

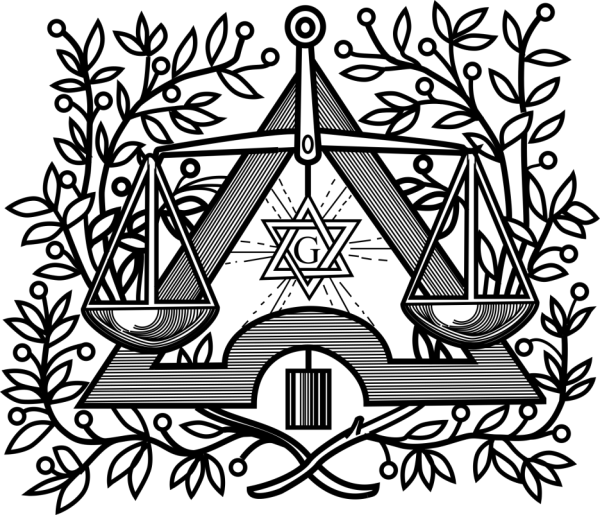
BLUE LODGE



RITUAL REFERENCE GUIDE

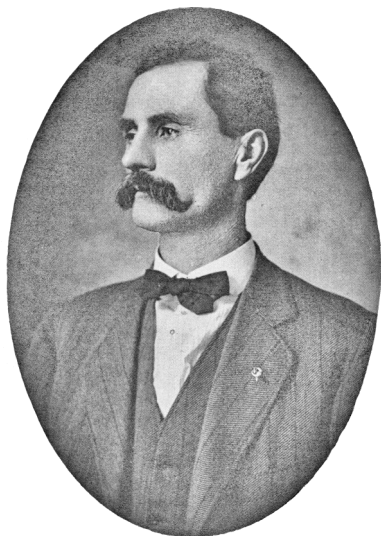
MISSISSIPPI
2021

FIRST EDITION



A Labor of Love

IMMEDIATE PAST GRAND LECTURERS



WATT CARTER, PGM

1954-1994

DR. JOSHUA RICE WILLIAMS, PGM

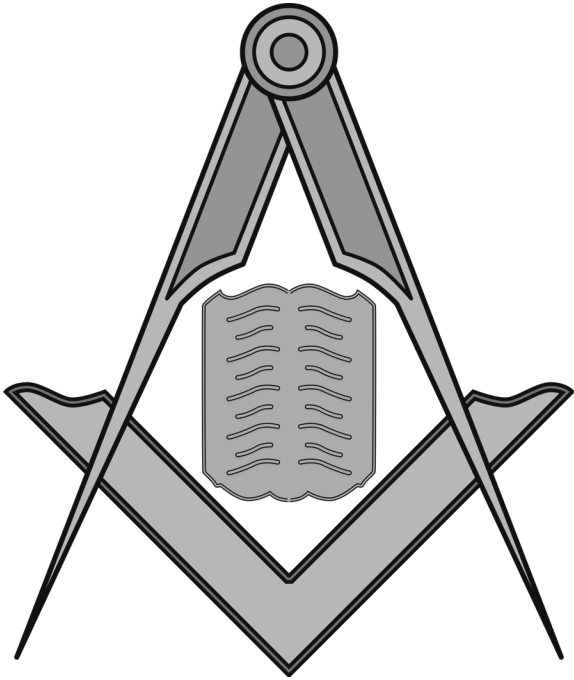
1915-1953



DANNY OLAN ALEXANDER, PGM

1994-2020





BLUE LODGE RITUAL REFERENCE GUIDE

OFFICIAL PUBLICATION OF THE
GRAND LODGE OF MISSISSIPPI
FREE AND ACCEPTED MASONS



I hereby certify that the Monitor and Ceremonies contained in the First Edition of the Blue Lodge Ritual Reference Guide are exactly as revised by the Grand Lodge.

June, 2021

Jason Alan Jefcoat, P. G. M.
Grand Lecturer

First Edition, 2021

CONTENTS

Ceremony of Opening the Lodge	1
Opening Prayer.....	1
Prayer and Benediction at Closing	2
Order of Business	2
Test Oath or Tiler's Obligation.....	3
Entered Apprentice Degree	4
Fellow Craft Degree	24
Master Mason Degree	36
Burial Service	54
Lodge of Sorrow.....	63
Installation of Lodge Officers	81
Installation of Grand Lodge Officers.....	104
Grand Visitations	116
Fundamental Principles	118
Foundation Stone Ceremony	125
Dedication of Masonic Halls.....	138
Lodge Officer's Guidebook.....	154
Masonic Calendar.....	189
Pronunciation Guide.....	190
Suggested Fellow Craft Roll	194

BLUE LODGE TEXT BOOK

CEREMONY AT OPENING

At all Stated Communications, a M.:M.: Lodge must be opened first, and the Lodge business transacted. If necessary, labor may be dispensed with in the M.:M.: Lodge, and an E.:A.: or F.:C.: Lodge opened, as business may require. The W.:M.: may dispense with labor in one Lodge and resume in any other as often as necessary, during the day; but E.:A.: and F.:C.: Lodges must be closed and the business of the day finished in the M.:M.: Lodge.

OPENING PRAYER

Great Architect of the Universe: In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. *Amen.*

PLEDGE OF ALLEGIANCE TO THE FLAG

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.

CLOSING PRAYER

Supreme Grand Master, Ruler of Heaven and

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

BENEDICTION AT CLOSING

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

ORDER OF BUSINESS

After opening the Lodge, the order of Business shall be as follows:

1. Opening of the Lodge
2. Pledge of Allegiance to the Flag
3. Reading of the Minutes of the Last Stated and subsequent Called Communications for reference
4. Unfinished Business
5. Reports of Committees
6. Petitions and Applications
7. Motions and Resolutions
8. Accounts
9. New Business
10. Grand Lodge Communications
11. Reading of the Minutes of the meeting for correction
12. Closing the Lodge

Any brother desiring to speak in the Lodge shall rise and address the Master in a respectful manner, and with Masonic form.

No brother shall be permitted to speak more than twice on any one question, without consent of the Master.

Debate shall be courteous and pertinent to the subject.

On all questions submitted to the Lodge, its sense shall be ascertained by a show of hands or by ballot.

THE TEST OATH, OR TILER'S OBLIGATION

I, A. B., do hereby and hereon solemnly and sincerely swear that I have been regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft, and raised to the sublime degree of Master Mason, in a just and legally constituted Lodge of such, and that I am not suspended or expelled, but am now a Master Mason in good standing. So help me God.

ENTERED APPRENTICE DEGREE

Every candidate, previous to his reception, is required to make the following declarations to a proper officer, in a room adjoining the Lodge:

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

Answer:

Do you seriously declare, upon your honor, before these gentlemen, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be serviceable to your fellow creatures?

Answer:

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

Answer:

State, upon your honor, whether you have been rejected by another Lodge; if yes, state what Lodge, and when?

Answer:

Do you believe in the existence of God?

Answer:

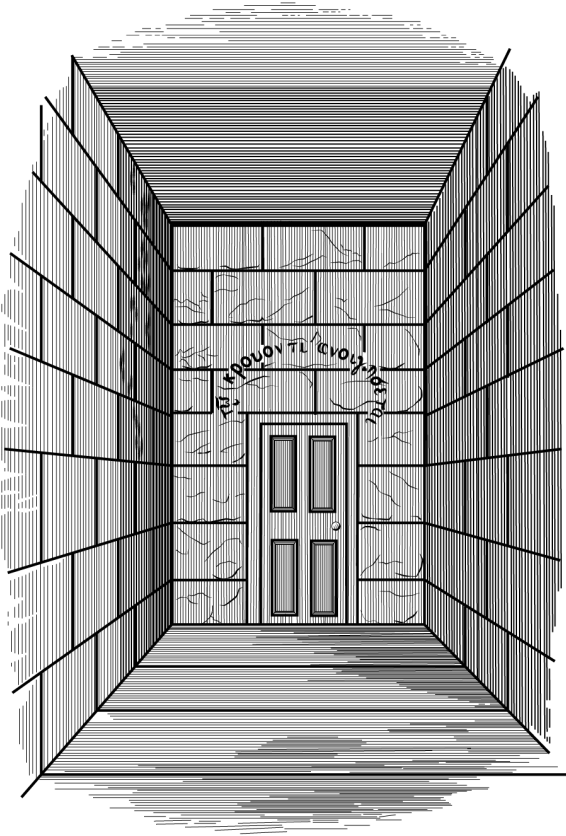
Do you believe in the immortality of the soul?

Answer:

Do you believe in the resurrection of the body?

Answer:

FIRST SECTION



You are * * * which is to teach you * * *

It has been a custom from time immemorial, among good men, before engaging in any great or important undertaking, first to invoke a 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 Institution he may be better enabled to display the beauties of godliness to the honor of Thy holy name. *Amen.*



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



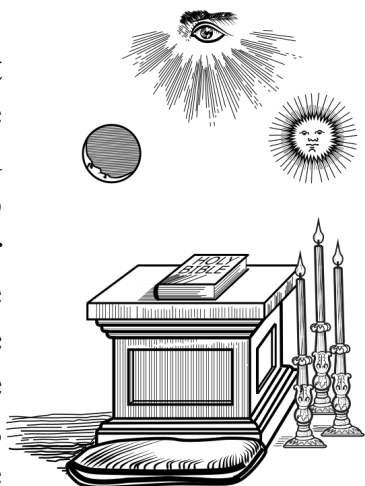
It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments;

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.” Psalm 133

* * * Freemasonry, an institution founded upon the purest principles of morality and virtue; possessing great and inestimable privileges; to secure these privileges to worthy men, and worthy men alone, voluntary pledges of fidelity are required. * * *

“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.” * * *

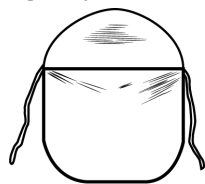
* * * Masonry by the * * * of the * * *. The three Great Lights in Masonry are the Holy Bible, Square and Compasses. The Bible is to be the rule and guide of your faith; the Square to square your actions; and the Compasses to circumscribe and keep you in due bounds with all mankind, more especially with a Brother Mason.

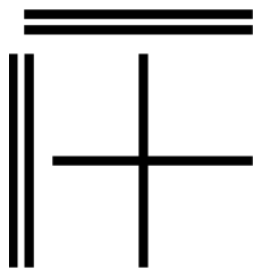


The three Less are the Sun, Moon, and Master of the Lodge, and are thus explained: As the Sun rules the day and the Moon governs the night, so should the Worshipful Master endeavor with equal regularity, to rule and govern the Lodge. They are represented by those three burning tapers.

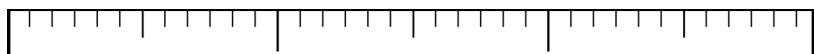
THE LAMBSKIN

I have the pleasure of presenting you a LAMBSKIN, OR WHITE LEATHER APRON. It is an emblem of innocence, and the badge of a Mason, more ancient than the Golden Fleece





or Roman Eagle; more honorable than the Star or Garter, or any other Order that can be conferred upon you, at this or any future period, by king, prince, potentate, or any other person, except he be a Mason; and which I hope you will wear with equal pleasure to yourself and honor to the fraternity. * * *



THE WORKING TOOLS

of an Entered Apprentice are the *Twenty-four Inch Gauge* and *Common Gavel*.



The Twenty-four Inch Gauge is an instrument made use of by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day, which we are taught to divide into three 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 rough and superfluous parts of stones, the better to fit them for the builder's use; but we, as Free and

Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our bodies as living stones for that spiritual building, that house “not made with hands, eternal in the heavens.”

Brother A. B.: Agreeable to an ancient custom, established in all regular and well-governed Lodges, it becomes my duty to * * *



Brother A. B.: The lecture in the Entered Apprentice Degree is divided into Three Sections. The First Section is a recapitulation of * * *

SECOND SECTION

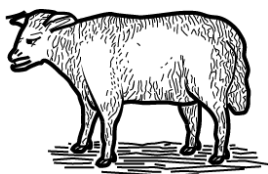
The Second Section is explanatory of the First. * * *



You were caused to * * * right hand upon the Holy Bible, Square and Compasses, because the right hand was made use of by our ancient brethren as a symbol of fidelity, which is sometimes represented by two right hands joined;



at others, by two human figures holding each other by the right hand; the right hand, therefore, was made use of as a token of your sincerity, and a pledge of your fidelity in the business in which you were then engaged.



You were presented a lambskin, or white leather apron, because the lamb has in all ages been deemed an emblem of innocence.

The lambskin, therefore, was to remind you of that purity of life and conduct which is so essentially necessary to your gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe presides.


LESSON OF CHARITY

You were * * * N.:E.: Corner.

THIRD SECTION

The Third Section explains the nature and principles of our Institution and informs us that Freemasonry is not only the most ancient, but the most moral science known to man. Every figure, character and emblem depicted in a Lodge has a moral meaning, and forcibly inculcates the practice of virtue.

A LODGE

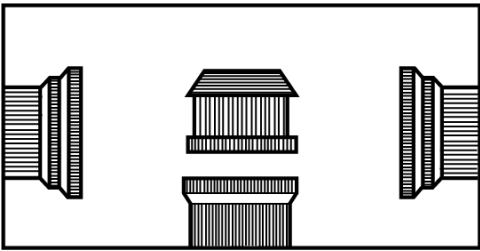
is a sufficient number of Masons, duly assembled, with the Holy Bible, Square and Compasses, and their  or Warrant empowering them to work.

OUR ANCIENT BRETHREN

usually held their Lodges on high hills or in low vales, the better to observe the approach of cowans and eaves-droppers, either ascending or descending.



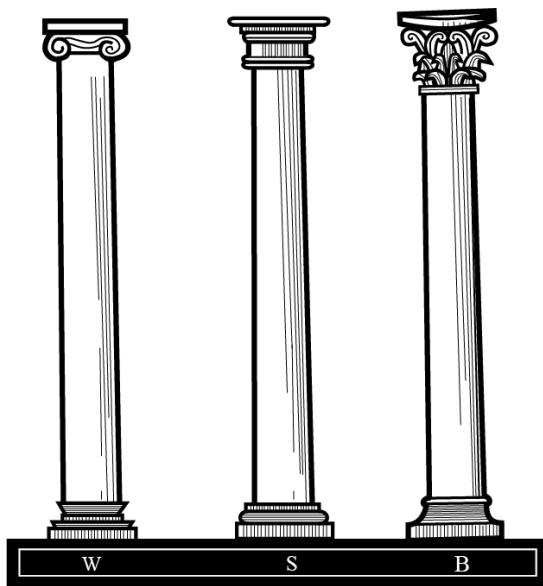
THE FORM OF A LODGE



is an oblong square—from east to west, between north and south, from earth to heaven, and from the surface to the center; thereby denoting the universality of Freemasonry, and that a Mason's charity should be equally extensive.

Our institution is said to be supported by three great pillars—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 Worshipful Master represents the pillar of Wisdom, it being supposed that he has wisdom to

open and govern the Lodge. The Senior Warden represents the pillar of Strength, it being his duty to assist the Worshipful Master in opening and closing the Lodge. The Junior Warden represents the pillar of Beauty, it being his duty to observe the Sun at its meridian height, which is the beauty and glory of the day.



ITS COVERING

is no less than a clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder which Jacob in his vision saw ascending from earth to heaven, the three principal rounds of which are denominated *Faith*, *Hope*, and *Charity*, and which admonish us to have faith in God, hope in immortality, and charity to all mankind.

The greatest of these is Charity; for Faith may be lost in sight; Hope ends in fruition; but Charity

extends beyond the grave, through the boundless realms of eternity.

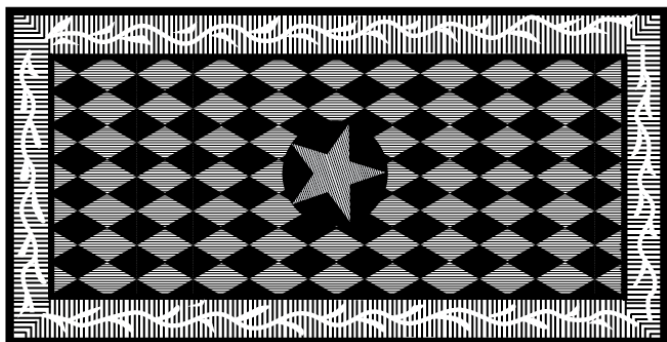


THE FURNITURE OF A LODGE



consists of the Holy Bible, Square and Compasses. The Bible is dedicated to God, because it is the inestimable gift of God to man * * *; the Square to the Master, it being the proper Masonic emblem of his office; and the Compasses to the Craft, that, by a due attention to their use, they may circumscribe their desires and keep their passions and prejudices in due bounds with all mankind, more especially with a brother Mason.

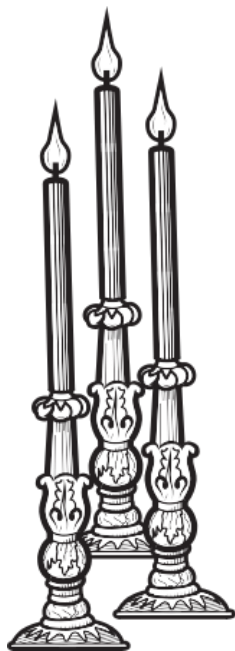
THE ORNAMENTS OF A LODGE



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

THE LIGHTS OF A LODGE

are three; and are situated in the East, West, and South. There are none in the North, because King Solomon's Temple was situated so far north of the ecliptic that neither the sun nor moon at meridian height could dart any rays into the northerly part thereof. The North, therefore, is Masonically termed a place of darkness.



THE JEWELS OF A LODGE

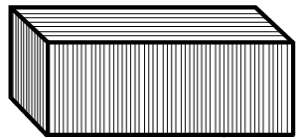
are six—three movable and three immovable. The immovable Jewels are the *Square*, *Level*, and *Plumb*, * * *

The Square teaches morality, the Level equality, and the Plumb rectitude of conduct. The movable Jewels are the *Rough Ashlar*, *Perfect Ashlar*, and *Trestle-Board*.

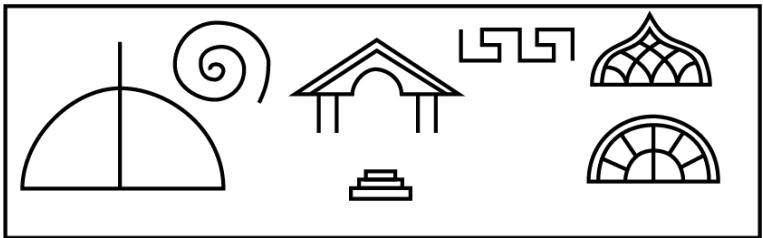


The Rough Ashlar is a stone as taken from the quarry in its rude and natural state.

The Perfect Ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellow-craft.



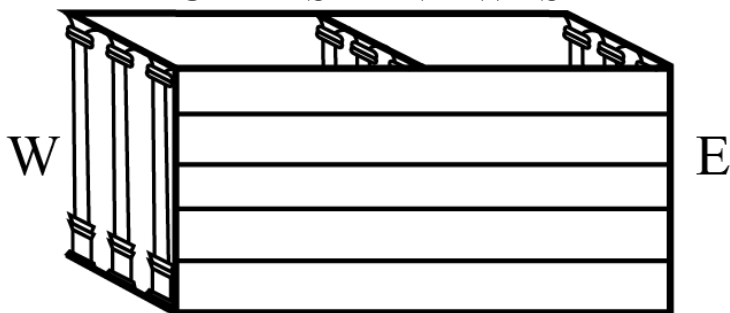
The Trestle-Board is for the master workman to draw his designs on.



By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the

Trestle-Board we are reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral and Masonic Trestle-Board.

LODGES ARE SITUATED DUE EAST AND WEST



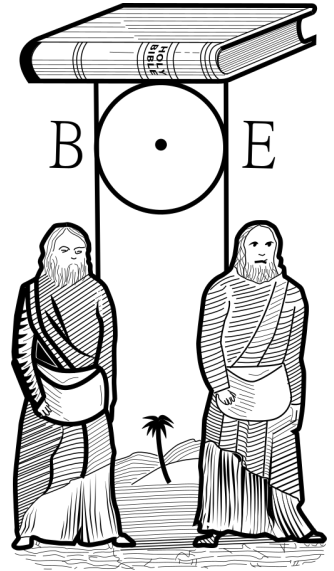
because that was the situation of King Solomon's Temple. It was so situated, because when Moses had safely conducted the children of Israel through the Red Sea when pursued by Pharaoh and his host, he, by divine command, erected a tabernacle, and placed it due East and West to perpetuate the remembrance of that miraculous East wind whereby their mighty deliverance was wrought, also to receive the rays of the rising sun.

^oThe circle was the astrological and afterward the astronomical symbol of the sun. As the sun was the source of physical light and became the object of worship, so its sign became the symbol of the source of intellectual and spiritual light, the only true and living God, the object of our labor in life, and our rewards hereafter. The point was the focus of light and the especial symbol of Deity. As man was made in the image of

King Solomon's Temple was an exact pattern of this tabernacle, for which reason all Lodges should be situated due East and West.

OUR ANCIENT BRETHREN

dedicated their Lodges to King Solomon, because he was our first Most Excellent Grand Master. We dedicate ours to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time there is represented in every regular and well-governed Lodge a certain point within a circle, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures. The point represents an individual brother; the circle is the boundary line beyond which he is never to suffer his passions or prejudices to betray him. In going round this circle we necessarily touch these two lines, as well as the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err. ^o



God, in a lesser sense it also represents the individual Brother. The parallels are the summer and winter solstices, the sun's stopping places, which the sun in its apparent yearly journeys north and south never passes nor goes beyond. They symbolize the lines of moral rectitude. The circle supports the Book to indicate its divine origin and inspiration, and that it rests upon and is supported by divinity itself.

The principal tenets of our profession are **BROTHERLY LOVE**, **RELIEF** and **TRUTH**.

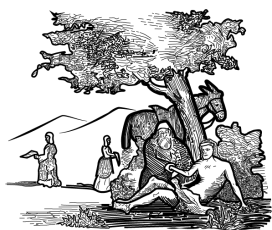
BROTHERLY LOVE



By the exercise of brotherly love, we are taught to regard the whole human species as one family; the high and low, the rich and poor, who, as created by one Almighty

Parent and inhabitants of the same planet, are to aid, support, and protect each other. On this principle Freemasonry unites men of every country, sect, and opinion and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

RELIEF



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

TRUTH

Truth is a divine attribute, and the foundation of every virtue. To be good and true



is the first lesson we are taught in Masonry. On this theme we contemplate and by its dictates endeavor to regulate our conduct; hence while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's prosperity.

The * * * alluding to the four Cardinal Virtues, which are:

TEMPERANCE, FORTITUDE, PRUDENCE, AND JUSTICE

TEMPERANCE

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



and frees the mind from the allurements of vice. This virtue should be your constant practice, as you will thereby learn to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead you to disclose some of those valuable secrets which you have promised to conceal and never reveal, and which would subject you to the contempt and detestation of all good Masons, and to * * *

FORTITUDE

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed

expedient. This virtue is equally distant from rashness and cowardice, and should be deeply impressed upon your mind as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from you any of those valuable secrets with which you have been so solemnly entrusted, and which was emblematically represented on your first admission into the Lodge, when * * *

PRUDENCE

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

JUSTICE

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

principles thereof; ever bearing in mind * * *

CHALK, CHARCOAL, AND CLAY

Entered Apprentices should * * * freedom,
fervency, and zeal, represented by



There is nothing * * *

CHARGE AT INITIATION

BROTHER A. B.:

As you are now introduced into the first principles of Freemasonry, I congratulate you on being accepted into this ancient and honorable fraternity; ancient, as having existed 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 or useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies. There are three great duties which, as a Mason, you are charged to inculcate-to God, your neighbor, and yourself. To God, in never mentioning His name except with

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

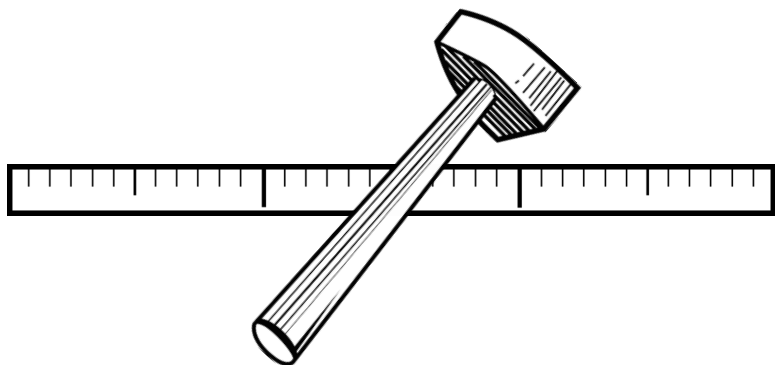
In the state, you are to be a quiet and peaceful citizen, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor,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

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

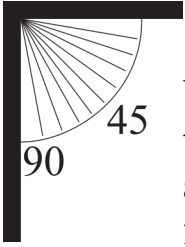
At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will always be as ready to give as you will be to receive instruction.

If, in the circle of your acquaintance, you find a person desirous of being initiated into Freemasonry, be particularly attentive not to recommend him unless you are convinced that 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.

Finally, keep sacred and inviolable the mysteries of the Institution, as these are to distinguish you from the rest of the community and mark your consequence among Masons.



FELLOW CRAFT DEGREE

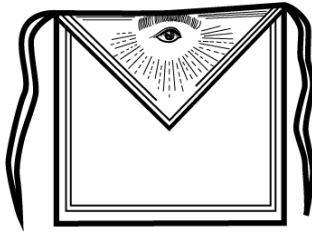


FIRST SECTION

You are * * * which is to teach you that the Square of Virtue should be the rule and guide of your conduct in all your future transactions with mankind.

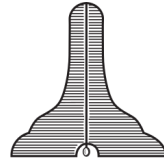
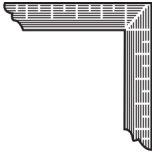
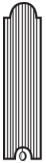
PASSAGE OF SCRIPTURE

“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.” (Amos 7:7, 8.)



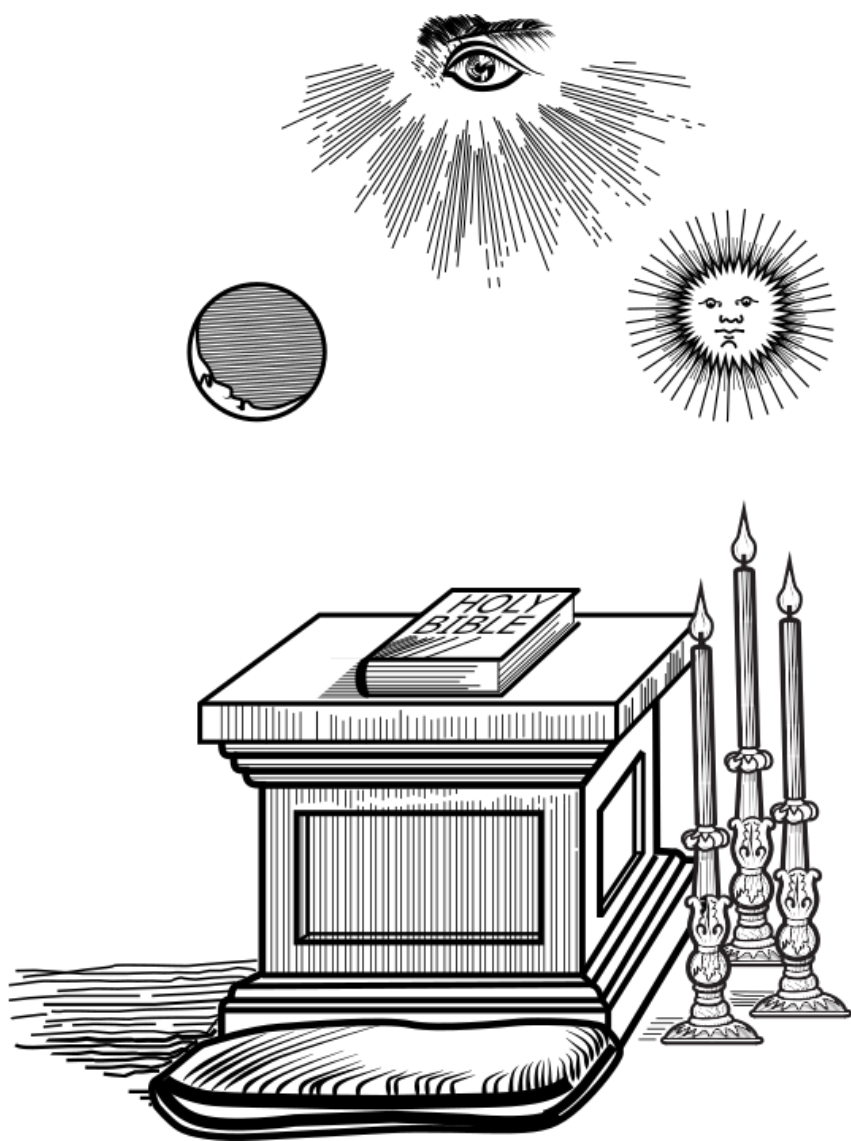
THE WORKING TOOLS

of a Fellow craft are the *Plumb*, *Square*, and *Level*.

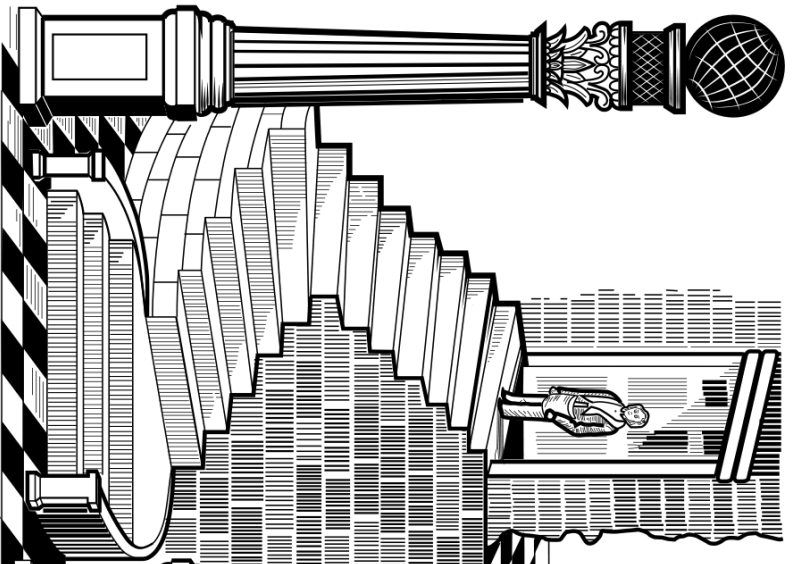


The *Plumb* is an instrument made use of by operative masons to raise perpendiculars; the *Square*, to square their work; and the *Level*, to lay horizontals; but we, as Free and Accepted

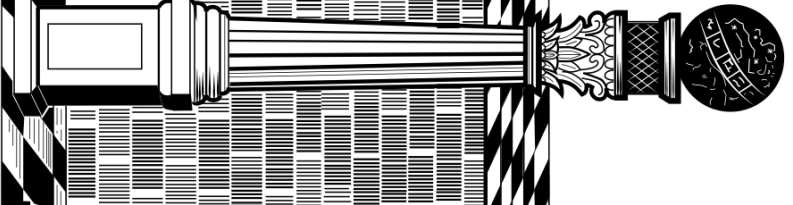
Masons, are taught to make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns.



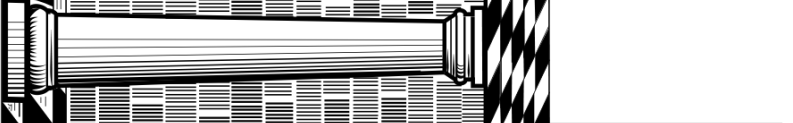
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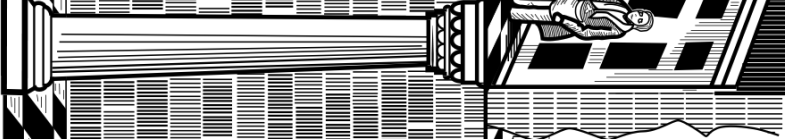
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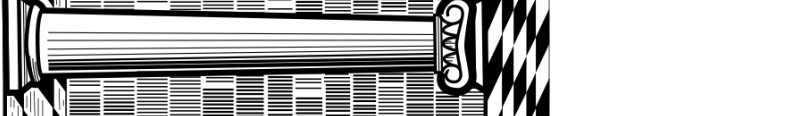
TUSCAN



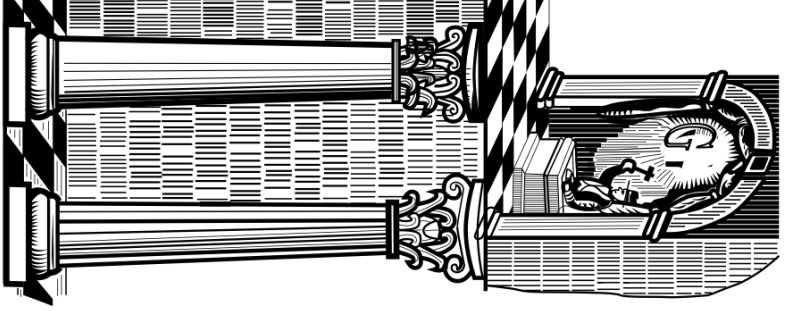
DORIC



IONIC



CORINTHIAN
COMPOSITE



SECOND SECTION

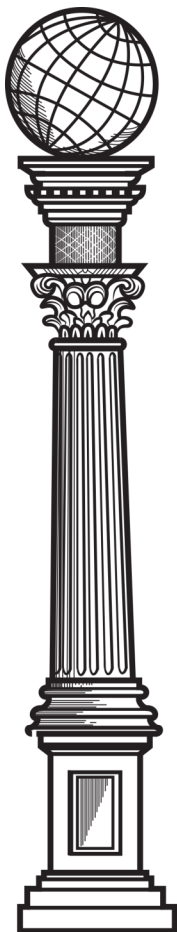
BROTHER A. B.: It now becomes my duty to explain to you the variety of objects which will attract your attention on your passage to the middle chamber, and to inform you that Freemasonry is considered under two denominations - Operative and Speculative.

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.

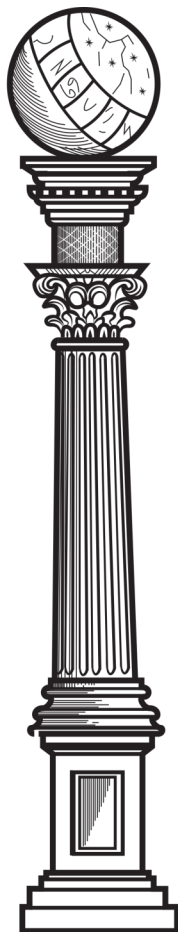
By Speculative Masonry we may learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to Deity which at once constitutes our duty and our happiness. It leads the contemplative Mason to view with reverence and admiration the glorious works of creation and inspires him with the most exalted ideas of the perfections of his divine Creator. Our ancient brethren wrought in both Operative and Speculative Masonry. We work in Speculative only. They wrought six days and rested on the seventh, for in six days God created the heaven and the earth, and rested on the seventh; 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.

On your return * * *



I KINGS VII: 15-16
JEREMIAH LII: 21-22



“For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

“And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits:

“And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

“And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these.”

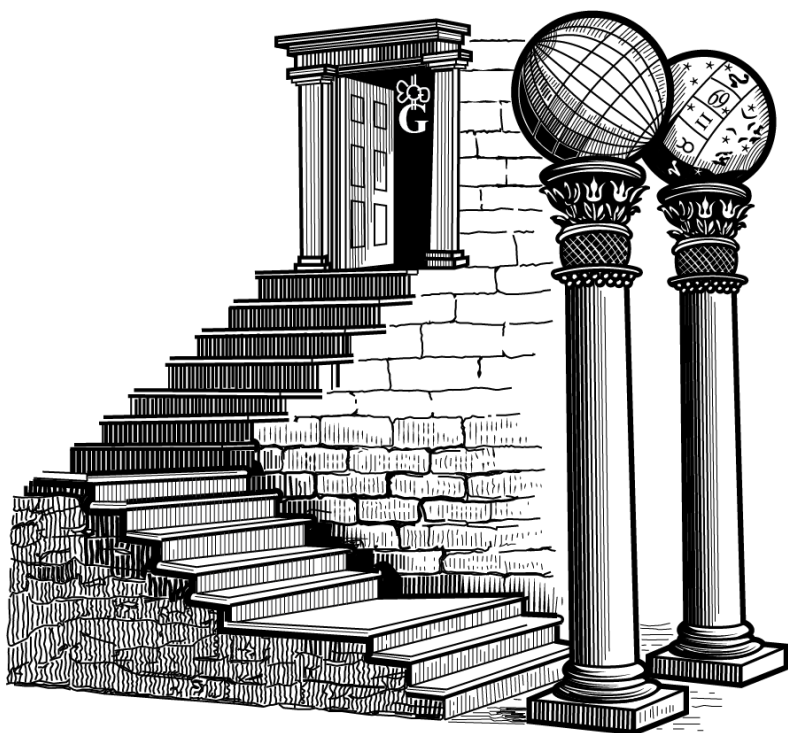
PEACE, UNITY, AND PLENTY

* * *

THE GLOBES

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

* * *



The next object that attracts your attention is a

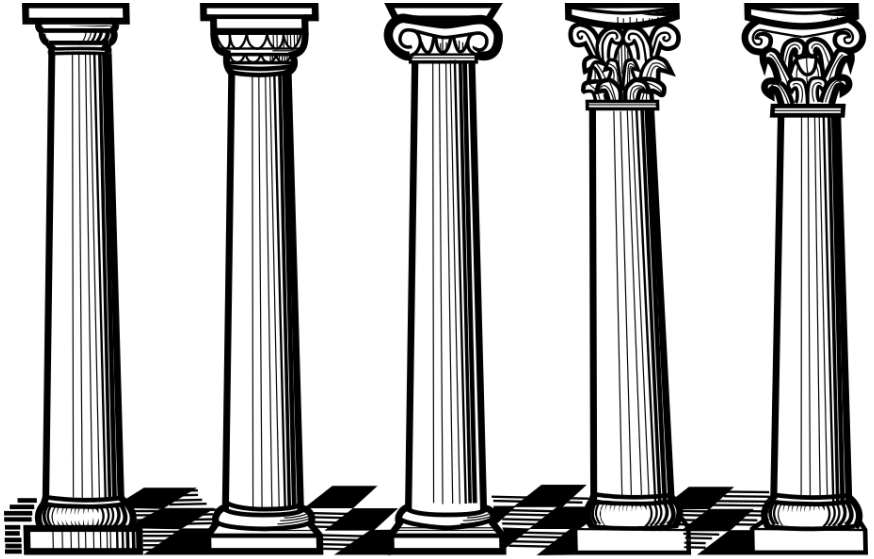
FLIGHT OF WINDING STAIRS

consisting of three, five, and seven steps.

Take * * * The number * * *

Take * * * The number * * *

THE FIVE ORDERS IN ARCHITECTURE



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

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

THE FIVE SENSES

The number * * * to the five Senses of Human Nature - HEARING, SEEING, FEELING, SMELLING, AND TASTING.

The first three are most revered by Masons. By the sense of Hearing * * * by that of Seeing * * * and by that of Feeling * * *

THE LIBERAL ARTS AND SCIENCES

Take * * * the number * * * to the SEVEN LIBERAL ARTS AND SCIENCES: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

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

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

ASTRONOMY

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

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

A SYMBOL OF PLENTY



What does it denote?

How represented?

How did it originate?

* * *

It now becomes my duty to explain to you the

* * * It alludes to

GEOMETRY

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

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

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

The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of

Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Freemasonry are safely lodged in the repository of *faithful breasts*. Tools and instruments of architecture, and symbolic emblems, most expressive, are selected by the fraternity to imprint on the mind wise and serious truths; and thus through a succession of ages are transmitted, unimpaired, the most excellent tenets of our institution. It further * * * my brother,



to the sacred name of Deity, before whom we should all, from the youngest Entered Apprentice in the * * * corner of the Lodge to the Worshipful Master who presides in the East, with reverence most humbly bow.



CHARGE AT PASSING TO THE DEGREE OF FELLOW CRAFT

BROTHER A. B.:

Being passed 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.

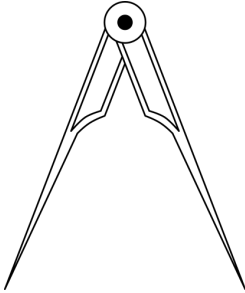
It is unnecessary to recapitulate the duties which as a Freemason you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist 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, 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 you will conform to the principles of the Institution by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagement as a Fellow Craft, and to these duties you are bound by the most sacred ties.

MASTER MASON DEGREE

FIRST SECTION



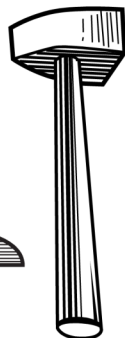
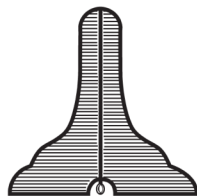
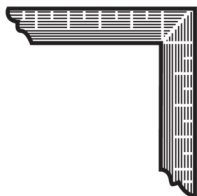
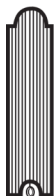
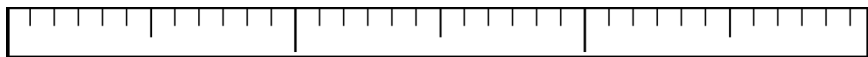
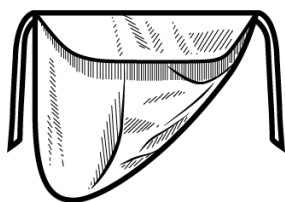
You are * * * on * * * which is to teach you that * * * are * * *, so are the most excellent tenets of our Institution contained within the points of the compasses, which are FRIENDSHIP, MORALITY, and BROTHERLY LOVE.

SCRIPTURE

“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 they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall

flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Ecclesiastes 12:1-7)

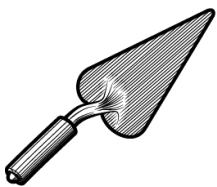
* * *



THE WORKING TOOLS

of a Master Mason are all the instruments of Masonry indiscriminately, more especially the *Trowel*.

The Trowel is an instrument made use of by Operative Masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make

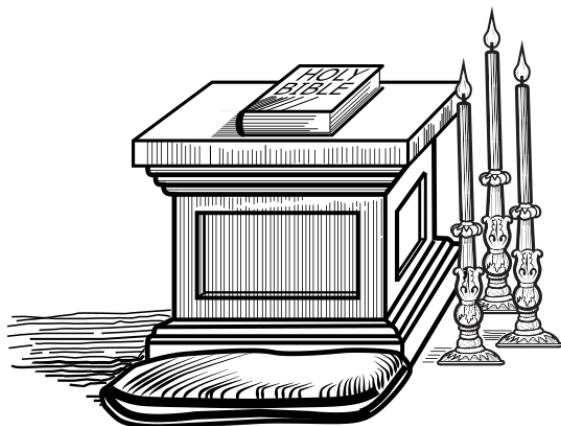
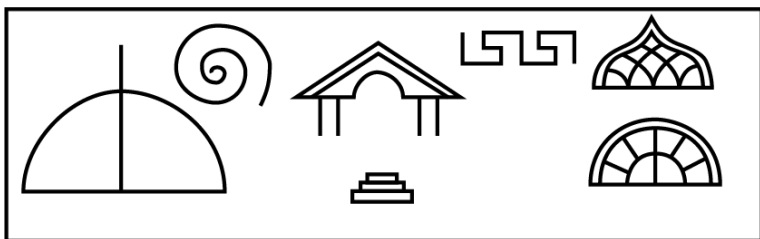


use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and best agree.

SECOND SECTION

The Second Section recites the historical traditions of the Institution and exemplifies an instance of virtue, fortitude, and integrity seldom equaled and never excelled in the history of man.

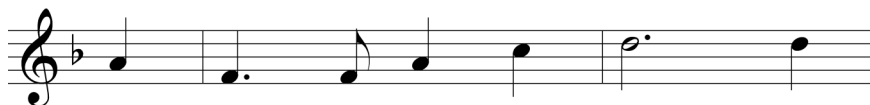
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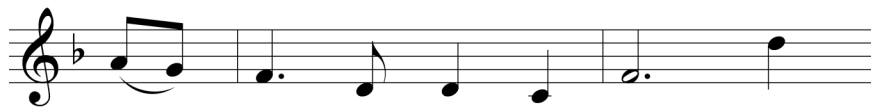
1. Hark! from the tombs a dole - ful sound;
2. "Prin - ces, this clay must be your bed,
3. Great God! is this our cer - tain doom?
4. Grant us the powers of quick-'ning grace,



mine ears at - tend the cry; "Ye
 in spite of all your towers; the
 And are we still se - cure? Still
 to fit our souls to fly, then,



liv - ing men, come view the ground
 tall, the wise, the rev - 'rend head
 walk - ing down - ward toward the tomb,
 when we drop this dy - ing flesh,



where you must short - ly lie, where
 must lie as low as ours! Must
 and yet pre - pare no more? And
 we'll rise a - bove the sky, we'll



you must short-ly lie. Ye liv - ing men, come
 lie as low as ours! The tall, the wise, the
 yet pre - pare no more? Still walk - ing down - ward
 rise a - bove the sky. Then, when we drop this

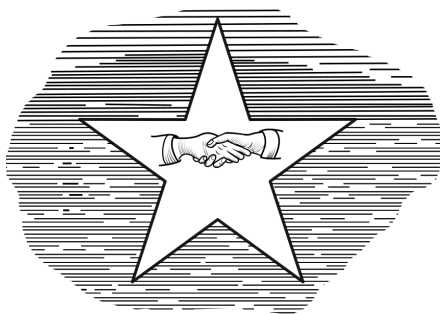


view the ground where you must short-ly lie.”
 rev - 'rend head must lie as low as ours.”
 toward the tomb, and yet pre - pare no more?
 dy - ing flesh, we'll rise a - bove the sky.

PRAYER

“Thou, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off; shield and defend us from the evil intentions of our enemies, and support us under the trials and 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 fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up, till the heavens shall be no more. Yet, O Lord! have compassion on the children of Thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation.” Amen

* * *



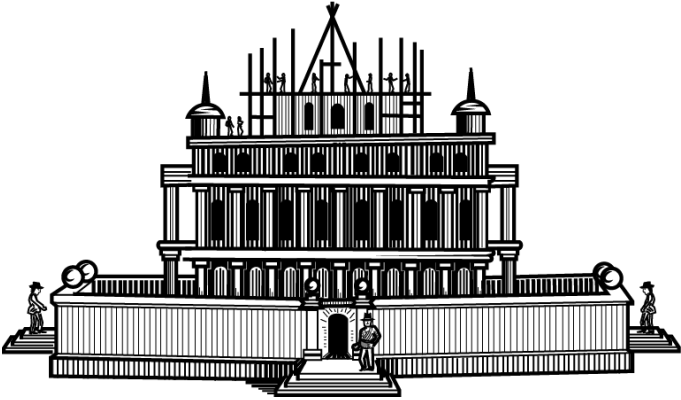


THIRD SECTION

The third section illustrates certain hieroglyphical emblems, and inculcates many useful and impressive moral lessons. It also details many particulars relative to the building of the temple of King Solomon.

This magnificent structure was founded in the fourth year of the reign of Solomon, on the second day of the month Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. Josephus informs

us that, although more than seven years were occupied in building it, yet during the whole term it did not rain in the daytime, that the workmen might not be obstructed in their labors. From sacred history we also learn that there was not heard the sound of axe, hammer, or any tool of iron in the house while it was building.

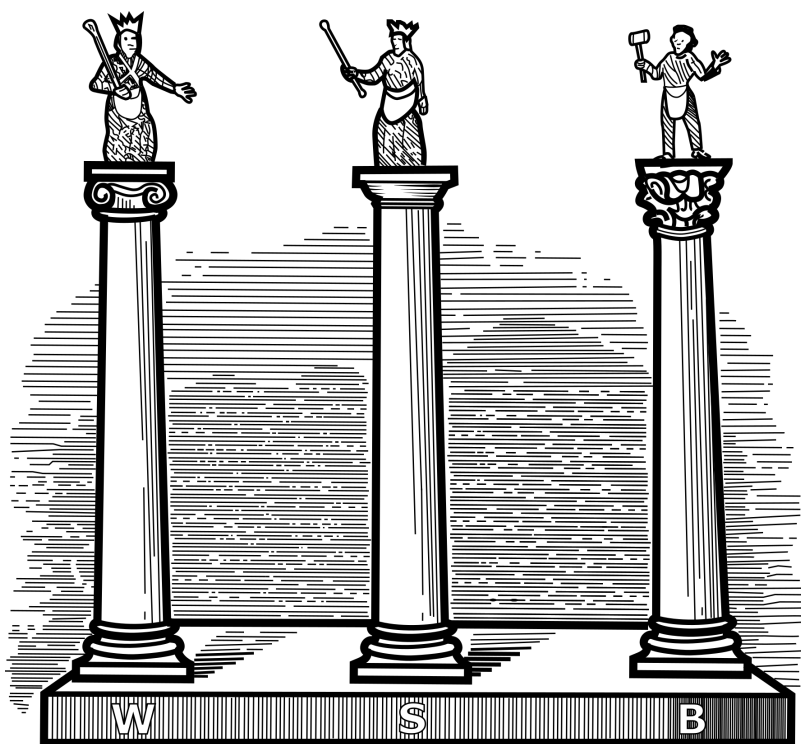


It is said to have been supported by fourteen hundred and fifty-three pillars, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble. There were employed in its building three Grand Masters, three thousand and three hundred Masters, or Overseers of the work, eighty thousand Fellow Crafts, and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such manner 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.

In front of the magnificent porch were placed the two celebrated pillars - one on the left hand, the other on the right. They are supposed to have been placed there as a memorial to the children of

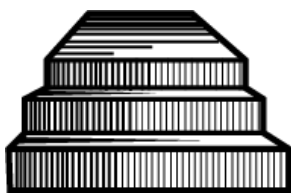
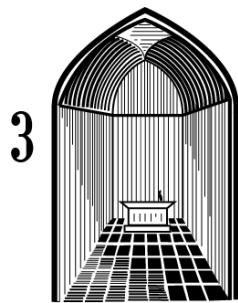
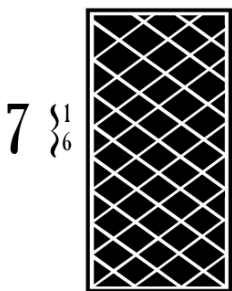
Israel of the happy deliverance of their forefathers from Egyptian bondage and in commemoration of the miraculous pillars of fire and cloud. The pillar of fire gave light to the Israelites and facilitated their march, and the cloud proved darkness to Pharaoh and his host and retarded their pursuit. King Solomon, therefore, ordered these pillars to be placed at the entrance of the temple, as the most conspicuous part, that the children of Israel might have that happy event continually before their eyes, in going to and returning from divine worship.

It was symbolically supported also by three principal pillars denominated



WISDOM, STRENGTH, AND BEAUTY

which have been * * *



THE THREE STEPS

usually delineated upon the Master's carpet^o are emblematical 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 reflection 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 Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.



^oCARPET as used here refers to a piece of cloth on which is painted the emblems of the degrees.

THE BEE HIVE

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



THE BOOK OF CONSTITUTIONS GUARDED BY THE TILER'S SWORD

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

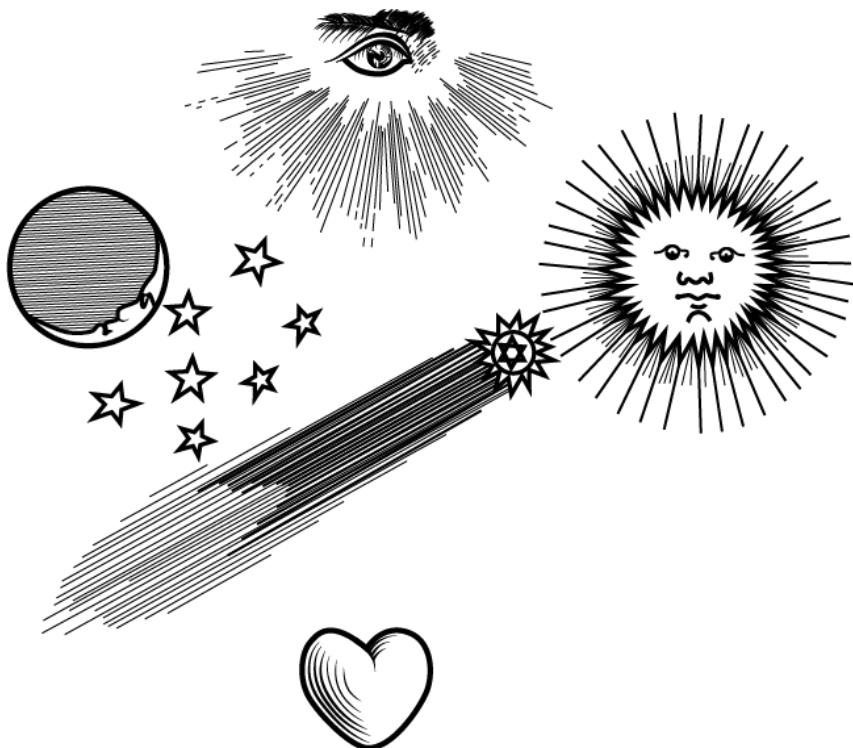


THE SWORD POINTING TO THE NAKED HEART

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



ALL-SEEING EYE



whom the SUN, MOON, and STARS obey and under whose watchful care even COMETS perform their stupendous revolutions, pervades the inmost recesses of the human HEART and will reward us according to our merits.

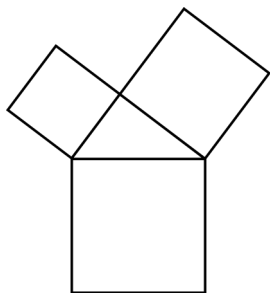
THE ANCHOR AND ARK



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



THE FORTY-SEVENTH PROBLEM OF EUCLID

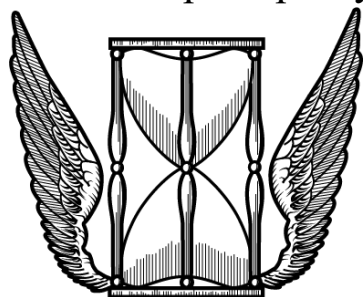


was the invention of our ancient friend and brother, the great PYTHAGORAS, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood and raised to the sublime degree of Master

Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, especially in Geometry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, when in the joy of his heart, he exclaimed, *Eureka!* in the Grecian language signifying, *I have found it*; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR GLASS

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

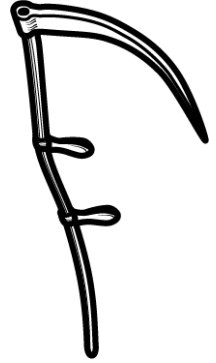


the short space of an hour they are all exhausted. Thus wastes man. Today he puts forth the tender leaves of hope; tomorrow blossoms and bears his blushing

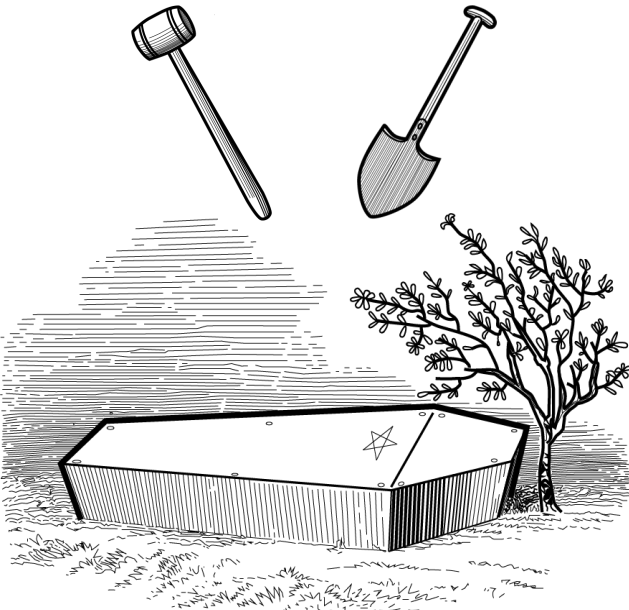
honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls like autumn leaves to enrich our mother earth.

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 last class of emblems are



The Setting Maul * * *, the Spade * * *, the Coffin * * *. These * * * are striking emblems of mortality and suggest wise and serious reflection to the thinking mind; but when we look forward to the Sprig of Acacia blooming * * *, we are reminded of that better part of man which survives the grave, and which bears the nearest affinity to that Supreme Intelligence which pervades all nature and can never, never, never die.

Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but the Master Mason is suddenly revived by the evergreen and ever-living sprig of faith in the merits of the Lion of the tribe of Judah, which strengthens him, with confidence and composure, to look forward to a blessed immortality; and doubts not, but in the glorious morn of the resurrection, his body shall also be raised and become as incorruptible as his soul.

Then let us imitate our ancient patron in his virtuous and amiable conduct, in his unfeigned piety to God, in his inflexible fidelity to his trust, that we may welcome the grim tyrant death 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 AT RAISING TO THE SUBLIME DEGREE OF MASTER MASON

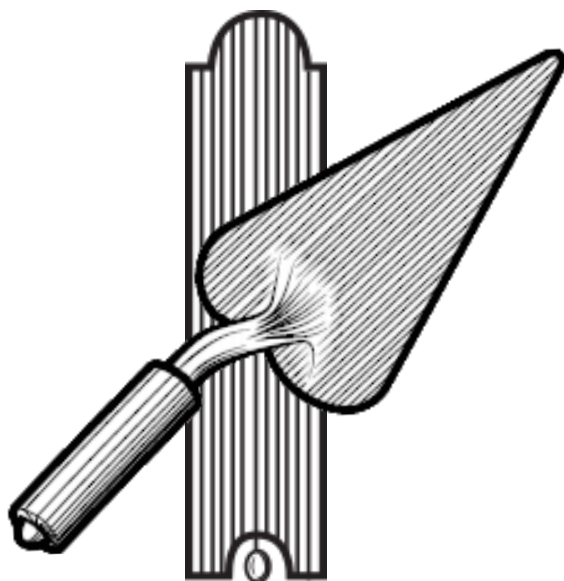
BROTHER A. B.:

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

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied must be your constant care; and for this purpose it is your duty to practice morality, live harmoniously, and teach equality.

Universal benevolence you are always to inculcate and by the regularity of your own behavior afford the best example for the conduct of others less informed. The ancient landmarks of the Institution entrusted to your care, you are carefully to preserve and never suffer them to be infringed, nor countenance a deviation from the established usages and customs of the fraternity.

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



BURIAL SERVICE

ARRANGED BY FREDERIC SPEED, P. G. M., AND ADOPTED BY THE GRAND LODGE FOR USE IN THIS JURISDICTION. REVISED BY THE BOARD OF CUSTODIANS OF THE WORK, 2003

Only Master Masons in good standing are entitled to a Masonic funeral. No Master Mason can receive Masonic burial unless it be at his own request, or some of his family, communicated to the Master of the Lodge. Entered Apprentices and Fellow Crafts are not entitled to a Masonic funeral. Foreigners and sojourners who are known to be Master Masons in good standing should be given funeral honors.

The Master of the Lodge, being informed of the time appointed for the funeral, causes the Lodge to be summoned. The Grand Lodge has decided that the Master “has power to summon a Lodge for a funeral,” and hence it becomes a matter of duty on the part of the members to attend at the burial of a brother. The Master may invite as many Lodges as he sees proper; but the entire ceremony must be under the direction of the Lodge to which the deceased belonged.

The Lodge is opened on the Third Degree in Masonry in due form. The Lodge then proceeds to the place of the funeral and thence to the place of interment. (The Lodge is not called from labor to refreshment.) After interment the Lodge returns to its hall and the Lodge closed in due form.

CEREMONIES AT THE GRAVE

When the funeral procession arrives at the place of interment, the funeral director places the casket and the minister concludes his services, the Master, having removed his hat, takes his place at the head of the grave, Chaplain on his right, the Senior Warden at the foot, the Junior Warden at the center of the grave on the left of the Master, wearing their jewels, the brethren in a group behind the Master, or some convenient place, wearing Aprons.

The Lodge service begins as follows:

Master: Let us pray.

(The following prayer is then offered by the *Master*, the *Chaplain*, or a Brother designated by the Master.)

“Thou, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off; shield and defend us from the evil intentions of our enemies, and support us under the trials and 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 fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up, till the heavens shall be no more. Yet, O Lord! have compassion on the children of Thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation.” Amen.

All: So mote it be.

The Master then gives the following exhortation:

BRETHREN: The solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us. Again we are called to assemble among the habitation of the dead, to behold the “narrow house appointed for all living.” Here around us, in that peace which the world cannot give, sleep the unnumbered dead.

The gentle breeze fans their verdant covering—they heed it not; sunshine and storm pass over them, and they are not disturbed; stones and lettered monuments symbolize the affection of surviving friends, yet nothing proceeds from them save the silent but thrilling admonition, “seek ye the narrow path and the strait gate that lead unto eternal life.”

We are again called upon to consider the uncertainty of human life, the immutable certainty

of death, and the vanity of all human pursuits. Decrepitude and decay are written upon every living thing. The cradle and the coffin stand very near to each other; and it is a melancholy truth, that as soon as we begin to live, that moment also we begin to die. It is passing strange that notwithstanding the daily mementoes of mortality that cross our path, notwithstanding the funeral bell so often tolls in our ears and the "mournful procession" goes about our streets, that we will not more seriously consider our approaching fate. We go on from design to design, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the messenger of Death, at a moment when we least expect him, and which we probably conclude to be the meridian of our existence.

Let us be persuaded, my brethren, of the uncertainty of human life - of the unsubstantial nature of its pursuits, and no longer postpone the all-important concern of preparing for eternity so that we may not be hurried unprepared, into the presence of that all-wise and powerful Judge to whom the secrets of all hearts are known. Let us resolve to maintain with sincerity the dignified character of our profession. May our faith be evinced by a correct moral walk and deportment; may our hope be bright as the glorious mysteries that will be revealed hereafter; and our charity boundless as the wants of our fellow-creatures. And having faithfully discharged the great duties which we owe to God, our neighbor, and ourselves, when at last it shall please the Grand

Master of the universe to summon us into His eternal presence, may the trestle-board of our whole lives pass such inspection that it may be given unto each of us to “eat of the hidden manna” and to receive “the white stone with a new name written”, that will ensure perpetual and unspeakable happiness at His right hand.

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

(Note: It is recommended that when the service is used in connection with that of the Knight Templar, or that of the Ancient and Accepted Scottish Rite, all which precedes this note be omitted.)

(The *Master* then presents the apron and continues:)

The lamb-skin, or White Apron - an emblem of innocence and the badge of a Mason - I now deposit in the grave of our deceased brother. (The Master then places it upon the coffin.) By it we are reminded of the Universal dominion of Death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth, nor the charms of beauty, propitiate his

purpose. The mattock, the coffin, and the grave admonish us of our mortality, and that sooner or later these frail bodies must moulder in the dust.

(The *Master*, holding the evergreen continues:)

This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us that shall survive the grave and which shall never, never, NEVER, die. By it we are admonished that, though like our brother whose remains lie before us, we shall soon be clothed in the habiliments of death and deposited in the silent tomb, yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in Eternal Spring, and, that through the merits of the Lion of the Tribe of Judah our bodies shall also be raised and become as incorruptible as our souls. This, too, I deposit in the grave.

(Only the Three Principal officers conducting the service will place the sprig of Acacia upon the coffin. The deposit will be made from their respective positions, each saying, "Farewell my Brother.")



Master: Brethren join me in giving the Funeral Grand Honors. (All Masons present).

(After which the Funeral Grand Honors are given in the following manner:

Both arms are crossed on the breast, the left uppermost, and the palm of the hands touching the shoulders; they are then raised above the head, the palms inward, looking upward at the same time, and then extended toward the ground, with the head bowed.

The brethren will audibly pronounce the following words:
 when arms are crossed on the breast,
“We cherish his memory here;”
 when the hands are extended above the head,
“We commend his spirit to God, who gave it;”
 and when the hands are extended towards the ground,
“And consign his body to the earth, whence it came.”)

(The Lodge, before leaving its hall, should be practiced as to the mode of giving the honors, each brother being required to pronounce the words audibly.)

The *Chaplain* or *Senior Warden* then shall say:

“Despise not thou the chastening of the Lord, nor faint when thou art rebuked by him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”

(Note: Singing and holding the open Bible by the Chaplain will be optional at the Mater’s discretion.)

Master: My brethren, let us devoutly ask the assistance and support of our heavenly Father.

Master, or Chaplain: Our Father, who art in Heaven, it has pleased Thee to take away from this world our beloved brother, and to leave us in

his stead only this mortal tenement, which we have committed to the earth. Enlarge and increase, O God our Father, all his influences for good that do survive him, and in Thy wisdom, and by mete instruments, counteract any that tend to evil. Let us not forget the lessons again taught us by death; but, remembering the uncertainty of life, and the little value of those things for which men most strive, incline us more earnestly to endeavor to obey thy laws, avoid dissensions, hatreds and revenges, and labor to do good to our fellow-men; that it may be desirable for us and profitable to us to live beyond this life, in the spiritual existence for which we hope. And we beseech Thee, in Thy great mercy, graciously to hear the moaning of those upon whom this dispensation of Thy providence has brought a greater measure of sorrow; dry their tears, pour into their hearts the balm of consolation, heal the wounds that now seem incurable, endue their souls with patience under their affliction, and with resignation of Thy blessed will, comfort them with a sense of Thy goodness, lift up Thy countenance upon them and give them peace. Amen.

All: So mote it be.

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 up his countenance upon thee and give thee peace. The will of God is accomplished. Amen.

All: So mote it be.

BENEDICTION

(If the minister does not offer a benediction,
the following is suggested.)

Supreme Grand Master, Ruler of Heaven and earth, now that we are about to leave the body of our brother in the earth whence it came and continue our journey to the grave, we beseech Thee to mark well our paths that we may not err along the way. Make every duty plain to us and fortify us by Thy Spirit against the temptations that may assail us. Trusting in Thy infinite mercy, may we be permitted to meet our brother again at Thy Throne of Glory. Amen



RITUAL FOR A LODGE OF SORROW

ARRANGED BY FREDERIC SPEED, P. G. M., AND
ADOPTED

BY THE GRAND LODGE FOR USE IN THIS JURISDICTION

There is no law nor ancient Masonic usage which warrants the reading of the funeral service at the grave of a deceased brother, except at the time of burial, and the modern practice is an innovation. (Decision of Grand Master Barkley, 1875. Reaffirmed by the Grand Lodge, 1883.)

A Lodge of Sorrow should be held within a reasonable time after the death of a brother, but only where it may be impracticable to perform the usual funeral ceremonies at the time of interment.

The service may be performed either in public or in private. The Lodge should be opened in some convenient place, and march in procession to the room in which the ceremonies are to be performed - which should be appropriately draped in black, the altar and stations being covered with the same emblem of mourning. A coffin, placed upon an elevation of convenient height, should stand between the altar and the Senior Warden's station. The three altar lights should be in position, but extinguished. If the service is performed in a church, the altar lights should be placed on the east, south, and west of the coffin, which should stand at right angles with the aisles- the Holy Bible, Square and Compasses being placed upon a pedestal, at a convenient distance from the foot of

the coffin. The decorations may be varied, according to the taste and circumstances of the brethren participating. A guard of honor composed, if possible, of brethren of equal Masonic office with the deceased will sit upon each side of the coffin. There should be, if possible, an organ and a choir. The apron of the deceased and a pair of white gloves should be placed near the coffin, out of sight, but convenient for use. The brethren should all wear black clothes, white gloves, and aprons.

The ceremonies begin by a voluntary upon the organ, appropriate to the occasion, which should be so timed as to conclude as the head of the procession enters the room. The brethren entering the room in the same order in which they were formed and moving very slowly, under the direction of the Marshal, pass around the room three times, keeping center of the room to the right, during which the following is read, the Master beginning as soon as the head of the procession enters the room and his voice can be heard by those inside:

FIRST CIRCUIT

Master: We dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth. Our days upon earth are a shadow. Soon we go whence we shall not return, to the land of darkness and the shadow of death.

Senior Warden: We dwell in darkness, as those

that have been dead of old; and our spirit is in anguish within us; our hearts within us are troubled.

Junior Warden: The days of our pilgrimage are few and evil, and he that liveth longest becometh most familiar with disappointments and sorrows.

Senior Deacon: While we think a thought we die; and the clock strikes and reckons on our portion to eternity.

Junior Deacon: We build and plant and adorn and beautify the little spot of earth, whereof we are God's tenants, hoping hereafter to sit down and enjoy it; but death suddenly carries us away, and others reap the fruits of our toil and care.

Chaplain: Who knoweth not in all these that the hand of the Lord hath wrought this, in Whose hand is the soul of everything?

(The procession will halt, the brethren forming a circle around the coffin, facing inward, the Master standing at the head of the coffin,

the brethren will give the Funeral Grand Honors once, all exclaiming: Alas! alas! alas!)

SECOND CIRCUIT

Master: Our life is but a span long, and yet very tedious, because of the calamities that encircle us on every side.

Senior Warden: Life is a vapor, even a wind that passeth away and cometh not again.

Junior Warden: Life is a toil that tires; a sigh, a sob, and a breath.

Senior Deacon: Our life falls as a leaf and is shed as the rain; the veil of our head is grief, and the crown thereof, sorrow.

Junior Deacon: Heavy are the griefs of our mortal life. Health decays into sickness, hope into disappointment. Death draws near to our little troop of pilgrims, and when we pitch our tent, he takes away some beloved head.

Chaplain: He who trusteth in the Lord, and whose hope the Lord is, shall be as a tree planted by the waters and that spreadeth out her roots by the river, and suffereth not when the hot days come, but her leaf shall continue green; neither shall be consumed in the year of drought, neither shall cease from bearing fruit.

(The brethren halting and facing inward, the honors will be repeated as before.)

THIRD CIRCUIT

Master: My days are passed, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is mine house; I have made my bed in the darkness.

Senior Warden: Our songs are turned into funeral dirges, and our feasts into mourning. Sackcloth is upon all loins, and ashes on every head; it is as the mourning for an only son; and the end thereof is as a bitter day to those in a lonely house.

Junior Warden: While we rest secure, our tabernacle is spoiled, and all its cords are broken; our loved ones are gone forth from it and are here no more; there are none to stretch our tents any more and to hang up the curtains of our tabernacle.

Senior Deacon: As the cloud is consumed and vanished away, so he that goeth down to the grave shall come up no more till the Resurrection. He shall return no more to his house; neither shall his place know him any more.

Junior Deacon: We are clothed and fed with griefs and lay our heads on thorny pillows and hide away in our souls sorrows known only to ourselves; and unseen agonies eat our hearts.

Chaplain: Just and true are Thy ways, thou King of Saints. Righteousness and judgment are the habitation of thy seat.

Shall we receive good at the hands of God, and shall we not receive evil?

It is the Lord; let Him do what seemeth to Him good.

We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

(The brethren will again halt and face inward, *and the honors will be repeated*, after which the following anthem will be chanted by the choir or read by the Chaplain, the brethren retaining their positions:)

Chaplain: Out of the deep have I called unto Thee, O Lord! Lord, hear my voice!

O let Thine ears consider well the voice of my complaint.

If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?

Have mercy upon me, O Lord, for I am weak! O Lord, heal me, for my bones are vexed.

My soul, also, is sore troubled; but, Lord, how long wilt Thou punish me?

Turn Thee, O Lord, and deliver my soul; O save me for Thy mercy's sake. *Amen.*

Master: My Brethren, let us implore our Father who is in Heaven to strengthen our good resolutions and make us strong to resist temptation so that we may be enabled to bear the crosses of life patiently and to draw healing and profit from its sorrow.

(The Chaplain will then repeat the following,
or some suitable prayer:)

Chaplain: Let us pray. (Whereupon all the brethren will kneel.)

Almighty God, whose days are without end, and whose mercies cannot be numbered, make us, we beseech Thee, deeply sensible of the lessons which death is continually repeating to us; enable us to see through the dark cloud which hides from our sight eternity and the better life, the bright sunbeams of a glorious hereafter; teach us to know and feel that every visitation of Thy hand ought to be a stage of advancement in holy faith, every chastisement, the unfolding of a new page in the book of life on which we are called to write good deeds, every sorrow, every trial, and even the shadow of death, dark and unfathomable though its mysteries may be, but a manifestation of Thy loving kindness. Inspire our hearts with wisdom from on high that the days of our pilgrimage here below may not be unprofitable to us and to our fellow-men, so that when, in Thy good time, we have run our race and reached the end of life's journey, we may go down into the grave having the testimony of a good conscience, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with Thee, our God, and in perfect charity with the world. Console his relatives in their affliction and sustain them in all the adversities and trials which they may have to encounter in this world; and may they and we, loving and serving Thee,

and trusting in Thy infinite beneficence, be, in Thy good time, gathered in peace unto our fathers, and again meet our friend and brother at Thy Throne of Glory. *Amen.*

Response by the Brethren: *So mote it be.*

(After prayer the following will be chanted by the choir, during which officers will resume their stations, and the brethren their places:)

The Lord is my shepherd; therefore can I lack nothing.

He shall feed me in a green pasture, and lead me forth beside the waters of comfort.

He shall convert my soul, and bring me forth in the path of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.

Master: My brethren, life is but death's vestibule, and our pilgrimage on earth is but a journey to the grave; we lay our fingers upon our pulse and know that each stroke some immortal soul passes to its Maker, some fellow-being crosses the river of death. We clasped the hand of the strong man but yesterday, and today we close his eyes to sleep that sleep that knows no waking here below. The fiat of nature is inexorable, and there is no appeal for relief from the great law which dooms us to

death. We die even as the flowers, and breathe our life away upon the chance wind even as they. The mightiest monarch that ever shook the earth with his footsteps has no firmer hold upon life than the flowers that bloom and wither in a day. Generations of men appear and disappear as the grass, and the countless multitude that throng the world today will disappear as the footsteps on the seashore, which are obliterated by the first ebb and flow of the tide. Death is the greatest antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. Men seldom think of the great event of death until the shadow falls across their own paths, hiding from their eyes the faces of loved ones whose loving smile was the sunlight of their experience. We do not want to go through the dark valley, although its passage may lead to paradise; and we do not want to lie down in the grave, even with princes for bed-fellows. Everywhere around us we hear lamentations and wailings for the dead, and we may well wonder that it should be so long before our time comes. Impressed with these solemn thoughts, we have assembled to pay the honors which piety and affection dictate to our fallen brother (or brethren) and to learn anew lessons which death continually repeats to us.

Brother Chaplain, we will attend to the reading of a lesson from the Holy Scriptures.

Chaplain: "But some man will say, How are the dead raised up? And with what body do they

come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beast, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from Heaven. As is the earthy, such are they also that are earthy: and as is the heavenly such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit

incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory.” (1 Cor. 15:35-57)

(The reading ended, the following will be sung
by the choir:)

“I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.” (Job 19:25-27)

Master: Brother Orator, tell us the story of our Brother’s life (or, if the Lodge of Sorrow be held for more than one Brother, Brethren’s lives), and recount his (or their) virtues and good deeds that we may imitate them, remembering that Masonry does not sit in judgment upon her dead, and that she teaches us to throw around their foibles, whatever they may have been, the broad mantle of

Masonic Charity, suffering the apologies of human nature to plead for those who can no longer plead for themselves. Nevertheless, I charge thee to speak naught but the simple truth, for when our Ancient Grand Master, Solomon, King of Israel, first instituted the fraternity of Free and Accepted Masons, he taught us that Truth is a divine attribute and the foundation of every virtue. If thou canst not truthfully speak any good of our brother, Masonry seals thy lips.

(An address is then delivered by the
Orator appointed for the occasion,
at the conclusion of which a suitable anthem is sung.

At the conclusion of the anthem,
the *Junior Warden*, approaching the coffin,
sprinkles upon it a few grains of corn,
saying as he does so:)

Junior Warden: The corn of nourishment! As the seed we plant in the bosom of mother earth shall presently return again to nourish and strengthen our earthly bodies, so shall the body of our brother be raised up from the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

(*While the Warden is speaking, one of the Deacons lights one of the altar lights.*

The Junior Warden having concluded, a short voluntary is played upon the organ, during which he returns to his station and the *Senior Warden* approaches the coffin, and when the music ceases, *sprinkles upon it a few drops of wine*, saying, as he does so:)

Senior Warden: The wine of refreshment! May our Father who art in heaven, from whom cometh every good and perfect gift, refresh our souls with the healthful spirit of His grace, and that we may truly please Him, pour upon us the continual dew of His blessing; and may He in His fatherly goodness, give bounteously the wine of refreshment to all those who are in any way afflicted or distressed in mind, body, or estate, comforting and relieving them according to their several necessities, giving them patience under suffering and a happy issue out of all their afflictions.

(While the Senior Warden is speaking, one of the Deacons lights another of the altar lights.

When the Warden has finished, a short voluntary is played upon the organ, during which he returns to his station, and the *Master* approaches the coffin.

The music ended, the Master *sprinkles a few drops of perfumed oil upon the coffin*, saying as he does so:)

Master: The oil of joy! May our Heavenly Father, from whom floweth all comfort and consolation, pour the oil of consolation upon those who were of the household of our brother, and make good

His promise that those who sow in tears shall reap in joy. May He strengthen them to bear their great misfortune, and heal the heart-wounds that now seem unto them irremediable. Like the precious ointment upon the head, that ran down upon the beard, even Arron's beard, that went down to the skirts of his garments; may the Lord pour upon us and them the precious virtue of charity, and increase our affection for each other, and make us more lenient, indulgent and forgiving, and more punctual in the performance of all the duties which Friendship, Kindness, Brotherhood, and Honor demand. And when it comes to us in our turn, to die, may an abiding trust in His mercy dispel the dread of dissolution, that we may joyfully pass through the dark vale into the light beyond, redeemed and delivered from the evils and dangers of mortality.

(Calling up the brethren, who form around the coffin, the *Master holding in his hand a lamb skin apron*, or the apron usually worn by the deceased, says:)

This apron, an emblem of innocence and the badge of a Mason, free from spot or blemish, denotes the hope we cherish that the soul of our departed brother, released from its earthly encumbrance and purified from all its imperfections, has met a welcome reception in the Supreme Grand Lodge above.

(*The apron is then laid upon the coffin.*
The Master, holding in his hand a white glove, says:)

This glove is an emblem of Fidelity, the symbol of Masonic friendship and brotherly love. Though death has removed our brother, and we can no more take him by the hand this side of the grave, yet must we bear in mind that this bereavement but increases our obligation to the living.

(The Master, holding a sprig of evergreen, says:)

This sprig of evergreen is an emblem of Masonic Faith in the immortality of the soul, of that ever-living principle in man which survives the grave, and blooms in perpetual verdure through an endless eternity. Though the body of our brother is clothed in the habiliments of the dead, and is consigned to the silent tomb, this living sprig denotes our trust that his immortal spirit has passed the portals of that celestial temple not made with hands, eternal in the heavens, and accepted through the mercy of our Supreme Grand Master, will enjoy His presence through an eternity of glory, and in a happiness as endless as it is perfect.

(The sprig of evergreen is then laid upon the coffin.)

The Master, still standing beside the coffin, calls up the brethren, and all say together:)

All: Farewell, Brother! Our faith, our hope, our assurance is that we shall meet again around that celestial altar, where with songs of praise we unite to hail the Supreme Grand Master. Until then, farewell, farewell.

(A procession is then formed, which performs three circuits around the coffin, as upon entering the room, that is by the west, north, east, and south, and the *Grand Honors are given before each circuit is made*, and the exclamations omitted.)

The following is read during the)

FIRST CIRCUIT

Master: Whoso dwelleth under the defense of the Most High shall abide under the shadow of the Almighty.

Senior Warden: For He shall deliver thee from the snare of the tempter and from the noisome pestilence.

Junior Warden: He shall defend thee under His wings, and thou shalt be safe under His feathers; His faithfulness and truth shall be thy shield and buckler.

Senior Deacon: Thou shalt not be afraid of any terror by night, nor of the arrow that flieth by day.

Junior Deacon: Nor the pestilence that walketh in the darkness, nor the sickness that destroyeth in the noonday.

Chaplain: A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.

SECOND CIRCUIT

Master: If thou but trust in the Lord, there shall no evil happen unto thee, neither shall any plague come nigh thy dwelling.

Senior Warden: For he shall give His angels charge concerning thee; to keep thee in all thy ways.

Junior Warden: They shall bear thee in their hands, that thou hurt not thy foot against a stone.

Senior Deacon: Behold He that keepeth Israel, shall neither slumber nor sleep.

Junior Deacon: The Lord himself is thy keeper; the Lord himself is thy defense upon thy right hand.

Chaplain: The Lord shall preserve thee from all evil; yea, it is even He that shall keep thy soul.

THIRD CIRCUIT

Master: Lo, the poor crieth, and the Lord heareth him; yea, and saveth him out of all his troubles.

Senior Warden: The eyes of the Lord are over the righteous, and His ears are open unto their prayers.

Junior Warden: The righteous cry, and the Lord heareth them and delivereth them out of all their troubles.

Senior Deacon: Cast thy burden upon the Lord, and He shall nourish thee.

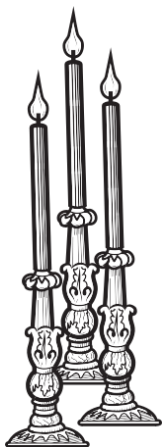
Junior Deacon: He is the father of the fatherless, and defendeth the cause of the widow.

Chaplain: Praise the Lord, O my soul; and all that is within me, praise His holy name.

(The third circuit should be so timed that the head of the procession will pass out of the room before the reading is finished. At the conclusion of the reading there should be appropriate organ music.

The procession returns whence it came,
and the Lodge is closed.

Note: The effect of the ceremonies will be greatly increased if all the officers speak their parts instead of reading them. The portion of the ceremony performed at the coffin will be greatly marred if read out of a book. Much will also depend upon the musical portion of the service. If practicable the lights should be burned dimly during the earlier part of the service and increased in brilliancy as the Corn, Wine, and Oil are placed upon the coffin.)



INSTALLATION OF LODGE OFFICERS

ARRANGED BY FREDERIC SPEED, P. G. M.

No one, elected or appointed to office in a chartered Lodge, can enter upon the discharge of his duties until he has been installed. The officers of a Lodge under dispensation receive their authority directly from the Grand Master or Grand Lodge, and cannot be installed. The officers of a newly constituted Lodge are installed by the Grand Master, or his representative. And he may, in person or by special deputy, at his pleasure, install the officers of any Lodge. Subject to this prerogative of the Grand Master, it is the right and duty of every Master to install his successor, or cause him to be installed. But a Warden, acting as Master, cannot, unless he is a Past Master, install his successor, although he may call a Past Master to the chair to perform the ceremony. Any Past Master, and no one but a Past Master (and by that term is meant the Past Master of a Lodge), can install a Master. When the Master has been installed, it devolves upon him to install the other officers, but, of course, he may call upon the one who installed him to install all of them. An installed officer hold his office until his successor is installed; and hence, while a re-elected officer should be re-installed, yet, if he is not, he will hold his office by virtue of his former election and installation. While in some jurisdictions officers can be installed only in a tiled Lodge, in this, and in most others, they may be installed in public. The Lodge should open at its hall, and march in procession to the place where the ceremonies are to be performed; and, after they are finished, return to its hall and close. If the services are at the hall, the Lodge should be opened and closed in an ante-room, and never in the presence of profanes.

**At a public installation,
the Master should not wear his hat.**

A portion of the ceremony of the installation of a Master can be performed only in convention of not less than three Past Masters of a Lodge. It is known as the "Past Masters Degree", and is often confounded with a degree of the same name conferred in Royal Arch Chapters; but the Chapter Past Master cannot, in this State, be recognized as a Past Master of a Lodge. In different jurisdictions the usage, as to the time when this ceremony is to be performed, differs. In some it must be performed as a part of the installation ceremony; in these, when the installation is in a Lodge, all except Past Masters (including Masters in the Chair) are required, at the proper time, to retire, while the Master is invested with this "degree", and then to return to assist in the remaining ceremonies, and, when the installation is public, this ceremony is performed after returning from the public service; in others the Installing Officer, at his convenience, generally before, but it may be after the installation, with the necessary assistance, performs this part of the ceremony. In this jurisdiction, the Master-elect should be invested with the secrets of the chair at the time of his installation. When a meeting is held for installation, the Lodge must be opened on the Third Degree. A brother is appointed as Chaplain, and a suitable brother is appointed as Marshal for the occasion, to present the officers and perform such other duties as the Installing Officer may require of him.

OPENING

The Lodge will enter in procession, during which there should be music. All being seated, the exercises will be opened with an appropriate

MUSICAL SELECTION

Marshal: FRIENDS AND BRETHREN: From time immemorial Freemasonry has taught its initiates before entering upon any great or important undertaking, first to invoke a blessing of Deity; in accordance with this, our invariable custom, Brother Chaplain, will you lead us in our devotions?

Chaplain: Let us pray.

(When the following, or other appropriate prayer, is offered)

Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help, that in all our works, begun, continued and ended in Thee, we may glorify Thy holy name, and finally, when life's duties shall be done, by Thy mercy obtain everlasting life. Grant Thine aid in behalf of this our present convention; visit us with Thy love and favor; enlighten our minds more and more with the light of Thy holy word; graft in our hearts a love of the truth; increase in us true religion; nourish us with all goodness, and of Thy great mercy keep us in the same. And we do heartily beseech Thee with Thy favor to behold and bless Thy servants, into whose hands the welfare of this Lodge is about to be committed; send down upon them every good and perfect gift, and to the brethren give the healthful spirit of Thy Grace, and that we may each and every one here present continually please Thee, pour upon us the continual dew of Thy blessing. And so we shall give thanks unto Thee, O Lord, among the people and sing praise

unto Thee amongst the nations, for Thy mercy is greater than the heavens, and Thy truth reacheth unto the clouds. Amen.

All: So mote it be.

MUSICAL SELECTION

(At the conclusion of which the *Marshal* may say, or omit all to the asterisks, as may be preferred)

Marshal: FRIENDS AND BRETHREN: The Festival of St. John the Evangelist is observed by us, not alone for the laudable purpose of promoting social enjoyment and cementing the bonds of brotherly love by the interchange of courtesies and indulgence in innocent festivity, but it is peculiarly consecrated to duty. It is at this time that those who are about to enter upon the weighty responsibility of ruling and governing our Craft during the ensuing year reconsecrate themselves by solemn promises and vows of fidelity. That you may learn something of the nature of our Society, I venture upon a brief rehearsal of the principles upon which it is erected.

There is no hamlet so insignificant, nor city so great, as to be beyond the influence of the social organizations existing in their midst. These either tend upward or downward, and the community has a right to know in which direction they do tend. It might be said of a society whose footprints are lost in the sand-swept tracks of

tradition; which has existed so long that its beginnings are not recorded upon the written pages of history; which has claimed in all ages the devotion of men prominent for their virtues and renowned for their learning, would need no apology for its existence, but in this utilitarian age, when men no longer have time for the sentimental, and everything which is not practical is swept aside in the mad race for wealth and reputation, place and power, the question ever intrudes itself: Of what use is it?

If the labors of Freemasonry were confined to the Lodge room, and its influences did not extend beyond its confines; if it had no mission to perform in this world, except the perpetuation of itself by the mere making of Masons; if it did not enter into the daily life and conduct of its initiates and influence their actions for good in their relations to society, to their families and their country, then, indeed, might it be truthfully said to have outlived its usefulness, and the solemn ceremonies which invite our presence for this occasion a mere waste of time, which could better be employed. But it must be obvious to the dullest comprehension that an organization whose Lodges are to be found wherever man is free and civilized, must of necessity exercise no unimportant influence upon mankind. That it does exert such an influence we have abundant evidence springing from the manifold sources in which its beneficence flows, and it is greatly to its praise that it can truthfully be said that it has

excelled all other human agencies in an endeavor to find a common ground upon which all good men can stand, regardless of creed or country, in the great work of making all mankind akin. In every age its device has been liberty, equality, fraternity, law, order, government, and not anarchy. It has always taught the Fatherhood of God and the Brotherhood of Man, and never failed to inculcate the lessons radiated with effulgent splendor from the great light always to be found upon her altars; the law of the Great Teacher of Israel, "to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself," is the great tenet of our profession. It signifies much, then, in the causes of religion and of good government, of public and private morals, of the amelioration of human woe and suffering, of the cultivation of social amenities and the general well-being of society at large, that there should exist a world-wide organization to teach and propagate doctrines which elevate man and make him a better citizen, which stimulate true patriotism, encourage the liberal arts and sciences, promote the education of the masses and uphold the dignity and nobility of labor, and, while holding itself aloof from the separate creeds, inculcates all the duties which we owe to God as being His children and to men as being their brethren.

Such then, being the purposes for which we exist, as a Craft, we ask your kind indulgence, good friends, while we proceed with the duties of the hour by inducting into their respective offices the

brethren whom we have chosen to preside in our Lodge during the ensuing twelve months.

INSTALLATIONS

(Turning to the Installing Officer, the *Marshal* says)

Marshal: WORSHIPFUL SIR: In conformity to the laws of Masonry and the Grand Lodge, the brethren of _____ Lodge have lawfully elected Brother _____ to serve as its Worshipful Master for the ensuing Masonic year, and I now present him for installation.

Installing Officer: My brother, face the brethren.

Brethren, you now behold before you Brother A. B., who has been duly elected to serve this Lodge as its Worshipful Master, and who now declares himself ready for installation. If any of you have any reasons to urge why he should not be installed, make them known now, or else forever hold your peace.

(After a pause, if there are no objections urged,
the *Installing Officer* says:)

Hearing no objection, I shall proceed to install him.

THE WORSHIPFUL MASTER

(The new *Master* then faces the East, and the *Installing Officer* addresses to him the following charge:)

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

I. Do you promise to be a good man and true, and strictly to obey the moral law?

Ans: I do.

II. Do you promise to be a peaceful citizen, and cheerfully to conform to the laws of the country in which you reside?

Ans: I do.

III. Do you promise not to be concerned in plots and conspiracies against the government of the country in which you live; but patiently to submit to the decision of the law and the constituted authorities?

Ans: I do.

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

Ans: I do.

V. Do you promise to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Lodge convened, in every case consistent with the constitutions of the Order?

Ans: I do.

VI. Do you promise as much as in you lies to avoid private piques, and quarrels, and to guard against intemperance and excess?

Ans: I do.

VII. Do you promise to be cautious in your behavior, courteous to your brethren and faithful to your Lodge?

Ans: I do.

VIII. Do you promise to respect genuine and true brethren, and to discountenance imposters and all dissenters from the Ancient Landmarks and Constitutions of Masonry?

Ans: I do.

IX. Do you promise, according to the best of your abilities, to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes?

Ans: I do.

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

Ans: I do.

XI. Do you admit that it is not in the power of any

man, or body of men, to make innovations in the Landmarks of Masonry?

Ans: I do.

XII. Do you promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and to pay attention to all the duties of Masonry, on convenient occasions?

Ans: I do.

XIII. Do you admit that no new Lodge can be formed without permission of the Grand Lodge; and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Order?

Ans: I do.

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

Ans: I do.

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

Ans: I do.

These are the regulations of Free and Accepted Masons which you have promised to support, as

Masters have done in all ages before you. Give me leave to invest you with the insignia of your office.

(The collar is now placed upon his shoulders.)

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

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

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

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

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

I now give you in charge the *Charter*, by the authority of which this Lodge is held. This you are carefully to preserve, and in no case should it ever be out of your immediate control, and duly transmit it to your successor in office.

I also give you in charge the *Regulations of the*

Grand Lodge relating to Subordinate Lodges, and the By-Laws for the government of the same, which you are to see carefully and punctually executed.

And lastly, my brother, I place in your hands, an inestimable gift from God to man, the *Holy Writings*, that Great Light in Masonry, which will guide you to all truth, direct your path to the temple of happiness, and point out to you the whole duty of man.

(The *Installing Officer* then calls up the brethren, and taking the *Master* by the hand seats him in the Oriental Chair, saying as he does so:)

Installing Officer: WORSHIPFUL BROTHER _____, In consequence of your cheerful conformity to the Charges and Regulations of the Order, you are now installed Master of this Lodge, in full confidence of your care, skill and capacity to govern the same.

Master, behold your brethren! Brethren, behold your Master!

(Unless it is a public installation, the Grand Honors are then given. After which the *Master* seats the Lodge and the following or some other suitable ode sung:)

MASTER'S INSTALLATION ODE



Be - hold, O Mas - ter in the East,
 Be - hold, O Mas - ter glo - rious arts
 O Mas - ter, in thy sym - balled East,



what glo - ries greet thee there; What
 were cra - dled in the East, Be -
 Seek wis - dom from a - bove; And



floods of ra - diance east - ward stream,
 hold what sci - en - ces come forth,
 spread the light which Heaven shall send



the Sun is ris - ing fair.
 Man's wak - ing mind to feast.
 with - in Thy Lodge in Love.

(The *Master* proceeds to install his officers, or he may,
 if he desires, request the brother by whom he
 was installed to do so as his proxy.)

THE SENIOR WARDEN

(At the conclusion of which the *Marshal* presents the Senior Warden-elect, saying:)

Marshal: **WORSHIPFUL BROTHER**: I present Brother _____, who has been lawfully elected to serve this Lodge as Senior Warden during the ensuing Masonic year, and who is now ready for installation into that office.

Installing Officer: My brother, do you solemnly promise upon the honor of a Mason that you will, according to the best of your abilities, serve this Lodge as its Senior Warden, strictly complying with the Constitution and laws of the Grand Lodge and all ancient Masonic usages, so far as the same shall come to your knowledge?

Answer: I do.

(The following charge is then rehearsed to him:)

MY BROTHER: You are now invested with the badge of your office.

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

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

(While the *Senior Warden* is being conducted to his appointed station, the following is sung:)

SENIOR WARDEN'S INSTALLATION ODE



O War-den with the Lev - el poised,
O War-den, where King Hi - ram stood,



what les - son dost thou give? Are
like him, seek *strength* a - bove; sus -



all men e - qual? Shall the worm
tain the East, pay all their dues,



on king and peas - ant live?
pro - tect the weak in love.

THE JUNIOR WARDEN

(The *Junior Warden* is then presented by the Marshal, and the *Master* administers the same obligation of office as that taken by the *Senior Warden*. After which the following charge is then rehearsed to him:)

Installing Officer: MY BROTHER: You are now invested with the badge of your office.

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

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

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

(While the Junior Warden is being conducted to his station, the following is sung:)

JUNIOR WARDEN'S INSTALLATION ODE



O War-den, with the Plumb up-raised,
O War-den, where the faith - ful one



what doth thy em - blem teach? Do
ob - served the glor - ious sun, like



all the Craft up - right - ly walk,
him a - dorned with Beau - ty still,



and prac - tice what they preach?
the work by him be - gun.

(After which all the remaining officers are called up by the *Marshal* and each in his turn presented by him for installation. The installing officer rehearsing to each his appropriate charge as follows:)

THE TREASURER

Installing Officer: Brother _____, you have been elected Treasurer of this Lodge, and are now invested with the badge of your office. It is your duty to receive all moneys from the hands of the

Secretary, make due entries of the same, and pay them out by order of the Worshipful Master and consent of the Lodge.

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

THE SECRETARY

Installing Officer: Brother _____, you have been elected Secretary of this Lodge, and are now invested with the badge of your office. It is your duty to observe the proceedings of the Lodge, make a fair record of things proper to be written; receive all moneys due the Lodge, pay them over to the treasurer, and take his receipt for the same. Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge the duties of your office with fidelity, and by so doing you will merit the esteem and applause of your brethren.

SENIOR AND JUNIOR DEACONS

Installing Officer: Brother _____ and _____, you are appointed Deacons of this Lodge. To you, with such assistance as may be necessary, is entrusted the introduction of visitors. It is also your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge, such as in the reception of candidates into the different degrees of Masonry, and in the immediate practice of our rites. The Square and

Compasses, as badges of your office, I trust to your care, not doubting your vigilance and attention.

STEWARD AND TILER

(In this jurisdiction the offices of Steward and Tiler are usually filled by one brother.)

Installing Officer: Brother _____, you have been elected Steward and Tiler of this Lodge, and are now invested with the badge of your office. As Steward the duties of your office are to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for, and generally to assist the Deacons and other officers in performing their duties.

As the Sword is placed in the hands of the Tiler to enable him effectually to keep off all cowans and eavesdroppers, see that none pass or repass except such as are duly qualified and have permission of the Worshipful master, so it should morally serve as a constant admonition to us to set a guard at the door of our lips, to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word, and deed; and preserving consciences void of offense toward God and toward man.

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

CHAPLAIN

(If a Chaplain is to be installed,
the following is suggested.)

Installing Officer: MY BROTHER: The sacred position of Chaplain has been entrusted to your care. It is your duty to lead the Lodge in its devotions when requested to do so by the Worshipful Master. Freemasonry never has been, is not now, nor will it ever be, a religion. Neither should its members ever accept the Lodge as a substitute for the Church. However, the principle tenets of our Institution are based upon the teachings found in the Great Light in Masonry, the Holy Bible; and, as religious men, we recognize our need for Divine guidance. Your zeal for the Institution and your inclination as spiritual leader of this Lodge will no doubt prompt you to the faithful discharge of your sacred trust.

(An appropriate musical selection may here be sung.

At the conclusion of which an address may be made;

after which the following charge is rehearsed by the *Installing Officer.*)

CHARGES TO OFFICERS

WORSHIPFUL MASTER:

The superintendence and government of the brethren who are to compose this Lodge having been committed to your care, you cannot be insensible to the obligations which devolve upon you as their head, nor of your responsibility for the faithful discharge of the important duties

annexed to your election. The honor, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns, and the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our institution. For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within the circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it, and by amiable, discreet and virtuous conduct to convince mankind of the goodness of the institution, so that when a person is said to be a member of it the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may present its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Constitutions of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing which shall continue when time shall be no more.

BROTHERS SENIOR AND JUNIOR WARDENS:

You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective you should in yourselves amend. You should be examples of good order and regularity, for it is only by a due regard to the laws in your own conduct that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom we shall place under your care. In the absence of the Master 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 which you have hitherto evinced I entertain no doubt that your future conduct will be such as to merit the applause of your brethren and the testimony of a good conscience.

(The members of the Lodge all standing, the
Installing Officer delivers the following:)

CHARGE TO THE BRETHREN OF THE LODGE

Installing Officer: BRETHREN: Such is the nature of our Constitution that as some must, of necessity, rule and teach, so others must, of course, learn to submit and obey. Humility in both

is an essential duty. The officers who were chosen to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of the Institution to avoid exceeding the power with which they are entrusted, and you are of too generous disposition to envy their preferment. I, therefore, trust that you will have but one aim, to please each other, and unite in the grand design of being happy and communicating happiness.

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

(The ceremonies may here be concluded with prayer and benediction, or additional music introduced, as the occasion may warrant. If there is to be more than one address, there should be a musical selection between them, and it is suggested that one of the addresses may precede the installation or follow the reading of the charges, as may be preferred. A little ingenuity upon the part of those having the ceremony in charge will enable them to give variety to the occasion from year to year and greatly promote the interest of the brethren in the ceremonies.)

INSTALLATION OF OFFICERS OF THE GRAND LODGE

Adopted January, 1855

(On the last day of the session of the Grand Lodge the present, or some Past Grand Master installs the Grand Officers-elect, as follows:

The Grand Secretary reads from the Records of the Grand Lodge the names of the officers who have been elected and appointed to serve for the ensuing year, who take positions fronting the East.

The Grand Master-elect is then presented by the Grand Marshal, who says:)

Grand Marshal: MOST WORSHIPFUL SIR, I present you Brother (A. B.), who, has been duly elected to preside over the Craft as Grand Master, and is now ready for installation.

(The presiding Grand Master then rises and says:)

Installing Officer: It affords me great pleasure, Most Worshipful Sir, to install you into your high office of Grand Master of Masons.

Do you promise, on the honor of a Mason, that in the office of Grand Master you will, according to the best of your abilities, strictly comply with the Laws and Regulations of this Grand Lodge and all Ancient Masonic usages?

The Grand Master-elect answers, *I do.*

Give me leave to invest you with the badge of your office. This will solemnly admonish you always to do justice to the cause of Freemasonry; to consult, as the exalted rank you now hold demands of you, its real interests; to infuse into the many lodges of which you are now at the head the true spirit of the Institution; to make wise regulations for the good government of the Fraternity; to give commendations to the worthy members of it, and to rebuke those who act contrary to the laws.

To you are committed the Sacred Writings, in which are to be found the sublime parts of our Ancient Mystery. In them are inculcated the social and moral duties, without the proper discharge of which no man can be a Mason. You will direct your Lodges to read, study, and obey them.

Receive the tools and instruments of the Institution, which are to each of us the most expressive symbols. They will assist you, Most Worshipful Sir, to reduce all matter to proper form, to bring to due subjection irregular passions and circumscribe them by order, harmony and duty.

I present you the Book of Constitutions, in which are contained the Ancient Charges of our Institution, and which show its nature, its wisdom, and its utility. With this book you will direct your Lodges, Most Worshipful Sir, to make themselves well acquainted.

The constitution and Permanent Regulations of the Grand Lodge you will also consult, and cause them to be read and observed by the Lodges in this Jurisdiction.

Lastly, I deliver to you the emblem of that power with which you are now invested; always make use of it for the good of our benevolent Institution.

And now, let me congratulate you, Most Worshipful Sir, on the honor of being raised from the level of equality to the high station of presiding over all the Lodges of the State of Mississippi and the Masonic Jurisdiction thereof, by the voluntary suffrage of a majority of this Grand Lodge. We look with confidence for a faithful discharge of all the delicate and responsible duties which devolve upon you as Grand Master of Masons; and may the Father of Light, of Life, and of Love, invest you with His choicest gifts; may heavenly power give strength to your exertions; may heavenly goodness fill and enlarge your breast; may your feet rest on the Rock of Justice; from your hand may streams of beneficence continually flow; and around your head may there bend a circle made splendid by the rays of honor; and late, very late, in life, may you be transmitted from the failing honors of an earthly Lodge to that Grand Lodge above, "not made with hands, eternal in the heavens."

(The new Grand Master is then placed in the Oriental Chair, and the Installing Officer says:)

Installing Officer: I now hail, salute and proclaim you Grand Master of Masons in the State of Mississippi.

Brethren, behold your Grand Master!

(The Grand Honors are given by all the brethren.)

The Grand Master then proceeds to install the rest of the Grand Officers, or he may waive the right and invite the Past Grand Master officiating in his installation, if circumstances justify it.

The Grand Marshal then introduces the Deputy Grand Master, saying:)

Grand Marshal: MOST WORSHIPFUL SIR: I present you Brother C. D., who has been appointed Deputy Grand Master and is now ready for installation.

Installing Officer: RIGHT WORSHIPFUL BROTHER: The station to which you have been appointed is one of great dignity and importance. In the absence of the Grand Master you are to exercise his prerogative in presiding over the Craft; in his presence you are to assist him with your counsel and cooperation. But while your powers and privileges are thus extensive, remember that you carry with them a heavy weight of responsibility.

The honor that has been conferred upon you and the trust that has been reposed in you demand a corresponding fidelity and attachment to the

interest of the Craft over which we are called to preside.

Let the Book of Constitutions be your constant study, that you may be better enabled to preserve inviolate the Laws and ancient Landmarks of our Institution, and that you may be ever ready to exercise the functions of that more exalted office to which you are so liable to be called.

Receive this jewel of your office, and sit at our right hand to aid us with your counsel.

(The remaining Grand Officers are introduced in like manner by the *Grand Marshal*, and receive their proper charges, as follows:)

CHARGE TO THE SENIOR GRAND WARDEN

RIGHT WORSHIPFUL BROTHER: By the suffrage of your brethren you have been elected their Senior Grand Warden, and we now invest you with the badge of your office.

Your regular and punctual attendance at the Communication of the Grand Lodge is earnestly requested. In the absence of the Grand Master and Deputy, you are to govern the Craft; in their presence you are to strengthen and support the authority of your Chief.

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

CHARGE TO THE JUNIOR GRAND WARDEN

RIGHT WORSHIPFUL BROTHER: By the suffrage of your brethren you have been elected their Junior Grand Warden, and we now invest you with the badge of your office.

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

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

CHARGE TO THE GRAND CHAPLAIN

RIGHT REVEREND BROTHER: The sacred position of Grand Chaplain has been entrusted to your care, and we invest you with the jewel of your office.

In the discharge of your duties you will be required to lead the devotional exercises of our Grand Communications, and to perform the sacred functions of your holy calling at our public ceremonies. Though Masonry be not religion, it is emphatically religion's handmaid; and we are sure, in ministering at its altar, the services you may perform will lose nothing of their vital influence, because they are practiced in that spirit of universal tolerance, which distinguishes the Institution.

The doctrines of morality and virtue, which you are accustomed to inculcate on the world as the Minister of God, will form the appropriate lessons you are expected to communicate to your brethren in the Grand Lodge.

The profession you have chosen for your lot in life is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well doing. The Holy Bible, the Great Light in Masonry, we entrust to your care.

CHARGE TO THE GRAND TREASURER

RIGHT WORSHIPFUL BROTHER: I now invest you with the jewel of your office. It is your duty to receive all moneys from the hands of the Grand Secretary, make due entries of the same, and pay them out by order of the Grand Master, and consent of the Grand Lodge.

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

We do not doubt that your regard for the Fraternity will prompt you to the faithful discharge of your duties.

CHARGE TO THE GRAND SECRETARY

RIGHT WORSHIPFUL BROTHER: You have been elected to the very important office of Grand

Secretary, and we now invest you with the jewel of your office.

It is your duty to observe the proceedings of the Grand Lodge, make a fair record of things proper to be written; receive all moneys due the Grand Lodge, pay them over to the Grand Treasurer, and take his receipt for the same.

You are also the official spokesman of the Grand Lodge, and in that capacity will conduct its various correspondence, and act as the medium of intercourse between this and other Grand Lodges, and between the Fraternity and their Grand Master.

In the discharge of these extensive duties, let your carriage and behavior be marked by that promptitude that will at once reflect credit on yourself and honor on the Grand Body you represent.

CHARGE TO THE GRAND LECTURER

RIGHT WORSHIPFUL BROTHER: You have been elected Grand Lecturer of this Jurisdiction, and we now invest you with the jewel of your office.

It is your duty to instruct the Craft in the due performance of their duty; to communicate light and information to the uninformed; to preserve our ritual and our traditions in the memory of the Fraternity; to see that the ancient Landmarks of the Institution are not removed by unskillful

hands; and by your instruction to the Subordinate Lodges, to illustrate the genius and vindicate the principles of our Institution. It is to be presumed that one whom his brethren have thought capable of discharging so important and difficult a trust will require no prompting for the proper performance of his duty. Let it be your object, while inculcating upon the members of this time-honored Institution a faithful regard for its obligations, to impress the world at large with a favorable opinion of its design and tendency.

CHARGE TO THE GRAND DEACONS

RIGHT WORSHIPFUL BRETHEN: You have been appointed Grand Deacons of this Grand Lodge, and we now invest you with the jewel of your office, and these rods are the ensigns of your authority. It is your province to attend upon the Grand Master and Grand Wardens, and to act as their proxies in the active duties of the Grand Lodge. Let vigilance and attention actuate you in the discharge of the functions of your office.

CHARGE TO THE GRAND MARSHAL

RIGHT WORSHIPFUL BROTHER: You have been appointed Grand Marshal, and we now invest you with the jewel of your office, and present you with this baton as the ensign of your authority. It is your duty to proclaim the Grand Officers at their installation; to arrange all processions of the Grand Lodge, and to preserve order according to the forms prescribed. Skill and precision are

essentially necessary to the faithful discharge of these duties.

CHARGE TO THE GRAND SWORD BEARER

RIGHT WORSHIPFUL BROTHER: You have been appointed Grand Sword Bearer and we now invest you with the jewel of your office. To you is entrusted the Sword of State. It will be your duty to carry it in all public processions of the Grand Lodge.

CHARGE TO THE GRAND PURSUIVANT

RIGHT WORSHIPFUL BROTHER: You have been appointed Grand Pursuivant, and we now invest you with the jewel of your office.

Your station is near the door, whence you will receive all reports from the Grand Tiler, and announce the name and Masonic rank of all who desire admission. You should see that none enter without wearing their appropriate decorations. Your punctual attendance at all Communications of the Grand Lodge is necessary.

CHARGE TO THE GRAND ORATOR

RIGHT WORSHIPFUL BROTHER: You have been appointed Grand Orator, and we now invest you with the jewel of your office. It is your province to deliver on occasion such orations as may be requested by the Grand Master. Yours is an important trust as you must be conversant with the

tenets of our Institution and the many facets of its teachings. I trust your zeal for the Institution will inspire you to be unrelenting in your search for knowledge and depth of understanding, and likewise, increase your desire to effectually enlighten the Craft.

CHARGE TO THE GRAND TILER

RIGHT WORSHIPFUL BROTHER: You have been elected Grand Tiler of this Grand Lodge, and we invest you with the jewel of your office. It is your duty to superintend the tables at the hour of refreshment, and see that the Craft are suitably provided.

As Grand Tiler, this sword will enable you more effectually to keep off cowans and eavesdroppers and see that none pass or re-pass except such as are duly qualified. It is your duty to guard the door at the outside, and report to the Grand Pursuivant those who desire to be admitted; to summon the members of the Grand Lodge, under the direction of the Grand Secretary, and to attend to such other duties as may be required of you by the Grand Lodge.

(The *Public Grand Honors* are then given
by all the brethren.

The Grand Marshal then says:

By the authority of the M W Grand Lodge of Free and Accepted Masons of the State of Mississippi, I proclaim that the Grand Officers have been duly

installed in Ample Form, with the Grand Honors of Masonry by three times three.

Prayer or benediction by the Grand Chaplain.

Should no other business be presented, the Grand Lodge is then closed in Ample Form.



GRAND VISITATIONS

Whenever a Grand Master or a Grand Officer visits a Lodge in an official capacity, he should be received with the honors due his official station.

The Grand Master and Past Grand Masters of other jurisdictions, when they compliment a Lodge by visiting it, should also be received with the honors which Masonry accords to their rank.

It having been made known that a brother entitled to be received with honors is about to visit a Lodge, the Master should appoint a committee composed of those whose office most nearly corresponds with that of the visitor, to attend upon him and ascertain his pleasure and accompany him to the Lodge.

The Tiler gives the alarm and announces the committee with the Most Worshipful Grand Master wishes to enter.

The Master then places two brethren at the sides of the door with their rods crossed. The brethren arrange themselves in line from the door on each side, extending towards and beyond the altar with a sufficient interval between them.

The Deacon opens the door and the Grand Master, escorted by the committee, passes up through the lines to the altar, where the usual sign of recognition is given and introduction made. The

Master or someone deputized by him will then welcome the Grand Master after which he will be escorted to the East. The Private Grand Honors are then given.

When the Grand Master visits a Lodge and is escorted to the East, the Master resigns to him the seat and gavel. If there be other Grand Officers, the corresponding officers of the Lodge resign their respective seats to them also.

The Grand Master, if he desires, may appoint pro tempore Grand Officers to assist him in the visitation and inspection. In such case they enter the Lodge immediately following him.

All being seated, the Master then delivers to the Grand Master the Charter, the Treasurer's and Secretary's books, and a statement of the funds of the Lodge, for his inspection. Having examined them and made such inquiries as he may deem necessary concerning the affairs of the Lodge, he expresses his approbation, or makes such observations as the circumstances and situation of the Lodge may seem to require.

The Grand Master may then resign the Chair to the Master, the Grand Officers (if there be any) do likewise and the officers of the Lodge resume their stations, and its labors proceed as the Grand Master may direct.

FUNDAMENTAL PRINCIPLES

BY FREDERIC SPEED, P.G.M.

No topic has been more fruitful of discussion and controversy than that which relates to the great fundamental principles upon which the Masonic institution has been erected, commonly spoken of as the “Landmarks”. Masonic writers have differed radically as to what constitutes a “Landmark”, and no two of them have agreed in enumerating them. Indeed, an enumeration of them is scarcely possible. Nor are Masonic jurists agreed as to a definition of the term “Landmark”. The learned Brother, Past Grand Master Drummond, says:

“A Landmark is a law or custom of the Fraternity, that has existed ‘from a time whereof the memory of man runneth not to the contrary’. All we can know is that it is a law or custom that has existed from time immemorial. We may be making Landmarks now; if any unusual usage exists that has existed so long that its origin is unknown, it is a Landmark. It has been said that the Landmarks are the unwritten law of Masonry; but this is not correct, for Landmarks are found in the ancient charges.”

Doctor Mackey says they consist of the “universal law as handed down by universal consent from time immemorial, and governed the Fraternity throughout the world.”

The late Past Grand Master Simons assumed those principles of action to be Landmarks “which have existed from time immemorial, whether in the written or unwritten law; which are identified with the form and essence of the society.”

All of these are in a certain sense true, but if we were called upon to give a more precise definition, we would adapt Blackstone’s definition of the common law, and say that the Landmarks are: Those parts of our law relating to the organic structure of the Craft, “which receive their binding power and the force of laws by long immemorial usage, and by their universal reception” throughout the Craft, viz: to use the words of our greatest Masonic scholar, the late Albert Pike, “those essential principles on which the old, simple Freemasonry was builded.”

A number of years ago, Doctor Mackey compiled and published the “Twenty-five Landmarks of Freemasonry”, which have appeared in the former editions of this work, but as it has recently been shown that many of them are not within the definition which we give to the term, we have substituted therefor the following enumeration of the “Fundamental Principles of Freemasonry”, which was found amongst the Masonic papers of the late Past Grand Master Giles M. Hillyer, of this jurisdiction.

The original is wholly in his handwriting, but it is not known whether it was his work or a copy of

the work of another made by him. Certain it is, however, that it contains the most concise and logical statement of “The True Principles of Ancient Craft Masonry” which has so far been formulated, being either unquestioned Landmarks or extracted from Anderson’s Constitution, which has been declared by this Grand Lodge to have all the binding force of a Landmark. We have made the substitution, confident that it will meet with the approbation of Masonic students and others, whom in the administration of the Lodges, are often perplexed to answer the question sure to be propounded by all intelligent initiates, “What do you mean by the ‘true principles of Ancient Craft Masonry?’”

I. WHAT MASONRY IS

A speculative and moral science founded on an operative art.

II. ESSENTIALS IN BELIEF

Belief in—

- a. The existence of God.
- b. The immortality of the soul.
- c. A resurrection to future life.
- d. A book of revealed Divine Law.

III. ESSENTIALS IN CONDUCT

Obedience to—

- a. The Moral Law.
- b. The Civil Law of the country.
- c. The Masonic jurisdiction where the Mason resides.

- d. Amenability of the Mason to that jurisdiction, even though he be no member of any Lodge.

IV. QUALIFICATIONS OF ADMISSION

- a. Manhood.
- b. Free birth.
- c. Lawful age of maturity.
- d. Under the tongue of good report.
- e. Free will and consent.

V. ORGANIZATION OF INSTITUTION

Into three Symbolic Degrees with—

- a. Peculiar modes of recognition.
- b. Certain forms of ceremonies.
- c. Legend of Third Degree.

All of these preserved by the secrecy of the Institution.

VI. GOVERNMENT OF THE CRAFT

Masons must congregate in Lodges—

- a. Regularly constituted.
- b. Duly tiled.
- c. Properly furnished, and
- d. Governed by the Master with the assistance of two Wardens.

From the decision of the Master of a Lodge there is no appeal except to the Grand Master, Grand Lodge, or General Assembly.

No Lodge can try its Master.

Every Mason has such right of appeal from the action of his Lodge to the Grand Lodge, or General Assembly.

No Lodge can interfere with the work of any other Lodge.

None can enter a Lodge unless personally known, without a strict trial, due examination, or legal information.

Secrecy of the ballot box is indispensable.

Masons are also governed by a Grand Master of Masons, who is at the head of the Craft for the jurisdiction over which he presides. Though elected by Grand Lodges, the office of Grand Master was not created by them. He has certain prerogatives:

- a. To preside over every meeting of the Craft, wherever and whenever assembled in his jurisdiction.
- b. To grant dispensation—
 1. To confer degrees at irregular times.
 2. To set aside temporarily the by-laws.
 3. To open and hold Lodges, to be dissolved at his pleasure, and consequently,
 4. To make Masons at sight, with the consent and assistance of the Masons he assembles for that purpose in a lodge.^o
- c. To assemble the Grand Lodge at pleasure.

Masons are also governed by Grand Lodges, General Assemblies, or General Meetings, at which all Masons have a right to be present, if opened in the degree they have attained; and members of the Lodges in the jurisdiction, to be represented by the Master and Wardens of their Lodges, or their representatives, with power and privilege to instruct them.

VII. CERTAIN GREAT PRINCIPLES

The universality of the Brotherhood of Masonry, founded upon the Landmarks here laid down.

A Mason may not be a member of a particular Lodge; but he is a member of the great Masonic family, and has a right, if in good standing and worthy, to visit any and every Lodge, whose necessary work or harmony will not thereby be disturbed. This is called the Right of Visitation.

Masonry knows no particular religion, nor obligates its members to any particular form of government.

It is neither sectarian in its teachings, nor political or partisan in its dogmas.

It teaches the great primitive truths of religion mentioned in Section II, and the great political

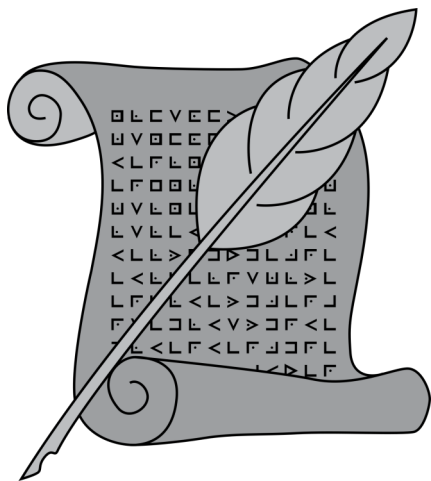
°NOTE: This prerogative is understood in this jurisdiction to be limited to granting dispensations for the forming and opening of New Lodges, which dispensations expire, unless renewed by the Grand Lodge, at the next ensuing Grand Communication of that body.

truths of obedience to civil law and government, of equality among its members, and of brotherhood before the world.

Every Mason is the equal of every other in the Lodge. All stand upon the level. The best and wealthiest is only first among his equals; and he is best who best can work and best agree.

VIII. THE CROWNING LANDMARK

These Landmarks, form the Great Body of Masonry, on which no innovation can be made and in which no alteration, either by adding to or taking away, can be allowed. They cannot be repealed, cannot be modified, cannot be changed.



FOUNDATION STONE CEREMONY

The Grand Marshal introduces the Grand Master thus:

FRIENDS AND BRETHREN, the Most Worshipful Grand Master of Masons in the State of Mississippi, accompanied by the Grand Officers, is here present for the purpose of laying with the ancient ceremonies of Freemasonry the foundation stone of this structure (for the purpose of Masonry, the cause of education, or the administration of justice, as the case may be) to be erected, and requests silence.

Grand Master: Right Reverend Brother Grand Chaplain, in accordance with the unvarying custom of the Fraternity of Free and Accepted Masons, before entering upon any great or important undertaking, we will invoke the divine blessing. Let us pray:

(The Grand Chaplain will then offer the following, or an extemporaneous prayer:)

Grand Chaplain: Almighty and everlasting God, who didst inspire thy servant David, King of Israel, to found a temple at Jerusalem, erected to Thee and dedicated to Thy Holy Name, and didst graciously accept the House which Solomon his son builded to Thy glory, let the light of Thy countenance shine on us Thy servants, who following their example, have assembled in Thy name and presence to lay the foundation stone of this building.

Humbly invoking Thy blessing upon the works of our hands, we pray Thee to sanctify this house by the outpouring of thy Holy Spirit from on high. That which we dedicate, do Thou bless. That which we offer, do Thou accept. Inspire our hearts with that Wisdom which shall make us wise unto salvation. Give us strength to manfully run the race of life, and by the Beauty of Holiness make each of us fit as living stones for that house not made with hands, eternal in the heavens, and to Thy Great Name shall we ascribe honor, praise, and dominion forever. Amen.

Response: So mote it be.

(If the building is intended for masonic uses, the following will be introduced, **but not otherwise.**)

(The Grand Master calls for the working tools of a Mason, anoints them with oil, and delivers them to the Master of the building Lodge.)

Grand Master: Worshipful Master of _____
Lodge, what will your Lodge be like?

(The Master answers nothing, but *lifting his right hand points first to the heavens, then letting it fall points to the earth, and then extends both arms to their utmost limit.*)

Grand Master: It is a good plan, Worshipful Master; but have you nothing more to tell me?

(The Master makes no verbal reply to this question, but puts his right hand on his heart, and presses the forefinger of his left hand on his lips.)

Grand Master: the Worshipful Master does well, brethren; let us copy his example.

Grand Master: Right Worshipful Brother Grand Treasurer, it has ever been the custom of the Craft, on occasions like the present, to deposit beneath the stone placed at the Northeast corner of the Temple, certain memorials of the period at which it was erected, so that if the lapse of ages, the fury of the elements, the violence of man, or the slow but certain ravages of time, should lay bare its foundation, an enduring record may be found by succeeding generations to bear testimony to the untiring and unending industry of Free and Accepted Masons. Has such a deposit been prepared?

Grand Treasurer: It has, Most Worshipful, and is in this casket, and I present you with a record of the contents.

Grand Master: R. W. Brother Grand Secretary, read the record.

(The Grand Secretary then reads the list of articles, amongst which there must be a copy of the Holy Writings, a list of the officers of the Grand Lodge for the current year, and of the officers of the acting Grand Lodge by whom the stone is laid, and if the building is

for Masonic uses, a roll of the building Lodge; and if the building is a church or public edifice, a list of the Official Board having charge of its erection; to which there may be added copies of the local papers, the names of public officers of the city and county, the order of procession and program of the occasion; the coins and currency of the country, etc.)

Grand Master: R. W. Brother Grand Treasurer, deposit the casket in the cavity prepared for it.

(He does so, and the Grand Master exclaims:)

May the Great Architect of the Universe, in His infinite wisdom, grant that ages upon ages shall pass away ere it again be seen of men.

(Worshipful Master presents trowel to Grand Master.

The Grand Master then descends to foundation and spreads mortar on the place where the corner-stone is to rest.

The **principal Architect** then presents the Grand Master with the square, level, and plumb, saying:)

MOST WORSHIPFUL GRAND MASTER,
The necessary preparations having been made for laying the foundation stone of this Building, I present to you the Square, Level, and Plumb, by which you will be able to ascertain whether the materials have been properly prepared, and the stone "well formed, true and trusty."

(The Grand Master presents:

The **Square** to the Deputy Grand Master;

The **Level** to the Senior Grand Warden;

The **Plumb** to the Junior Grand Warden; and says)

Grand Master: R. W. Brother Deputy Grand Master, what is the proper jewel of your office?

Deputy Grand Master: the Square, Most Worshipful.

Grand Master: What are its moral and Masonic uses?

Deputy Grand Master: To square our actions by the Square of Virtue, and prove our work.

Grand Master: Apply the instrument of your office to that portion of the corner-stone that needs to be proved, and make report.

(The Deputy Grand Master applies the square to the stone, and says:)

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

Grand Master: R. W. Brother Senior Grand Warden, what is the proper jewel of your office?

Senior Grand Warden: The Level, Most Worshipful.

Grand Master: What are its moral and Masonic uses?

Senior Grand Warden: Morally, it teaches us equality, and its use is to prove horizontals.

Grand Master: Apply the instrument of your office to the corner-stone and make report.

Senior Grand Warden: Most Worshipful Sir, I find this stone to be level. The Craftsmen have performed their duty.

Grand Master: R. W. Brother Junior Grand Warden, what is the proper jewel of your office?

Junior Grand Warden: The Plumb, Most Worshipful.

Grand Master: What are its moral and Masonic uses?

Junior Grand Warden: Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

Grand Master: Apply the instrument of your office to the several edges of the corner-stone and make report.

Junior Grand Warden: Most Worshipful Sir, I find the stone to be plumb; the Craftsmen have performed their duty.

Grand Master: Having full confidence in your skill in the Royal Art, it only remains that I finish the work. (He here strikes three times with the gavel upon the stone.) I declare the stone to be well formed, well tried, true and trusty, and correctly laid according to our Ancient Art. May this undertaking be conducted and completed by the Craftsmen according to the Grand Plan, in peace, harmony, and brotherly love.

(The Grand Master, accompanied by the Grand officers, then compass the foundations of the building in solemn procession, keeping the building to the right, during which the band performs suitable music, after which, returning to the stone, he says:)

Let the elements of consecration be presented.

(The Deputy Grand Master then presents the Grand Master with the vessel with corn, and says:)

Deputy Grand Master: Most Worshipful Grand Master, I present to you, to be used on this occasion, according to ancient custom, this vessel containing Corn - the emblem of nourishment.

(The Grand Master takes the vessel, and, advancing to the stone, scatters the corn thereon, saying:)

Grand Master: I scatter this corn as an emblem of plenty. May the blessings of bounteous heaven

be showered upon us, and upon all patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom, and gratitude.

Response: So mote it be.

(The Senior Grand Warden presents the vessel with wine to the Grand Master, saying:)

Senior Grand Warden: Most Worshipful Grand Master, I present to you, to be used on this occasion, according to ancient custom, this vessel containing Wine - the emblem of refreshment.

(The Grand Master takes the vessel, and, pouring the wine upon the stone, says:)

Grand Master: I pour this wine as an emblem of refreshment. May the Great Ruler of the Universe bless and prosper our Masonic Institution, our National, State and Local Government, and may it be a bond of Friendship and Brotherly love that shall endure through all time.

Response: So mote it be.

(The Junior Grand Warden presents the vessel containing oil to the Grand Master, and says:)

Junior Grand Warden: Most Worshipful Grand Master, I present to you, to be used on this occasion, according to ancient custom, this vessel containing Oil - the emblem of joy.

(The Grand Master takes the vessel and anoints the stone copiously until it runs down on all sides, saying as he does so:)

Grand Master: As Jacob, the son of Isaac, the son of Abraham, fled from the face of his brother Esau, going from Beersheba toward Haran, he tarried in a certain place all night, where he slept on the cold ground with a stone for his pillow. Here he had a vision of the gates of heaven, and when he awoke he anointed the stone on which he slept with oil and named the place Beth El, or the House of God. In like manner I anoint this stone with pure Oil, praying that in the building which may arise from it none but good men may enter, and men that fear God. Then may it truly be said: "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 Herman, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore."

(If the Grand Master or a Past Grand Master perform the ceremony the following will be added, otherwise it will be omitted, because the Grand Master is in a peculiar manner the Pillar of Wisdom:)

A vessel of salt is handed to the Grand Master, who sprinkles the stone with it, "saying" as he does so:)

Our ancient brethren used salt as an emblem of consecration, because it was a symbol of wisdom

and learning. That Great Teacher of Israel says: "Have salt in yourselves and have peace with another." St. Paul adds: "Let your speech be always with grace and seasoned with salt." Salt is also a symbol of perpetuity and incorruption. Thus the Jewish law is said to have been a "covenant of salt before the Lord." And again in another place, "The Lord gave the kingdom of Israel to David and his sons, by a covenant of salt." As in its component parts it consists of the purest matter, so ought wisdom to be pure, sound, immaculate, and incorruptible, and similar to the effect which salt produces upon bodies ought to be that of wisdom and learning upon the mind. It is also a pledge or earnest of the study of good hearts and of obedience and duty, and has ever been distinguished as an emblem of hospitality and fidelity. It is furthermore an emblem of eternity and immortality; because it is not liable to putrefaction itself and preserves everything which is seasoned with it from decay. The science of Freemasonry is symbolized by salt, because it is eternal and will never perish. It has existed from time immemorial and will remain a blessing to man as long as love shall exist among the glorified fraternity of saints and angels. I sprinkle salt upon this stone, praying that He who is the source of all true wisdom may direct and guide those who shall go in and out of the building to stand hereon in the paths which lead to the fountain of wisdom and learning which flow from the spring of eternal truth, having peace with one another, faithful in performing, obedient to the

laws of God and man, forgetting not to entertain strangers, to succor the needy, and to bind "up" the wounds of the afflicted, so that when the Heavenly Temple of our God shall be builded they may be set as living stones in its walls.

(The Grand Master then, standing in the front of all, and extending his hands, makes the following:)

May the All-bounteous Author of Nature bless the inhabitants of this place with an abundance of the necessaries, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen from every accident; long preserve the structure from decay; and grant to us all in needful supply, the Corn of **nourishment**, the Wine of **refreshment**, and the Oil of **joy**. *Amen.*

Response: So mote it be.

Grand Master: Brethren, assist me in giving the Public Grand Honors of masonry.

(Which being done, the Grand Marshal introduces the Architect, saying:)

Grand Marshal: Most Worshipful Grand Master, I present to you the Architect of this building, Brother _____ (or Mr. _____). He is ready with the Craftsmen for the work, and asks the tools for his task.

(The Grand Master will then deliver to the Architect the Square, Level, Plumb, and plan of the building, saying:)

My brother (or sir), having as Grand Master of Masons laid the corner-stone of this Temple, (or Building), I now deliver these implements of your profession into your hands, entrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same in such a manner that the building may rise in order, harmony, and beauty, and being perfected in strength, that it may answer every purpose for which it is intended, to your credit and the satisfaction and honor of those who have entrusted you with the work, having no doubt that as it has been happily begun it will be carried on by God's will, to a happy ending.

ADDRESS

Grand Master: R. W. Brother Grand Marshal, you will make the customary

PROCLAMATION

Brethren and friends assembled here today to behold this ceremony,

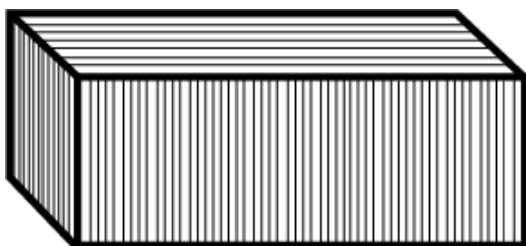
Know all of you that we are lawful Masons, true to the laws of our country, and professing to fear God who is the Great Architect of all things, to confer benefits upon our brethren, and to practice universal benevolence to all mankind. We have amongst us, concealed from the eyes of men,

secrets which may not be revealed, and which no man has discovered; but these secrets are lawful and honorable, and are placed in the custody of Masons, who alone have the keeping of them to the end of time. Unless our craft were good, and our calling honorable, we would not have existed for so many centuries, nor should we have had so many illustrious brethren in our Fraternity, ever ready to sanction our proceedings and to contribute to our prosperity. Having cheerfully complied with the request to lay the foundation stone of this building to be erected according to the rules of Masonry, which we pray God may prosper, if it seem good to Him.

I do now in the name and by the authority of the Most Worshipful _____, Grand Master of Masons in the State of Mississippi, proclaim that it has this day been found square, level and plumb, true and trusty, and laid with the honors and in accordance with the ancient customs of Freemasonry.

(A benediction is then pronounced
by the Grand Chaplain.)

Note: The program may be interspersed with music or otherwise arranged by the Grand Lodge.)



DEDICATION OF MASONIC HALLS

The Grand Lodge opens in a convenient apartment contiguous to the new Hall to be dedicated.

The Grand Tiler places the Lodge^o in the new Hall, midway between the East and the altar, before the Grand Officers enter.

A committee from the Lodge which is to occupy the new Hall attends upon the Grand Master and escorts the Grand Lodge Officers into the Hall.

The procession is formed as follows:

Committee of Lodge

Grand Marshal

Grand Tiler

Stewards

Architect (bearing Square, Level and Plumb)

Grand Secretary

Grand Treasurer

Grand Chaplain (bearing the Three Great Lights)

Deputy Grand Master (bearing a Golden Cup of
Corn and a Burning Taper of White Wax)

Senior Grand Warden (bearing a Silver Cup of Wine
and a Burning Taper of Red Wax)

Junior Grand Warden (bearing a Silver Cup of Oil and
a Burning Taper of Blue Wax)

Grand Deacon Grand Master Grand Deacon

Grand Sword Bearer

^oLodge referred to here is an oblong parallelogram. It is an Imitation of the Ark of the Covenant. A convenient size which is of the same proportions as the Ark is 25x15x15 inches.

As the procession of Grand Officers enters the Hall, the Grand Marshal announces: The Most Worshipful Grand Lodge of Mississippi.

The Procession passes once around the Lodge, and the vessels of Corn, Wine and Oil, and the burning tapers are respectively deposited at the East, West, and South of the Lodge.

The Worshipful Master resigns the East to the Grand Master, with such remarks as he thinks appropriate.

The following is sung:

Music-Most Excellent Master's Song, or Portuguese Hymn.

All hail to the morning that bids us rejoice,
The temple's completed, exalt high each voice;
The capstone is finished, our labor is o'er,
The sound of the gavel shall hail us no more.

Almighty Jehovah, descend now and fill
This Lodge with Thy glory, our hearts with good will;
Preside at our meetings, assist us to find
True pleasure in teaching good will to mankind.
Thy **Wisdom** inspire the great Institution,
Thy **Strength** shall support it till nature expires;
And when the creation shall fall into ruin,
Its **Beauty** shall rise through the midst of the fires.

The Grand Chaplain goes to the altar and offers the following prayer:

Chaplain: Almighty and most merciful Father! Creator of all things, and Governor of all Thou hast made; mercifully look upon Thy servants now assembled in Thy name and in Thy presence, and bless and prosper the work of our hands, which we desire at this time to dedicate and devote to Thy service. May all the proper works of our Institution, that may be done in this house, be such as Thy wisdom may approve and Thy goodness prosper. Enable us to perform every duty with exactness and honor, and fulfill all our obligations to Thee, and to each other as fathers, husbands, friends, and brothers: as worthy men and Masons, to exalt the profession we boast, while through Thy rich bounty our cups overflow with plenty, and **corn, wine, and oil**, delight to cheer our boards. Oh, may our full hearts never be wanting in gratitude, and in the voice of praise and thanksgiving to Thee. It is from Thee we have received the **heart** to feel, the **hand** to labor, the **eye** to behold, the **ear** to hear, and **tongue** to proclaim. Teach us then, to delight in them; to improve them as Thy blessings. May we ever be ready to relieve the distress of our fellow-creatures who need our assistance. May love dwell in our hearts and truth guide our lips. May our virtues shine together with brighter light, and the everlasting glory of God be upon us. **Amen.**

The Architect addresses the Grand Master as follows:

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

(The Square, Level and Plumb are given by the Architect to the Grand Marshal, who presents them to the Grand Master.)

The Worshipful Master addresses the Grand Master as follows:

Most Worshipful Grand Master, The Brethren of _____ Lodge, being animated with a desire of promoting the honor and interest of the Craft, have, at great pains and expense, erected a Masonic Hall for their convenience and accommodation. They are now anxious that the same should be examined by the Most Worshipful Grand Lodge; and, if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form.

The Grand Masters responds: Worshipful Master: We will carefully examine your new building, and try it by the Square, Level and Plumb.

(The Grand Master delivers the instruments; of Operative Masonry to the Grand Marshal, and directs him to present 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 orders a procession of the Grand Officers to be formed for the purpose of examining the building.

The Grand Officers pass through all the rooms and return to the new Hall and resume their stations. (Seated.)

Grand Master: Right Worshipful Deputy Grand Master, what is the proper jewel of your office?

Deputy Grand Master: The Square.

Grand Master: Have you applied the Square to the parts of this Hall which should be square?

Deputy Grand Master: I have, Most Worshipful, and the Craftsmen have done their duty.

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

Senior Grand Warden: The Level.

Grand Master: Have you applied the Level to this Hall?

Senior Grand Warden: I have, Most Worshipful, and the Craftsmen have done their duty.

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

Junior Grand Warden: The Plumb.

Grand Master: Have you applied the Plumb to the several parts of the edifice which should be plumb?

Junior Grand Warden: I have, Most Worshipful, and the Craftsmen have done their duty.

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

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

(The Grand Tiler uncovers the Lodge.)

The Grand Master directs the Grand Marshal to form a procession of the Grand Officers.

The Grand Chaplain is conducted to the altar facing the East. The procession passes once around the Lodge, and the Grand Officers take their stations about the Lodge, the Grand Master in the East.

The Brethren all kneel and the Grand Chaplain commences the prayer of dedication:)

Grand Chaplain: Great Architect of the Universe! Maker and Ruler of all worlds! deign, from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembling.

We humbly invoke Thee to give us, at this and at all times, Wisdom in all our doings; Strength of mind in all our difficulties; and the Beauty of harmony in all our communications.

Permit us O Thou Author of Light, and Life! great Source of Love and Happiness! now solemnly to dedicate this Lodge to the honor of Thy glory.

Response by the Grand Master: Glory be to God on high.

Response by the Brethren: As it was in the beginning, is now, and ever shall be! **Amen.**

(All rising, the procession moves slowly once around the Lodge, while the Grand Chaplain reads as follows:)

Grand Chaplain: "And King Solomon sent and fetched Hiram out of Tyre.

He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work."

(The Grand Officers resume their respective stations around the Lodge and the Grand Marshal delivers the vessel of Corn to the Deputy Grand Master, who presents it to the Grand Master, saying:)

Deputy Grand Master: Most Worshipful Grand Master, in the dedication of our temples, it has been of primitive custom to pour Corn upon the Lodge as an emblem of nourishment: I therefore present you this vessel of Corn.

(The Grand Master pours the Corn upon the Lodge, saying:)

Grand Master: In the name of the Great Jehovah, to whom be all Honor and glory, I do solemnly dedicate this Hall to Freemasonry.

(The Grand Marshal takes the vessel from the Grand Master, and replaces it at the East end of the Lodge.)

The Grand Honors are given. The following is sung:)

Music - Hebron

Genius of Masonry, descend;
And with thee bring thy spotless train;
Constant our sacred rights attend,
While we adore thy peaceful reign.

(The procession marches twice around the Lodge,
while the Grand Chaplain reads as follows:)

Grand Chaplain: "For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.

And he made two chapiters of molten brass, to set upon the tops of the pillars; the height of the one chapter was five cubits, and the height of the other chapter was five cubits.

And nets of checker-work, and wreaths of chain-work for the chapiters which were upon the top of the pillars; seven for the one chapter and seven for the other chapter."

(The Grand Officers resume their respective stations about the Lodge, and the Grand Marshal delivers the cup of Wine to the Senior Grand Warden, who presents it to the Grand Master, saying:)

Senior Grand Warden: Most Worshipful Grand Master: Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication of their temples, I present you with this cup of Wine, to be used according to ancient Masonic form.

(The Grand Master pours the Wine upon the Lodge, saying:)

Grand Master: In the name of the Holy Saints John, I do solemnly dedicate this Hall to Virtue.

Music - Hebron

Bring with thee virtue, brightest maid.

Bring Love, bring Truth and Friendship here;
While kind Relief will lend her aid,
To smooth the wrinkled brow of care.

(The procession marches thrice around the Lodge, while the Grand Chaplain reads as follows:)

Grand Chaplain: "And he made the pillars, and two rows around about, upon the one net-work to cover the chapiters that were upon the top with pomegranates; and so did he for the other chapter.

And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits.

And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the net-work; and the pomegranates were two hundred in rows around about upon the other chapter.

And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz.

And upon top of the pillars was lily-work; so was the work of the pillars finished."

(The Grand Officers resume their stations around the Lodge, and the Grand Marshal delivers the cup of Oil to the Junior Grand Warden, who presents it to the Grand Master, saying:)

Junior Grand Warden: Most Worshipful Grand Master, I present you this cup of Oil, an emblem of that joy which should animate every bosom on the completion of every important undertaking.

(The Grand Master pours the Oil upon the Lodge, saying:)

Grand Master: In the name of the whole Fraternity, I do solemnly dedicate this Hall to Universal Benevolence.

(The Grand Marshal replaces the cup of Oil.
The first Grand Honor is given.)

The following is sung:

Music - Hebron.

Come, Charity, with goodness crowned,
Encircled in thy heavenly robe:
Diffuse thy blessing all around
To every corner of the globe.

(The brethren kneel, and the Grand Chaplin completes the dedicatory prayer.)

Grand Chaplain: Grant, O Lord our God, that those who are invested with the government of this Lodge may be endued with wisdom to instruct their brethren in all duties. May **Brotherly Love** and **Charity** always prevail amongst the members thereof: and may this bond of union continue to strengthen the Lodges throughout the world!

Bless all our brethren, the children of the widow, wherever dispersed: and grant speedy relief to all who are either oppressed or distressed.

We affectionately Commend to Thee all the members of Thy whole family: may they increase in knowledge of Thee and in the love of each other.

Finally, may we finish all our work here below with Thine approbation, and then have our transition from this earthly abode to Thy Heavenly Temple above, there to enjoy light, glory, and bliss, ineffable and eternal! Amen.

Response by the Grand Master: Glory be to God on high!

Response by the Brethren: As it was in the beginning, is now, and ever shall be! Amen! So mote it be! Amen.

(The Grand Tiler covers the Lodge.)

The Grand Chaplain reads this invocation.)

Grand Chaplain: "Oh, Lord God! there is no God like unto Thee, in heaven above or in the earth beneath: who keepeth covenant and mercy with Thy servants who walk before Thee with all their hearts. Let all the people of the earth know that the Lord is God; and that there is none else. Let all the people of the earth know Thy name and fear Thee; let all the people know that this house is built and consecrated to Thy name. But will God indeed dwell on the earth? Behold the heaven of heavens cannot contain Thee! how much less this house that we have built; yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord our God; to hearken unto the cry and to the prayer of Thy servant and Thy People! that Thine eyes may be open toward this house night and day; even toward the place consecrated to Thy name. And hearken Thou to the supplication of Thy servant and of Thy people; and hear Thou in heaven, Thy dwelling place, and, when Thou hearest, forgive. For they be Thy people, and Thine inheritance; for Thou didst separate them from among all the people of the earth, to be Thine inheritance."

(The Grand Chaplain, with outstretched arms, says:)

May this Freemasons' Hall now dedicated to Masonry, be ever the sanctuary and receptacle of Virtue, Charity, and Universal Benevolence and may the Lord, the giver of every good and perfect gift, bless all here assembled and all the brethren throughout the world; and grant to each of them in needful supply, the **Corn** of nourishment, the **Wine** of refreshment, and the **Oil** of Joy. Amen.

The following is sung:

Music - Hebron.

To heaven's high Architect all praise;
All Praise, all gratitude be given;
Who deigned the human soul to raise,
By mystic secrets sprung from heaven.

(The procession is re-formed, and the Grand Officers march through the lines to their respective stations.)

Grand Master: Worshipful Grand Marshal, make proclamation that these Halls have been solemnly dedicated to the purposes of Masonry in Ample Form.

Grand Marshal: I am directed by the Most Worshipful Grand Master to proclaim, and I do hereby proclaim, that these Halls have been solemnly dedicated to the purposes of Masonry in Ample Form. Take due notice thereof and govern yourselves accordingly.

(The Grand Master addresses the brethren, or delivers the following charge.)

Grand Master: How many pleasing considerations, my Brethren, attend the present interview. Whilst in almost every other part of the world political animosities, contentions and wars interrupt the progress of humanity and the cause of benevolence, it is our distinguished Privilege, in this happy region of liberty and peace, to

engage in plans and to perfect the designs of individual and social happiness. Whilst in other nations our Order is viewed by politicians with suspicion and by the ignorant with apprehension, in this country its members are too much respected, and its principles too well known to make it the object of jealousy or mistrust. Our private assemblies are unmolested, and our public celebrations attract a more general approbation of the fraternity. Indeed, its importance, its credit, and, we trust, its usefulness, are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends; and this noble apartment, fitted up in a style of elegance and convenience, does honor to Masonry, as well as the highest credit to the Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Wardens, officers, and members of the Lodge. We commend their zeal, and hope it will meet with the most ample recompense. May this Hall be the happy resort of piety, virtue, and benevolence; may it be protected from accident, and long remain a monument of your attachment to Masonry; may your Lodge continue to flourish, your union to strengthen and your happiness to abound; and when we all shall be removed from the labors of the earthly Lodge may we be admitted to the brotherhood of the perfect, in the building of God, the Hall not made with hands, eternal in the heavens.

The following is sung:

Music - Portuguese Hymn

O God! Thou hast reared in Thy glorious might,
The Temple of Nature, whose arch is the sky!
Exalted its pillars, and covered it o'er
With starry-decked heavens in beauty on high.

With faith like the Fathers, we humbly uprear
This lowlier temple of Brotherly Love;
Thy Book on its altar, Thy trust in our hearts,
We consecrate all to the Master above.

O! ever may Wisdom be found in the East,
Contriving for all in true Friendship and Love;
The Strength of King Hiram abound in the West,
Supporting the fabric with faith from above.

May the South glow with beauty, the whole to
adorn,

And ever remind us of Him who was slain;
Like Him may we suffer; like Him when we die,
Be raised from the grave unto glory again.

(The Grand Chaplain goes to the altar, and makes the
closing prayer.)

(A procession of the Grand Lodge is formed by the
Grand Marshal - the appropriate officers bearing the Three
Great Lights, the vessel of Corn, the cups of Wine and
Oil, and the burning tapers - and is escorted by the
committee of the Lodge to the apartment where the
Grand Lodge is closed; and the Lodge is closed, or
declared closed, according as the ceremonies are private
or public.)

LODGE OFFICER'S GUIDEBOOK

The following excerpts of the Lodge Officer's Guidebook, produced by the Grand Lodge Education Committee, are included here for the convenience of Lodges, their Members and Officers.

CONTENTS

Introduction.....	155
The Challenge of Leadership	156
General Duties & Responsibilities of All Lodge Officers	157
The Worshipful Master	159
The Worshipful Master & The Grand Lodge	160
The Worshipful Master & The Lodge	161
The Worshipful Master & Grand Lodge Officers.....	163
The Senior Warden	165
The Junior Warden	166
The Treasurer	167
The Secretary	168
The Williams Digest of Laws	170
The Senior & Junior Deacons	171
The Steward & Tiler	172
The Chaplain.....	173
Appointments.....	174
Relief Committee	175
Complaints & Offenses.....	176
Auditing Committee.....	177
Committee on Investigation.....	177
Special Committees	178
Lodge Planning	181
Suggested Lodge Activities	184
“Know Your District Deputy Grand Lecturer”.....	185
Excerpts from Williams Digest of Laws.....	187

INTRODUCTION

The Grand Lodge of Mississippi, F. & A.M. recognizes that in promoting the customs, traditions, and principles of our fraternity it is necessary to train, develop, and encourage well-educated and well-skilled leaders within its subordinate Lodges. The Lodge Officer's Guidebook has been prepared as a resource for subordinate Lodges in presenting those duties and responsibilities that are felt to be essential in the development of a successful Lodge environment.

It should be noted that there is no official progressive line of advancement within a Lodge. Each eligible Master Mason has the right to vote in Lodge elections, and shall be eligible for any office of the Lodge; however, the office of the Worshipful Master is limited to those who have served as either the Senior Warden or Junior Warden of a Lodge, in this or some friendly jurisdiction. No matter in which station or position a member takes, each officer serves at the will and pleasure of the Worshipful Master, being the foremost position of authority in any Lodge. Some of the duties and responsibilities presented within this guidebook are required by the ancient customs and traditions of our fraternity. Other duties and responsibilities are presented as suggestions only, and should be modified and adapted to fit the needs of each individual Lodge.

THE CHALLENGE OF LEADERSHIP

One of the greatest challenges that confront the average Worshipful Master of today is formulating a program that will maintain the brethren's interest in the Lodge on a high level. No Masonic Lodge can or will run itself. Much of the success in holding the interest of the Lodge membership depends on the Master's abilities.

No Lodge will succeed if it devotes all its meetings to the conferring of degrees. Ritual is necessary, but it is merely a vehicle which conveys to the hearts and minds of men the greatest lessons of our fraternity. There is much more to Freemasonry than just ritual; namely, history, landmarks, regulations, symbols, etc. To many men, fraternalism and companionship mean more than the ritual. These men are so busily engaged in their occupational and civil endeavors that they have neither the time nor inclination to perfect their selves in the Masonic ritual; therefore, these brethren fail to enjoy Lodge meetings where nothing but the conferral of degrees takes place. A Lodge which depends upon ritualistic work as its sole means of Masonic enjoyment will soon learn that it must either perform to empty seats or resort to devices to stimulate attendance. There are too many outside interest that must be confronted. Lodge meetings must be made more interesting and informative in order to be competitive with those outside interest.

The Master should hold regular meetings with his Lodge officers, where he should discuss the challenges and priorities of the Lodge, as well as secure the thinking of those who work with him. Many times, this enables the Master to more easily make a decision. Remember that the Worshipful Master, alone, cannot do everything that needs to be done.

If Freemasonry in Mississippi is to grow and prosper, we must learn from the past, improve the present and prepare for the future. This is the challenge of leadership!

GENERAL DUTIES & RESPONSIBILITIES OF ALL LODGE OFFICERS

- ∴ To perform all duties and responsibilities consistent with the ancient customs, traditions, rules, regulations and usages of the Craft.
- ∴ To perform all duties and responsibilities pertinent to the office held or as directed by the Worshipful Master.
- ∴ To provide motivation and inspiration to the membership while achieving established goals consistent with the Lodge Mission.
- ∴ To attend all Lodge functions. (stated and special communications and special events such as Family night, Friends night, Past Master's Night, Widow's Night, and other Lodge functions)

- ∴ To attend the Annual Grand Communication of the Grand Lodge and report on the business thereof.
- ∴ To continue one's self study in aspects of educational interest and further develop one's leadership abilities to be used for the good of the Craft.
- ∴ To conduct one's self with a high level of decorum, practice proper Masonic etiquette, and exemplify true Masonic spirit.
- ∴ Assist the Worshipful Master in providing direction towards established goals consistent with the Lodge Mission.
- ∴ Assist the Worshipful Master in developing an annual program and budget plan for the Lodge.
- ∴ Be well-studied in The Williams Digest of Laws, being the Constitution, Rules and General Laws of the Grand Lodge of Mississippi, Free and Accepted Masons.
- ∴ Be well-studied in The Williams Digest of Laws, being the Constitution, Rules and General Laws of the Grand Lodge of Mississippi, Free and Accepted Masons.
- ∴ Be in possession or show definite inclination the adopted work and lectures assigned to their position.
- ∴ Assist the Worshipful Master in enforcing and atmosphere for proper Lodge behavior and membership expectations.

THE WORSHIPFUL MASTER

Each year a worthy and well qualified brother is duly elected and installed to serve a Lodge as its Worshipful Master for the ensuing Masonic year. This office is one of great antiquity, honor, and of equally great responsibility. By his installation, he has been invested with the title "Worshipful," deriving from an archaic definition meaning "to be respected." While in office the Worshipful Master is an active member of the Grand Lodge. In his own Lodge, subject only to higher Masonic authority, he is the absolute ruler. Like a monarch, he alone is entitled to be covered.

The Master of a Lodge is not same in the category of the chairman of a social club, as he is invested with certain special duties and responsibilities. The Worshipful Master is a direct representative of the Grand Master, who takes his authority from the immemorial customs and usages of the fraternity. The Worshipful Master is the complete ruler not subject to the restrictions that may be imposed on an ordinary chairman. He cannot be displaced by ordinary processes nor can one disagree to his rulings. In effect, it would be foolish for a Master to try and force unpalatable decisions on his Lodge where harmony is the prime consideration.

The principal duty of the Worshipful Master is to rule and govern his Lodge; however, his special privileges do not release him from the need for

knowing the rules of debate. When fumbling or hesitation with whispered conferences is seen in the East, it is often suspect that the Master is not ruling and directing, but rather being ruled or directed. If it becomes a habit, members will often doubt his fitness to hold the office.

As the Worshipful Master of a Lodge, he is charged with multiple duties and responsibilities with special distinction given to the Lodge over which he presides, the Grand Lodge of Mississippi, under whose authority each Lodge operates and to which is owed allegiance, and to the community in which a Lodge is located.

THE WORSHIPFUL MASTER & THE GRAND LODGE

During the annual installation of officers, Each Master takes upon himself a solemn vow to strictly comply with the Constitutions and Regulations of the Grand Lodge of Mississippi. Each Master also gives his solemn assent to those ancient charges and regulations which point out his duty as the Master of a Lodge.

These duties would be impossible to keep if a Master is not familiar with the laws which he has promised to obey. Accordingly, your first duty to the Grand Lodge is to study *The Williams Digest of Laws, being the Constitutions, Rules and General Laws of the Grand Lodge of Mississippi, Free and Accepted Masons*. Each Master should

also familiarize himself with *The Blue Lodge Text-Book* and Annual Proceedings of the Grand Lodge.

A Masters responsibilities to the Grand Lodge fall into two categories: those which devolve upon him as a member of the Grand Lodge, and those which devolve upon him as the presiding officer of a Subordinate Lodge. As a member of the Grand Lodge, it is his duty to attend the Annual Grand Communication. At this communication it is his privilege and duty to vote on all matters coming before the Grand Lodge body, as well as cast his vote in the election of Grand Lodge Officers. In casting a vote, the best interest of the fraternity should always be his guide.

On those matters which have been laid over from a previous communication, or which have been referred to the Lodge for consideration, it is entirely proper that the Master should take the census of his own Lodge and be influenced by this expression of opinion. However, a Master cannot be entirely bound thereby, since the recommendations and discussions heard in the Annual Grand Communication may shine a new light upon the question concerned.

THE WORSHIPFUL MASTER & THE LODGE

Before a man can be made a Mason, he must first be declared "worthy and well qualified." In like manner, the same is true of one who aspires to the

office of Worshipful Master. A Master must be moral and upright before God, of good repute, strictly obey the moral law, have served the Lodge well, and be a true example of Masonic spirit. He should be a leader of men with respect and confidence enough to direct the Lodge in its activities. The most important duty of each Worshipful Master shall be to preserve the harmony of his Lodge. In the exercise of his judgment he may, if necessary, exclude any visitor, or even a member of his Lodge, from participating in any meeting or from appearing in public with the Lodge. The Master is responsible to the Grand Lodge for any abuse of power, as in all other cases. In addition, a Worshipful Master should:

- ∴ Provide the Lodge with direction towards established goals consistent with the Lodge Mission. Be punctual and prepared for all Masonic activities.
- ∴ Exercise firm but kind control over all Lodge activities. Follow the Order of Business. (see Blue Lodge Text-Book)
- ∴ Preside over and conduct all Masonic business in an orderly, courteous, and harmonious manner in strict conformity to the Laws, Regulations and Edicts of the Grand Lodge.
- ∴ Be well-studied in *The Williams Digest of Laws, being the Constitution, Rules and General Laws of the Grand Lodge of Mississippi, Free and Accepted Masons.*

- ∴ Ensure proper and effective communication is made with all Lodge members, family members, Entered Apprentices, Fellowcrafts and candidates regarding appropriate Lodge activities.
- ∴ Ensure the Lodge members do not lack in Masonic education or proficiency in the adopted ritual; planning and announcing schedules for practice and degree work.
- ∴ Develop and implement an annual program and budget plan for the Lodge with assistance from Lodge officers and membership.
- ∴ Ensure all Lodge committees are properly governed and facilitated; appointing and assigning Lodge duties to capable and well-qualified leaders within the lodge.
- ∴ Be in possession or show definite inclination to possess the adopted work and lectures assigned to the Worshipful Master.
- ∴ Enforce an atmosphere for proper Lodge behavior and membership expectations.

THE WORSHIPFUL MASTER & GRAND LODGE OFFICERS

As the principal and presiding officer of a subordinate Lodge, the Worshipful Master has an especial relationship with certain Grand Lodge Officers.

The Most Worshipful Grand Master is the chief executive officer of Masonry in the State of

Mississippi. He exercises powers and prerogatives dating from time immemorial. In the recess between Grand Lodge sessions, he wields full executive power of the Grand Lodge, although all of his decisions are subject to approval by the Grand Lodge body at the following Annual Grand Communication. To him a Master must surrender the gavel of authority, not as a mere courtesy, but as an act of homage and fealty. He has the right to preside over any Lodge, and his edicts and directions are received with unquestioning obedience.

The Grand Secretary is the chief operations officer of the Grand Lodge. He is charged with managing the day to day operations of the Grand Lodge, maintaining documents and records, membership statistics, and receiving all resolutions, decisions and recommendations to be presented at the Annual Grand Communication. The Grand Secretary's contact with a Lodge is usually facilitated through the Lodge Secretary. The Grand Secretary serves as a valuable resource on all administrative challenges, and is available during business hours through the Grand Lodge Office in Meridian.

The Grand Lecturer is the official Custodian of the Work in Mississippi. He is charged with ensuring the adopted work and lectures are taught in throughout the State of Mississippi. He is represented in every Masonic district through a District Deputy Grand Lecturer, who is

commissioned with the responsibility of observing, teaching and reporting on the status of the adopted work and lectures within his assigned Lodges. A Lodge should always feel free to contact their District Deputy Grand Lecturer on any ritualistic questions, notifying and inviting him to Lodge rehearsals, and developing a cordial and personal relationship with him.

THE SENIOR WARDEN

The Senior Warden, in most Lodges, has progressed one step closer to the Oriental Chair, and by this time realized that he is assuming even greater responsibilities in preparing himself for the Master's station. It is the duty of the Senior Warden to render great assistance to the Worshipful Master in the discharge of his duties. The Senior Warden should be the exponent of harmony, and it is his moral duty to insure that harmony prevails among the brethren. Whenever he finds existing differences, he should do his utmost to reconcile them. If he should fail in resolving the brethren's differences, he should report the facts to the Worshipful Master, who should take such action as may be deemed necessary. In his own life, the Senior Warden must reflect the principles of the fraternity.

Having been duly elected and installed as the second principal officer of authority, the Senior Warden cannot be unmindful of what is expected of him during his year of service. The Senior

Warden should be preparing the Lodge program that he desires to place before the Lodge during his upcoming year as the Worshipful Master. Far too many brethren assume the Oriental Chair without having given any thought to what they expect to do for the Lodge during their term. If no planning has been done as Senior Warden he will not contribute anything to Masonry, and it would be better had he not advanced. If more advanced planning is done, there will be less left undone. Furthermore, the Senior Warden should:

- ∴ Serve as the senior principal officer at all stated communications, special communications, or activities of the Lodge in the absence of the Worshipful Master.

THE JUNIOR WARDEN

The Junior Warden is the third principal officer of authority of a Lodge. He is governed by the same rules and regulations as the Senior Warden. In the absence of the Worshipful Master and Senior Warden, he should succeed to the duties of the Master. The Junior Warden is charged with the superintendent of the Craft “during the time of refreshment,” otherwise meaning, the time during which the Lodge is at recess. A liberal interpretation of his duties admonishes him to look after the general welfare of the Craft. The Junior Warden should caution the brethren against infractions of both the Masonic and moral code, and in the case of flagrant and repeated violations,

prefer charges whether ordered to do so by the lodge or not.

The Junior Warden should be familiar with The Williams Digest of Laws, and begin serious study of its contents. No lodge officer can properly fill his station or place without a working knowledge of the Masonic code of laws. Furthermore, the Junior Warden should:

- ∴ Serve as the senior principal officer at all stated communications, special communications, or activities of the lodge in the absence of the Worshipful Master and Senior Warden.

THE TREASURER

The Treasurer should serve as the “watch dog” of the funds of the Lodge. It is his duty to receive all money from the hands of the Secretary and pay them out on proper authority in accordance with the By-Laws of the Lodge. He is also charged with keeping an accurate record of all funds turned over to him and deposited within the Lodge's accounts; being certain that his deposits agree with the amounts received from the Secretary. It is suggested that the Treasurer should render to the membership periodic reports on the finances of the Lodge. Furthermore, the Treasurer should:

- ∴ Serve as an accountant of the Lodge finances in cooperation with the Senior Warden and Lodge

Finance Committee. The Treasurer cannot serve on the auditing committee.

THE SECRETARY

The Secretary is the recording and corresponding officer of any Lodge. The Secretary plays an integral role in the success of any Lodge and too much care cannot be exercised in his selection. A Lodge may get along with a poor or weak Worshipful Master; however, an inefficient Secretary soon brings confusion and disaster. Each Lodge should select a most qualified member for this important and sensitive position.

A Secretary should be courteous and tactful. He should make careful study of the best interest of the Lodge and be always ready to serve the Craft. A Secretary should train himself to obey the will and pleasure of the Worshipful Master and brethren. The Secretary should always remember that the Worshipful Master is charged with the responsibility of the Lodge, and let his best endeavors be to serve as Apprentice Masons did in former times with freedom, fervency and zeal.

There have been several instances in which a Lodge Secretary has subjected their Lodge to criticism through non-compliance of Grand Lodge regulations regarding the submission of annual reports on time; by not answering correspondence promptly and by not keeping the lodge records so that others can understand them. The records of

any Lodge belong to the membership and each member is entitled to see them, if he so desires.

Every Secretary should take pride in his work so that in fulfilling the duties assigned to him, he enhances the reputation of his Lodge, especially in the eyes of the Grand Lodge and Grand Master. The Secretary is a most important cog in the machinery of a Masonic Lodge and the proper performance of his duties will contribute to its success. Furthermore, the Secretary should:

- ∴ Make out all reports required by the Lodge, keeping a record of delinquencies, suspensions and expulsions and presenting them for Lodge action. Fill up diplomas when directed by the Lodge, or other paperwork as requested by the membership, keeping a register of the same.
- ∴ Report to the Grand Secretary all changes in the date and hour of meeting; reporting promptly to the Grand Secretary all changes in the office of the Worshipful Master and office of Secretary, giving addresses in each case.
- ∴ Receive all monies due the lodge, pay them over to the Treasurer and taking his receipt for the same, including, providing sufficient documentation and records for review. The Secretary cannot serve on the auditing committee.

THE WILLIAMS DIGEST OF LAWS

SEC. 19- 15.9. Minutes, rules relating to. The minutes of a meeting must be read and corrected before closing, and cannot be changed at a subsequent meeting; but if any important matter should be omitted, or any clerical error discovered, the omission may be supplied, and the error corrected, by a Resolution at a subsequent Stated Communication embracing the matter as corrected. **By-Laws Sec 17 (1871-105).**

Digest and Judicial Decisions

1. The law requires that the minutes of all meetings, both stated and special, shall be written in the minute book and read before the Lodge is closed. The Secretary presents the minutes to the Master for his signature immediately after reading for correction. **(Digest 1958-65)**
2. The Secretary is required to make a fair record of things proper to be written, and before the Lodge closes, to read the minutes of called, as well as stated, meetings for correction. If any error or omission is discovered, then is the time for correction, while the facts are fresh in the minds of those present. After the minutes are corrected and the Lodge closed, the minutes cannot be changed by any power whatever. Nether erasure or addition can be made. The minutes of each Lodge meeting are separate from, and independent of, any future meeting.

If anything is proved to be wrong, the remedy is to adopt a Resolution specifying the omission or error at a subsequent Stated Communication, but the minutes cannot be altered. **(1855-102; 1858-86; 1868-42; 1870-52; 1871-60; 1872-65; 1880-76; 1884-56; 1892-59)**

3. A Lodge should not use any form of loose-leaf minute book. The intention of the law is that the minutes shall be a permanent record that cannot be changed without such change being evident. This requirement cannot be met with any form of loose-leaf minute book. **(Digest 1958-65)**
4. A Lodge may, and should, use a loose-leaf Historical Ledger. Each member should have an individual page (or card) on which is recorded his Masonic history. All pages (or cards) should be arranged alphabetically. When the status of a member changes, the leaves (or cards) should be arranged at once accordingly. **(Digest 1958-65)**
5. The minute book should be kept in the Lodge room. **(1979-37, 38)**

THE SENIOR & JUNIOR DEACONS

The Senior and Junior Deacons, with such assistance as may be necessary, are both entrusted with the introduction of visitors. It is also the duty of the Deacons to attend on the Master and

Wardens, and to act as their proxies in the active duties of the Lodge, such as the reception of candidates into the different degrees of Masonry and in the immediate practice of our rites. The Master and Senior Warden- elect shall appoint their respective Deacons. Furthermore,

The Senior Deacon should:

∴ Receive and introduce all guests of the Lodge and ensure they feel welcomed and comfortable.

The Junior Deacon should:

∴ Receive all candidates of the Lodge to ensure they feel welcomed and comfortable.

∴ Assist in ensuring all Masonic regalia is properly stored and cared for.

THE STEWARD & TILER

In this jurisdiction, the offices of Steward and Tiler are usually filled by one brother. As the Steward, his responsibility is to see that the tables are properly furnished at refreshment and that every brother is suitably provided for, as well as assist the deacons and other officers in the performance of their duties. The Stewart is also charged with the upkeep of the Lodge room and furniture, keeping them in neat and good order.

As the Tiler, he is charged with the duty of

summoning the membership of the Lodge to attend all special meetings at the will and pleasure of the Worshipful Master. It is the duty of the Tiler to ensure the security of the lodge, and in doing so, to keep off all cowans and eavesdroppers, see that none pass or re-pass except such as are duly qualified and have permission of the Worshipful Master. The position of the Tiler serves as a constant admonition to us to set a guard at the door of our lips, to post a sentinel at the avenue of our actions; thereby excluding every unqualified and unworthy thought, word and deed; and preserving consciences void of offence toward God and toward man. Furthermore, the Tiler should:

- ∴ Summon the members to attend all special meetings of the Lodge.
- ∴ Provide, or see provided, all refreshments ordered by the Lodge and ensure all members are suitably provided for.
- ∴ Ensure the security of the Lodge and the members present.
- ∴ See proper maintenance of all Masonic related materials and regalia.

THE CHAPLAIN

The Chaplain is a sacred position within the lodge, appointed at the will and pleasure of the Worshipful Master. The Chaplain is installed as the spiritual leader of the lodge. Freemasonry has

never been, is not now, nor will it ever be, a religion. Neither should its members ever accept the Lodge as a substitute for the Church. However, the principle tenets of our institution are based upon the teaching found in the Great Light in Masonry, the Holy Bible; and, as religious men, we recognize our need for Divine guidance. He may be asked to lead the lodge in its devotions when requested by the Worshipful Master. Furthermore, the Chaplain should:

∴ Serve to the spiritual needs of the Lodge and its membership.

APPOINTMENTS

In the selection of appointed officers and Lodge committees, the Worshipful Master should only appoint those brethren whom he feels are best qualified and most loyal to him in his position and the fraternity. The appointment of personal friends should be avoided unless those individuals are well qualified for the appointment of which they are being considered. In cases of appointed officer positions, individuals should exhibit the type of dedication needed to someday govern the Lodge from the Master's station. The Worshipful Master should have the courage to remove from office any appointed officer or committeeman who does not fulfill his obligations to the position, nor attend Lodge meetings as he should. If a brother is not performing his duties, he should be admonished as to exactly what is expected; and if

there continues to be no improvement, the appointed brother should be replaced for the good of the fraternity. In this manner the Lodge can maintain a strong line of officers and continue its growth.

RELIEF COMMITTEE

It shall be duty of the Worshipful Master to appoint, at each regular meeting, a committee of three to serve until the next regular meeting or until their successors are appointed. Their duty is to ascertain who are sick and who are destitute within the jurisdiction of their Lodge, report cases of destitution to the Master of the Lodge, and appoint a suitable number of brethren to visit and nurse the sick. It shall be the duty of the brethren selected to discharge this duty unless excused for reasonable cause.

The Grand Lodge Foundation is charged with the governance and administration of the Grand Lodge Relief Program. Applications may be obtained from the Grand Lodge website or from the Grand Lodge Secretary. To be eligible for assistance the member applying for relief must not have been suspended for non-payment of dues during the past five years prior to the date of the application. Other information is explained in the application.

It is the policy of the Grand Lodge Foundation to review each application and approve an amount

equal to that amount contributed by the subordinate Lodge, not to exceed \$1,000 in regards to needs. The check is made out to the member or family member and mailed by the Secretary of the Lodge for delivery.

COMPLAINTS & OFFENSES

Immediately following the annual installation of officers, the Worshipful Master has the duty to appoint a committee of three discreet members to serve as the Committee on Complaints and Offenses. Their duty shall be to take notice and report on all offenses by Masons, whether members of the Lodge or sojourners. The report may either come under their observation of a Masonic offense or that of which they may have been informed by any person or through any source. Without delay, they are to fairly and impartially investigate the same and if they deem that the welfare of Masonry or in the protection of the weak and defenseless demands such action, to report any misconduct to the Master of the Lodge.

Their report may or may not be accompanied by charges and specification as they shall think best. They are not to bring the good name of the Mason under disrepute unless there is well-founded ground for believing that he has conducted himself as to require the Lodge to discipline him. On the other hand, they are to be zealous in protecting the good name of the Craft, and see

that it is unstained and untarnished by the misconduct of those who are unworthy of being countenanced by Masons.

AUDITING COMMITTEE

It is the duty of the Worshipful Master, at the stated meeting for the election of officers, to appoint a committee to examine and audit the books and accounts of the Treasurer and Secretary. The committee shall make its report, including a statement as to the condition of the Lodge treasury, on or before St. John's Day (December 27), and prior to the installation of the officers-elect. Neither the Treasurer nor Secretary is eligible to serve on the auditing committee. Look for more information regarding Lodge Audits from the Grand Lodge Education Committee.

COMMITTEE ON INVESTIGATION

One of the most important duties of a Mason is to take his assignment on an Investigation Committee seriously. The Committee on Investigation should inquire into everything effecting the qualifications of a candidate. Is he of sound mind and members? Does he come under the tongue of good report? What about his character and family life? Remember that the typical Freemason is a responsible member of his community; busily engaged with his domestic, social, vocational and civic obligations. Will the

candidate measure up? Do not neglect the questions and include the family in the discussion. Look for more information regarding Committees on Investigations from the Grand Lodge Education Committee.

SPECIAL COMMITTEES

Each Lodge committee is vital to the functioning of a successful Lodge, and operates at the will and pleasure of the Worshipful Master. The Worshipful Master is invested with the authority to create and/or dissolve special committees, assigned with the task to perform and report on some necessary functions the Lodge. Below are some suggestions for special Lodge committees to assist in the performance of certain important Lodge functions.

Lodge By-Laws Committee. This special committee is typically composed of three well-studied Master Masons chosen carefully by the Worshipful Master to review and report on the Lodge By-Laws. Each subordinate Lodge shall adopt the set of Lodge By-Laws as found in The Williams Digest, filling in the blanks to suit their own convenience, but they are prohibited from altering them in any other respect.

Finance Committee. This special committee is typically composed of three to five well-educated Master Masons selected by the Worshipful Master to assist in the management of the lodge's income,

expenses, investments, fundraising and budgeting. Due to the nature of the ancient customs and traditions of the fraternity, it is suggested that the Senior Warden and Treasurer should both serve on this committee with the approval of the Worshipful Master. The Finance Committee should formulate and implement the Lodge's annual budget, as well as work with lodge investments and fundraising campaigns. This committee should accept the responsibility of making personal contact to each member that has not paid his current year's dues. Look for more information on finances, budgeting and fundraising from the Grand Lodge Education Committee.

Lodge Education Committee. This special committee should be composed of three to five Past Masters who are well informed about history of Freemasonry, what Masonry is, how you become a Mason and what Masonry does. The size of the committee should depend on the membership of the Lodge. Members who are knowledgeable and informed that are not Past Masters may also be considered for a position on this committee. The responsibilities of the Lodge Education Committee should include: presenting a program on some Masonic subjects of interest at stated communications, special communications and special events of the Lodge; ensuring members proficiency in all aspects of the adopted work and lectures; meeting with new members and candidates to see them informed on Masonic

history and traditions; review available resources from the Grand Lodge Education Committee and see the Lodge furnished with proper resources for membership use.

Membership Satisfaction Committee. This special committee should be composed of three to five Master Masons. The Membership Satisfaction Committee should work closely with all the brethren to ensure a positive experience, and communicate membership experiences, expectations, concerns and comments to the Worshipful Master. The Membership Satisfaction Committee may address Lodge challenges such as unproductive meetings, personal conflicts, membership issues, and fraternal culture using lodge questionnaires or other means. This committee should accept the responsibility of contacting suspended members for reinstatement. Look for more information on ensuring membership satisfaction from the Grand Lodge Education Committee.

Lodge Involvement Committee. This special committee should be composed of three to five Master Masons. The Membership Involvement Committee should work to develop opportunities for membership and family fellowship, as well as opportunities for outreach, public relations and community service. Look for more information regarding a Lodge's involvement from the Grand Lodge Education Committee.

Property and Maintenance. This special committee should be composed of three to five Master Masons, who are charged with ensuring the security of Lodge property and maintenance of the Lodge. It should also be the responsibility of this committee to ensure that all regalia, Lodge materials and other property of the Lodge is kept secure and in good repair, in cooperation with the Lodge Steward.

Lodge Planning Committee. This special committee should be composed of the Worshipful Master, Lodge officers, committee chairmen or other members as the Worshipful Master may deem appropriate. The Lodge Planning Committee should work to develop an active and engaging annual Lodge program that will inspire, motivate and encourage the membership towards success. Included in this guidebook is a basic outline and ideas to assist Lodge Planning Committees in their endeavors. Look for more information regarding Lodge planning from the Grand Lodge Education Committee.

LODGE PLANNING

A well-planned annual program is integral to the overall success of a Lodge. Every Worshipful Master wishes to achieve a meaningful year for his Lodge and should take the responsibility and all opportunities to ensure his Lodge's success through effective planning. Effective planning for a Lodge must begin before a brother assents to the

office of Worshipful Master, and be supported by all the officers and members of the lodge.

The Worshipful Master has the largest sense of duty since he is responsible for the successful programming of a Lodge during his term in office. All other officers have the duty to support the Worshipful Master and provide assistance as may be required in the achievement of Lodge goals and objectives. The following elements should always be considered when discussing effective Lodge planning:

1. Conduct an evaluation of the membership's wants, needs, strengths and weaknesses. It is important to know what the Lodge members would like or dislike in an annual program and what roles they may want to play in the operation and governance of a Lodge program. The feedback received from the membership evaluation should be an important aspect in preparing any annual program.
2. Based on the collective data from the membership survey, the annual plan should detail the Lodge Mission and Vision, or the Lodge's purpose and specific picture of future success. The Mission and Vision should be developed whereby it inspires, encourages, and motivates the Lodge members in the attainment of the future goals. The data should also detail which activities the members would find engaging and appropriate. It is important to consider all stated communications, known

special communications, Grand Lodge activities, family calendar activities, district activities, community events, holidays, fairs, festivals and other dates which may conflict with a Lodge member's obligation of attendance.

3. Once the Lodge's activities have been selected, the Lodge Planning Committee should begin scheduling events in accordance with the Lodge calendar. The Planning Committee may choose to either develop a 6-month program plan or an annual program plan. The dates of scheduled activities can make the difference between success and failure.
4. Once the calendar of events has been developed, the Lodge Planning Committee should analyze the program and determine if it is well balanced and offers a variety of activities for the membership and their families.
5. After the program analysis, develop or review and evaluate your Lodge's budget. Compare the Lodge's income with the estimated expense of each event. Consider less expensive methods or fundraising campaigns to offset the cost of estimated expenses.
6. Once the program has been prepared, the Worshipful Master-elect should consider which suitable members who would be best to serve as Lodge officers or committee members with

regards to program implementation. The Worshipful Master-elect should finally present the plan before the entire membership for review, approval and implementation.

SUGGESTED LODGE ACTIVITIES

- ∴ Public Installation of Officers & St. John's Day Banquet
- ∴ Sweetheart Banquet
- ∴ Special Degree Team Work
- ∴ Widow's Night
- ∴ Past Master's Night
- ∴ Joint events with neighboring Lodges or related Masonic bodies
- ∴ Patriotic/ Public Speaker
- ∴ Family & Friends Special Thanksgiving Program
- ∴ Christmas Party
- ∴ Membership Education Night
- ∴ Masonic Sunday – attend a religious service as a fraternal body, Sunday before Easter or Christmas
- ∴ Father and Son Night
- ∴ Friend/ Interest Night
- ∴ BBQ/ Pig Roast
- ∴ Movie Night / Dinner & A Show
- ∴ Family Picnic
- ∴ Bowling Night
- ∴ Canned Food Drive / Garage Sales / Bake Sales
- ∴ Donations or Special Events for a Special Named Charity
- ∴ Bi-Monthly Breakfast
- ∴ Community Clean-Up
- ∴ Masonic Quiz Show / Game Night
- ∴ Golf/ Golf Tournament
- ∴ Hospital/ Home Visits
- ∴ History Tours
- ∴ Military/ Service Member Appreciation
- ∴ Public Education Support
- ∴ Sponsor Athletic Teams for Youth and Adults
- ∴ Lodge Newsletter
- ∴ Lodge Social Media or Website Page

KNOW YOUR DISTRICT DEPUTY GRAND LECTURER

Adapted from a writing by Bro. Watt Carter, Past Grand Master
Grand Lecturer (1954 – 1994)

The qualifications of a District Deputy Grand Lecturer are very exacting. He must be a Master Mason that is or has been Master of a Mississippi Lodge. He must be in possession of or show definite inclination to possess the adopted ritualistic work. The adopted work is that which is determined to be by the Grand Lecturer and Board of Custodians and ultimately approved by the Grand Lodge. He must be well regarded in his community and be generally acceptable to the Lodges he is to serve. He should be familiar with the regulations that govern Lodges, and be able to counsel judiciously with Lodge Officers and individual brothers. He should be courteous to everyone, attentive to all needs, and above all possess a high quality of leadership. His personal behavior should be commendable and his moral conduct without question. He should be punctual in all commitments, reliable in his instruction and dependable when his services are needed.

There are 29 districts in Mississippi; likewise there are 29 deputies, each having approximately 10 lodges; however, this varies somewhat as some are assigned more and some less than 10, but the average is 10.

The main purpose and function of the DDGL is to

teach the adopted work and to encourage the Lodges in his care to credibly do the work in each of the 3 degrees. His training depends a great deal on his own efforts. He has to spend considerable time with well-informed Masons and repeat the wording many, many times until he is confident he knows the work. He must memorize from the textbook that which pertains to the degrees and avail himself the opportunity to do the work on the candidates, thereby proving his capability.

The Deputy is to encourage good property care, prudence in finances, adherence to Masonic Law, and study the laws as are inculcated in The William's Digest. There is but one Deputy for each district. He, having met or assumed to have the capability to meet the criteria mentioned above, is appointed by the Grand Lecturer under the auspices of the Grand Lodge.

Iterant lecturers are prohibited and for good reason. The commissioned Deputy is required to attend well organized schools on an annual basis where his work is carefully observed by the Grand Lecturer and members of the Board of Custodians. This practice has proved extremely worthwhile and has resulted in uniformity of the work throughout the state.

The Lodges should utilize the Deputy for instruction in all phases of the work, but never be dependent on him for doing degree work. The Grand Lodge pays for one day's service and it is

strongly suggested that a full day be arranged in order for the Lodge to get the full benefit of this important and valuable service. Every Lodge, regardless of size and location, is in reach of a competent instructor and a willing helper in the District Deputy Grand Lecturer. Initiative and effort on the part of a Lodge, large or small, and the utilization of the District Deputy along with taking advantage of composite knowledge within the Lodge in frequent and systematic practice sessions, will enable every Lodge to do its own work with credit and pride.

It is necessary and urgent, regardless of present proficiency or history of your good work that your Lodge keep in close touch with your Deputy and use him to the fullest extent possible.

WILLIAMS DIGEST OF LAWS EXCERPTS

Unanimous Ballot:

- ∴ For Three Degrees
- ∴ For Membership, including Dual and Plural
- ∴ Restoration from Expulsion
- ∴ To re-take Ballot – Request for Dispensation
- ∴ Honorary Membership
- ∴ Petition for E.A. or F.C. for Advancement

2/3 Majority Ballot:

- ∴ Petition Withdrawn
- ∴ Indefinite Suspension
- ∴ Expulsion 2/3 members present
- ∴ Consolidation of Lodges
- ∴ Substitution of Lesser Penalty
- ∴ Guilty or Innocent on Charges

Majority Ballot:

- ∴ Definite Suspension
- ∴ Dismiss Charges
- ∴ To Change Location of Lodge
- ∴ Sponsor DeMolay or Rainbow
- ∴ Reprimand
- ∴ Recommendations for Dispensation of New Lodge
- ∴ Elected Representative to Grand Lodge
- ∴ Surrender of Charter
- ∴ Election of Officers
- ∴ In All Cases Except in Balloting or as Otherwise Provided
- ∴ Amend By-Laws
- ∴ Restoration for Suspended NPD (3 years or longer)

No Vote:

- ∴ Demit Issued
- ∴ Certificate of Good Standing
- ∴ Certificate of Dismissal
- ∴ Proficiency

Quorum:

- ∴ 5 for all purposes except Degrees or Funerals, one of whom must be Master or Warden
- ∴ 3 may close – 1 must be Master or Warden

Annual Grand Communication held
2nd Full Thursday – Saturday in March

MASONIC CALENDAR

ANCIENT CRAFT MASONS commence their era with the creation of the world, calling it ^o*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 in which the second Temple was commenced by Zerubbabel, *Anno Inventionis*, (A.:Inv.:), “in the year of the Discovery.”

ROYAL AND SELECT MASTERS date from the year in which the Temple of Solomon was completed, *Anno Depositionist* (A.:Dep.:), “in the year of the Deposits.”

KNIGHTS TEMPLAR commence their era with the organization of their order, *Anno Ordonis* (A.:O.:), “in the year of the Order.”

RULES FOR MASONIC DATES

ANCIENT CRAFT: Add 4000 years to common time. Thus: 1956 and 4000 = 5956.

ROYAL ARCH: Add 530 years to the vulgar era. Thus: 1956 and 530 = 2486.

ROYAL AND SELECT MASTERS: Add 1,000 to the common time. Thus: 1956 and 1000 = 2956.

KNIGHTS TEMPLAR: From the Christian Era take 1118. Thus: 1118 from 1956 = 838.

SCOTTISH RITE: Add 3760 to the common era. Thus: 1956 and 3760 = 5716.

After September, add another year.

^oNot claimed to be coeval with the Creation, but has symbolic reference to the Light of Masonry.

PRONUNCIATION GUIDE

Some of the pronunciations we use are archaic and do not agree with some current dictionaries. However, they have been in our usage for many years and are considered as “adopted” pronunciations.

PRONUNCIATION KEY

CAPITAL letters indicate accented syllables

a - short a as in the word bat

i - short i as in the word ill or is

e - short e as in the word ethic

(e) - barely audible short e

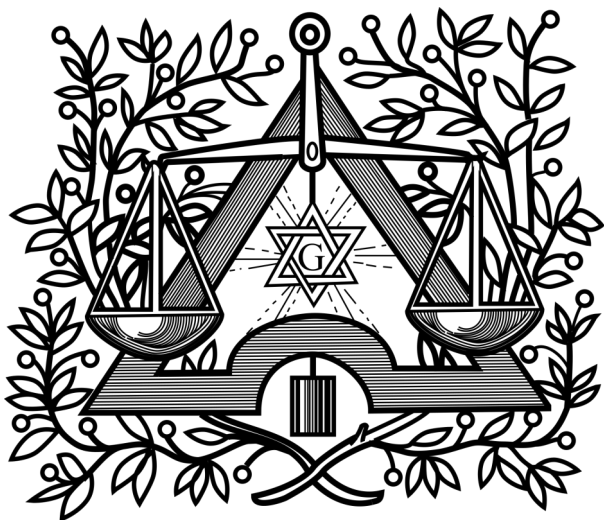
u - short u as in the word but

Abif.....	uh BIF
Acacia.....	uh KAY sha
Accessory	ak SES uh ree
Accidentally	AK si DENT (e) lee
Alludes	uh LOODS
Ammonitish.....	AM on ite ish
Ancient	AYN chent
Architect.....	AHR ki tekt
Archives	AHR kives
Artificer	ahr TIF i ser
August	aw GUST
Bade.....	bad
Barbarous	BAR buh rus
Beneficent.....	bi NEF i sent
Brethren.....	BRETH ren
Celestial.....	si LES chul
Cement	si MENT
Chapiter	CHAP i ter
Clandestine	klan DES tin
Column	KOL um
Compasses.....	KOM pus iz

Conflagrations.....	kon fla GRAY shuns
Conflict	kon FLIKT
Contemplative	con TEM ple tiv
Cowardice	COW er dis
Discordant.....	dis COR dent
Discretion.....	dis KRESH un
Dispatch	dis PATCH
Display	dis PLAY
Divested	di VEST id
Ephraimites	EE free im ites
Ere	air
Erect	i REKT
Err	ur
Evasion.....	i VAY shun
Exemplary	eggs em PLAR ee
Expert (adj.)	ek SPERT
Expert (noun)	EK spert
Fruition.....	froo ISH un
Gilead.....	GIL i AD
Guttural	GUT er el
Hecatomb	HEK uh TOOM
Hele	hail
Hieroglyphically	HIGH (e) ro GLIF ik lee
Homage	HAHM ij
Humble.....	HUM bel
Hypocrisy	hi PAH kri see
Illicit.....	i LIS it
Illustrate	ILL us trate
Imminent.....	IM i nent
Immortality	IM or TAL i tee
Imperceptibly	IM per SEP ti blee
Imprecations.....	IM pri KAY shuns
Incense (noun).....	IN sens

Incense (verb).....	in SENS
Indissoluble	in DIS a li bul
Inestimable	in ES ti mi bul
Interment	in TER ment
Intrinsic.....	in TRIN sik
Introduce.....	IN tro duce
Inundations	in un DAY shuns
Inviolably	in VIGH uh la blee
Irregular	ear REG yoo ler
Jephtha.....	JEF thuh
Lamentable	LAM ent i bul
Licentious	ligh SEN shus
Manual.....	MAN yoo wel
Mathematics	math (e) MAT iks
Naked	NAY kid
Naphtali	NAF ti ligh
Obdurate	OB du rit
Of	AHV (not UV)
Operative	op er ATE iv
Palliate.....	PAL i ate
Pectoral.....	PEK tor el
Pedal	PEE del
Persevering.....	per si VEER ing
Persist	per ZIST
Pomegranate	PAHM gran it
Preceding.....	pree SEED ing
Preferment	pri FER ment
Proceed	pro SEED
Prudentially	proo DEN chi lee
Pythagoras	pi THAG uh rus
Recapitulate	ree kuh PITCH yoo late
Reformation.....	ref or MAY shun
Regularly	REG yoo ler lee

Reptile	REP til
Sanctum	SANK tum
Sanctorum	sank TORE um
Speculative	spec yoo LATE iv
Stupendous	stoo PEN dus
Superfluous	soo PER flus
Superfluities	soo per FLOO i teez
Survey	ser vay
Sword	sord
Symmetry	SIM i tree
Tempestuous	tem PES choo us
Temporal	TEM per ul
Tenets	TEN ets
Terrestrial	ti RES tri el
Tyre	Tire
Virtue	VER choo
Worshipful.....	WER ship ful
Yesterday.....	YES ter dee
Zealous.....	ZEL us



SUGGESTED FELLOW CRAFT ROLL

THIS

OR

THIS

REUBEN
SIMEON
LEVI

PHINEHAS
TOLA
MICHAEL

JUDAH
DAN
NAPHTALI

JOEL
IRA
HEBER

GAD
ASHER
ISSACHAR

NATHAN
ABNER
JEDIDIAH

ZEBULON
JOSEPH
BENJAMIN

LEMUEL
ETHAN
ZEBADIAH

