, you will read the charter from the Most Worshipful Grand Lodge

Grand Secretary—(Reads the Charter)

Grand Master—One of the first admonitions in our ancient and honorable order is that we should never engage in any important undertaking without invoking the aid and blessing of the Deity We will, therefore, before proceeding further, reverently unite in prayer.

Grand Chaplain—Our Father who art in heaven, we are taught to implore Thine aid in all our laudable undertakings We beseech Thee to bless these Brethren now to be formed into a Lodge erected to the honor of Thy name, and which we are now to consecrate to Thine honor and glory

Grant to them, we pray Thee, now and at all times, wisdom in all their doings, strength of mind in all their difficulties, and the beauty of harmony in all their communications, and, may they ever remember the exalted object of this sacred consecration, and grant that their labors shall result in the advancement of the great cause of Masonry and be ever pleasing to Thee Amen

Response—So mote it be

Grand Master—Brother Grand Marshal, you will form the Grand Lodge Procession

(The procession is formed as follows)

Grand Tyler

(with drawn sword)

A Past Master with Light (candle),

A Past Master with Great Lights (Bible, Square and Compasses) flanked by Junior Grand Ste-

ward and Senior Grand Steward with rods on outside,

Junior Grand Warden with Vessel (oil),

Senior Grand Warden with Vessel (wine),

Deputy Grand Master with Vessel (corn),

Grand Master flanked by Grand Deacons with rods on outside,

Grand Marshal and Grand Chaplain,

Grand Sword Bearer with sword.

They march once around the room and when the Grand Master reaches East, halt, and the **Junior Grand Warden** steps forward and pouring a little corn into the representation, says:

In the name of the Supreme and Eternal God, the Grand Architect of the Universe, to whom be all honor and glory, I pour this corn as an emblem of nourishment.

The **Senior Grand Warden** steps forward and, pouring a small quantity of wine into the representation, says

In the name of the Supreme and Eternal God, Benign Creator of Heaven and Earth, to Whom be all honor and glory, I pour this wine as an emblem of refreshment.

The **Deputy Grand Master** steps forward and, pouring a little oil into the representation, says:

In the name of the Supreme and Eternal God, the giver of every good and perfect gift, to Whom be all honor and glory, I pour this oil as an emblem of joy and gladness

Grand Master (standing at the East of the representation and raising his hands) says

In the name of the Supreme and Eternal God, author of all that is, to Whom be all honor and glory, I consecrate and devote the Brethren of this Lodge to the service of God, to Freemasonry, to virtue and to universal benevolence, and, as a Lodge of Masons, I dedicate them to the memory of the Holy Saints John. May each and every Brother revere their characters and imitate their virtues.

The Grand Lodge officers resume their stations.
Grand Master—The Brethren of Lodge No. _____ will please rise

Brethren of _____ Lodge No. _____, in the name of the Most Worshipful Grand Lodge of New Mexico, I now constitute and form you, my Brethren, into a regular Lodge of Masons under the name of _____ Lodge No. _____

From henceforth you are empowered to meet as a regular Lodge constituted in conformity to the rites of our institution, and the charges of our ancient and honorable Fraternity.

May the Supreme Architect of the Universe prosper, direct and guide you in all your doings
Amen

Response—So mote it be.

Grand Master—Brother Grand Marshal, present the Master Elect for installation.

(The installation is same as for officers for constituent Lodges.)

After Installation:

Grand Master—Brother Grand Marshal, make proclamation that _____ Lodge No. _____, has been duly consecrated and constituted; and that the officers of same have been regularly installed

Grand Marshal—I have been directed to proclaim and I hereby proclaim that _____ Lodge No. _____ has been duly consecrated and constituted and that the officers of same have been regularly installed

(The Grand Honors may here be given)

Grand Master—Having accomplished the purpose of this assembling and waiving all further ceremonies, I now declare this Special Communication of the Most Worshipful Grand Lodge of New Mexico closed in due and ample form

DEDICATION OF A MASONIC HALL

(The Dedication of a Masonic Hall or building is a Grand Lodge Ceremony, to be performed only by the Grand Master or some Brother specially deputed by him to act as the Grand Master)

There must be provided three small vessels for Corn, Wine and Oil. These are to be of silver, and are to be carried by the proper officers in procession, and used in the ceremonies. There must also be provided a representation of a "Lodge," which should be a box, approximately 10x10x20 inches, covered with white cloth, both inside and out—that is, the cloth is to be neatly tacked or pasted to the box. This may be deposited in the Hall to be dedicated and ready for use when wanted.

The time appointed for the ceremonies having arrived, the Grand Lodge officers and members assemble in a room near the Hall or building to be dedicated and the Grand Lodge is opened on the third degree of Masonry.

It may happen that it will not be convenient or practicable to meet elsewhere, and in such event the formal opening of the Grand Lodge may take place in the Hall to be dedicated.)

After the Grand Lodge is opened, the Master of the Lodge which owns or controls the Hall or building to be dedicated, rises and:

Worshipful Master—Most Worshipful Grand Master, The Brethren of Lodge No., animated by a desire to promote the Honor and Interests of the Craft, have erected a Hall (or building) for their convenience and accommodation. They request that it be examined by the Most Worshipful Grand Lodge, and if found suitable, that it be solemnly dedicated to Masonic purposes agreeable to ancient forms and usages.

Grand Master—Brethren, it being the desire of the Brethren of Lodge No.,

under our jurisdiction, to have their Hall (or building) inspected and dedicated to Masonic uses, we will now proceed thereto and perform these duties.

Brother Grand Marshal, you will form and conduct the procession. (The order of the procession is the same as for the laying of corner-stones, which see. When the procession is formed the whole moves to Hall (or building) to be dedicated, and on arriving at the entrance, the Brethren halt, open ranks to the right and left and face inward. The Grand Master and his officers pass through, in reverse order, and enter the Hall, the procession continuing its march making three circuits of the room, and the Grand Lodge officers take their stations and places. It is quite desirable that there be music during this march.)

Should the Opening of the Grand Lodge take place in the Hall, the above procession will, of course, be omitted, but in either event, after the opening of the Grand Lodge the ceremonies may be public.

The representation of the "Lodge" is placed upon a table or stand in the center of the Hall; the three Great Lights are placed on a pedestal nearby and on another pedestal is the Book of Constitutions

(If not before made, the Master of the Lodge makes the request for inspection and dedication as given above.)

The Architect presents the Grand Master with the Square, Level and Plumb, and says:

Architect—Most Worshipful, having been entrusted with the superintendence and direction of the workmen employed on the construction of this Hall (or building), and having, according to the best of my ability, accomplished the task assigned me, I now express my thanks for the honor of this appointment, and beg leave to surrender up the implements entrusted to my care, humbly hoping that my work may meet your approbation

and that of the Most Worshipful Grand Lodge.

Grand Master—Brother Architect, the skill and fidelity displayed by you in the construction of this building have merited the approbation of the Grand Lodge, and we sincerely pray that this structure may continue a lasting monument to the taste, spirit and lofty ideals of its founders.

The Deputy Grand Master then rises and:

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

(The representation of the Lodge is then uncovered, and a procession is made around it in the following form; during which solemn music should be played:)

Grand Tyler with sword,

A Past Master with Light (candle),

A Past Master with Great Lights (Bible, Square and Compasses) flanked by Junior Grand Steward and Senior Grand Steward with rods on outside,

Junior Grand Warden with Vessel (oil),

Senior Grand Warden with Vessel (wine),

Deputy Grand Master with Vessel (corn/wheat),
Grand Master flanked by Grand Deacons with rods on outside,

Grand Marshal and Grand Chaplain,

Grand Sword Bearer with sword.

All the other Brethren keep their places, and when the Grand Master arrives at the East the procession halts and the Grand Chaplain makes the

INVOCATION

"Great Architect of the Universe, Maker and Ruler of all the world, deign, from Thy Celestial Temple, in the realms of Light and Glory, to bless us in all the purposes of our present assem-

bly. 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. Having erected this Hall (or building), permit us, O Thou Author of Light and Life, to solemnly dedicate it to the honor of Thy Glory, and may it please Thee to long preserve it from destruction and decay Amen."

Response by the Brethren

"So mote it be."

MUSIC

The Junior Grand Warden then presents the vessel of corn to the Grand Master, who pours it on 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 (or building) to Freemasonry."

The Grand Honors are then given.

Music—during which the second procession is made around 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 pours 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 (or building) to Virtue."

The Grand Honors are then given.

Music—during which the third procession is made around 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 pours 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 (or building) to Universal Benevolence "

The Grand Honors are then given—Music.

The Grand Master, or some Brother selected, may give an address suitable to the occasion, relative to the Masonic purpose in dedication of Halls

Benediction by the Grand Chaplain

"The Lord of Grace and Life, mercifully look down upon us and bless us, make His face to shine upon us, that we may have peace; and to Him be the glory, now and forever Amen "

Response by the Brethren:

"So mote it be "

The "Lodge" is then covered—the Grand Honors are given, when the Grand Master resumes his chair, and the ceremonies are ended.

Should the ceremonies be public, the announcement is made by the Grand Master, the public retire, and the Grand Lodge is then closed.

ANNUAL INSTALLATION IN CHARTERED LODGES

NOTE: No officer, either elected or appointed in a Chartered Lodge in this Jurisdiction, can enter upon the discharge of his duties until he has been installed. All officers shall be installed in accordance with Grand Lodge Law. (Code 172)

The Lodge must be opened in form on the third degree, and all other business, if any, must be disposed of before installation. It is the province of the retiring Master to install the new officers, but he may request some Past Master to act for him.

Officers re-elected or re-appointed may be re-installed. The installation of officers by proxy is prohibited.

At the time of the installation, the officers will vacate their stations and places, and the Master may, in his discretion, appoint a Junior Deacon and a Tyler pro tem.

The Marshal will collect the Jewels, rods and other insignia, and place them near the East, so arranged that they may be readily at hand when needed.

INSTALLATION OF MASTER

Installing Officer— Brother Marshal, you will present to me the Master elect of Lodge No.

Marshal escorts Master elect to East, facing Installing Officer, and:

Worshipful Master, I present Brother, who has been regularly elected to be Master of this Lodge, and is now ready to be installed. He has been found to be of good morals and of great skill, true and trusty; and, as he is a lover of the whole Fraternity, I doubt not that he will discharge his duties with credit and fidelity

Installing Officer—(To Master elect): My Brother, you will face the West. Brethren, you see before you Brother who has been duly elected to be Master of this Lodge, and is now presented for installation.

If any one of you knows aught wherefore he should not be installed, stand forth and declare it, or forever after hold your peace.

Hearing no objection, I shall proceed with the installation.

Brother Marshal, you will place our Brother at the Altar, there to receive the benefit of prayer, and to take upon himself the official obligation

(Master elect is placed at Altar, kneeling and facing the East. The Installing Officer calls up the Lodge. The Chaplain comes forward to near the Altar facing West) and:

PRAYER

"Most Holy and Glorious Lord God: we approach Thee with reverence and implore Thy blessings on this Brother elected to preside over this Lodge, and now prostrate before Thee.

"Fill his heart with Thy fear, that his tongue and actions may pronounce Thy Glory. Give him firmness of mind, and make him steadfast in Thy service. Animate his heart and strengthen his endeavors. May he teach Thy judgments and Thy laws, and be Thy true and faithful servant. Bless him, O Lord, and bless the works of his hand. Hear Thou our prayer, and grant our earnest supplications. Amen."

Response—So mote it be.

(Chaplain retires to his place)

Installing Officer, to Master still kneeling:

My Brother, you will repeat after me, your official obligation:

"I solemnly promise, upon the honor of a Mason, that in the office of Master of Lodge, I will according to the best of my abilities, strictly comply with the Constitution and Regulations of the Most Worshipful Grand Lodge of New Mexico, and all other ancient Masonic usages, so far as the same shall come to my knowledge, So help me God."

(Installing Officer seats the Brethren.)

Installing Officer, to Master, still kneeling:

My Brother, previous to your investiture, it is necessary that you shall signify your assent to those ancient Charges and Regulations which point out the duty of the Master of a Lodge:

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

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

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

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

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

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

You agree to be cautious in carriage and behaviour, courteous to your Brethren and faithful to the Craft.

You promise to respect genuine Brethren, and

to discountenance impostors and all dissenters from the original plan of Masonry.

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

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.

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

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.

You admit that no new Lodge shall be formed without permission of the Grand Lodge, and that no countenance be given to any irregular Lodge or to any person clandestinely initiated therein.

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

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

These are the Regulations of Free and Accepted Masons.

Do you submit to these Charges, and promise to support these Regulations, as Masters have done in all ages before you?

Master Elect—I do

Installing Officer—In consequence of your cheerful conformity to the Charges and Regulations of

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

Brother Marshal, conduct the Master elect from the Altar to the East

(Done)

Installing Officer—My Brother, it is with pleasure that we now invest you with the Jewel of your office

I place in your charge the Three Great Lights of Masonry:

The Book of the Holy Writings, that Great Light in Masonry, which will guide you to all truth, and point out to you the whole duty of man

The Square, which teaches us to harmonize our conduct by the principles of Morality and Virtue, and, as it is the Emblematic Jewel of the Master, its symbolic meaning should admonish you to preserve among the members of your Lodge that moral deportment which ever characterizes good Masons, and to exert your authority to prevent all-feeling or discussion which might impair the harmony of the meeting of your Lodge

And the Compasses, which teach us to limit our desires in every station, and never to suffer our passions or our prejudices to become the masters of our judgment

You also receive in charge the Book of Constitutions, and the By-Laws and Records of your Lodge. The Book of Constitutions you are to search at all times; and cause it to be read in your Lodge, that none may pretend ignorance of its requirements. You are to see that the By-Laws are faithfully obeyed, and that the Records are correctly kept, determining what is proper to be written

You also receive in charge the Charter by authority of which your Lodge is held. Without its

presence your Lodge cannot be opened, and therefore, you are to preserve it carefully and transmit it safely to your successor.

Lastly, I place in your hand this Gavel, the use of which you have been taught Use it not arbitrarily, but prudently; and should occasion require, firmly, to the end that Harmony and good order be preserved.

I now conduct you to the Oriental Chair, and hail you as Master of this Lodge. You will be pleased to call up the Brethren. (Done.)

Master, behold your Brethren

Brethren, behold your Master

Brethren, salute your Master.

(The Grand Honors are given, led by the Installing Officer. The Worshipful Master then seats the Lodge.)

Installing Officer—Brother Marshal, you will present the Wardens, the Treasurer, and the Secretary, elect before the East.

(They form in line as named, conducted by the Installing Marshal.)

Installing Officer—Brethren, you will place your right hand on your left breast and repeat after me your official obligation.

I solemnly promise, upon the honor of a Mason, that in the office of (each name his office) in Lodge No., I will, according to the best of my abilities, strictly comply with the Constitution and Regulations of the Most Worshipful Grand Lodge of New Mexico, and all other ancient Masonic usages, so far as the same shall come to my knowledge. So help me God.

SENIOR WARDEN

Installing Officer—My Brother, you have been elected Senior Warden of this Lodge, and I now invest you with the Jewel 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; because a time will come—and the wisest know not how soon—when all distinctions but that of goodness shall cease, and death, the grand leveler of human greatness, will reduce us to the same state.

Your regular attendance on the meetings of your Lodge is essentially necessary. In the absence of the Master you are to preside over and govern the Lodge Your Brethren firmly rely on your knowledge of Masonry, and your attachment to the Lodge, for the faithful discharge of the duties of this important trust.

The symbolic color of your station in the West is red, emblematic of Strength, of Zeal, of Virtue and Love. Look well to the West!

(Senior Warden is conducted to his station by the Marshal.)

JUNIOR WARDEN

Installing Officer—My Brother, you have been elected Junior Warden of this Lodge, and I now invest you with the Jewel of your office.

The Plumb admonishes us to walk uprightly in our several stations, to hold the scale of Justice in equal poise, to observe the just medium between temperance 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, and it is, therefore, essentially necessary that you shall be temperate and discreet in the indulgence of your own inclinations, and careful to observe that none of the Craft be suffered to convert the means of refreshment into that of intemperance or excess

Your regular and punctual attendance on the meetings of your Lodge is particularly requested; and I have no doubt that you will faithfully perform the duty which you owe to your present position

The Symbolic color of your station, in the South, is blue, and denotes Beauty, Fidelity, Eternity, Friendship and Divine Truth. Look well to the South!

(Junior Warden is conducted to his station by the Marshal.)

TREASURER

Installing Officer—My Brother, you have been elected Treasurer of this Lodge, and I now invest you with the Jewel of your office.

It is your duty to receive all monies from the Secretary, to keep an accurate account of the same, and to pay them out by order of the Worshipful Master, with the consent of the Lodge. I trust that your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office

(Treasurer is conducted to his place by the Marshal.)

SECRETARY

Installing Officer—My Brother, you have been elected Secretary of this Lodge, and I now invest you with the Jewel of your office

It is your duty to observe the proceedings of the Lodge; to keep a fair record of all things proper to be written, to receive all monies due the Lodge and to pay them over to the Treasurer, taking his receipt for the same.

Your good inclination to Masonry and this Lodge will induce you to discharge the important duties of your office with fidelity, and by so doing you will merit the esteem and applause of your Brethren

(Secretary is conducted to his place by the Marshal)

Installing Officer—Worshipful Master, you will announce your appointive officers (The Master announces his appointive officers)

Installing Officer—Brother Marshal, you will present the Brethren who have been respectively appointed Chaplain, Deacons, Marshal, Stewards and Tyler before the East

(They line up in order named, conducted by the Marshal)

Installing Officer—Brethren, you will place your right hand on your left breast, and repeat after me your official obligation.

I solemnly promise, upon the honor of a Mason, that in the office of (each names his place), in _____ Lodge No _____, I will according to the best of my abilities, strictly comply with the Constitution and Regulations of the Most Worshipful Grand Lodge of New Mexico, and all other ancient Masonic usages, so far as the same shall come to my knowledge So help me God

CHAPLAIN

Installing Officer—Reverend Brother, you are appointed Chaplain of this Lodge, and I invest you with the Jewel of your office.

It is your special duty to conduct the devotions of the Lodge, and to present before the throne of Heavenly Grace the spiritual needs of your Brethren. In all your intercourse with your Lodge, it is expected that you will "point to Heaven and lead the way"

(Chaplain is conducted to his place by the Marshal)

DEACONS

Installing Officer—Brothers _____ and _____ you are appointed Senior and Junior Deacons of this Lodge, and I invest you with the Jewels of your office, and place in your hands these black rods, which you will bear in the performance of your official duty, as symbols of your deputed authority

It is your duty to attend on the Master and the Wardens, and to act under their direction in the active duties of the Lodge; and, as it is from you that candidates receive their first impressions of our Institution, you should be particularly careful, by the sericuness of your deportment, properly to prepare them for the dignified and important ceremonies of initiation

(Deacons are conducted to their places by the Marshal)

MARSHAL

Installing Officer—My Brother, you are appointed Marshal of your Lodge, and I invest you with this Jewel, and place in your hand this Baton, as the badge of your office.

It is your duty to organize the Lodge, to form and conduct all processions, and attend to such other interest, in the practice of our rites, as the Worshipful Master shall direct.

(Marshal is conducted to his place by the Marshal.)

STEWARDS

Installing Officer—Brothers and you are appointed Senior and Junior Stewards in this Lodge, and I invest you with the Jewels of your office and place in your hands these white rods, which you will bear in the performance of the duties of your office—which are to assist the Deacons and other officers in performing their respective duties.

You are also to see that the tables are properly furnished at refreshment, and that every Brother is suitably provided for.

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

(Stewards are conducted to their places by the Marshal)

TYLER

Installing Officer—My Brother, you are appointed Tyler of this Lodge, and I invest you with this Jewel and the implement of your office

As the Sword is placed in the hand of the Tyler, to enable him to guard against the approach of cowans and eavesdroppers, and to suffer none to pass or re-pass except such as are duly qualified, so it should admonish us to post a sentinel over our thoughts, words and actions, and thereby preserve consciences void of offense toward God and toward man.

(Tyler is conducted to his place by the Marshal)

Installing Officer—Brother Marshal, you will make proclamation that the officers of this Lodge have been regularly installed.

Marshal—I am directed to proclaim, and I do hereby proclaim, that the Worshipful Master, Wardens and other officers, elected and appointed, of Lodge No., have been regularly installed in their respective stations and places.

This proclamation is made from the East, (W M. one blow with gavel) from the West, (S. W. one blow) from the South (J. W. one blow) All interested will take due notice, and govern themselves accordingly.

CHARGE OF OFFICERS AND BRETHREN

Installing Officer—Worshipful Master, (W M. rises). To you is committed the superintendence and government of the Brethren who compose this Lodge.

You cannot be insensible of the obligations which rest upon you as their head, nor of your responsibility for the faithful discharge of the important duties of your position.

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

For a pattern for imitation, consider the Great Luminary of Nature, which, rising in the East, regularly diffuses light and lustre to all within the circle. In like manner, it is your province to spread and communicate light and instruction to the Brethren of your Lodge.

Clearly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it, and by amiable, discreet and virtuous conduct, to convince mankind of the excellence of the Institution; so that, when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrow; to whom distress may prefer its suit; one whose hand is guided by justice, and whose heart is expanded by benevolence.

In short, by a diligent observance of the By-Laws of your Lodge, the Constitutions of Masonry, and, above all, the Holy Scriptures, which are given as the rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation.

THE WARDENS

Brothers Senior and Junior Wardens—(They rise) You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found derelict in the discharge of your respective duties.

It is enough to say, that what you have seen praiseworthy in others, you should carefully imitate, and what in them may have seemed defective, you should guard against in yourselves. You should be examples of good order and regularity, for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others.

You are diligently to assist the Master in the discharge of his trust; diffusing light and imparting knowledge to all whom he shall place in your care. In his absence, you will succeed to higher duties, your requirements must, therefore, be such that the Craft may never suffer for want of proper instruction.

From the spirit you have hitherto displayed, I entertain no doubt that your future conduct will be such as to merit the applause of your Brethren, and the testimony of a good conscience.

TO THE BRETHREN

Brethren of Lodge—(They should be called up). Such is the nature of our Constitution, that as some must, of necessity, rule and govern, so others must learn to submit and obey. Humility in both is an essential duty.

The officers who have been selected to govern your Lodge are sufficiently conversant with the rules of propriety, and the laws of the Institution, to avoid exceeding the powers with which they are intrusted; and you are of too generous dispositions to envy their preferment. I, therefore, trust that you will have but one aim;—to please each other, and to unite in the grand design of being happy and in communicating happiness.

Finally, my Brethren, as this association has been formed and perfected in so much unanimity and accord—in which we greatly rejoice—so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and Brotherly affection distinguish your conduct as men and Masons. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

The following Charges, written by M. W. Paul Revere in 1795, when Grand Master of Masons in Massachusetts, are appropriate to the Officers and Brethren of an old Lodge.

Worshipful Master (who rises), "This Worshipful Lodge, having chosen you for its Master and Representative, it is now incumbent upon you diligently, and upon every proper occasion, to inquire into the knowledge of your fellows, and find them daily employment, that the Art which they profess may not be forgotten or neglected

You must avoid partiality—giving praise where it is due—and employing those in the most honorable part of the work who have made the greatest advancement, for the encouragement of the Art. You must preserve union, and judge in all cases amicably and mildly, preferring peace. That the society may prosper, you must preserve the dignity of your office, requiring submission from the perverse and refractory; always acting upon, and being guided by the principles upon which your authority is founded

You must, to the extent of your power, pay a constant attendance, on your Lodge, that you may see how your work flourishes, and how your instructions are obeyed. You must take care that neither your words nor actions shall render your authority to be less regarded, but that your prudent and careful behavior may set an example, and give sanction to your power.

And, as Brotherly Love is the cement of our Society, so cherish and encourage it, that the Brethren may be more willing to obey the dictates of Masons than you have occasion to command.

TO THE OFFICERS

And You, (they rise) the Officers of this Worshipful Lodge, must carefully assist the Master in the discharge and execution of his office, diffusing light and imparting knowledge to all the fellows under your care—keeping the Brethren in just

order and decorum, that nothing may disturb the peaceful serenity, or obstruct the glorious effects of harmony and concord. And, that this may be better preserved, you must carefully inquire into the character of all Candidates to this honorable Society, and recommend none to the Master who, in your opinion, are unworthy of the privileges and advantages of Masonry—keeping the Cynic far from the Ancient Fraternity, where harmony is obstructed by the superstitious and morose

You must discharge the Lodge quietly, encouraging the Brethren assembled to work cheerfully, that none, when dismissed, may go away dissatisfied

TO THE BRETHERN

(All Standing)

And you, Brethren of this Worshipful Lodge, learn to follow the advice and instructions of your officers,—submitting cheerfully to their amicable decisions,—throwing by all resentments and prejudices towards each other

Let your chief care be to the advancement of the Society you have the honor to be members of. Let there be a modest and friendly emulation among you in doing good to each other. Let complacency and benevolence flourish among you. Let your actions be squared by the rules of Masonry. Let friendship be cherished, and all advantages of that title by which we distinguish each other, that we may be Brothers, not only in name but in the full import, extent and latitude of so glorious an appellation.

Finally, My Brethren, as this association has been carried on with so much unanimity and concord—in which we greatly rejoice—so may it continue to the latest ages. May your love be reciprocal and harmonious. While these principles are uniformly supported, this Lodge will be an honor to Masonry, an example to the world, and therefore, a blessing to mankind.

From this happy prospect, I rest assured of your steady perseverance; and conclude with wishing you all, my Brethren, joy of your Master, Wardens, and other officers; and of your Constitutional Union as Brethren

FINIS

The ceremony of "Closing Lodge Without Form" may be used following Public Installation, while the public is still present, as follows:

(Worshipful Master arises and calls up the Lodge with three raps of the gavel.)

Worshipful Master—Brethren, waiving all signs and ceremonies, I now declare _____ Lodge No. _____ closed Brother Senior Deacon, attend at the Altar.

(Senior Deacon goes to the altar in the usual manner, no sign is made, closes the Bible, extinguishes the tapers, S.W.E. and returns to his station. Worshipful Master dismisses the Brethren with one rap of the gavel.)

REVERSE ORDER OF INSTALLATION

The laws of the Grand Lodge of New Mexico allow the officers of a constituent Lodge to be installed in reverse order, as an optional procedure. If this is to be done, the order of installation will be as follows:

Tyler, Senior and Junior Stewards, Marshal, Senior and Junior Deacons, Chaplain, Secretary, Treasurer, Junior Warden, Senior Warden, Worshipful Master.

After the officers to be installed have been conducted into the Lodge room and seated preparatory to the installation, the Installing Officer will call up all those in attendance with three raps of the gavel, and the Installing Chaplain will offer the following prayer:

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention, and grant that these Brethren who have been selected to guide and govern this Lodge may rededicate and devote their lives to Thy service. Endue them with a competency of Thy divine wisdom, that by the influence of the pure principles of our art, they may be better enabled

to display the beauties of holiness to the honor of Thy holy name Amen. (So mote it be.)

The usual prayer is given while the Worshipful Master is kneeling at the Altar, just before taking the obligation.

MASONIC FUNERAL SERVICE

GENERAL DIRECTIONS

The ceremonies to be observed at Masonic funerals and for the interment of their dead, are highly appropriate and impressive. They are performed as an imperative yet melancholy duty, and as a token of respect and Fraternal affection to the memory of a departed Brother.

It is the imperative duty of every Master Mason to attend a Brother's funeral, and to render every assistance to the Master—important engagements alone preventing. It is very disagreeable and humiliating to see scanty numbers in attendance on such occasions.

A Lodge shall not unite in the funeral services or funeral procession of a person not a Mason, nor shall any Entered Apprentice or Fellow Craft participate in the funeral services of a Brother.

Masonic clothing or regalia shall not be worn at a funeral, or elsewhere unless there be present a regular Lodge of Master Masons in its organized capacity, and having charge of the ceremonies. No Mason shall appear in any part of a Masonic funeral procession wearing the regalia or costume of any other society or association.

Masonic burial is a privilege and not an absolute right. It may be refused in exceptional cases if deemed to be in the best interest of the Lodge or of the Fraternity. But with this qualification it may be said that every Mason who is neither suspended or expelled for unmasonic conduct at the time of his death is entitled to be buried with the formalities of Masonry.

Upon the decease of a Mason, the Worshipful Master, or a Warden in his absence (or a competent Brother called upon to preside for the time being), should ascertain whether the deceased had requested to be buried with Masonic honors, or if such is the wish of his immediate relatives, taking special care not to urge it upon them.

In case of the death of a present or past Grand Lodge Officer, notice should be immediately sent to the Grand Master and Grand Secretary, and in case of the death of a sojourner, the Master should immediately notify the deceased Brother's Lodge, asking for instructions. In the latter case the Lodge in whose jurisdiction he may have died may proceed, if necessary, without any formal request from the Lodge of which he was a member, to conduct the Masonic funeral ceremony. If there be more than one Lodge in the place, then the duty will devolve upon the oldest Lodge, unless otherwise mutually arranged.

DUTIES OF THE MASTER

Masonic funeral service having been decided upon, the Master should order the Secretary to notify all resident members of the time and place of assembling. As many neighboring Lodges and other Masonic bodies may be invited as the Master may deem proper, but the funeral must be under the direction of the Master of the Lodge of which the deceased was a member, or which may otherwise be in charge. The Master should also appoint a Marshal for the occasion, and arrange for conveyances, if necessary.

DUTIES OF THE SECRETARY

The Secretary, upon order of the Master, shall notify all resident members of the time and place of assembling for the funeral. He should then prepare an "obituary roll," on which should be inscribed the name, date of birth, date of initiation, passing, and raising, or affiliation, also date of death of the deceased Brother, where and when at rest, and any other strictly Masonic matter which may be deemed appropriate of or special interest to the Lodge. This is read by the Master after the Lodge is opened, and then deposited in the archives of the Lodge.

DUTIES OF THE MARSHAL

The Marshal appointed for the occasion should see that all the jewels and other paraphernalia are in readiness, and that every Brother is properly provided with a clean apron, crape, and evergreen, give the necessary instructions for forming the Brethren in procession, and specify the line of march. He should also take a white leather apron with him to be used during the services.

THE GRAND MASTER

The Grand Master, if present, presides (unless he waives the right) and if the deceased be a past or present Grand Lodge Officer, may convene the Lodge as a Grand Lodge.

KNIGHTS TEMPLAR

If the deceased Brother is a Knight Templar, and the Commandery of which he was a member signifies a desire to join the funeral procession, it should be assigned a place immediately in advance of the Master Masons. In marching from the Lodge room to the house of the deceased, or to a church, and thence to the grave, if mutually agreeable, the Commandery may act as an escort to the Lodge or Lodges. During the Masonic services at the house, church, or at the grave the Knights Templar should form in lines outside of and parallel to that formed by the Master Masons.

DRESS AND TRIMMINGS

The proper dress to be worn at a Masonic funeral is black or dark clothing, a black hat, white gloves, a

plain white apron, not a Lodge Officer's apron, a black crape band attached to the left arm above the elbow, and a sprig of evergreen on the left breast.

The Deacons' and Stewards' rods, the Tyler's sword, the Marshal's baton, and the Holy Bible, should be neatly tied with black crape.

The Holy Bible should be opened at the 12th Chapter of Ecclesiastes, with the Square and Compasses properly arranged in the center. The Three Great Lights should be placed on a board or cushion covered with black material, suitably arranged for carrying. It is advisable to secure the Square and Compasses in place with a narrow white ribbon running entirely around the Bible.

Aprons should be worn on the outside of coats or overcoats. The Officers of the Lodge should wear their respective jewels. Grand Officers and Past Officers of constituent Lodges may also wear their official jewels. No walking sticks or umbrellas should be carried in the procession.

PALL BEARERS

The pall bearers (usually six in number) may or may not be Master Masons, as the family of the deceased may desire. The Master should consult the family of the deceased Brother and ascertain what their desires are as to who should act. If there are honorary bearers, they should occupy the pews directly in front of the active bearers.

If conveyances are provided for the pall bearers, their position should be immediately in front of the funeral car.

It is always a mark of respect to remove the hat when serving in the capacity of a bearer, but it is not expected, nor should it be permitted, in cold or inclement weather.

OTHER SOCIETIES OR ASSOCIATIONS

Whenever other societies or associations, of which the deceased was also a member, desire to perform any ceremonies in the burial of a Brother, they are not to be prevented from doing so. The Lodge shall show them respectful consideration, and whatever ceremonies they may have must precede the taking charge of the body by the Lodge, or after the body is buried by the Craft.

The remains must be in charge of the Lodge from the time it takes possession of the coffin, whether at the residence, church, or in some cases from the entrance

to the cemetery, as occasion may require. The Lodge shall, under all circumstances, march in the rear of all other societies, and no organization should be permitted to march between the Lodge and funeral car or hearse—a military guard of honor excepted.

If these matters cannot be accommodated without discussion, the Lodge should decline to participate.

MILITARY OR VETERANS' ORGANIZATIONS

Very often the deceased Brother will have been a member of a Military or Veteran's Organization and military honors will be requested. In this case the military organization is placed in the procession under "Organizations," and the guard of honor immediately precedes the funeral car or hearse. The military "Three Volleys" and "Taps" follow immediately after the conclusion of the Masonic services at the grave.

The Flag is placed on coffin at home or funeral parlor so that the union (blue field and stars) is at the head and over the left shoulder. The flag is never lowered into the grave nor allowed to touch the ground. At the appropriate time two of the pall bearers shall fold back the flag from the head of the coffin to permit deposit of apron and evergreen, after which it is again returned to its proper place. At the conclusion of the military services the flag is removed, being folded with blue field outside, and placed on the arm of Chaplain, who will present it to the nearest of kin, following the services.

CO-ORDINATION OF ACTIVITIES

The Master, accompanied by the Marshal, should confer with the mortician, officers of other societies, and commander of Military or Veterans' organizations, to see that all have a proper understanding as to the proper sequence of services, position in line of march or procession, seating arrangements in church or funeral parlors, route of march, etc.

The position of the Marshal is at the head of the column or procession but he is free to move about at will to organize and handle the procession to the best advantage. The Marshal should assist the Master in the details of the funeral arrangements, insuring co-ordination between all parties and organizations. He should arrange the seating, making reservations for each organization, direct the ushers accordingly, reserve and direct parking spaces for carriages, arrange route of march, street clearance, etc., as the Master may direct. Organizations should leave church or funeral parlors in proper order and in groups.

RULES GOVERNING PROCESSIONS

A Masonic procession should be governed by the discipline of the Lodge room. Therefore, the utmost de-

corum should be observed during the march and while engaged in the services. There should be no smoking during any part of the ceremony including the procession, and conversation in the ranks should be avoided.

The march should be by twos, but the distance of two yards should be preserved unless the number is large, when the distance should be reduced. The Marshal should place the Brethren properly and caution them to maintain their places. The files should be two yards apart. The Brethren are not to desert ranks nor change places, but keep in their proper order. No Brother should leave the procession without express permission of the Master, but all should return to the Lodge room and remain until dismissed.

Loud commands are out of place. Slouching or irregular marching should be avoided. The Brethren should endeavor to keep step.

Awkwardness and blunders at a funeral are unpardonable, therefore, everything pertaining to the service should be thoroughly understood before leaving the Lodge room.

PROCEEDINGS IN THE LODGE ROOM

Any Lodge of this Grand Jurisdiction may constitute a Lodge of Sorrow for the purpose of performing funeral services only, which may be opened and closed in any suitable place by a simple declaration of the Worshipful Master. The minutes thereof shall state the time and place of opening and closing.

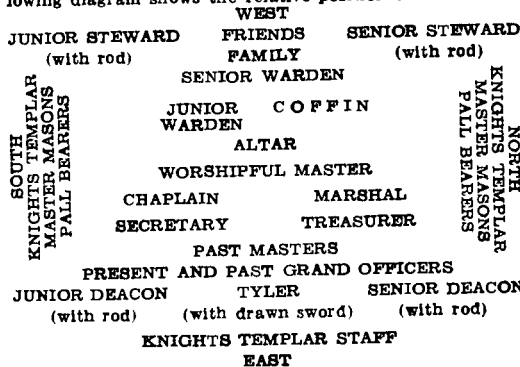
The Worshipful Master may, however, open and close the Lodge in form on the Third Degree in the Lodge room. If the services are to be held in the Lodge room with family and friends present, the Lodge should be opened somewhat in advance of the time set for the services. Immediately after opening, the Worshipful Master should make the following announcement, taking the information from the "obituary roll" prepared by the Secretary:

"Brethren, this emergent communication of _____ Lodge No. _____ is called for the purpose of conducting the funeral services for our Brother _____ (Full Name) _____, a member of this Lodge (or) a member of _____ Lodge No. _____ of _____ (City) _____ (State) _____ Brother _____ was born _____ (Date) _____ and died _____ (Date) _____. He was initiated _____ (Date) _____, passed to the Degree of Fellowcraft _____ (Date) _____, and raised to the Sublime Degree of Master Mason _____ (Date) _____ in _____ Lodge No. _____ of _____ (City) _____ (State) _____. He was also a member of (Other Masonic affiliations, if any, together with any honors held)"

If a Lodge of Sorrow is to be closed at the grave or in the chapel, the Brethren may disband after the Lodge has been declared closed.

At the conclusion of this announcement the Master may call on any Brother to make appropriate remarks, after which the relatives and friends may be permitted to enter the Lodge room. If the services are to be held at a church, home, or funeral parlor, the Master, at the conclusion of the announcement shall direct the Marshal to inform the Brethren as to the funeral arrangements, line of march, etc., and to form them in procession to march to the place where services are to be held.

When the services are held in the Lodge room, the body should be placed between the altar and the West with head towards the East. The family and friends should be seated, but the Brethren all stand. The following diagram shows the relative position of all:



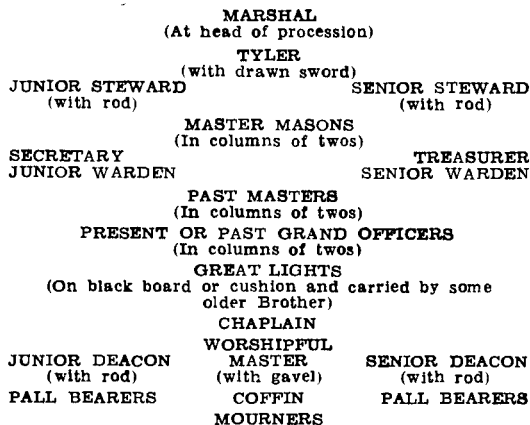
The ceremony is much more impressive if all the Officers and Brethren are in position before the family and friends enter the room.

After all have taken their places and the family and friends are seated, the Master will proceed with the Funeral Service for Lodge Room, Home, Church or Funeral Parlor. If the remains are to be shipped to some other place for burial, the Lodge will form in Funeral procession at the close of the service and escort the body to point of shipment.

If the Masonic services are to be held in the church, home, or funeral parlor, the Lodge will form in Funeral procession and march to the place where services are to be held.

ORDER OF PROCESSION

(From Lodge room to church, home, or funeral parlor, and vice-versa; also from grave or cemetery to the Lodge room.)



MOVEMENT OF PROCESSION

When the procession reaches the church, home or funeral parlor where Lodge services are to be held, the column halts, and the Marshal, commencing in front, passes down the column between the Brethren, causing them to step to the right and left about three yards apart and so that each will be exactly in the rear of the one in front. As soon as established each faces toward the center (inward) without command, so that he will be opposite the Brother with whom he marched, and with the prescribed interval between him and those at his sides. On reaching the rear the Marshal faces about and conducts the Master, who marches forward between the lines. All save the Master uncover by removing the hat with the right hand, carrying it to the left shoulder, the right hand resting against the left breast. If it is cold or inclement weather, keep the right hand at rim of the hat which is the same as uncovering. Each pair, commencing at the rear, steps forward, and, in succession, follows the Master, thus reversing the column.

After the services other than Masonic, if any, have been conducted, the Master will take his place at the head of the coffin, with the Chaplain on his left and the member carrying the Great Lights on his right, and proceed with the Funeral Service for Lodge Room, Home, or Funeral Parlor. If possible, the members will form lines on each side, in the order in which they entered, otherwise they will remain seated during the service.

At the conclusion of the Masonic service, the Lodge will wait until all have left the building then will file out and form in same order of procession outlined above, for the purpose of escorting the remains to point of shipment, or for returning to the Lodge room.

When Masonic services are to be held at the grave only, the order of procession from the Lodge room to the home, church, or funeral parlor will be as above. Likewise, the same order will be observed from the cemetery to the Lodge room.

The order of procession from home, church or funeral parlor to the grave will be as follows:

ORDER OF PROCESSION
(From home, church, or funeral parlor to the grave)

MARSHAL
(At head of procession)

MORTICIAN

CLERGY

ORGANIZATIONS:

MILITARY

VETERANS' ORGANIZATIONS

FRATERNITIES

KNIGHTS TEMPLAR
(When as escort)

TYLER
(With drawn sword)

JUNIOR STEWARD **SENIOR STEWARD**
(with rod) (with rod)

MASTER MASONS
(By twos)

SECRETARY **TREASURER**

JUNIOR WARDEN **SENIOR WARDEN**

PAST MASTERS
(By twos)

PRESENT OR PAST GRAND OFFICERS
(By twos)

GREAT LIGHTS
(On black board or cushion and carried by some suitable Brother)

CHAPLAIN

JUNIOR DEACON **MASTER** **SENIOR DEACON**
(with rod) (with gavel) (with rod)

HONORARY PALL BEARERS**ACTIVE PALL BEARERS****MILITARY GUARD OF HONOR****HEARSE OR FUNERAL CAR****MOURNERS**

NOTE. This order may be contracted or expanded as required, provided that under no circumstances, shall any organization be placed between the Lodge and the hearse, excepting a military guard of honor.

When the procession reaches the grave or place of interment, it should form open lines and the order be reversed through the lines. The following positions should then be taken:

	Treasurer	Secretary
	Great Lights	Junior Warden
	Junior Deacon	Master
	(Rod raised and inter-locked to form arch)	Senior Deacon
		(Rod raised and inter-locked to form arch)
	(Head)	
	GRAVE	
	Junior Steward	Senior Warden
	(Rod raised and inter-locked to form arch)	Senior Steward
		(Rod raised and inter-locked to form arch)

**KNIGHTS TEMPLAR
MASTER MASONS**
**KNIGHTS TEMPLAR
MASTER MASONS**
Mourners**OPTIONAL**

Lodges may, at their option, provide that only the officers of the Lodge shall participate in the services at the grave. If such plan is adopted, the Brethren other than the officers may mingle with other mourners (either with or without aprons), or may form in ranks at the head of the grave, behind the Master, thus providing an unobstructed view of the grave for relatives and other friends. In this event, only the Worshipful Master will deposit the evergreen upon the casket.

Lodges may also do away with the procession from the Hall to church, home, or funeral parlor, and from the latter to the cemetery. On reaching the cemetery, the officers should quietly take their places around the grave and proceed with the ceremony when all mourners have arrived.

Proper arrangements having been made by the Marshal, no confusion should result in taking the proper position for the ceremonies.

**MEMORIAL SERVICE
and
Additional Instructions**

(Adopted by the Grand Lodge of New Mexico
March 20, 1973)

MEMORIAL SERVICE AND INSTRUCTIONS

(Adopted by the Grand Lodge of New Mexico,
March 20, 1973)

If the services are to be held at a place other than the Lodge rooms, the Brethren should assemble at the place of the services, where the Worshipful Master shall declare the Lodge of Sorrow open. The Tyler of the Lodge shall provide a register, white aprons for the Officers and Brethren, and jewels for the Officers. The Brethren should then be ushered to their seats by the Marshal, and seated by him. At the conclusion of the services at the church or chapel, the members of the Lodge will repair to the cemetery for the Masonic graveside services. If there are to be military or other services, these should be held at this time. At the conclusion of these services, the Worshipful Master (Covered), with the Chaplain on his left and a Brother on his right, take their places near the head of the grave. The Senior Warden and two Brethren (one on either side) take their places near the foot of the grave, with the Junior Warden on the north side of the grave, if possible. The Brethren will form in lines back of the Senior Warden and the Worshipful Master. The Masonic graveside service then follows. At the conclusion of the services, all Masons will hold their places until the family has retired. The Worshipful Master then declares the Lodge of Sorrow closed, and the Brethren depart.

FOR LODGE ROOM, HOME, CHURCH, CHAPEL, CEMETERY, OR CREMATORY

(While at chapel or church, may ask minister to give Benediction at grave. No procession. Form at grave before arrival of hearse.)

(First Paragraph Optional)

..... Lodge would like to thank the Reverend, Mr./Dr., for his kind and comforting words. Our Fraternity appreciates the privilege of sharing in these last rites for our Brother whose spirit has been summoned to the land where our fathers have gone before us.

From time immemorial, it has been the custom among our Fraternity to accompany the remains of a deceased Brother to the place of interment, deposit them with our solemn ceremonies, and offer to his memory before the world the last tribute of our affection. Again we are called to assemble among the habitations of those who have found that peace, which the world cannot give, to view the narrow house appointed for all the living. The sunshine and the storm pass over them, and they are not disturbed. Stones and lettered monuments symbolize the affection of surviving friends yet no sound proceeds from them. There is an overwhelming emphasis in this solemn silence; and as we follow our friends to the brink of the grave, and stand seemingly on the shores of a vast ocean, we feel our own feet slide from the bank on which we stand; and are gently reminded that we, too, must pass this way.

Let us resolve to seek the favor of the eternal God, so that when the moment of passing comes, even as it has to our Brother, we may be enabled to prosecute our journey without dread or apprehension, to that far-distant land from whose bourne no traveler returns.

To the relatives and friends of our Brother, we have but little of this world's consolation to offer; we can only sincerely, deeply, and most affectionately sympathize with them, and assure them that He, who looks with infinite compassion upon the afflicted, will fold the arms of His love and protection around those who put their trust in Him.

The Lambskin, or White Leathern Apron, is an emblem of innocence and the badge of a Mason. It reminds us of that purity of life and conduct so essentially necessary to gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides

(The Master deposits apron on the coffin and, displaying an evergreen sprig, continues.)

The evergreen is an emblem of our faith in the immortality of the soul. By thus we are reminded that we have an immortal spark within, which shall survive, and springing into newness of life in realms beyond the skies, shall never, never die.

(The Master drops the evergreen on the coffin.)

Worshipful Master: Earth to earth (Senior Warden, with trowel, scatters earth in the grave); dust to dust (more earth scattered); ashes to ashes (more earth scattered); there to remain until the dawn of that resplendent day, when again the morning stars shall sing together and all the sons of God shall shout for joy

"To him who sees, who understands,
How mighty Masonry appears,
A Brotherhood of many lands,
A fellowship of many years,
A Brotherhood so great, so vast,
Of all the Craft of all the past

And so I say, a sacred trust
Is ours to share, is ours to keep
I hear the voice of men of dust,
I hear the step of men asleep,
And down the endless future, too,
Your own shall echo after you "

ANY SUITABLE PRAYER MAY BE USED

or

Master or Chaplain: Almighty and most merci-

ful Father, we adore Thee as God of time and of eternity. 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 unto 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 Thine All-Seeing Eye is upon us, and be influenced by the spirit of truth and love to faithfully perform the duties assigned to us here, so that we may ever enjoy Thy divine approbation. And when our work on earth shall cease, and we are called to depart this life, may we be cheered by the enjoyment of Thy presence and the assurance of immortal life in that world where faith and hope shall end, and love and joy prevail through eternal ages.

Chaplain: Amen.

Brethren: So mote it be.

Worshipful Master: In the language of poetic inspiration, we say to everyone:

“So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall
Take his chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon, but sustained and
soothed

By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

**BENEDICTION BY MINISTER OR THE
FOLLOWING BY MASTER OR CHAPLAIN**

Master: The Lord bless Thee and keep Thee;
the Lord make His face to shine upon Thee, and

be gracious unto Thee; the Lord lift upon Thee the light of His countenance, and give Thee peace. Amen.

Brethren: So mote it be.

(Brethren remain in position at grave until family leaves; declare Lodge closed.)

(For chapel service, may omit “Again we are called to assemble . . . we too must pass this way.”)

ALSO

(Earth to earth, etc.)

FUNERAL SERVICE

AT THE GRAVE OR TOMB

(At the grave or tomb the lines of the procession will reverse their order. The Officers will take their proper positions and after the Deacons have formed an arch with their rods over the Master, and the Stewards have formed an arch with their rods over the Senior Warden, the Master will proceed with the Service.)

Worshipful Master: One by one they pass away—the Brothers of our adoption, the companions of our choice. A Brother whose hands we have clasped in the bonds of Fraternal fellowship now lies before us in the rigid embrace of death. All that remains of one near and dear to our Fraternity is passing from our sight, and we know that we shall meet him on earth no more.

We who knew him so well in our Brotherhood, feel that in his passing from among the living, something has gone out of our own lives that can never be again. Thus, as human ties are broken, the world becomes less and less, and the hope to be reunited with friends who are gone, grows more and more. Here is immediate compensation, which, while it cannot assuage our grief, may teach resignation to the inevitable doom of all things mortal.

While we stand around the open grave, in the presence of a body, once, and so lately, warm with life and animate with thought, now lingering for a brief moment at the dark portal of the tomb—like a beam of holy light the belief must come: This cannot be all there is of a day! Stricken human nature cries out: There must be a dawn beyond this darkness and a never-setting sun, while this short life is but a morning star.

The cycles of time roll with the procession of seasons. Spring is bloom; summer is growth; autumn is fruition; winter is the shroud, and beneath its cold, yet kindly fold, live the germs of a new life. Spring comes again; growth matures, and fruit is eternal. This is the religion

and lesson of nature, and the universal example cannot fail in relation to man. Let us draw comfort and consolation from things visible in this sad scene, and lift our eyes to the invisible Father above with renewed confidence that we, too, are in His holy hands. Besides His infinitude of worlds, we have His Word, "that He is all, and all-upholding."

We can do nothing for the dead. We can only offer respect to our Brother's inanimate clay, and cherish his memory in the abiding faith that our temporary loss is his eternal gain. In this belief let us commit him with due reverence to the keeping of the Almighty, who is supreme in wisdom, infinite in love, and ordereth all things well.

It is an ancient and honorable custom of the Order of Free and Accepted Masons to perform the rites of burial over the remains of a departed Brother. In the character of Masons we are now assembled and address ourselves to that solemn duty.

And while we pay this tribute of respect and love to the memory of our departed Brother, let us not forget to extend our Fraternal sympathy to his deeply afflicted and sorrowing family (or relatives) in their bereavement. As he, for whom we are all mourners, was true to us and faithful to the ties of Brotherhood, so shall we be true to them in the practice of the principles of Freemasonry and in tender memory of our loved and lost. We owe a grateful acknowledgment to them for his social companionship and service, and mingle our sorrows with theirs, his near and dear relations.

Farewell, Brother (Name in full), until we meet you and greet you on that ever-shining shore, to be parted never more, forever and forever.

(At this point, if the coffin is flag draped, two of the pall bearers should step forward and fold back the flag for about two feet from the head of the coffin. The

Master then displays the lambskin apron, unfolded, and continues.)

The lambskin or white leathern apron is an emblem of Innocence and the badge of a Mason; more honorable than the crown of royalty or the emblazoned insignia of princely orders, when worthily worn. (Deposits apron on coffin.) Our Brother was worthy of its distinction, and in the grave it shall bear witness of his virtues and our confidence in the sincerity of his profession.

(The Master, displaying an evergreen sprig, continues.)

The evergreen is emblematical of our Faith in the Immortality of the Soul. This green sprig is the symbol of that spark of our being which continues to grow more divinely when the breath leaves the body, and can never, never die.

(The Master drops the evergreen on the casket, and the Brethren remain in place. They should march around the grave in an orderly line. It would be well to have a Brother familiar with the ceremony to lead the line in passing the coffin.)

Worshipful Master: Change is the universal law of mortality and the theme of every page of its history. Here we view the most striking illustration of change that can come to mortal eyes, minds, and hearts. Ties of Fraternity, love, all broken; earthly pursuits, hopes and affections laid waste by death. Let us profit by this example of the uncertainty of the world and resolve to live pure, worshipful and upright lives in daily preparation for the summons that will sooner or later, surely come. It came to our Brother whose remains we have here laid to eternal rest, and reminds us that we too, are mortal—subject to the universal law. Our Brother is dead and cannot speak for himself. Let us defend his good name. Frailties he may have had, as what mortal man has not. To err is human, charity is Divine, and judgment is with the Almighty and All-Merciful. In this resting place of the body,

virtues only are remembered, and sweet memories bloom.

All must pass through the dark valley of the shadow of Death, and each must make the journey alone. Let us all hasten to secure the passport of an upright life, to the glories of a better land. Unto the grave we have resigned the body of our Brother.

Earth to earth (Senior Warden scatters earth in the grave, with trowel); dust to dust (more earth scattered); ashes to ashes (more earth scattered); there to remain until the dawn of that resplendent day, when again the morning stars shall sing together and all the sons of God shall shout for joy.

(PRAYER)

Master or Chaplain: Thou, O God, knowest our down-sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of 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 is with Thee; Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fall from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of Thy creation; ad-

minister them comfort in time of trouble, and save them with an everlasting salvation. Amen.

Brethren: So mote it be.

Worshipful Master: In the language of poetic inspiration, we say to every one:

"So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death.
Thou go not like the quarry slave at night,
Scourged to his dungeon, but sustained and
soothed

By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

BENEDICTION

Master or Chaplain: The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift upon thee the light of His countenance, and give thee peace. Amen.

Brethren: So mote it be.

At the close of the service, two of the pall bearers should restore the flag (if coffin is flag-drape) to its original position, and the Brethren should retire from the grave to permit the Military to fire the "Three Volleys," and sound "Taps," after which the Lodge should return to the Lodge room and the Lodge is closed.

If the body is being deposited in a tomb or mausoleum, the word "tomb" may be substituted for "grave," or "open grave" wherever they appear in the service. In such event, the Senior Warden would scatter earth on the ground or floor at the foot of the coffin.

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