

MONITOR OF THE LODGE

**Monitorial Instructions in the Three Degrees Of
Symbolic Masonry**

As Exemplified in the Grand Jurisdiction of Texas,
A. F. & A. M.



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Grand Lodge of Texas
A. F. & A. M.
1982

Printed by
Waco Printing Company
Waco, Texas

Table of Contents

	Page
Opening and Closing the Lodge.....	1
Entered Apprentice Mason's Degree	9
Section I.....	12
Section II.....	19
Section III	22
Charge.....	37
Fellowcraft Mason's Degree.....	39
Section I.....	39
Section II.....	44
Charge.....	63
Master Mason's Degree	65
Section I.....	65
Section II.....	70
Section III	76
Charge.....	86
Apron Presentation.....	87
Bible Presentation.....	89
Lodge Procedures and Ceremonies	91
Balloting	91
For the Degrees.....	91
For Advancement	94
For Affiliation	97
For Reinstatement	100
Reception and Introduction of Grand Lodge Officials.....	104
Installation Ceremony	117
Presentation of 25-Year Pins	130

Grand Lodge Ceremonies.....	133
Setting a Lodge to Work	
Under Dispensation	133
Constituting a New Lodge	134
Leveling a Cornerstone.....	142
Dedicating a Lodge Building or Temple.....	146
Presentation of the Fifty-Year Masonic Service Award.....	158
Presentation of the Life Certificate for Ritualistic Proficiency	162
Installation Ceremony of the Grand Lodge	167
 Lodge of Sorrow and Burial Services	186
The Lodge of Sorrow.....	186
Masonic Burial Services.....	188
The Ante-Burial Service.....	189
The Masonic Burial Service – a General Discussion	192
Sam Cantey Revised Masonic Burial Service (Dec. 1959)	193
Masonic Memorial Service (Dec. 1972)	198
Masonic Memorial Service (Dec. 1982)	201
 Presentation of the Mirabeau B. Lamar Award	206
 Glossary of Masonic Terms	212

IN PERPETUAL MEMORIAL

The Grand Lodge of Texas, A.F. & A.M., in connection with the adoption of the Monitor of 1921, prepared by a committee, composed of R.W. Brother W. B. Pearson, Grand Secretary, Chairman; and Worshipful Brothers K. Robey and J. E. Scott, approved the following dedication, which is here reproduced in order to perpetuate the noble purpose, commendable spirit and deserved appreciation of the Grand Lodge of Texas, and its distinguished committee, toward the illustrious brethren, named, or referred to, therein.

“Believing that we should endeavor to perpetuate the memory of those zealous Craftsmen who, at an early day in the history of Texas Masonry, and since then, labored hard to lay the foundation for present unexampled prosperity of our order, the Committee on Revision feels that this work would not be complete without an acknowledgment of their services to the Craft. We therefore desire to enter on perpetual record this tribute to their memory:

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

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

“To M.W. Bro. William M. Taylor, whose zealous and intelligent labors were appreciated by this M.W. Grand Lodge, as shown in its adoption of the Monitor prepared by him in 1858, the first Monitor printed for Texas and used for many

years as the only one, and to M.W. Bros. Benjamin A. Botts, John B. Jones, and John Watson, that trio of zealous Craftsmen, through whose faithful and indefatigable labors the adopted esoteric work as well as the Monitor, was preserved and safely handed down, in regular succession, as it were, with the assistance of M.W. Bro. B. F. Frymier, R.W. Bros. Peyton Nowlin, D. J. Eddleman and others, to December, 1895.

"To the Committees on Work down to this date, special reference being made to Bros. E. E. Douglass, W. W. Hunnicutt, C. P. Boon, E. B. Reeve, Geo. F. Morgan, J. L. Miller, M. M. Brush, A. W. Campbell, W. W. Peavy, Sam R. Hamilton, W. S. Tate, and others, under whose patient and efficient labors the Ritualistic Work has reached a degree of uniformity second to none.

"Finally, for want of time and space in which to enumerate their names, to every zealous and devoted Craftsman who has, since the organization of our Grand Lodge in 1837, until this good hour, labored faithfully to promote the best interests of Masonry and the glory of God."

HISTORICAL

Grand Master R. Furman Vinson, in his address to the Grand Lodge of Texas on December 1, 1978, recommended that the Monitor of the Grand Lodge of Texas be updated and revised, and submitted to the Grand Lodge for adoption at the 1980 Grand Annual Communication. He further recommended that the Laws of the Grand Lodge of Texas be revised to assign the responsibility for publication and maintenance of the Monitor of the Grand Lodge to the Committee on Masonic Education and Service, with the Committee on Work to be responsible for that part of the Monitor related to the Ritual of the Three Degrees.

In his recommendation, Grand Master Vinson also noted earlier actions recommended by Past Grand Master Jack Hightower in 1973, and suggested the criteria adopted for revision at that time be used in the current effort.

The Committee on Purposes and Policies, on December 1, 1978, recommended approval of the intent of Grand Master Vinson's recommendation, except that the Committee on Work be charged with the complete responsibility for the Monitor. The Grand Lodge adopted the revised recommendation.

Pursuant to the directions of the Grand Lodge, the Committee on Work completed its detailed study of the Monitor, revising where required, and, on December 5, 1981, presented the proposed revision to me.

I was thereby faced with a considerable problem. It was impractical to attempt to submit the proposed revision

to the entire membership of the Grand Lodge of Texas for review and approval. I therefore took the following action:

I appointed a Special Committee to study the proposed Monitor in detail, to work directly with the Committee on Work to resolve any differences, and to submit the finally approved revision to me for submission to this Grand Lodge Communication. This Committee was composed of:

Chairman, Committee on Purposes and Policies,
R: W: Sam E. Hilburn, Past Grand Master, Chairman;

Chairman, Committee on Jurisprudence,
R: W: Robert L. Dillard, Jr., Past Grand Master;

Chairman, Committee on Masonic Education and Service,
W: John E. Kelly, Grand Tiler;

Grand Secretary, R: W: Harvey C. Byrd;

Member, Committee on Purposes and Policies,
Brother Leonard P. Harvey.

With these five Brethren, combined with the tremendous knowledge and experience of our Committee on Work, I could not have selected a more expert, dedicated and willing group to represent the interests of the Craft.

Finally, having met numerous times, both among themselves and in joint Committee meetings, the two Committees completed their task, and with unanimous agreement, have jointly commended the final product to me as suitable for adoption by this Grand Lodge as its official Monitor. The new Monitor includes information

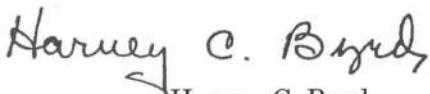
regarding the reception of dignitaries, an additional memorial service for use where the deceased's remains are not present, and a glossary of Masonic-related words and phrases.

I, therefore, recommend that the Monitor, as revised by the Committee on Work and reviewed by the Special Committee on behalf of the members of this Grand Lodge, be, and the same is hereby adopted as the "Monitor of the Grand Lodge of Texas."



J. M. Jimmy Willson, Jr.
Grand Master

This is to certify that the "Monitor of the Grand Lodge of Texas" was approved and adopted as the official monitor of the Grand Lodge of Texas, A.F. & A.M., and its Constituent Lodges, by Grand Master's recommendation adopted December 4, 1982.



Harvey C. Byrd
Grand Secretary

PREFACE

The present revision of the monitor has been undertaken at the specific direction of the Grand Lodge of Texas upon the recommendation of R. Furman Vinson, Past Grand Master. Several times in recent years, special committees have been assigned to review the monitor and have made recommendations for such revision, none of which resulted in the publication of a new or revised monitor. Grand Master Vinson recommended that the monitor should be assigned to a permanent committee of the Grand Lodge for revision and subsequent maintenance. The Grand Lodge concurred in Grand Master Vinson's recommendation and, by adoption of an amended recommendation, assigned the Committee on Work this responsibility.

Like other similar works, the Committee claims no originality in its revised monitor. It is merely a compilation of the work of many others. We have relied almost entirely on the works of Brothers William M. Taylor, Sam R. Hamilton and Jewel P. Lightfoot with Lightfoot's Manual of the Lodge as the primary basis for our work. This is, in essence, little more than a minor revision of the enlightened work of Brother Lightfoot.

We have deleted certain illustrations which are concerned with the symbolism of Masonic Rites other than the Blue Lodge. We have also altered other illustrations and revised certain wording to comply with the work, time-honored as the work taught by the Committee on Work for and on behalf of the Grand Lodge of Texas.

Additionally, we have re-arranged that portion of the manual concerned with matters other than the formal

work of the Lodge to provide separate divisions for Lodge Procedures, Lodge Ceremonies, Grand Lodge Ceremonies and Burial Rites and Services. We have endeavored to include various ceremonies approved by the Grand Lodge subsequent to the adoption of Lightfoot's Manual of the Lodge while, at the same time, arranging the monitor in a form that will provide for its ready and convenient use by the officers of the constituent Lodges.

While we believe that the teaching and explanation of our Masonic Symbolism is an inherent, necessary and desirable part of the study of Freemasonry, we believe that there is a tendency for such to become lost when made a part of the monitor. We have, therefore, deleted Lightfoot's Commentaries from the monitor.

Like Brother Jewel P. Lightfoot before us, we make no claim for the perfection of the revised monitor. If it can be considered to bring the monitorial work into harmony with the esoteric work and proves adequate for the use of our Lodge officers, our expectations will have been fulfilled.

Respectfully and fraternally submitted,
SAM I. SMITH, Chairman
PERRY M. PARKER
FRANK S. TAMSETT
H. C. ROBASON
J. B. NOLAND

Waco, Texas
December 4, 1982

INTRODUCTION

(*The following is taken from the "Introductory" of Lightfoot's Manual of the Lodge, 1934)*

"FREE MASONRY," "CRAFT MASONRY," "ANCIENT CRAFT MASONRY," "MASONRY" and "LODGE" are terms indiscriminately employed in designating the institution comprising the Masonic Fraternity as it exists today. These terms, while indicating, in a general way, the same Institution, may be said to possess individual significations.

The word "Masonry" cannot be adequately defined within the limits of a necessarily brief introduction to the work of the Manual of the Lodge. Like the words city, church, democracy, craft and the like, it embraces many elements, divisions, and subjects, each of which is separable, yet all combining to create a coordinated whole.

The word *Masonry* has been applied to the art of *building* in stone; also to the whole body of the society of Masons, including the entire complex of their organizations, grand and subordinate, throughout the world. At times, the word is used to signify the peculiar *rites* and ceremonies used in what we term the *Lodge*. Again, it may be said to signify, not these, but a certain body of *principles* and rules of morals, duties and conduct, advocated or taught in the Lodges.

It has also been suggested that the word "Masonry," in addition to the significations already named, and others which cannot be properly specified here, signifies a vast and comprehensive body of *Knowledge, teachings, traditions, and principles*, concerning the visible universe; the government thereof; order; Providence; nature; man; and their

necessities. Also, the relations between natural physical causes, as well as the operations and sublime moral principles and processes of the human mind.

These, with other related and connected subjects, are claimed to constitute a veritable system of science, philosophy and moral enlightenment, taught by a system of symbols and allegories, as well as by precepts and examples inculcated and practiced from remote ages, in the ancient temples of many nations. Such ceremonies and their correlated teachings have sometimes been referred to as the *Mysteries of Masonry*, with the same signification employed when one speaks of the "*Mysteries of the Magi*," the "*Mysteries of Osiris*," the "*Grecian Mysteries of Eleusis*," and other kindred rites, practiced in the temples of initiation throughout the ancient world.

The meaning of the word *Mysteries*, as so used, must not be confounded with the idea signified by the word *mysterious*. The word has an entirely different meaning, and constitutes a *system* of some kind, designed to be communicated in a particular manner, for the purpose of inculcating the truths of life, of nature, of art, of science, of philosophy, and other subjects.

It has been described by Bromwell, (*Restorations of Masonic Geometry and Symbolry*, Chap. 11, 23), as "A system of sublime truths, including those of the *Natural Universe*, as well as of *Moral* and *intellectual science* and philosophy, based on the accepted fact of one Almighty, infinite and perfect Deity, called by Masons 'The Grand Architect of the Universe'—the perfection and completeness of the order of the Universe—its correspondence with itself throughout; that is, in all its parts and Degrees—the coordination of these last by correspondence, from first to last—their correspondence with the Degrees found in man, in the same order—physical, intellectual and moral—the immortality of the human

spirit—a righteous system of Divine Government—the enjoining of the practice of all moral and social virtues and duties by means of lessons embodied in symbolic representations of deep significance, together with apt and wisely ordered discourse, all contained in certain ancient and simple, but sublime, ceremonies, coordinated in Degrees according to the *order* of the *Universe*, which is the *Divine order*."

The presence in the modern Masonic system, of many of the emblems, symbols and allegories of the ancient Temples of Initiation, as well as certain rites performed therein, has persuaded the most learned among Masonic scholars to conclude that *Masonry* is of very ancient origin, and is, in some aspects, the modern successor of, and heir to, the sublime Mysteries of the Temple of Solomon, and of the Temples of India, Chaldea, Egypt, Greece, and Rome, as well as the basic doctrine of the Essenes, Gnostics and other mystic Orders.

The work of Freemasonry is conducted in what is called the *Lodge*. The word Lodge as used in Masonry has several different significations, as when we speak of "A Lodge," meaning any Lodge; another when we speak of a Lodge being *opened* or *closed* when we mean the *symbolic* Lodge; again when we speak of a *particular* society of Masons, as when we say "Frank Sexton Lodge, No. 206."

There are also three *different* Lodges, the *Entered Apprentice's Lodge*; the *Fellow-Craft's Lodge*, and the *Master Mason's Lodge*. Yet all three of the Lodges, though separate in their *opening* and *closing*, as well as in their respective *work*, are *one*. The *one* contains the *three* as will be well understood by the skillful craftsman.

In this respect the Lodge is said to conform to the Divine *Order* in nature and in man. There is an *external Lodge* and an *internal Lodge*. The external Lodge refers to the physical

Lodge, its building, furnishings and members composing it; corresponding to the physical universe of which it is said to be a symbol, and symbolizes also the First Degree in man represented by his physical body. The *Internal Lodge* is said to be divided into two parts, the *secondary* and the *primary*.

The secondary Degree in Masonry has been compared with the second Degree in man and in nature. In man, it refers to his *intellectual* faculties, and powers; while in nature it alludes to the harmony of laws that regulate and govern the Universe. The primary or third Degree of the Lodge refers to the *Moral* Degree in man, and to the Divine attributes of the Supreme Divine Intelligence.

Thus the three Degrees in man, *physical*, *intellectual* and *moral*, correspond to the same Divine order in the Universe and are thought to be reflected in the three Degrees of the Lodge, which are yet one, in the sense that the Universe is a unit, though composed of three Grand Divisions, and man is an entity, though possessing three distinct divisions in his being. This correspondence will become more manifest to the initiate as he penetrates the veils of our Mysteries.

The *work* of the Degrees is imparted through the medium of certain rites, forms and ceremonies, which are designated by the terms, *Initiation*, *Passing*, and *Raising*.

Every candidate for the Mysteries of Masonry, at the proper time and in an appropriate manner, should be taught the truth that the *rite of Initiation* means much more than a formal ceremonial progress through the Degrees. In fact one may receive the entire work, conferred under the most favorable circumstances, and by competent officers, and yet not perceive the true Masonic *light*, which the symbols and allegories are designed to conceal, as well as to reveal. *Initiation* is to be attained only after real labor, deep study,

profound meditation, extensive research and a constant practice of those virtues which will open a true path to moral, intellectual, and spiritual illumination.

Masonry does not expound the truths concealed in her emblems. It displays the symbol and may give a hint here and there concerning some characteristic of its several meanings, but it must remain for the Neophyte to search out for himself its more hidden significations.

It has always been the essential process by which man rises from a state of nature, to that of civilization, from darkness to light, from slavery to freedom, that he advances as by the steps of a ladder. This is the method provided by the laws of nature, at times retarded and slow in its operation, but certain to lead to glorious heights if persistently pursued, and devoutly followed.

Monitor of the Lodge

OPENING AND CLOSING THE LODGE

The necessity of some preparatory ceremonies, of a more or less formal character, before proceeding to the dispatch of the ordinary business of any association, has always been recognized. The decorum and dignity of the meeting suggest, even in popular assemblies called only for a temporary purpose, that a presiding officer shall, with some formality be inducted into the chair, and then, to use the ordinary phrase, "opens" the meeting with the appointment of his necessary assistants, and with an announcement, in an address to the audience, explanatory of the objects that have called them together.

If secular associations have found it expedient, by the adoption of some preparatory forms, to avoid the appearance of an unseemingly abruptness in proceeding to business, it may well be supposed that religious societies have been still more observant of the custom, and that, as their pursuits are more elevated, the ceremonies of their preparation for the object of their meeting should be still more impressive.

In the Ancient Mysteries (those sacred rites which have furnished so many models for Masonic symbolism), the opening ceremonies were of the most solemn character. The sacred herald, in the Ancient Mysteries, commenced the ceremonies of opening the greater initiations by the solemn formula of "Depart hence, ye profane!" to which was added a proclamation which forbade the use of any language which might be deemed of unfavorable augury to the approaching rites.

In like manner a Lodge of Masons is opened with the employment of certain ceremonies in which, that attention may be given to their symbolic as well as practical import, every member present is expected to take part.

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

1. The Master having signified his intention to proceed to the labor of the Lodge, every brother is expected to assume the necessary Masonic clothing, and, if an officer, the insignia of his office, and silently and decorously to repair to his appropriate station.
2. The next step in the ceremony is, with the usual precautions, to ascertain the right of each one to be present. It is scarcely necessary to say that, in the performance of this duty, the officers who are charged with it should allow no one to remain who is not either well known to themselves or properly vouched for by some discreet and experienced brother.
3. Attention is next directed to guarding the external avenues of the Lodge, and the officers, within and without, who are entrusted with the performance of this important duty, are expected to execute it with care and fidelity.
4. By a wise provision, it is no sooner intimated to the Master that he may safely proceed, than he directs his attention to an inquiry into the knowledge possessed by his officers of the duties that they will, respectively, be called upon to perform.

5. Satisfied upon this point, the Master then announces, by formal proclamation, his intention to proceed to business; and, mindful of the peaceful character of our Institution, he strictly forbids all unceremonious conduct whereby the harmony of the Lodge may be impeded, and after this no brother is permitted to leave the Lodge during Lodge hours (that is, from the time of opening to that of closing), without having first obtained the Worshipful Master's permission.

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

7. It is a lesson, which every Mason is taught at one of the earliest points of his initiation, that he should commence no important undertaking without first invoking the blessing of Deity—hence the next step in the progress of the opening ceremonies is to address a prayer to the Supreme Architect of the Universe. Every brother present signifies his concurrence by responding to the prayer with the words, "So mote it be."

8. The Lodge is then declared, in the name of God and the Holy Saints John, duly opened.

A Lodge is said to be opened *in the name of God and the Holy Saints John* as a declaration of the sacred purpose of our meeting; of our profound reverence for that Divine Being whose name and attributes should be the constant theme of our contemplation, and of our respect for those ancient patrons whom the traditions of Masonry have so intimately connected with the history of the Institution.

It is said to be duly opened, to intimate that all that is necessary, appropriate and usual in the ceremonies, and all

that the law requires, or that ancient usage renders indispensable, has been observed.

It is said to be opened on, and not in, a certain degree (which latter expression is often incorrectly used), in reference rather to the speculative, than to the legal character, of the meeting; to indicate, not that the members are to be circumscribed in the limits of a particular degree, but that they are met together to unite in contemplation on the symbolic teachings and divine lessons, to inculcate which is the peculiar object of that degree.

It is the option of the Worshipful Master, to open an Entered Apprentice Masons Lodge or a Fellowcraft Masons Lodge without first opening a Master Masons Lodge.

The ceremony of closing varies but very slightly from that of opening. Of course the first and second steps, which have already been enumerated as proper to be observed when the brethren first assemble, are to be dispensed with when they are about to part, as being under those circumstances entirely unnecessary, and the proclamations and prayers which refer to opening must be varied when they are to be applied to closing, but in other respects the ceremonies are much the same.

* * * * *

The following prayers for opening and closing of the various Lodges are suggested prayers only. Any other sincere prayer, taking into consideration that brethren of many religious faiths may be present, is acceptable.

PRAYER AT OPENING

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

Response: So mote it be.

ANOTHER PRAYER

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

Response: So mote it be.

ANOTHER

Supreme Grand Master of the Universe: We would

reverently invoke Thy blessings at this time: Wilt Thou be pleased to grant that this meeting, thus begun in order, may be conducted in peace, and closed in harmony. Amen.

Response: So mote it be.

CHARGE AT OPENING

This is not mandatory. When used, it should be given by the Worshipful Master following the battery and prior to the declaration.

The ways of Virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation. There we must seek her. Let us then, my brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our Order. Let us ever remember that the great objects of our association are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a corrective knowledge of the duties we owe to God, our neighbor, and ourselves. Let us be united, and practice with assiduity the sacred tenets of our Order; ever remembering that where brethren are, there should be peace and harmony, and each should wish for the good of the whole.

AT CLOSING OF ENTERED APPRENTICE MASON'S LODGE

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

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

Response: So mote it be.

AT CLOSING OF FELLOWCRAFT MASON'S LODGE

Master or Chaplain: Brethren—Before the Lodge is closed, let us humbly invoke the continued blessing of the Grand Geometrician of the Universe on our Fraternity.

Let us remember that wherever we are, and whatever we do, He is with us, that His “All-Seeing Eye” observes us. While, then, we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duties toward Him with fervency and zeal. Amen.

Response: So mote it be.

AT CLOSING OF MASTER MASON'S LODGE

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

Response: So mote it be.

CHARGE AT CLOSING

This is not mandatory. When used, it should be given by the Worshipful Master immediately prior to the benediction.

Brethren, we are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his errors, and aid in his reformation. Vindicate his character when wrongfully traduced.

These generous principles are to extend further; every human being has a claim upon your kind offices. "Do good unto all." Remember it more "especially to the household of the FAITHFUL."

Finally, brethren, be ye all of one mind; live in peace, and may the God of love and peace delight to dwell with and bless you. Amen.

Response: So mote it be.

BENEDICTION

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

Response: So mote it be.

Entered Apprentice Mason's Degree

PREPARATION OF THE CANDIDATE

(The following charge is mandatory for every Entered Apprentice candidate, regardless of other candidate information programs.)

When the candidate for initiation shall have entered the preparation room, the Senior Deacon shall, by direction of the Worshipful Master, repair thereto and address him as follows:

Mr. _____, somewhat of your motives, in applying for admission into our Ancient and honorable fraternity, we have learned from the declarations contained in your petition, over your signature. It now becomes my duty to recall to your memory some of the more important promises and declarations you have made therein, and each of which, we find, you have answered in the affirmative:

- 1. You have promised upon your honor, to strictly adhere to and be governed by the Constitution and Laws of the Grand Lodge of Texas, and the By-Laws of this Lodge.**
- 2. You have sincerely declared, upon your honor, that, unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself as a candidate for the Mysteries of Masonry.**
- 3. You have seriously declared, upon your honor, 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 desire to be of greater service to your fellowmen.**

4. You have seriously declared, upon your honor, that you will cheerfully conform to all the ancient established usages and customs of Masonry.

5. You have seriously declared, upon your honor, that you firmly believe in the existence of God; the immortality of the soul; and in the Divine authenticity of the Holy Scriptures.

You are again reminded of these solemn declarations, because they constitute important considerations upon which the Lodge acted, in looking with favor, upon your request to be admitted a member among us.

In order that you may not be misled as to the character or the purpose of the ceremonies in which you are about to engage, the Lodge addresses to you these preliminary words of advice.

Freemasonry is far removed from all that is *trivial, selfish and ungodly*. Its ceremonies are by no means of a light or trifling character, but are of profound significance and deep solemnity. They have existed without material changes from remote antiquity. Its structure rests upon the indestructible foundation of the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul.

Our ancient and honorable fraternity welcomes to its doors, and admits to its privileges, worthy men of all faiths and creeds who possess the indispensable qualifications. Freemasonry is, in one of its major aspects, a beautiful and profound system of morality, veiled in allegories and illustrated by symbols. Its grand purposes are, to diffuse light; to banish ignorance; to promote peace and happiness among mankind; to relieve distress; to protect the widows and orphans of our brethren; to inculcate

a wider knowledge concerning the existence of the Grand Architect of the Universe, and of the arts and sciences connected with His Divine laws. In fine, the design is to make its members wiser, freer, better and consequently happier men.

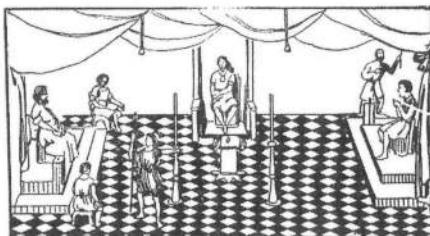
These purposes are accomplished by means of a series of moral instructions taught, according to ancient usage, by allegories, symbols, types, figures and lectures.

With this brief and general explanation is it still your desire to proceed?

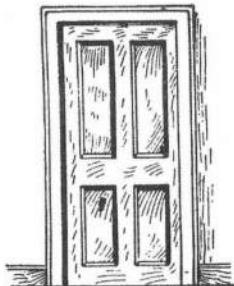
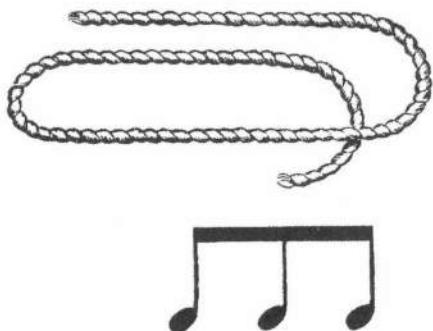
If the candidate answers in the affirmative, then continue:

As a preparation for the mystic rites into which you are about to enter, you will now be asked to divest your mind and conscience of all mental prejudices and superfluities incident to a material or worldly life; and to remember that selfish aims and vanities, if present, are not in keeping with the reverential spirit which a true seeker of Divine Light and Wisdom must manifest when he enters upon the path of true initiation. I will now leave you in the hands of true and trusty brethren, who will attend to your further preparation and see that you proceed as all others have done who have gone this way before.

SECTION 1



The ceremonies as taught in this section not only serve as marks of distinction, but communicate useful and interesting knowledge, when they are thoroughly investigated and understood. It is, of course, impracticable, and inexpedient, in a monitorial work, to give a full explanation of the various symbols and ceremonies of our important rites; but an allusion, even in the most general terms, to the most important ones, in the order in which they occur, will be sufficient to lead the observant and contemplative Mason to make further examination into their more concealed and important import.



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RECEPTION



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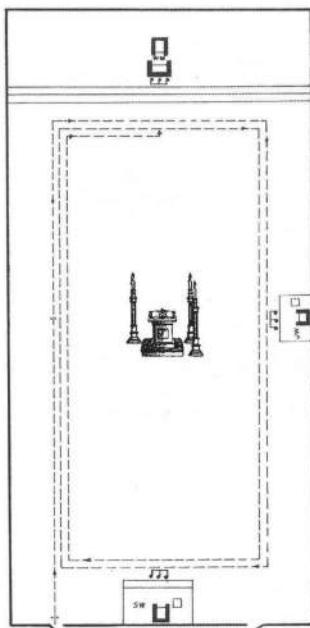
THE PRAYER USED AT THE INITIATION OF A CANDIDATE

(This prayer is mandatory, and shall be given by the Worshipful Master or another Brother designated by the Worshipful Master.)

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

Response : So mote it be.

* * * * *



The Lodge has the option to arrange the Three Lesser Lights in the Entered Apprentice Degree as shown in the Entered Apprentice diagram or leave them in an equilateral triangle as shown in the Master Mason's degree. If the Lodge chooses to arrange them as in the Entered Apprentice diagram, this will be done after the Lodge is opened and the Three Great Lights are properly arranged. Once the Lodge is closed the Three Lesser Lights will be moved to the south side of the alter in an Equilateral triangle as shown in the Master Mason' degree.

CIRCUMAMBULATION

During the circuits of the lodgeroom, corners should be squared in accordance with the ancient tradition of "squaring

the lodge." The Master, covered and seated in the East or another Brother designated by the Master, shall recite or read the following passage of scripture during the circumambulation, beginning immediately after the candidate passes the South.



"Behold, how good and how pleasant it is for brethren to dwell together in unity:

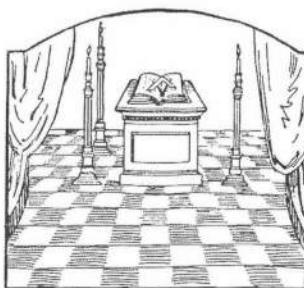


"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment:



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

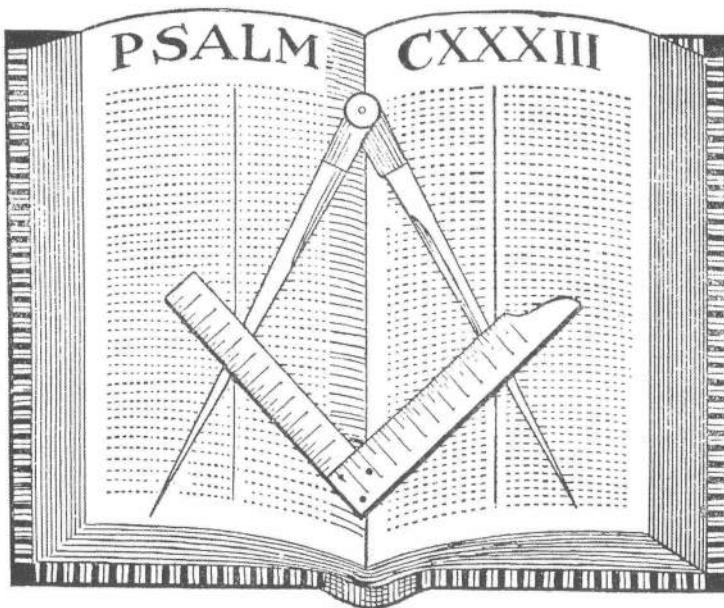
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"In the beginning God created the heavens and the

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."

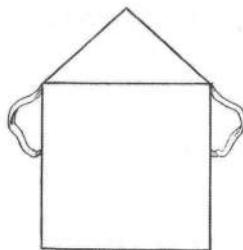
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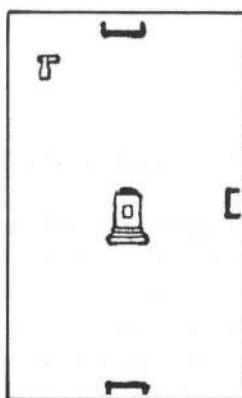
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THE LAMBSKIN OR WHITE LEATHER APRON

* * * * *

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 and Garter, or any other order that could be conferred, at this or any future period, by king, prince or potentate, or any person, except he be a Mason; which, I hope, you will wear with equal pleasure to yourself and honor to the Fraternity.

* * * * *

**NORTH-EAST**

* * * * *

DEMAND

* * * * *



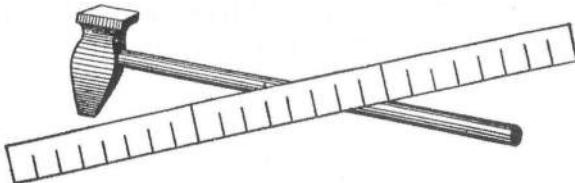
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CHARITY

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**THE WORKING TOOLS OF AN
ENTERED APPRENTICE**

* * * * *



* * * * *

THE TWENTY-FOUR INCH GAUGE

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

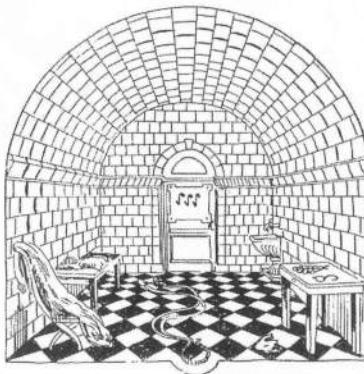
for our usual vocations, and a portion for refreshment and sleep.

THE COMMON GAVEL

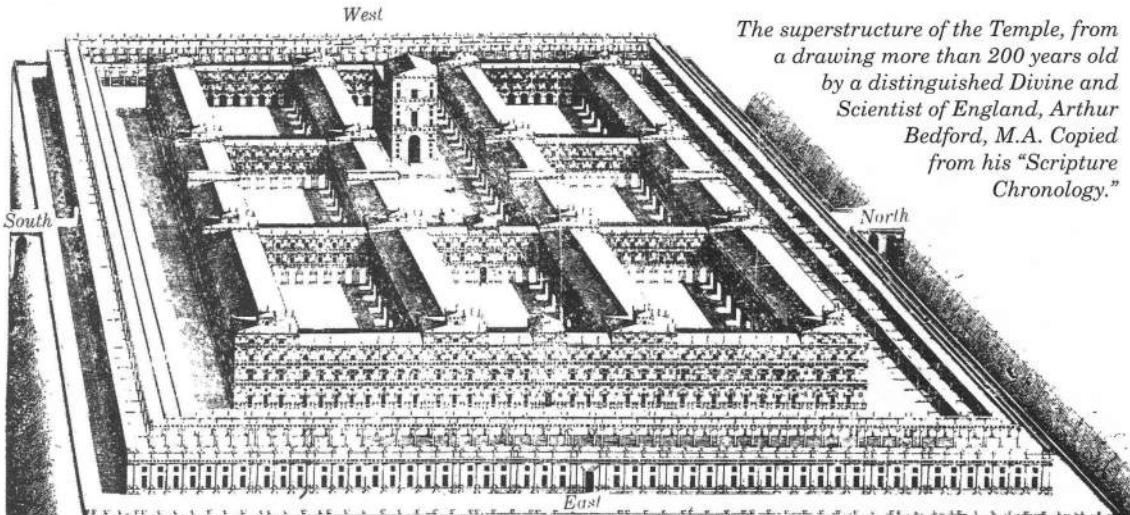
Is an instrument made use of by operative Masons to break off the rough and superfluous parts of stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all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



SECTION II



This section accounts for the ceremony of initiating a candidate into our ancient Institution, and explains the first section. None of this section can be written, but the following emblems will aid the memory in explaining the lessons of this section.



The Temple of Solomon.



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SECTION III

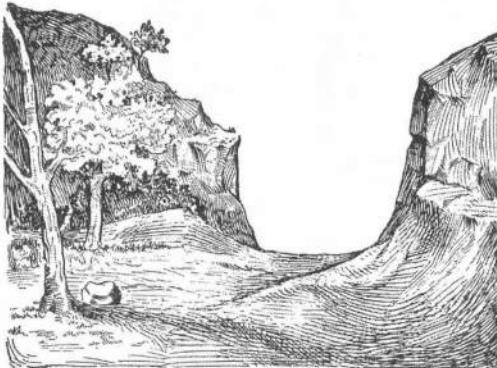


This section sets out with the definition of a lodge, and contains instructions relative to the *form, supports, covering, furniture, ornaments, lights and jewels* of the Lodge, and how it should be situated and to whom dedicated.

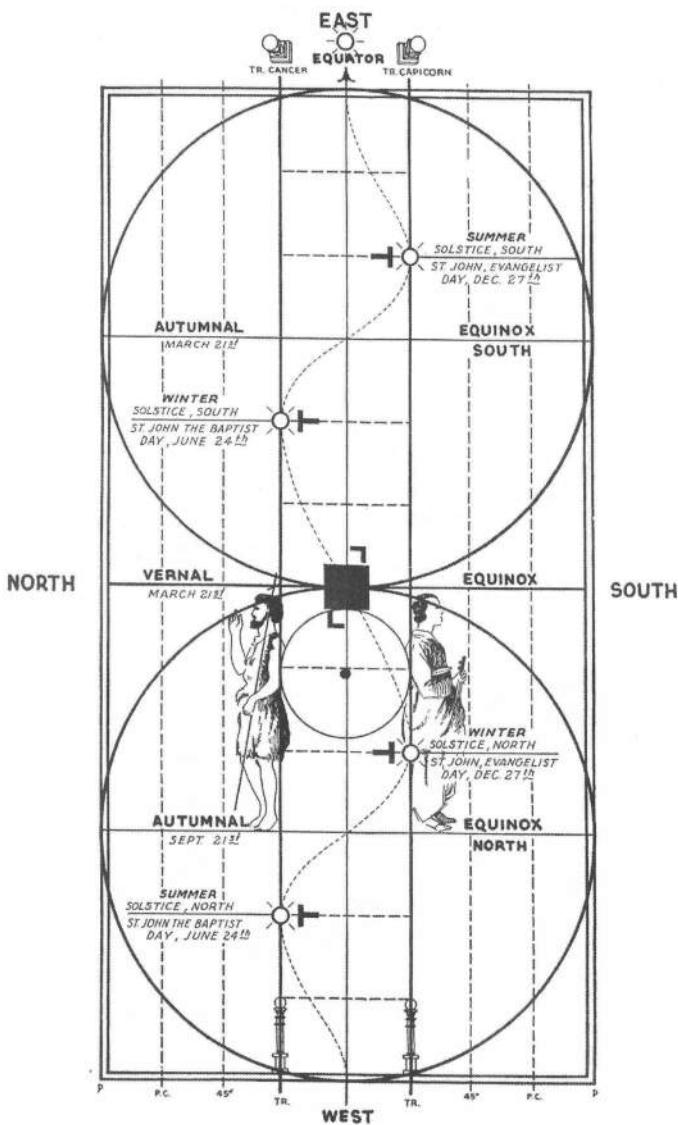
Every lawful assemblage of Masons, duly congregated for work, is "A just and legally constituted Lodge." It is *just*, that is, *regular* and *orderly*, when it contains the requisite number to form a quorum and when the Bible, Square, and Compasses are present. It is *legally constituted* when it is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

Nearly the whole of Section III is monitorial. The symbols and allegories of Freemasonry are susceptible of more than one interpretation. An Illustrious Masonic Scholar has well said, "He who would become an accomplished Mason must

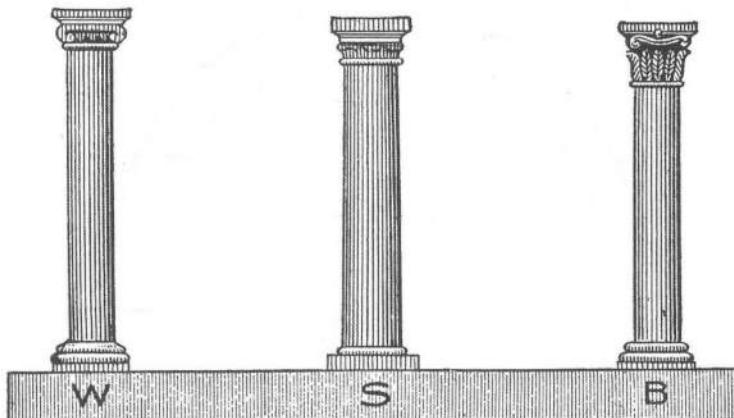
not be content merely to hear, or even to understand, the lectures; he must, aided by them, and they having as it were, marked out the way for him, study, interpret, and develop these symbols for himself."



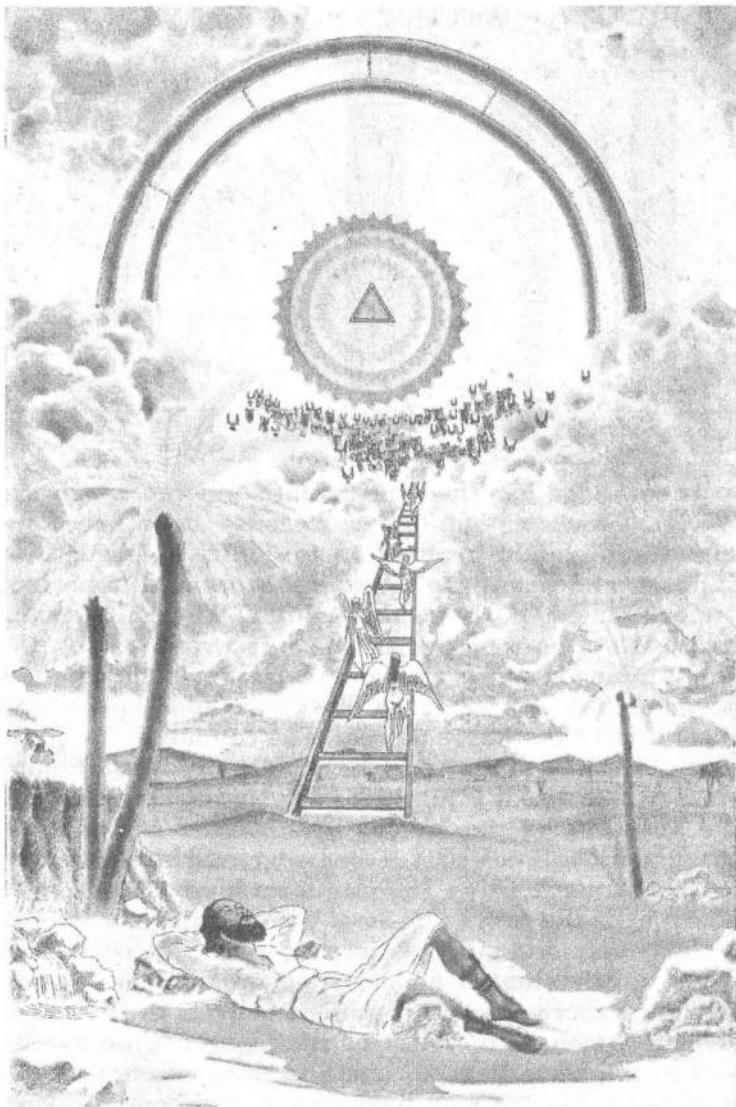
THE FORM OF THE SYMBOLIC LODGE



And * * * * *



The Lodge has three principal supports, which are *Wisdom, Strength, and Beauty*; because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings. Of these, the column *Wisdom*, situated in the *East* part of the Lodge, is represented by the *Worshipful Master*, because it is presumed that he has wisdom to devise labor for the craft, and superintend them during the hours thereof. The column of *Strength*, in the *West* part of the Lodge, is represented by the *Senior Warden*, because it is his duty to strengthen and support the authority of the *Master*. The column of *Beauty* is situated in the *South* part of the Lodge, and is represented by the *Junior Warden*, because from his position in the *South* he is the first to observe the meridian sun, which is the *beauty and glory of the day*; to call the craft from labor to refreshment and to superintend them during the hours thereof; to see that none convert the purposes of refreshment into those of intemperance or excess; and to call them to labor again in due season, that the *Worshipful Master* may have honor, and they pleasure and profit, thereby.



Jacob's Vision

THE COVERING OF THE SYMBOLIC LODGE

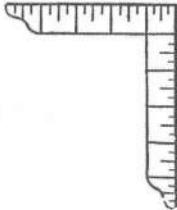
The covering of the Symbolic Lodge is no less than a clouded canopy, or starry-decked heavens, where all good Masons hope at last to arrive, by the aid of the theological ladder which Jacob, in his vision, saw ascending from earth to heaven; the three *principal rungs* of which are denominated *Faith,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

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

THE FURNITURE OF A LODGE

is the Holy Bible, Square and Compasses.

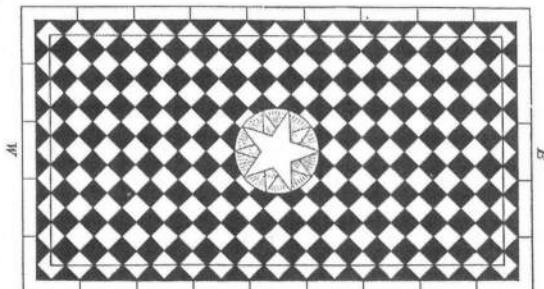
* * * * *



The Holy Bible is dedicated to God, because it is the inestimable gift of God to man, * * * * * ; the Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, because, by due attention to their use, they are taught to circumscribe their desires and keep their passions within due bounds.

THE ORNAMENTS OF THE LODGE

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



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

THE SYMBOLIC LIGHTS OF THE LODGE



* * * * *

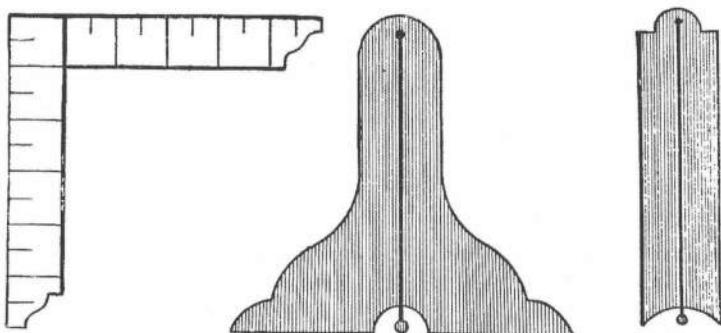
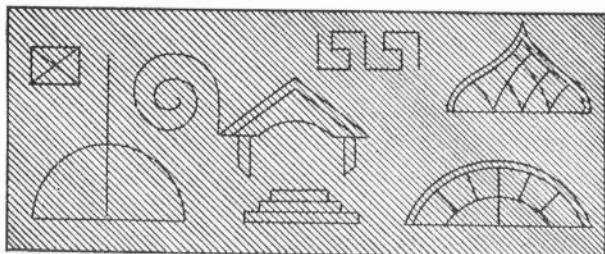
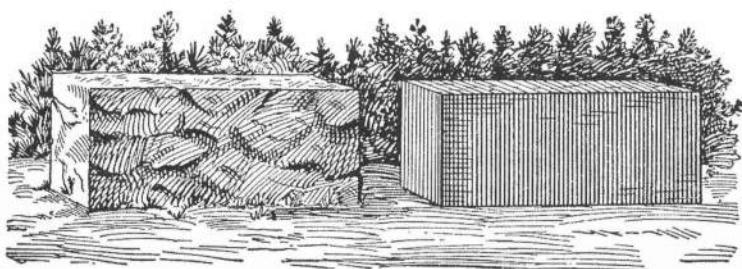
THE JEWELS OF THE LODGE

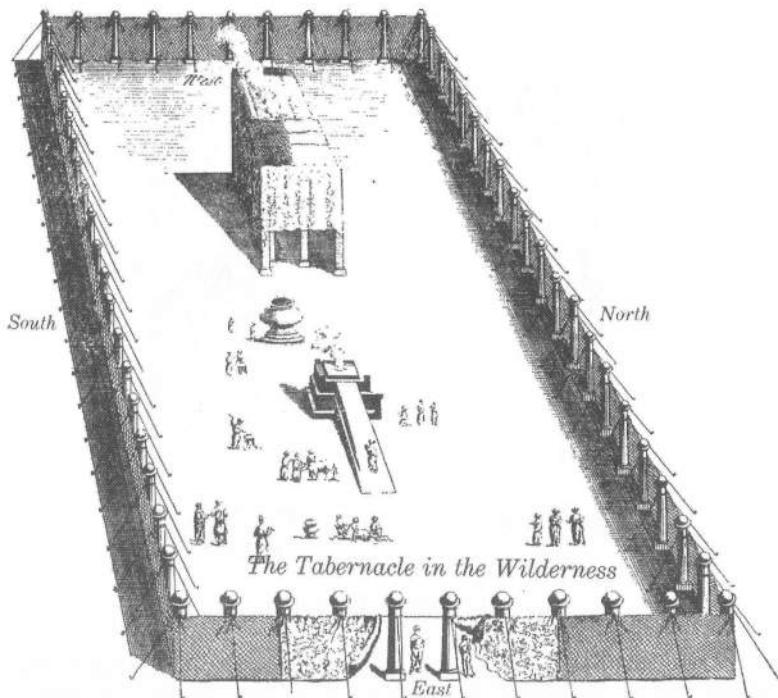
There are six Jewels belonging to the Lodge, three *immovable* and three *movable*. The Immovable Jewels are the Square, Level, and Plumb; the Square teaches morality, the Level equality, and the Plumb rectitude of conduct. They are termed *immovable*, because they belong at fixed stations in the Lodge—the Square in the East, the Level in the West, and the Plumb in the South, and are the jewels of the officers filling those respective stations.

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

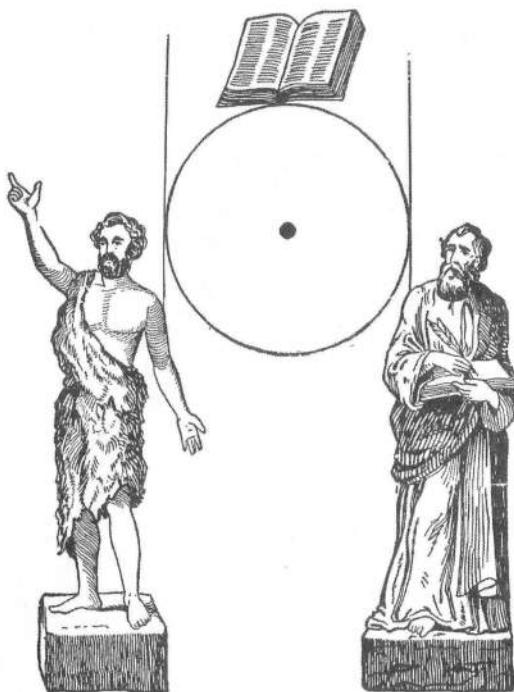
The Rough Ashlar is a stone as taken from the quarry, in its rude and natural state. The Perfect Ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the Fellow-Craft. The Trestle-Board is for the Master workman to draw his designs upon.

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

IMMOVABLE JEWELS**MOVABLE JEWELS**

THE SITUATION OF THE LODGE

The Tabernacle established by Moses in the wilderness which became the model for Solomon's Temple and which together with the Temple, furnished much of the symbolic foundation for Ancient Craft Masonry.



DEDICATION

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

In going round this circle, we necessarily touch upon these two lines, as well as the Holy Scriptures; and while a Mason keeps himself circumscribed within these due bounds, it is impossible that he should materially err.

The principal tenets of our profession are three: *Brotherly Love, Relief and Truth*, and are thus explained:

BROTHERLY LOVE

By the exercise of brotherly love, we are taught to regard the whole human species as one family—the high and low,



the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those

who might otherwise have remained at a perpetual distance.

RELIEF

To relieve the distressed is a duty incumbent upon all men; but particularly on Masons, who are linked together



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

TRUTH

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



THE MANNER OF SERVICE

Our Ancient Brethren served their Masters * * * *



* * * * *

THE FOUR CARDINAL VIRTUES,

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



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

* * * * *



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

* * * * *



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

* * * * *



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.

* * * * *

This closes the third section, and finishes the degree, with the exception of the charge, to which I now invite your attention. Please rise.

CHARGE

My Brother:—As you are now introduced into the first principles of Masonry, I congratulate you on your admission into this ancient and honorable Order; ancient, as having existed from time immemorial; honorable, as tending to make all men so, who are strictly obedient to its teachings and precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in every Masonic degree.

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

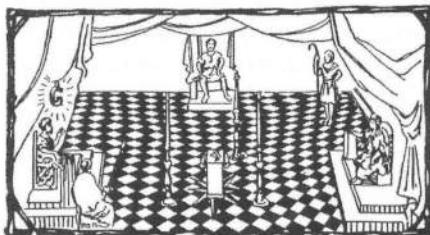
As a citizen, you are to be a quiet and peaceable subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

In your outward demeanor, be particularly careful to avoid censure or reproach. Let no interest, favor or prejudice, bias your integrity, or influence you to be guilty of a dishonorable action.

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

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

Fellowcraft Mason's Degree



Masonry, like all other sciences, is progressive, and can only be acquired by degrees and at intervals. When an Entered Apprentice has served a proper time, learned properly the applicable portions of the Ritual of the first degree and passed a satisfactory examination thereon, he can be passed to the second or Fellowcraft Mason's Degree.

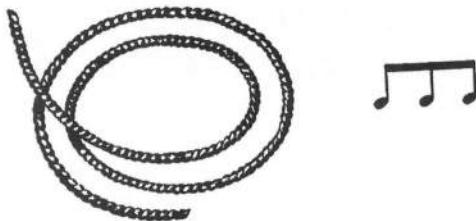
This degree is divided into two sections, the first of which is entirely ceremonial, and the Lecture pertaining to the same is a recapitulation of the ceremonies used on the occasion, and should be well understood by every member of the Lodge, and more especially, by the officers. While it extends the plan of knowledge commenced in the first degree, it comprehends a more extensive system of learning, and inculcates, in our peculiar method, the most important truths of science.

SECTION I

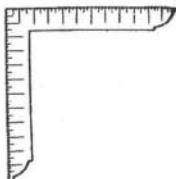
The first section explains the mode of initiation into this degree.

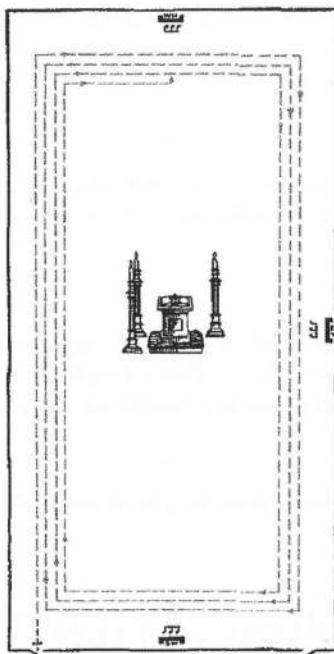
The Fellowcraft Mason's Degree is particularly devoted to science. The mind of the recipient is fixed, by the nature of its ritual, upon the wonders of nature and of art.

The attention is particularly directed to the liberal arts and sciences, with whose principles the candidate is charged to *become familiar*, that he may be enabled to occupy *with honor* to himself, and with profit to his *fellow creatures*, his allotted place in the great structure of *human society*.



RECEPTION





The Lodge has the option to arrange the Three Lesser Lights in the Fellowcraft Degree as shown in the Fellowcraft diagram or leave them in an equilateral triangle as shown in the Master Mason's degree. If the Lodge chooses to arrange them as in the Fellowcraft diagram, this will be done after the Lodge is opened and the Three Great Lights are properly arranged. Once the Lodge is closed, the Three Lesser Lights will be moved to the south side of the alter in an Equilateral triangle as shown in the Master Mason's degree.

CIRCUMAMBULATION

During the circuits of the lodgeroom, corners should be squared in accordance with the ancient tradition of "squaring the lodge." The Master, covered and seated in the East or another Brother designated by the Master, shall recite or read

the following passage of scripture during the circumambulation, beginning immediately after the candidate passes the South on the second circuit.



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

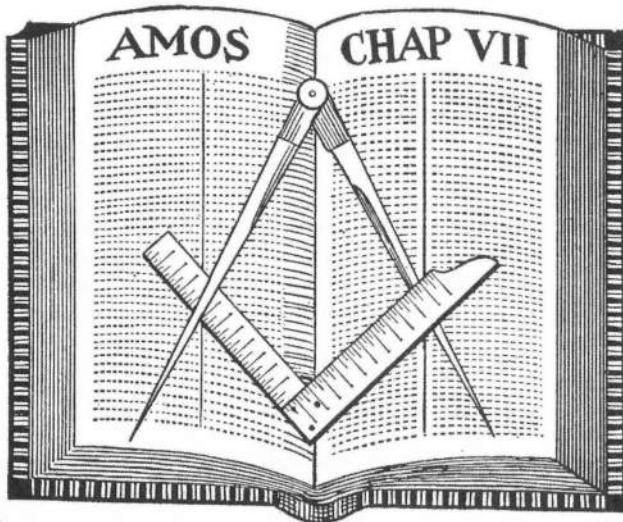


"And the Lord said unto me, Amos, what seest thou? And I said, a plumb line. Thus saith the Lord, Behold, I will set a plumb line in the midst of my people Israel.

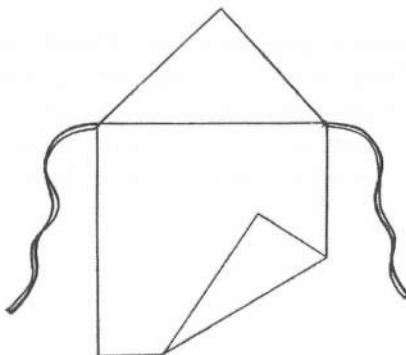


"I will not again pass by them anymore."

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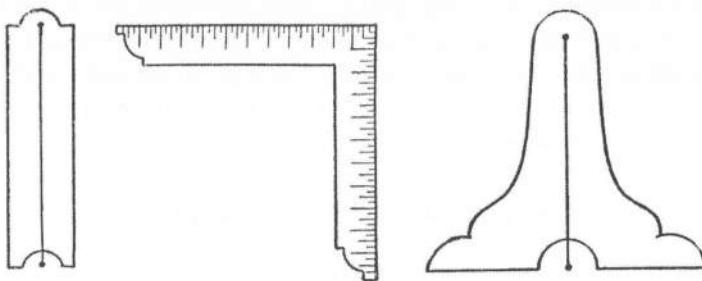
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THE WORKING TOOLS OF A FELLOWCRAFT

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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."

* * * * *

SECTION II

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

The second section *** and treats of Masonry under two denominations, Operative and Speculative. It also details some interesting features relative to the Temple of Solomon, and the usages of our Ancient Brethren, in the course of which the mind is drawn to the contemplation of themes of science and philosophy.

OPERATIVE MASONRY

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

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result

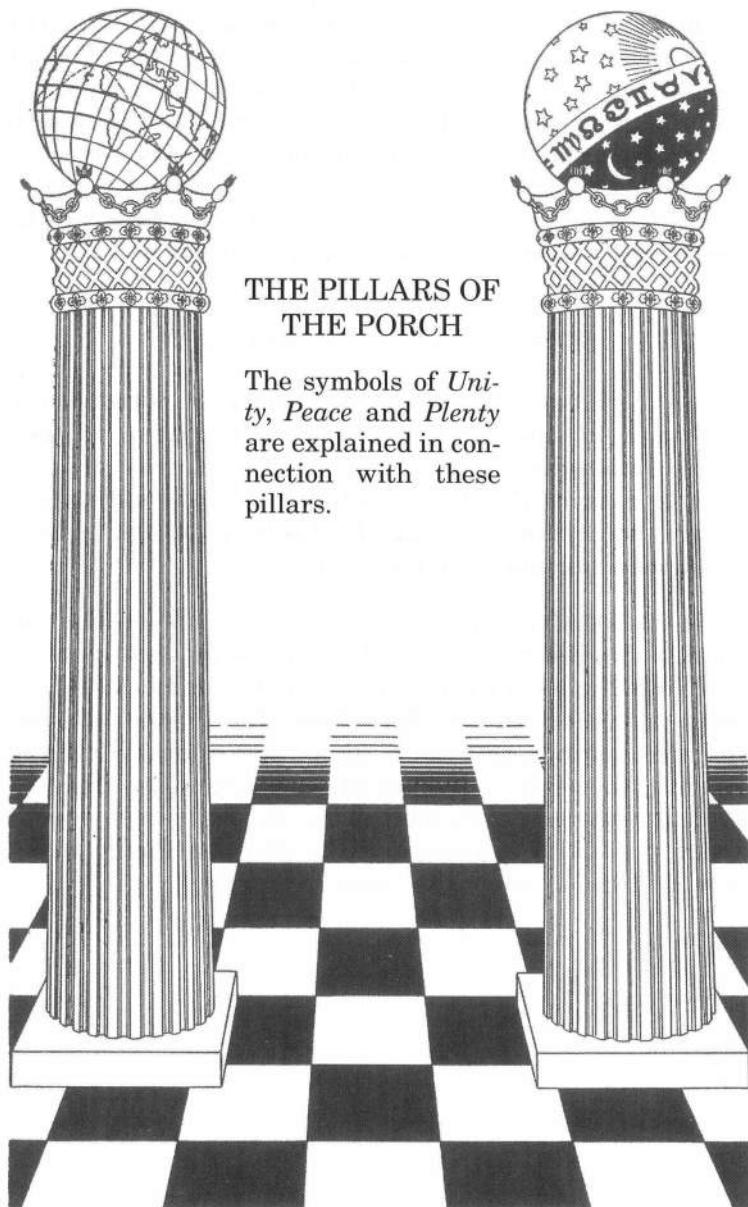
a due proportion, and a just correspondence in all its parts. It furnishes us with dwellings and with convenient shelter from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary and beneficent purposes.

SPECULATIVE MASONRY

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

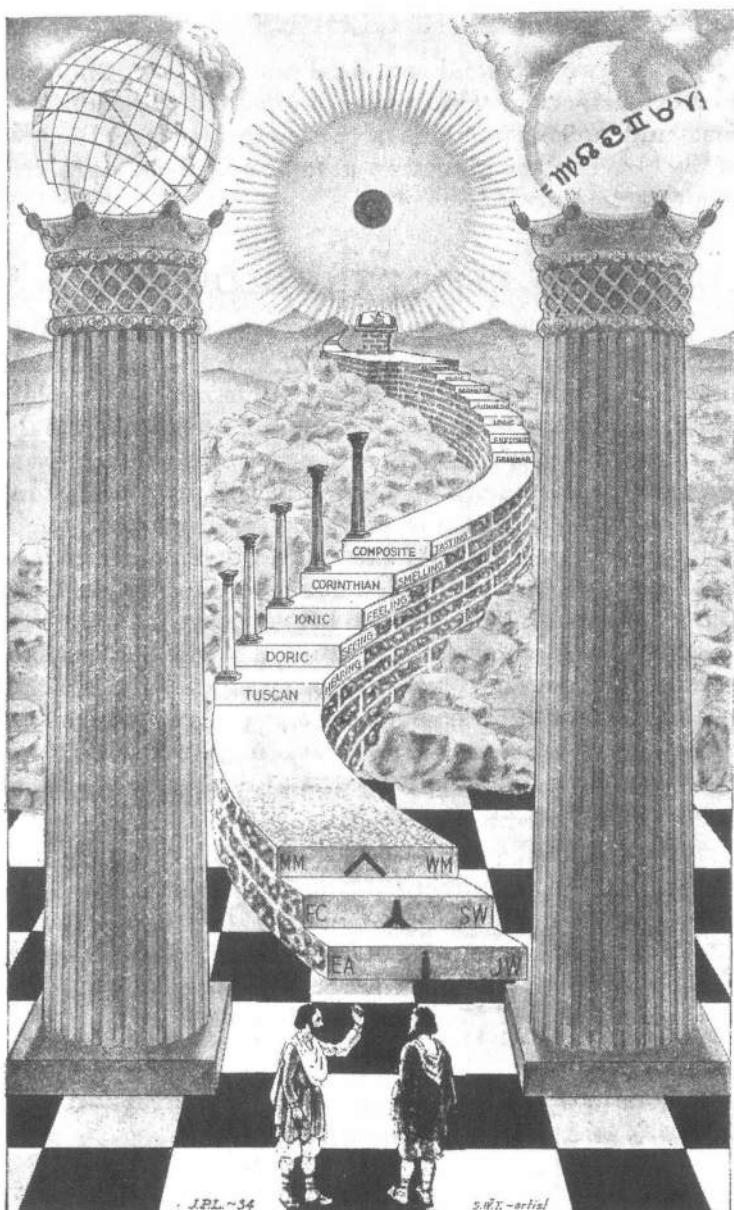
It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator. In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore the Great Creator.





THE PILLARS OF THE PORCH

The symbols of *Uni-*
ty, Peace and Plenty
are explained in con-
nection with these
pillars.



The Winding Stairs

THE GLOBES

* * * * two artificial spherical bodies * * * *, upon the convex surfaces of which were delineated the countries, seas, and various portions of the earth's surface; the face of the heavens, the planetary revolutions, fixed stars, and other particulars.

* * * * *

THE USE OF THE GLOBES

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, was to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth around its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of Geometry, Astronomy, Geography, and Navigation, and the arts and sciences dependent upon them, through which a more extensive knowledge of the mysteries of nature, and of the laws which govern the universe may be obtained; and by which, throughout many ages, the initiated have been so greatly benefited.

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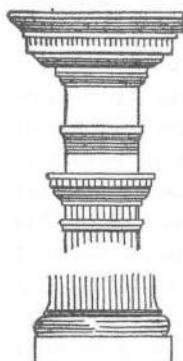
By order in Architecture is meant a system of all the members, proportions and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole.

From the first formation of society, order in architecture may be traced. When the rigor of the seasons first obliged man to contrive shelter from the inclemency of the

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

THE FIVE ORDERS OF ARCHITECTURE

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

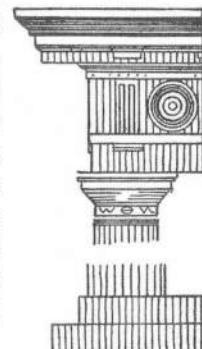


THE TUSCAN

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

THE DORIC

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it preference in structures where strength and noble simplicity are chiefly required.



The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on

the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC



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

her hair, in contrast to the Doric order, which was formed after that of a strong, robust man.

THE CORINTHIAN



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

cumstances: Accidentally passing by the tomb of a young child of Patrician blood, he perceived a basket of toys, covered with a tile, placed over an acanthus root, it having been left there by its nurse. As the branches grew up, they compassed the basket, till, arriving at the tile, they met with an obstruction and bent downward. Callimachus, struck with the object, set about imitating the figure; the base of the capital he made to represent the basket; the abacus the tile; and the volutes the bending leaves.

THE COMPOSITE

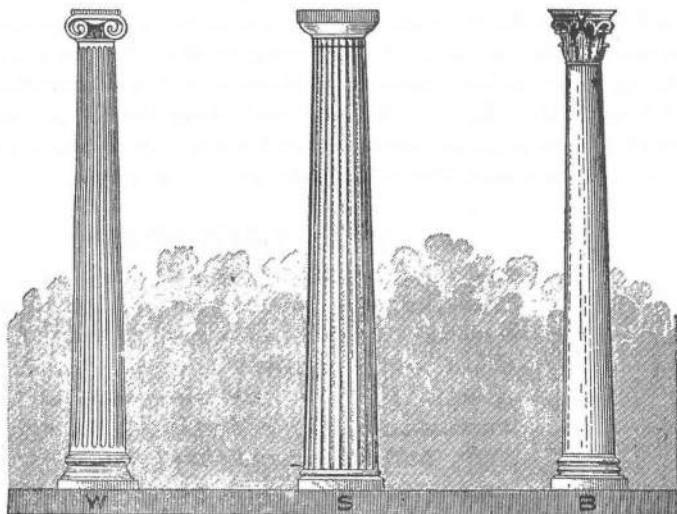


Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian and the volutes of the Ionic. Its column has the quarter-round, as the Tuscan and Doric order; is ten diameters high, and its cornice has denticles, or simple modillions. This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

OF THE INVENTION OF ORDER IN ARCHITECTURE

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

therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.



* * * * *

THE FIVE HUMAN SENSES

* * * * *

Are Hearing, Seeing, Feeling, Smelling, and Tasting:

HEARING



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

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

SEEING



Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures and all the agreeable variety displayed in the landscape of Nature. By this sense, we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay more; by it we perceive the tempers and dispositions, the passions and affections of our fellow creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which minister to this sense are the most astonishing part of the animated creation, and render the eye a peculiar object of admiration. Of all the faculties, sight is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivance of Nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of Nature's work.

FEELING



Is that sense by which we distinguish the different qualities of bodies, such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion and extension; all of which, by means of certain corresponding sensations of touch, are presented to the mind as real external

qualities, and the conception or belief of them invariably connected with these corresponding sensations by an original principle of human nature, which far transcends our inquiry. All our knowledge beyond our original perception is obtained by experience. The constancy of nature's laws connects the sign with the signified, and we rely on the continuance of that connection which experience hath discovered.

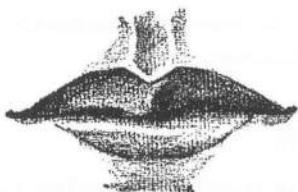
SMELLING

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



TASTING

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of



the alimentary canal, as that of smell guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they are intended by Nature to distinguish wholesome food from that which is nauseous.

Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and Tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society that these senses are rendered less fit to perform their natural offices. Each of the senses of the body is directly connected with the human mind, and they are the essential instrumentalities through which the immortal spirit contacts the outer world. By anatomical dissection and observation, we become acquainted with the body and its functions; but it is by the anatomy of the mind alone, we discover its powers and principles. To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that memory, imagination, reasoning, moral perception, and all the active powers of the soul, including its senses, present a vast and boundless field for study and investigation, and are *peculiar mysteries*, known only to nature and nature's God, to Whom we are all indebted for creation, preservation and every blessing we enjoy.

Of the five senses, three are principally revered by Masons, namely: *Hearing, Seeing, and Feeling.*



THE SEVEN LIBERAL ARTS AND SCIENCES

* * * * *

Are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. The fifth of these sciences, Geometry, is deemed principally essential in Masonry.

GRAMMAR

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

RHETORIC

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

LOGIC

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

ARITHMETIC

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

GEOMETRY

This science treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a *point* to a *line*, from a *line* to a *superfices*, and from a *superfices* to a *solid*.

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

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

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

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

THE ADVANTAGES OF GEOMETRY

By this science, the architect is enabled to construct his plans, and execute his designs; the general to arrange his soldiers; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world, and all things therein contained; to delineate the

extent of the seas, and specify the divisions of 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.

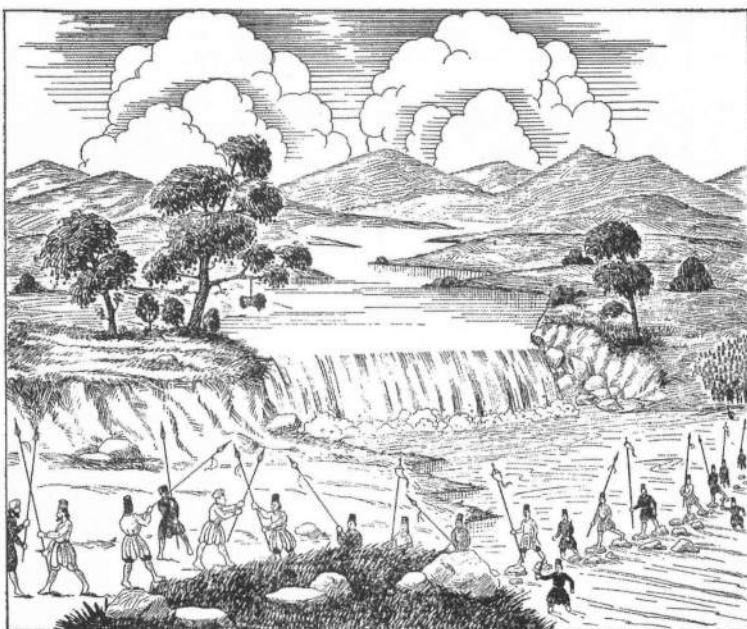
MUSIC

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

ASTRONOMY

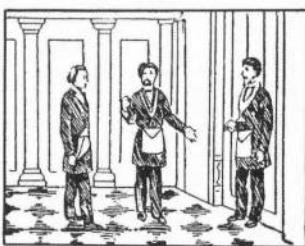
Is that divine art, by which we are taught to read the wisdom, strength and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary laws of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole creation, trace the glorious Author by His works.



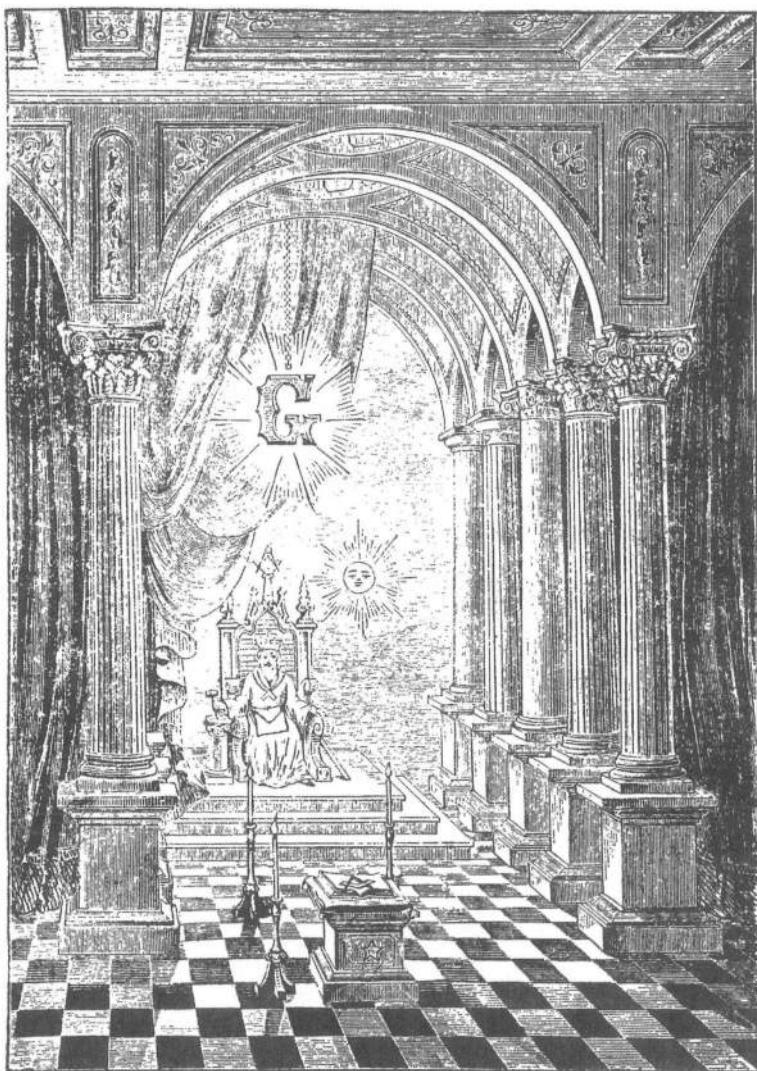


THE EMBLEM OF PLENTY

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THE MORAL ADVANTAGES OF GEOMETRY

From this theme we proceed to illustrate the moral advantages of Geometry, a subject on which the following observations may not be unacceptable. *Geometry*, the first and noblest of sciences, is the basis on which the *superstructure* of Freemasonry is erected. By Geometry we may curiously trace nature, through her various windings, to her most concealed recesses. By it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions.

By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye.

Numberless worlds are around us (all framed by the same Divine Artist), which roll through the vast expanse, and all are conducted by the same unerring laws of nature.

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

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

constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force.

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

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

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CORN, WINE AND OIL

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This closes the second section, and finishes the degree, with the exception of the charge, to which I now invite your attention. Please rise.

CHARGE TO THE CANDIDATE

My Brother: Being passed to the degree of Fellowcraft, permit me, in the name of the brethren, to congratulate you on your preferment. The internal and not the external qualifications of a man are what Masonry regards. As you increase in knowledge you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Fellowcraft, you are bound to perform, or to enlarge on the importance of strict adherence to them, as your own experience and examination will convince you of 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 and sciences, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your careful consideration; especially the science of Geometry, which is established as the basis of our art.

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

Your past behavior, and regular deportment, have merited the honor which we have conferred; and in your

present character it is expected that you will conform to the principles of the order, by steadily persevering in the study and practice of every commendable virtue. Such is the nature of your engagement as a Fellowcraft, and to these duties you are bound by the most sacred and solemn ties.

Master Mason's Degree

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

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

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

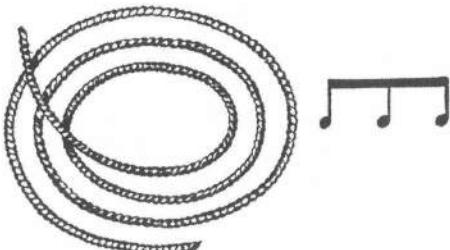
But the third degree cements the whole, and is calculated to bind men together by mystic ties of fellowship, as in a bond of fraternal affection and brotherly love.

It is among brethren of this degree that the Ancient Landmarks of the Order are preserved, and it is from them the rulers of the Craft are selected. It is in a Master Mason's Lodge that all business of a legislative character is transacted and all balloting takes place.

The candidate, after serving a proper time as a Fellowcraft and after passing a satisfactory examination as to his proficiency therein, can be raised to the third or sublime degree of a Master Mason.

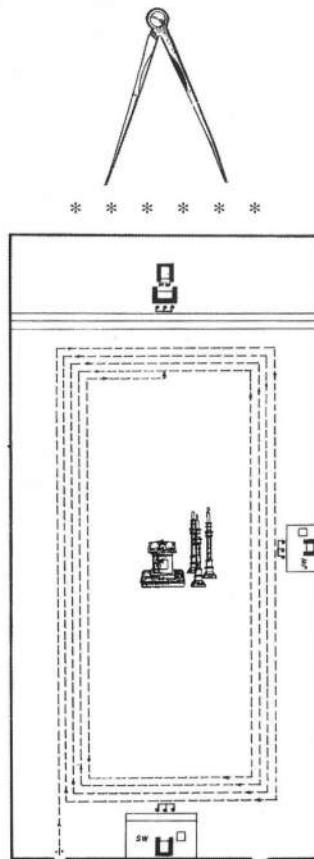
This degree is divided into three sections.

SECTION I



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RECEPTION



The Three lesser lights should always be arranged in the Master Mason's Degree in an equilateral triangle on the south side of the alter as shown in the Master Mason's diagram and should remain there when the Master Mason's Lodge is closed or called from Labor to Refreshment and from Refreshment to Labor.

CIRCUMAMBULATION

During the circuits of the lodgeroom, corners should be squared in accordance with the ancient tradition of "squaring the lodge." The Master, covered and seated in the East or another Brother designated by the Master, shall recite or read the following passage of scripture during the circumambulation, beginning immediately after the candidate passes the South on the first circuit.



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



**"Nor the years draw nigh, when thou shalt say I
have no pleasure in them; while the sun or the light, or
the moon, or the stars, be not darkened, nor the clouds
return after the rain;**



**"In the day when the keepers of the house shall
tremble, and the strong men shall bow themselves,**



**"And the grinders cease, because they are few; and
those that look out of the windows be darkened, and the
doors shall be shut in the streets.**



**"When the sound of the grinding is low; and he shall
rise up at the voice of the bird, and all the daughters of
music shall be brought low.**



"Also, when they shall be afraid of that which is high,
and fears shall be in the way,



"And the almond tree shall flourish, and the grasshop-
per shall be a burden, and desire shall fail;

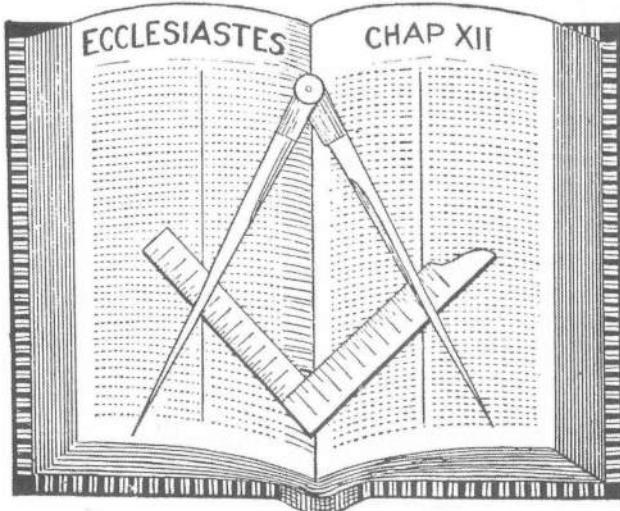


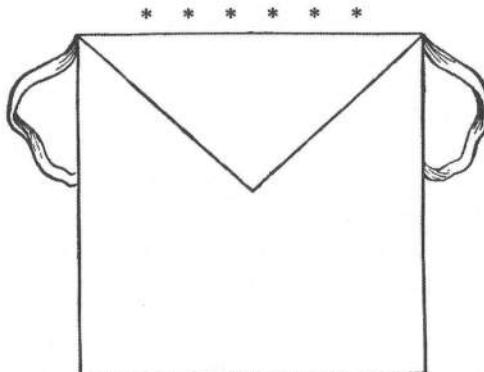
"Because man goeth to his long home, and the mourners
go about the streets; or ever the silver cord be loosed, or
the golden bowl be broken, or the pitcher be broken at the
fountain, or the wheel broken at the cistern.



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.

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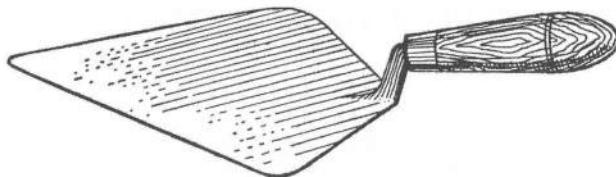




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THE WORKING TOOLS OF A MASTER MASON

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

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SECTION II

This section, like the first, is altogether ceremonial and recites a legend of the utmost importance to the Order; and should be well understood by all, and forcibly and impressively illustrated at the raising of every candidate. The legend of the third degree has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. It embodies the symbolic lesson of life, death and immortality.

No matter what modifications or alterations the general system may have suffered – no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old, and substituting new ones – the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.

ROLL OF WORKMEN

Aaron
Abraham
Adoniram
 J.A. ***

Benjamin
Ezekiel
Hezekiah
 J.O. ***

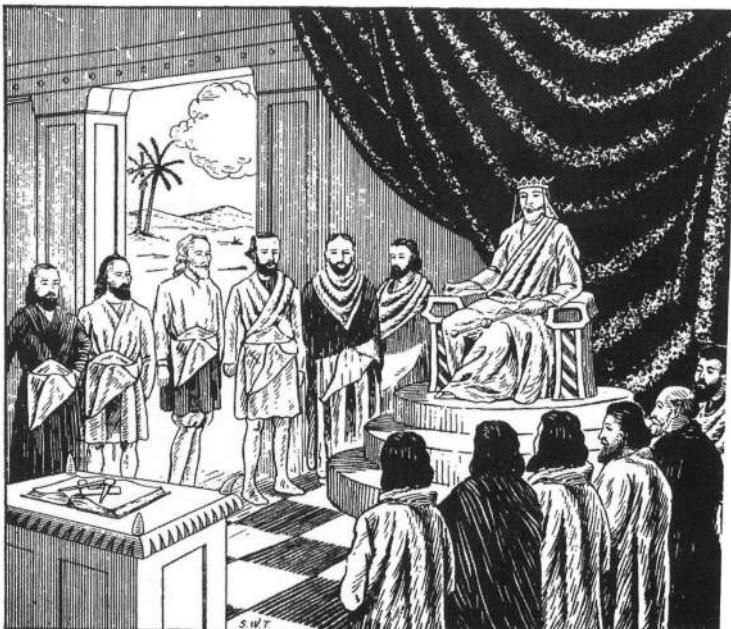
Isaac
Jacob
Joshua
 J.U. ***

Moses
Zabud
Zedekiah

(The second section of the Master Mason's Degree is solemn, important, fundamental and beautiful. Its lessons teach and demonstrate by allegory the great tenets and doctrines of the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Human Soul.

In order not to detract from the lessons of our ritual, it is expected that those who participate in the conferral of the second section, as well as those who observe the proceedings, shall do so with dignity and solemnity. To do otherwise is contrary to the teachings of the Master Mason's Degree.)

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FUNERAL DIRGE

HYMN, C.M.

Hark! from the tombs a dole-ful sound,
Mine ears at - tend the cry;

Ye liv - ing men, come view the ground,

Where you must short - ly lie,

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

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

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

* * * * *

The following prayer is offered just before the candidate is raised:

PRAYER

(This prayer is mandatory, and shall be given by the Worshipful Master or another Brother designated by the Worshipful Master.)

Thou, O God, knowest our downsitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass; turn from him that he may rest till he shall accomplish his day.

For there is hope of a tree, if it be cut down, that it will

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

Response: So mote it be.

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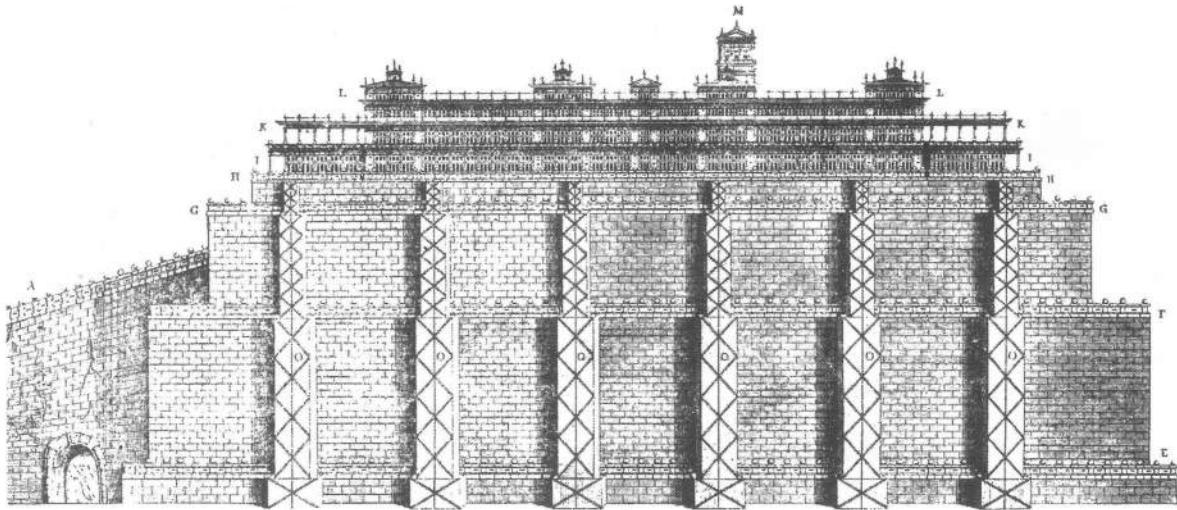
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SECTION III

The third section furnishes many details in relation to the building of the Temple, and concludes with an explanation of the hieroglyphical emblems of the degree. Nearly all of this section is monitorial. The practice of using the Master's Carpet and/or leading of the candidate to the various murals by the Master delivering the lecture is allowed as an option. The option can only be used when giving the long form Master Mason's Lecture and the Worshipful Master giving the lecture can only leave the East during the explanation of the Master's carpet and/or Mural. Otherwise, all degree lectures must be given from the East.

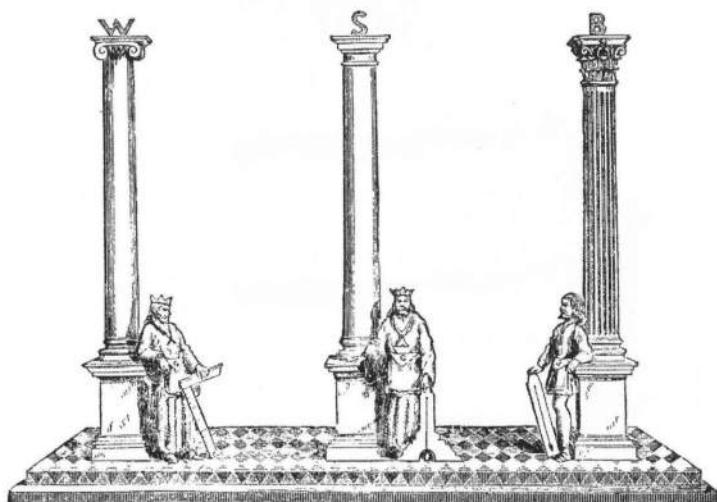
The third section sets out-

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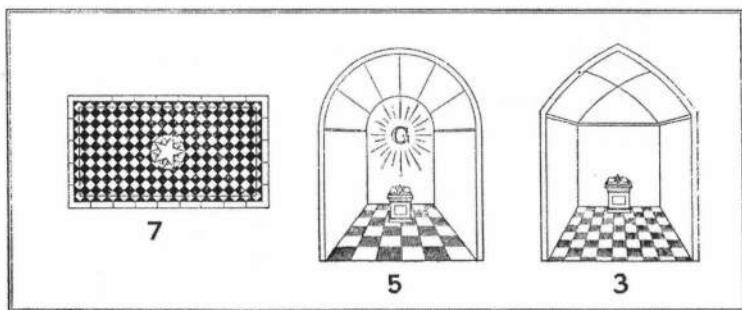


Prospect of the North side of the Temple. Showing foundation and superstructure, from a copper plate more than 200 years old. By Arthur Bedford, M.A., London, reproduced from his great work "Scripture Chronology." A, the ramp or ascent from the East; G, Court of the Gentiles; H, Court of the Israelites; K, Gallery around the Temple; L, Second building around the Temple; O, Stairs leading to the Temple from the valley.

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MASTER'S CARPET

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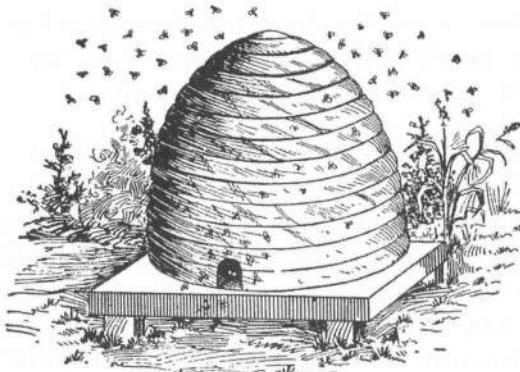


The three steps usually delineated upon the Master's carpet are emblematical of the three principal stages of human life, namely: *Youth, Manhood, and Age.*

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

THE POT OF INCENSE

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

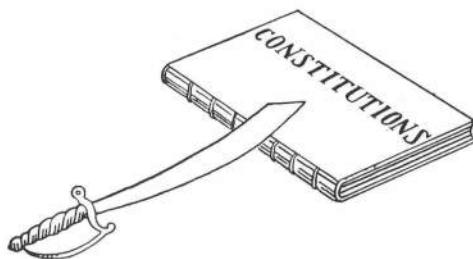
THE BEE HIVE

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

When we take a survey of nature, we view man in his infancy more helpless and indigent than the brute creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, or guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

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

THE BOOK OF CONSTITUTIONS, GUARDED BY THE TILER'S SWORD

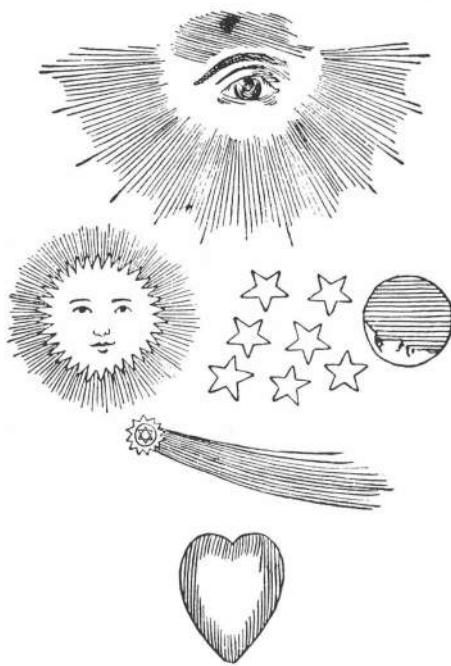


Reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and *circumspection*.

THE SWORD POINTING TO A NAKED HEART

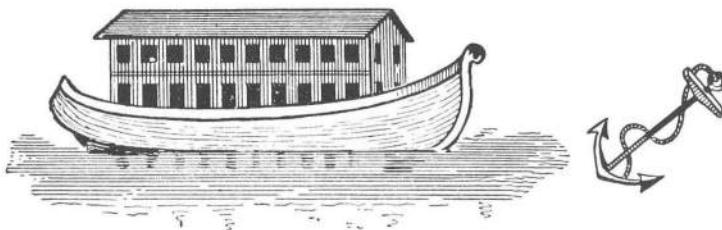


Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of man, yet that

ALL-SEEING EYE

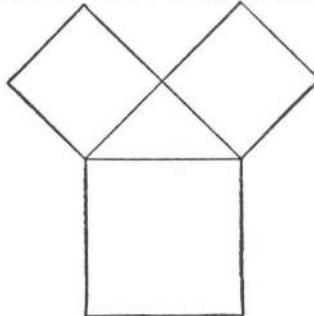
Whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK



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

THE FORTY-SEVENTH PROBLEM OF EUCLID



This was an invention of the ancient philosopher, the Great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated in several orders of Priesthood, and is said to have been raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry or Masonry. On this subject

he drew out many problems and theorems and among the most distinguished he erected this, 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 and rapidly our lives are drawing to a close. We cannot, without astonishment, behold the little particles, which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! today he puts forth the tender leaves of hope; tomorrow, blossoms and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

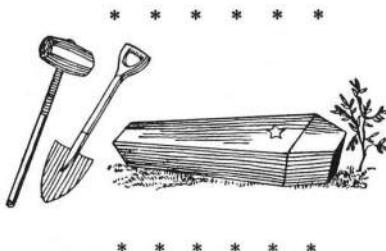
THE SCYTHE



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

The last class of emblems are not monitorial, and therefore their true interpretation can only be obtained within the tiled recesses of the Lodge. They consist of the *Setting Maul*, the *Spade*, the *Coffin*, and the *Sprig of Evergreen*. They afford subjects of serious and solemn reflection to the rational and contemplative mind, and thus the lecture closes with cheering promises of a blessed immortality beyond the grave.

THE NINTH OR LAST CLASS OF EMBLEMS



This closes the third section, and finishes the degree, with the exception of the charge, to which I now invite your attention. Please rise.

CHARGE

My Brother: Your zeal for the institution of Masonry, the progress you have made in the knowledge of its mysteries and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem.

You are bound by duty, honor and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce by precept and example, obedience to the tenets of the Order. In the character of a Master Mason, you are authorized to correct the irregularities of your less informed brethren, and

guard them against a breach of fidelity. To preserve unsullied the reputation of the fraternity must be your constant care.

Universal benevolence, you are always to inculcate; and by the regularity of your own behavior, afford the best example for the conduct of others less informed.

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

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

**ADDRESS TO A BROTHER UPON THE
PRESENTATION OF THE LAMBSKIN APRON
BY THE LODGE***

My brother, in behalf of this Lodge, I now present to you this white Lambskin Apron. It may be, that in the com-

*The presentation of the apron, as a gift from the Lodge, is an addendum to the Master Mason's degree. It is to be presented to the initiate from the East immediately following the lecture and charge and completes the actual Master Mason's degree.

ing years, upon your brow shall rest the laurel leaves of victory; it may be that, pendant from your breast, may hang jewels fit to grace the diadem of some Eastern potentate.

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

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

May the pure and spotless surface of this Apron be an ever-present reminder of that "purity of heart and uprightness of conduct so essentially necessary," thus keeping pure your thoughts, and inspiring nobler deeds and greater achievements.

Then, when at last, your weary feet shall have come to the end of life's toilsome journey, and from your nerveless grasp, shall drop, forever, the working tools of life, may the record of your life and actions be as pure and spotless as this Apron now is; and when your soul, freed from earth, shall stand naked and alone before the Great White Throne, may it be your portion to hear from Him who sits

thereon, the welcome plaudit: "Well done, thou good and faithful servant! Enter thou into the joy of thy Lord!"

BIBLE PRESENTATION

This is not a part of the Master Mason's Degree. A bible may be presented to the newly raised Master Mason if it is the desire of the Lodge to do so. When a bible is to be presented, it should be done after the completion of the degree [after the apron has been presented and the newly raised brother has been seated among his brethren].

The following may be used in making the presentation:

My brother, however men may differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life.

Masonry, therefore, opens this Book upon its altar with a command to each of its members that he diligently study therein to learn the way to Eternal Life. Adopting no particular creed, forbidding all sectarian discussion within its Lodgerooms, but urging each to be steadfast in the faith of his profession, Masonry would take every good man by the hand, lead him to its altar, point to the open Bible thereon, and urge that he direct his way through life by the light he there shall find; and so long as that light shines upon its altar, so long as it illuminates the pathway of the Craftsmen by its golden rays of truth, so long will Freemasonry live and shed its beneficent influence upon mankind.

Guard then, my brother, that Book of sacred and immutable Law as you guard your life; defend it more

heroically than you would the flag of your country, and live according to its Divine precepts with its everlasting assurances of a blessed immortality.

On behalf of your Lodge (*or other donor*), it is my great privilege to present to you, your own personal copy of the Great Light in Masonry. Read it, study it, and implement in your daily life the precepts contained in it. By so doing, you will merit the title bestowed upon you tonight—that of a Master Mason.

Lodge Procedures and Ceremonies

WARDEN'S COLUMNS

The Senior Warden's column shall be up and Junior Warden's column down when any Lodge is open and at labor.

The Junior Warden's column shall be up and the Senior Warden's column down when the Lodge is closed, at refreshment or at a funeral.

BALLOTING

When an investigating committee has filed its report with the Lodge and it has been read, the ballot shall be spread immediately, and no discussion by the members on the applicant or the report shall be permitted. The Worshipful Master shall make the following statement immediately preceding the spreading of the ballot:

Brethren, you have heard the report of the committee; if there are no objections or corrections the report will be received and the committee discharged.

W.M. gives one gavel.

Brother Senior deacon, you will prepare the ballot.

Except for personal or other emergency, tradition requires that no one enter or retire from the Lodgeroom during the balloting procedure with the exception of the Junior Deacon and the Tiler when so ordered by the Worshipful Master. Entry or exit may be permitted after the ballot has been completed on one petition and before beginning the ballot on another. Wording for balloting on the various types of petitions follows:

FOR THE DEGREES

Brethren, we now have a clear box and are about to take the ballot upon the petition of Mr. _____ for the degrees in Masonry. The committee has made a favorable (or unfavorable) report. The white balls elect and the black balls (or cubes) reject . Be careful how you vote. All Masons contributing to the support of the Grand Lodge of Texas may vote. All members of this lodge present must vote.

Worshipful Master votes under the sign of the Degree in which the Lodge is opened. Senior Deacon then carries the ballot to the Senior Warden, then to the Junior Warden and the Secretary, each of whom votes under the sign of the Degree in which the Lodge is opened. Senior Deacon then carries the ballot to the West side of the altar and places the ballot box on the altar. He votes under the sign of the Degree in which the Lodge is opened and then, to assure privacy of the ballot, moves several steps backward, in line with the Senior Warden, and faces South. The Worshipful Master then says:

Vote, Brethren, beginning on my right.

The members seated to the Worshipful Master's right, beginning with the Chaplain, will form in a straight line and approach the altar from the West. Only one member will pass the Senior Deacon at a time. Each member votes under the sign of the Degree in which the Lodge is opened. As the line of brethren complete their voting, those to the left of the Worshipful Master rise and vote in the same manner. The Junior Deacon will vote after all other brethren in the Lodgeroom. When the Junior Deacon has completed balloting, the Worshipful Master says:

Brother Junior Deacon, you will relieve the Tiler.

The Junior Deacon departs without giving the sign, opens the door and takes the Tiler's place. The Tiler enters the Lodgeroom, and stops at the Senior Deacon. The Worshipful Master then says:

Brother Tiler, we are taking the ballot upon the petition of Mr. _____ for the degrees in Masonry. The committee has made a favorable (or unfavorable) report. The white balls elect and the black balls (or cubes) reject. Be careful how you vote.

The Tiler approaches the altar and votes under the sign of the Degree in which the Lodge is opened and immediately returns to his place. The Junior Deacon re-enters the Lodgeroom and resumes his place. The Worshipful Master then says:

Brethren, have you all voted?

He gives one gavel and says:

I now declare the ballot closed. Brother Senior Deacon, you will exhibit the ballot.

Senior Deacon approaches the altar and carries the ballot directly to the Junior Warden, then to the Senior Warden and Worshipful Master, each of whom rises and examines the ballot. The Wardens, after examination, will be seated. After the Worshipful Master examines the ballot, he remains standing and says:

Brother Junior Warden, how did you find the ballot in the South?

The Junior Warden rises, gives the sign of the Degree in which the Lodge is opened and says:

Favorable (or unfavorable) in the South, Worshipful Master.

The Junior Warden remains standing, and the Worshipful Master says:

Brother Senior Warden, how did you find the ballot in the West?

The Senior Warden rises, gives the sign of the Degree in which the Lodge is opened and says:

Favorable (or unfavorable) in the West, Worshipful Master.

The Senior Warden remains standing, and the Worshipful Master gives the sign of the Degree in which the Lodge is opened and says:

I also find it favorable in the East, and I declare Mr. _____ duly and constitutionally elected to receive the degrees in Masonry.

or

I also find it unfavorable in the East , and I declare Mr. _____ duly and constitutionally rejected for a period of _____ (one, two or three) years by having received _____ (announce number) black balls (or cubes).

He gives one gavel. The Wardens are seated at the sound of the gavel.

or

IN THE EVENT OF PROTEST

I also find it favorable in the East, however I declare Mr. _____ duly and constitutionally rejected for a period of _____ (one, two or three) years by having received _____ (announce number) black balls (or cubes) and _____ protest.

FOR ADVANCEMENT

(The Worshipful Master should refer to the Laws of the Grand Lodge of Texas (Art. 386 & 387) to determine if the vote should be taken by ballot box or show of hands.)

Brethren, we now have a clear box and are about to take the ballot upon the petition of Brother _____ for advancement to the degree of Master Mason (or to the degrees of Fellowcraft and

Master Mason). The committee has made a favorable (or unfavorable) report. The white balls elect and the black balls (or cubes) reject. Be careful how you vote. All Masons contributing to the support of the Grand Lodge of Texas may vote. All members of this lodge present must vote.

Worshipful Master votes under the sign of the Degree in which the Lodge is opened. Senior Deacon then carries the ballot to the Senior Warden, then to the Junior Warden and the Secretary, each of whom votes under the sign of the Degree in which the Lodge is opened. Senior Deacon then carries the ballot to the West side of the altar and places the ballot box on the altar. He votes under the sign of the Degree in which the Lodge is opened and then, to assure privacy of the ballot, moves several steps backward, in line with the Senior Warden, and faces South. The Worshipful Master then says:

Vote Brethren, beginning on my right.

The members seated to the Worshipful Master's right, beginning with the Chaplain, will form in a straight line and approach the altar from the West. Only one member will pass the Senior Deacon at a time. Each member votes under the sign of the Degree in which the Lodge is opened. As the line of brethren complete their voting, those to the left of the Worshipful Master rise and vote in the same manner. The Junior Deacon will vote after all other brethren in the Lodgeroom. When the Junior Deacon has completed balloting, the Worshipful Master says:

Brother Junior Deacon, you will relieve the Tiler.

The Junior Deacon departs without giving the sign, opens the door and takes the Tiler's place. The Tiler enters the Lodgeroom, and stops at the Senior Deacon. The Worshipful Master then says:

Brother Tiler, we are taking the ballot upon the petition of Brother for advancement to the degree of Master Mason (or to the degrees of Fellowcraft and Master Mason). The committee has made a favorable (or unfavorable) report. The white balls elect and the black balls (or cubes) reject. Be careful how you vote.

The Tiler approaches the altar and votes under the sign of the Degree in which the Lodge is opened and immediately returns to his place. The Junior Deacon re-enters the Lodgeroom and resumes his place. The Worshipful Master then says:

Brethren, have you all voted?

He gives one gavel and says:

I now declare the ballot closed. Brother Senior Deacon, you will exhibit the ballot.

Senior Deacon approaches the altar and carries the ballot directly to the Junior Warden, then to the Senior Warden and Worshipful Master, each of whom rises and examines the ballot. The Wardens, after examination, will be seated. After the Worshipful Master examines the ballot, he remains standing and says:

Brother Junior Warden, how did you find the ballot in the South?

The Junior Warden rises, gives the sign of the Degree in which the Lodge is opened and says:

Favorable (or unfavorable) in the South, Worshipful Master.

The Junior Warden remains standing, and the Worshipful Master says:

Brother Senior Warden, how did you find the ballot in the West?

The Senior Warden rises, gives the sign of the Degree in which the Lodge is opened and says:

Favorable (or unfavorable) in the West, Worshipful Master.

The Senior Warden remains standing, and the Worshipful Master gives the sign of the Degree in which the Lodge is opened and says:

I also find it favorable in the East, and I declare Brother _____ duly and constitutionally elected to receive the degree of Master Mason (or the degrees of Fellowcraft and Master Mason).

or

I also find it unfavorable in the East, and I declare Brother _____ duly and constitutionally rejected for a period of _____ (one, two or three) years by having received _____ (announce number) black balls (or cubes).

He gives one gavel. The Wardens are seated at the sound of the gavel.

FOR AFFILIATION

The Worshipful Master should refer to the Laws of the Grand Lodge of Texas to determine the number of black balls or cubes required for rejection of a brother for affiliation. He should announce the requirement for election prior to balloting.

Brethren, we now have a clear box and are about to take the ballot upon the petition of Brother _____ for affiliation with this lodge. The committee has made a favorable (or unfavorable) report. The white balls elect and the black balls (or cubes) reject. Be careful how you vote. Only members of this lodge may vote. All members of this lodge present must vote.

Worshipful Master votes under the sign of the Degree in which the Lodge is opened. Senior Deacon then carries the ballot to the Senior Warden, then to the Junior Warden and the Secretary, each of whom votes under the sign of the Degree in which the

Lodge is opened. Senior Deacon then carries the ballot to the West side of the altar and places the ballot box on the altar. He votes under the sign of the Degree in which the Lodge is opened and then, to assure privacy of the ballot, moves several steps backward, in line with the Senior Warden, and faces South. The Worshipful Master then says:

Vote, Brethren, beginning on my right.

The members seated to the Worshipful Master's right, beginning with the Chaplain, will form in a straight line and approach the altar from the West. Only one member will pass the Senior Deacon at a time. Each member votes under the sign of the Degree in which the Lodge is opened. As the line of brethren complete their voting, those to the left of the Worshipful Master rise and vote in the same manner. The Junior Deacon will vote after all other brethren in the Lodgeroom. When the Junior Deacon has completed balloting, the Worshipful Master says:

Brother Junior Deacon, you will relieve the Tiler.

The Junior Deacon departs without giving the sign, opens the door and takes the Tiler's place. The Tiler enters the Lodgeroom, and stops at the Senior Deacon. The Worshipful Master then says:

Brother Tiler, we are taking the ballot upon the petition of Brother _____ for affiliation with this Lodge. The committee has made a favorable (or unfavorable) report. The white balls elect and the black balls (or cubes) reject. Be careful how you vote.

The Tiler approaches altar and votes under the sign of the Degree in which the Lodge is opened and immediately returns to his place. The Junior Deacon re-enters the Lodgeroom and resumes his place. The Worshipful Master then says:

Brethren, have you all voted?

He gives one gavel and says:

I now declare the ballot closed. Brother Senior Deacon, you will exhibit the ballot.

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Brother Junior Warden, how did you find the ballot in the South?

The Junior Warden rises, gives the sign of the Degree in which the Lodge is opened and says: .

Favorable (or unfavorable) in the South, Worshipful Master.

The Junior Warden remains standing, and the Worshipful Master says:

Brother Senior Warden, how did you find the ballot in the West?

The Senior Warden rises, gives the sign of the Degree in which the Lodge is opened and says:

Favorable (or unfavorable) in the West, Worshipful Master.

The Senior Warden remains standing, and the Worshipful Master gives the sign of the Degree in which the Lodge is opened and says:

I also find it favorable in the East, and I declare Brother _____ duly and constitutionally elected to membership in this lodge.

or

I also find it unfavorable in the East, and I declare Brother _____ duly and constitutionally rejected for membership in this lodge.

He gives one gavel. The Wardens are seated at the sound of the gavel.

FOR REINSTATEMENT

The required ballot results differ for a petitioner who has been suspended for non-payment of dues for a period of one year or more from one who has been expelled or suspended for an indefinite period of time as a result of conviction for a Masonic offense. Check the Laws of the Grand Lodge of Texas and announce to the Lodge the requirement for the specific petition prior to spreading the ballot.

Brethren, we now have a clear box and are about to take the ballot upon the petition of Brother _____ for reinstatement to membership in this lodge. The committee has made a favorable (or unfavorable) report. The white balls elect and the black balls (or cubes) reject. Be careful how you vote. Only members of this lodge may vote. All members of this lodge present must vote.

Worshipful Master votes under the sign of the Degree in which the Lodge is opened. Senior Deacon then carries the ballot to the Senior Warden, then to the Junior Warden and the Secretary, each of whom votes under the sign of the Degree in which the Lodge is opened. Senior Deacon then carries the ballot to the West side of the altar and places the ballot box on the altar. He votes under the sign of the Degree in which the Lodge is opened and then, to insure privacy of the ballot, moves several steps backward, in line with the Senior Warden, and faces South. The Worshipful Master then says:

Vote, Brethren, beginning on my right.

The members seated to the Worshipful Master's right, beginning with the Chaplain, will form in a straight line and approach the altar from the West. Only one member will pass the Senior Deacon at a time. Each member votes under the sign of the Degree in which the Lodge is opened. As the line of brethren complete their voting, those to the left of the Worshipful Master rise and vote in the same manner. The Junior Deacon will vote after all other brethren in the Lodgeroom. When the Junior Deacon has completed balloting, the Worshipful Master says:

Brother Junior Deacon, you will relieve the Tiler.

The Junior Deacon departs without giving the sign, opens the door and takes the Tiler's place. The Tiler enters the Lodgeroom, and stops at the Senior Deacon. The Worshipful Master then says:

Brother Tiler, we are taking the ballot upon the petition of Brother _____ for reinstatement to membership in this lodge. The committee has made a

favorable (or unfavorable) report. The white balls elect and the black balls (or cubes) reject. Be careful how you vote.

The Tiler approaches the altar and votes under the sign of the Degree in which the Lodge is opened and immediately returns to his place. The Junior Deacon re-enters the Lodgeroom and resumes his place. The Worshipful Master then says:

Brethren, have you all voted?

He gives one gavel and says:

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Brother Senior Warden, how did you find the ballot in the West?

The Senior Warden rises, gives the sign of the Degree in which the Lodge is opened and says:

Favorable (or unfavorable) in the West, Worshipful Master.

The Senior Warden remains standing, and the Worshipful Master gives the sign of the Degree in which the Lodge is opened and says:

I also find it favorable in the East, and I declare Brother _____ duly and constitutionally reinstated to membership in this lodge.

or

I also find it unfavorable in the East, and I declare Brother _____ duly and constitutionally rejected for membership in this lodge.

He gives one gavel. The Wardens are seated at the sound of the gavel.

RECEPTION AND INTRODUCTION OF GRAND LODGE OFFICIALS

This section is in four parts:

- a. Procedure to be used when the Grand Master and other Grand Lodge officials attend a Masonic Lodge function;
- b. Procedure for reception of the Grand Master or his personal representative;
- c. Procedure for reception of the District Deputy Grand Master on his official visit.
- d. Procedure for reception of Grand Lodge officials when Grand Master is not present.

Each procedure should be carefully studied prior to the date of the visit. All procedures apply only to tiled meetings.

- a. *Reception of Grand Lodge officials accompanying the Grand Master (or his personal representative):*

The Lodge has been opened and all officials to be received are in waiting outside the lodgeroom.

Escorts: The Master should ask the "home" District Deputy, if available, to take charge of the reception, and if other District Deputies are present, they should be asked to share the honors of escorting the various dignitaries; except that the "home" Deputy should always be the senior escort for the Grand Master. The first group, the District Deputies, should be escorted by Past Masters of the Lodge. If not available, Past Masters of any Texas Lodge may be used, or if not available, any knowledgeable brethren.

The escorts will go to the door, remaining inside the lodgeroom, and invite the group to enter. Each group should approach the West side of the altar in the following order: the

senior escort first, followed by the senior Grand Lodge official, then, in turn, to the most junior official, and finally, the junior escort. They should be introduced in the *reverse order* of entrance, the junior Grand Lodge official being introduced first.

Following is the order of entrance by group. The officials in each group are listed in the proper order of entrance into the Lodge.

Group E: District Deputy Grand Masters: (the "Home" Deputy should enter first, and be introduced last.)

Group D: Appointed Worshipful Grand Lodge Officers:
Grand Senior Deacon
Grand Junior Deacon
Grand Senior Steward
Grand Junior Steward
Grand Pursuivant
Grand Musician
Grand Photographer
Grand Tiler

Group C: Appointed Right Worshipful Grand Lodge Officers:
Grand Chaplain
Grand Orator
Grand Marshal

Group B: Elected Right Worshipful Grand Lodge Officers and Officials:
Deputy Grand Master
Grand Senior Warden
Grand Junior Warden
Grand Treasurer
Grand Secretary
Past Grand Masters
Members of the Committee on Work

(Other *elected* officials of the Grand Lodge, e.g., members of the Board of Directors of the Masonic Home and School who are not otherwise Grand Officers or Past Grand Masters, should be received in this group, although not necessarily entitled to be addressed as "Right Worshipful.")

- Group A: Most Worshipful (this individual shall be escorted under the Deacons' rods and shall be given the Private Grand Honors)
- Most Worshipful Grand Master
or
The personal representative of the Grand Master when duly deputized and making an official visit.

PROCEDURE: The Grand Master or other Grand Lodge officials shall remain outside the lodgeroom until after the lodge has been opened. After the lodge has been opened, the Tiler shall give the alarm. When the door has been opened from the inside, the Tiler shall announce:

Right Worshipful _____, District Deputy Grand Master of Masonic District Number _____ (and other individuals of Group E, naming each of them individually) of the Most Worshipful Grand Lodge of Texas is (are) in waiting.

The Junior Deacon will close the door and make the same announcement to the Worshipful Master.

The Worshipful Master will appoint two Past Masters, if available, or two qualified or knowledgeable brethren to escort those in waiting. The two brethren appointed will go to the door, open it and announce:

**Right Worshipful Sir(s), _____
Lodge Number _____ is ready to receive you.**

The escorts then conduct the officials previously named to the altar (single file if more than one). The visiting officials and the escorts will give the sign of a M.M., to which the Worshipful Master responds with the same sign. The escorting Brother on the left shall then present the officials, as follows:

Worshipful Master, it is my privilege to present to you and through you to the brethren here assembled, Right Worshipful _____, District Deputy Grand Master of Masonic District Number _____ of the Most Worshipful Grand Lodge of Texas (and other individuals of Group E, naming each of them individually).

The Worshipful Master will welcome the officials in his own words, ask the assembled brethren to join in welcoming them, and invite them to be seated in the lodgeroom.

Officials of Groups D, C, and/or B will be received in the same manner. As noted above, District Deputy Grand Master(s) will normally be appointed to act as escorts for these groups. In some instances there may be no officials from one or more of these groups present. In those cases, the lodge will automatically proceed to the next group.

With each group, the Tiler should give the regular alarm, and announce that the group is in waiting. The Junior Deacon should repeat the same announcement to the Worshipful Master. The escorts then proceed to the door, open it, and the Senior escort announces that the lodge is ready to receive them. Reception and seating in the lodgeroom then proceeds as outlined.

b. *Reception of the Grand Master, or his personal representative.*

After all others have been received and seated, the Grand Master (or personal representative) makes his entry. The exact procedure is set out in Grand Lodge Law, and should be followed to the letter.

The Tiler shall give the alarm. When the door has been opened from the inside, the Tiler shall announce:

Most Worshipful _____, Grand Master of the Most Worshipful Grand Lodge of Texas, is in waiting.

or

**Right Worshipful (Worshipful) (Brother) _____,
the personal representative of Most Worshipful
_____, Grand Master of the Most Worshipful
Grand Lodge of Texas, is in waiting.**

The Junior Deacon will close the door and make the same announcement to the Worshipful Master.

When the Junior Deacon has informed the Worshipful Master that the Most Worshipful Grand Master (personal representative) is in waiting, the Worshipful Master will raise the lodge, direct the Deacons to repair to the door for the reception of the Grand Master (personal representative), and then direct the brethren to form two lines (of sufficient width to accommodate the group) between the door and the altar. (This does not require all brethren in the lodgeroom—only enough to form two lines). He shall then appoint escorts, the Senior of whom shall open the door and announce:

Most Worshipful Sir (or appropriate title, if personal

representative), _____ Lodge Number _____ is ready to receive you.

The escort with the Grand Master (personal representative), will approach the altar, the Deacons forming an angle with their rods above the head of the Grand Master (personal representative). The Grand Master (personal representative) and escort will give the sign of a M.M., to which the Worshipful Master responds with the same sign. The escort on the left of the Grand Master (personal representative) shall in the following words, present the Grand Master (personal representative):

Worshipful Master, it is my privilege to present to you and through you to the brethren here assembled, Most Worshipful _____, Grand Master of the Most Worshipful Grand Lodge of Texas.

or

Worshipful Master, it is my privilege to present to you and through you to the brethren here assembled (Right Worshipful) (Worshipful) (Brother) _____, the personal representative of Most Worshipful _____, Grand Master of the Most Worshipful Grand Lodge of Texas.

The Worshipful Master will then say:

Brethren, join me in extending the Private Grand Honors to the Grand Master (personal representative of the Grand Master).

All brethren present, including the escort, but excepting the Deacons who are holding the rods, will give the Private Grand Honors in unison.

Immediately after the Private Grand Honors, and without further greeting, the Worshipful Master shall direct the escort on the Grand Master's (personal representative's) left to escort the Grand Master (personal representative) to the East. The Grand Master should usually be escorted to the Worshipful Master's right; however, in many lodges, the Chaplain is seated in the only seat to the Master's right, or the speaker's stand is permanently located near the Secretary's desk, making it more practical and/or convenient to seat the Grand Master on the Master's left.

As the escort and the Grand Master (personal representative) leave the altar, the remaining escort, the Deacons, and all other brethren shall immediately return to their places and remain standing.

After the Grand Master (personal representative) is in the East, the Worshipful Master should welcome him in his own words, tender the gavel to him, and ask the assembled brethren to give him a hearty round of applause.

Customarily, the Grand Master (personal representative) will suggest that the Worshipful Master continue his regular program; however, the Worshipful Master will be well-advised to determine his wishes in advance.

c. *Reception of the District Deputy Grand Master on his official visit:*

The reception of the District Deputy Grand Master on his official visit is identical to that of the Grand Master, except for wording, and as noted above, is included in Grand Lodge Law. However, to insure maximum understanding and standardization, it is also discussed here in detail:

The District Deputy Grand Master may sit in the lodge or

remain in the ante-room during the ceremony of opening the lodge, as directed by the Grand Master. If he has remained in the lodgeroom, he should, after the lodge has been opened, retire in the usual manner.

When the District Deputy Grand Master informs the Tiler that he wishes to enter the lodge, the Tiler shall give the alarm. When the door has been opened from the inside, the Tiler shall announce:

Right Worshipful _____, District Deputy Grand Master of Masonic District Number _____ of the Most Worshipful Grand Lodge of Texas is in waiting.

The Junior Deacon will close the door and make the same announcement to the Worshipful Master.

The Worshipful Master will raise the lodge, direct the Deacons to repair to the door and direct the brethren to form two lines (of sufficient width to accommodate the group) between the door and the altar for the reception of the District Deputy Grand Master. He shall then appoint two Past Masters of the lodge to serve as escorts, the senior of whom shall open the door and announce:

**Right Worshipful Sir, _____
Lodge Number _____ is ready to receive you.**

The escorts, one on each side of the District Deputy Grand Master, will approach the altar with the distinguished guest, the Deacons forming an angle with their rods above the head of the District Deputy Grand Master. The District Deputy Grand Master and escorts will give the sign of a M.M., to which the Worshipful Master shall respond with the same sign. The escort on the left of the District Deputy Grand Master shall, in

the following words, present the District Deputy Grand Master.

Worshipful Master, it is my privilege to present to you and through you to the brethren here assembled, Right Worshipful_____ , District Deputy Grand Master of Masonic District Number ____ of the Most Worshipful Grand Lodge of Texas.

The Worshipful Master will say:

Brethren, join me in extending the Private Grand Honors to our District Deputy Grand Master.

All brethren present, including the escort but excepting the Deacons who are holding the rods, will give the Private Grand Honors.

Immediately after the Private Grand Honors, and without further greeting, the Worshipful Master shall direct the escort on the left of the District Deputy Grand Master to escort him to the East. At this point, and while the escort and District Deputy are proceeding to the East, the remaining escort, the Deacons, and all other Brethren shall immediately return to their places and remain standing.

The Worshipful Master will then welcome the District Deputy Grand Master in his own words and will tender the gavel to him. The District Deputy Grand Master will then seat the brethren.

d. Reception of Grand Lodge officials when Grand Master is not present.

The Grand Lodge of Texas has no official protocol for the reception of a Grand Lodge official who visits a Constituent

Lodge when the Grand Master is not present *and is not* making an official visit on behalf of the Grand Master. Visits of this nature include invitations to speak, "drop-in" visits, etc., where reception in a tiled lodge is involved.

The rank of the individual has no bearing on how the official should be received. The decision on how to introduce him is left to the Worshipful Master's discretion. It is good practice for the Master, prior to opening the meeting, to ask the visiting official how he would like to be introduced, at the altar or at his seat. But it is the Master's decision. These are his options:

OPTION 1. He may decide to give the dignitary the maximum reception possible. The dignitary being in the anteroom, the Tiler would give the alarm, announcing that the dignitary, by name and title, wishes to enter. Upon the Junior Deacon's announcement of the Tiler's statement, the Master would then direct the Deacons, or two Past Masters, to invite the dignitary into the lodgeroom (remember, NO rods, no lines to be formed, no Private Grand Honors to be given).

Once before the altar, the visitor and his escorts would give the sign of the Degree in which the Lodge is opened, acknowledged by the Master. At this point, the senior escort MAY introduce the dignitary to the Master, OR the Master may choose to introduce him to the Lodge, saying something like:

Brethren, it is a distinct honor to present Right Worshipful John Doe, Deputy Grand Master of the Most Worshipful Grand Lodge of Texas. Please join me in giving him a warm welcome.

Applause follows.

Examples of other introductions include:

I am pleased to introduce Right Worshipful Ronald Roe, Past Grand Master of the Most Worshipful Grand Lodge of Texas.

or

It is a great pleasure for me to introduce the Right Worshipful John Doe, District Deputy Grand Master, Masonic District No. _____ of the Most Worshipful Grand Lodge of Texas.

or

May I present Worshipful Richard Roe, Grand Tiler of the Most Worshipful Grand Lodge of Texas.

or

I am privileged to present to you Right Worshipful John H. Doe, Member of the Committee on Work of the Most Worshipful Grand Lodge of Texas.

The Master would then request one of the escorts to conduct the dignitary (1) to a seat in the East, or (2) to a seat in the lodgeroom, the remaining escort returning to his seat.

OPTION 2. If the dignitary is in the lodgeroom at the opening, the Master may—after the Lodge is opened—choose to have him escorted before the altar, introduced, and, following applause by the brethren, have him seated in the East or returned to his seat on the sidelines.

OPTION 3. The Master may always choose to simply ask the dignitary to stand, and then to recognize him by proper in-

troduction and applause. This is more or less standard procedure for the recognition of dignitaries who make multiple "drop-in" visits to a Lodge, thereby becoming "regular sideliners."

It is not required that the Master ask dignitaries to sit in the East, except the Grand Master, his personal representative, or the District Deputy on his official visit. It is courteous to do so, and in most cases, Masters will be well advised to quietly ask the dignitary before the meeting is opened if he would like to sit in the East. However, if it is customary in the lodge to invite all Past Masters to the East, Texas Grand Lodge dignitaries should likewise be invited.

The Master should be very careful, however, not to show a lack of respect for a dignitary, even though he may be a member or a regular visitor. Failure to give proper recognition to a so-called "regular" dignitary can cause a negative impression to be made on other visitors, who may not be acquainted with the local situation. It must be remembered that Masonic protocol and courtesy are based on the recognition of the Masonic office, past or present, not necessarily the individual.

It is not unusual for a Master to find he has three or four dignitaries visiting, one, perhaps, as the speaker; the others attending as a courtesy to the speaker.

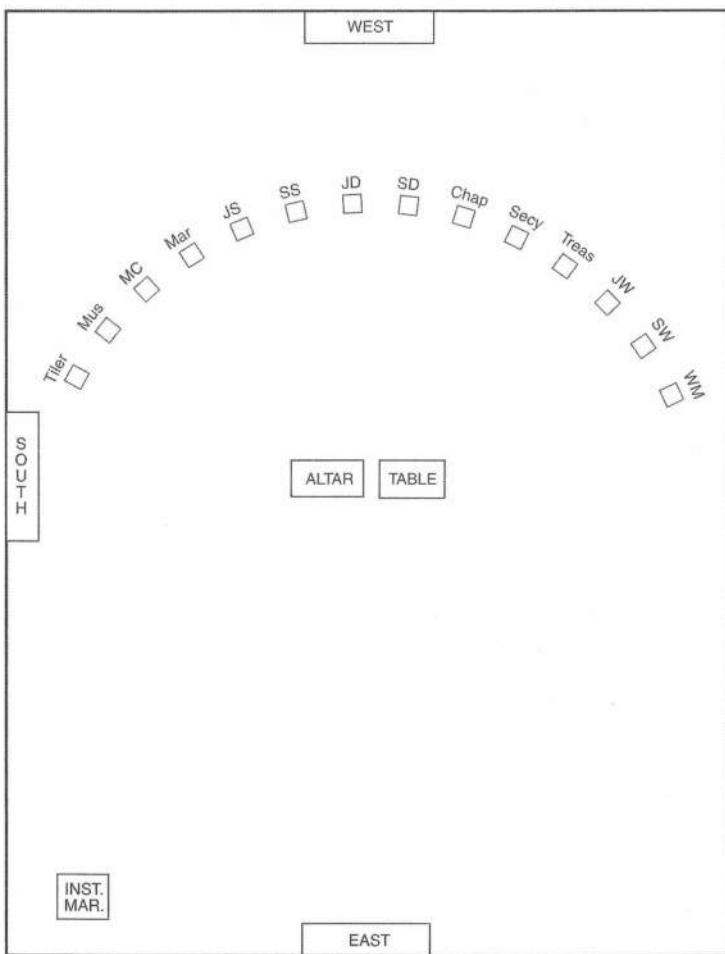
Because such meetings are often long, and the reception of visitors in the tiled portion of the meeting may be inconvenient and time-consuming, it is common practice to introduce all dignitaries at their seats.

Example: The Grand Orator is the speaker at an open meeting, and two Past Grand Masters, the Grand Junior Warden, and the Grand Junior Steward are in attendance.

Here, the only specific protocol recommended is the order in which the dignitaries are to be introduced. Again, even though this is not an "official visit," the order of precedence discussed earlier is recommended. Thus, in the example above, the Grand Junior Steward would be presented first, then the junior Past Grand Master, the senior Past Grand Master, and finally, the Grand Junior Warden. In a meeting of this nature, the speaker would not usually be introduced at this time, but would be presented at the time he speaks.

INSTALLATION CEREMONY FOR A CONSTITUENT LODGE

Lodgeroom Arrangement



The Table to the north of the altar may contain:

Officers' Jewels
Tiler's Sword
Holy Bible
Square
Compasses
Rule
Line
Laws of the Grand Lodge of Texas
Charter of the Lodge
By-Laws of the Lodge

The Installing Officer should request the Installing Marshal to call the roll of officers to be installed. As each name is called, beginning with the Worshipful Master and proceeding in the order shown in the ceremony, each officer will take his place in the crescent [with the Master nearest the north] and remain standing until, at the conclusion of the roll, the Installing Officer asks them to be seated.

The Installing Officer may make such remarks to the audience as he may deem appropriate prior to beginning the Installation. After concluding his remarks, he should then say:

INSTALLING OFFICER: Brother Marshal, you will present the officers to be installed.

The Installing Marshal proceeds from his place to a position north of the crescent. He then proceeds:

INSTALLING MARSHAL: The officers to be installed will please rise.

Worshipful Master, I present the officers, elective and appointive, of _____ Lodge No. ____ for installation. I believe each of them to be well qualified to

discharge the duties of his office, and each has signified his willingness to accept the same. I therefore ask that they be duly and constitutionally installed in their respective offices.

INSTALLING OFFICER: Brother Marshal, you will present the Worshipful Master-elect for installation. The remaining officers may be seated.

As the Marshal escorts the Worshipful Master-elect to the altar, the remaining officers to be installed seat themselves as a group.

INSTALLING OFFICER: Worshipful Sir and Brother, I take pleasure in installing you into this honorable office, with the usual ceremonies; but, previous to being invested with the insignia of your office, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a Master of a Lodge.

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

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

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

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

V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular

successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren, when convened, in every case consistent with the Constitutions of the Order.

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

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

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

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

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

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

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

XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to any irregular Lodge, or to any per-

son clandestinely initiated therein, being contrary to the ancient charges of the Order.

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

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

These are the regulations of Free and Accepted Masons.

Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?

The new Master having signified his cordial submission as before, the Installing Officer continues:

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

Brother Marshal, you will invest the Worshipful Master with the insignia of his office, which is the square.

The new Master is then regularly invested with the insignia of his office, and the furniture and implements of his Lodge. As each item is mentioned, it shall be held up in full view of the audience.

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

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

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

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

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

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

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

You now receive in charge the *Charter*, by the authority of which this Lodge is held. You are carefully to preserve and duly transmit it to your successor in office.

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

Brother Marshal, you will seat the Worshipful Master and present the Senior Warden-elect for installation.

INSTALLING OFFICER: Brother Marshal, you will invest the Senior Warden with the insignia of his office which is the Level.

Brother _____, 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 leveller of human greatness, reduce us to the same state.

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

Brother Marshal, you will seat the Senior Warden and present the Junior Warden-elect for installation.

INSTALLING OFFICER: Brother Marshal, you will invest the Junior Warden with the insignia of his office which is the Plumb.

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

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

Brother Marshal, you will seat the Junior Warden and present the Treasurer-elect for installation.

INSTALLING OFFICER: Brother Marshal, you will invest the Treasurer with the insignia of his office which is the Crossed Keys.

Brother _____, it is your duty to receive all moneys from the Secretary, make due entries thereof and pay them out by order of the Worshipful Master and consent of the Lodge.

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

Brother Marshal, you will seat the Treasurer and present the Secretary-elect for installation.

INSTALLING OFFICER: Brother Marshal, you will invest the Secretary with the insignia of his office which is the Crossed Quills.

Brother _____, it is your duty to carefully observe all the proceedings of the Lodge; make a correct record of all things proper to be written, receive all moneys due the Lodge, and pay them over to the Treasurer, taking his receipt for the same.

I trust your good wishes for the welfare of this Lodge will prompt you to discharge the duties of your office with fidelity, and by so doing, you will merit the esteem and applause of your brethren.

Brother Marshal, you will seat the Secretary and present the Chaplain for installation.

INSTALLING OFFICER: Brother Marshal, you will invest the Chaplain with the insignia of his office, which is the open Holy Bible.

Reverend Sir (*if appropriate, or*) Brother _____, it is your duty to perform those solemn services which we should constantly render to our Creator; and which, when offered by one whose example is "to point to heaven and lead the way," may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, where happiness will be as endless as it is perfect.

Brother Marshal, you will seat the Chaplain and present the Senior and Junior Deacons for installation.

INSTALLING OFFICER: Brother Marshal, you will invest the Deacons with the badges of their offices, which are the square and compasses.

Brothers _____ and _____, it is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as the reception of candidates into the different degrees of Masonry; the introduction and accommodation of visitors, and the immediate practice of our rites.

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

**Brother Marshal, you will seat the Deacons and
present the Senior and Junior Stewards for installation.**

INSTALLING OFFICER: Brother Marshal, you will
invest the Stewards with the insignia of their office which
is the Cornucopia, or Horn of Plenty.

Brothers _____ and _____, as
Masters of the Ceremonies, it is your duty to assist the
Deacons and other officers in performing their respective
duties, to see that the tables are properly furnished at
refreshment, and the brethren suitably provided for. Your
regular and early attendance will afford the best proof of
your zeal and attachment to the Lodge.

Brother Marshal you will seat the Stewards and present
the Marshal and Master of Ceremonies for installation.

INSTALLING OFFICER: Brother Marshal, you will
invest the Marshal and Master of Ceremonies with the
insignia of their offices which are the Crossed Batons and
the Crossed Swords.

Brothers _____ and _____, it is your
duty to assist the Senior Deacon in preparing Candidates
for initiation and to see that the needs of the Candidate
are provided, such as the Candidate Information
Program, Ritualistic Instruction, Masonic Education,
and information concerning the customs and usages of
Masonry.

Brother Marshal, you will seat the Marshal and Master
of Ceremonies and present the Musician for installation.

Brother Marshal you will invest the Musician with the
insignia of his office which is the lyre.

Brother _____ it is your duty to furnish suitable music for the Lodge on all proper occasions. In discharging the duties of this office your talents and zeal will be of inestimable value and a source of genuine pleasure to the brethren.

Brother Marshal, you will seat the Musician and present the Tiler for installation.

INSTALLING OFFICER: Brother Marshal, you will invest the Tiler with the insignia of his office which is the Sword.

Marshal invests the Tiler with the insignia to be worn but does not hand him the Tiler's sword until the words "As the sword is placed in the hands of the Tiler."

Brother _____, I present you with the implement of your office. As the sword is placed in the hands of the Tiler, to enable him to guard against the approach of cowans and eavesdroppers, and permit none to pass except those who are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions; thereby preventing the approach of every unworthy thought and deed, thus preserving consciences void of offense toward God and man.

Brother Marshal, you will seat the Tiler and present the Worshipful Master for the charge.

Marshal seats Tiler and presents the Worshipful Master either before the East or before the Altar, at the option of the Installing Officer.

INSTALLING OFFICER: Worshipful Sir and Brother, to your care is committed the Charter of this Lodge and the government of the brethren who compose the same and are within the jurisdiction of said Lodge. You cannot be insensible of the obligations which devolve on you as their head nor of your responsibility for the faithful discharge of the important duties annexed to said station.

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

For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and luster to all within its circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge, those duties which 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 prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Constitution of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay upon a *crown of rejoicing*, which shall continue when time shall be no more.

Brother Marshal, you will seat the Worshipful Master in the East and present the Wardens for the charge.

Marshal seats the Worshipful in the East and presents the Senior and Junior Wardens at the Altar or before the East, at the option of the Installing Officer.

INSTALLING OFFICER: 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 to assist the Master in the discharge of his trust; diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must, therefore, be such as that the Craft may never suffer for the want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

Brother Marshal, you will seat the Wardens in their respective stations.

After seating the Wardens, the Marshal will return to his place and be seated.

INSTALLING OFFICER: The members of this Lodge will please rise.

Brethren, such is the nature of our Constitution that some must, of necessity, rule and teach, while others must, of course, learn to submit and obey. Humility in both is an essential duty. The officers who are elected and appointed to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of Masonic order, to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment.

I, therefore, trust that you will have but one aim, and that will be, to try to please each other and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as the business of this Lodge has been conducted in peace and harmony, so may it long continue. May you and your associates long enjoy every satisfaction and delight which disinterested friendship can afford. May

kindness and brotherly affection distinguish your conduct as men and as Masons.

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

Brother Marshal, you will proclaim the installation.

The audience will please rise.

The Marshal will proceed to the West side of the Altar, and with his right hand on the Bible, will say:

MARSHAL: In the name and by the authority of the Most Worshipful Grand Lodge of Texas, I proclaim the officers of _____ Lodge No. _____, Ancient Free and Accepted Masons, duly and constitutionally installed.

PRESENTATION OF 25-YEAR SERVICE PINS

This presentation is included for possible use by those Lodges who wish to present 25-year service pins to qualified brethren. It is adapted from a presentation used by Past Grand Master Jim Weatherby to present 50-Year Awards in 1963. This presentation should be adapted to present 40-Year Service pins.

* * * * *

The Worshipful Master will ask the Secretary to read the names of Brethren who are to receive 25-year pins. As each name is called, the

Senior Deacon should conduct the Brother to the West side of the Altar, facing East. The individual who is to present the awards will then say:

Brethren, you are again before the Holy Altar of Freemasonry – not to assume another vow, but to receive an Award from _____ Lodge No. _____, for having faithfully kept the vows you made at the Altar of your Lodge more than twenty-five years ago. Your presence at the Altar then was no accident, nor was it an unimportant event. You had acquired a respect for Freemasonry from your association with honorable men who were wearing the emblem of the Order. You developed a desire to possess the mental, moral and spiritual qualities that you observed in your Masonic friends, and to know the beneficent secret that could be acquired by you by membership in the Fraternity.

You made application for membership. After careful investigation by a committee of the Lodge you were found worthy and were admitted. Upon your entrance you declared your trust in God. Later, with both hands on the Sacred Writings, you pledged yourself to the highest and noblest in life.

Every time I think of what qualifies men for membership in Freemasonry and the process by which they are admitted, I am reminded of an expression the President of a College or University uses when he confers an Honorary Degree upon someone deemed worthy. Says he:

“Because of honor you are awarded this degree.”

It was “because of HONOR” that you received the Degrees in Masonry. It is “because of HONOR” that you today are receiving this 25-year lapel button from your Lodge.

This brief ceremony pays tribute not only for the years you have served in Freemasonry, but more particularly for your steadfast loyalty to the principles of the Order, and your

unswerving fidelity to the high and noble purposes of the Fraternity.

We trust that you will have health and strength to serve Masonry for many years to come, and that you will find much joy in your recollections of your Masonic career, and of this recognition by the members of your Lodge.

We pray that the love of Him in whom you placed your trust will so fill your heart, that as the days and nights come and go:

“The night will be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away.”

Brother Senior Deacon will now lead you to the seat(s) reserved for you.

Each recipient should then be given the opportunity to respond, and the Worshipful Master should add his personal congratulations. A speaker or other appropriate program may follow.

Grand Lodge Ceremonies

SETTING A LODGE TO WORK UNDER DISPENSATION

The following procedure is used when setting a Lodge to work Under Dispensation:

1. The Grand Master or his duly authorized representative shall preside and open the Lodge.
2. The Master's Lodge shall then be called from labor to refreshment and the Grand Master or his representative shall open a Representation of the Grand Lodge.
3. The dispensation shall be read and ordered recorded in the minutes.
4. The Lodge shall be instructed in regard to its powers and duties.
5. The Officers appointed shall not be installed, but shall be placed in charge of the Lodge.
6. The dispensation, a copy of the Constitution and Laws of the Grand Lodge of Texas and a copy of the Monitor of the Lodge shall be delivered to the Worshipful Master.
7. The representation of the Grand Lodge shall then be closed, and the Lodge shall be called from refreshment to labor.
8. Such business as is authorized at a Called Meeting, and none other, may be transacted.

9. The Lodge shall then be closed.

The Grand Master alone, or in his absence, his specially designated representative (usually the District Deputy Grand Master) has the power to open a Lodge where none has hitherto existed.

When the Grand Lodge has been opened the Grand Master seats the officers appointed in convenient stations and places, instructs them in their duties, issues them their dispensation to meet as a Lodge and places them in charge of the Lodge.

NOTE: All officers are appointed and none elected in a Lodge being set to work Under Dispensation.

CONSTITUTING A NEW LODGE

With the Ceremonies of Consecration and Dedication

When a new Lodge, created by dispensation, is set to work, the officers shall not be installed, but shall be placed in charge of the Lodge, in accordance with the regulations provided in the Constitution and Laws of this Grand Lodge.

When a Lodge is constituted, and set to work under a charter for the first time, the preliminary steps shall be as follows:

A special meeting shall be called by the designated Master, on the date fixed by the Grand Master, or his duly authorized representative, and a Master Mason's Lodge is opened by the Grand Master or his proxy.

As a preparation for the ceremony of Consecration and Dedication, a small model of the building, or Lodgeroom, shall be prepared in advance by a skillful carpenter, and shall be placed on a small table, or pedestal, near the altar, and covered with a white linen cloth, and the proper vessels containing corn [wheat], wine and oil, shall be provided.

The Master Mason's Lodge shall be called from labor to refreshment; and the Grand Master, or his duly authorized representative, shall open a Representation of the Most Worshipful Grand Lodge.

When the Representation of the Grand Lodge has been opened, the Master-designate will rise and address the Grand Master as follows:

MASTER-DESIGNATE: Most Worshipful Grand Master, a number of brethren duly instructed in the mysteries of Masonry, having assembled together at stated periods, for sometime past, by virtue of a dispensation granted them for the purpose, do now desire to be constituted into a regular Lodge, agreeably to the ancient usages and customs of the fraternity.

The Master-designate sits and the Grand Master rises.

GRAND MASTER: Brethren, the Grand Lodge has granted the brethren of this new Lodge a charter, confirming them in the rights and privileges of a regularly constituted Lodge. I request the Grand Secretary to read it.

The Grand Master sits, the Grand Secretary reads the charter, and the Grand Master then rises and says:

GRAND MASTER: We shall now proceed according to ancient custom and usages, to consecrate and dedicate this Lodge, and constitute the brethren into a regular Lodge.

The Grand Master calls up the Grand Lodge. The Grand Marshal escorts the Grand Chaplain to the West side of the Altar, and then escorts each officer individually to a place in a circle around the Altar, commencing with the Grand Photographer, placing him about three feet from the Northeast corner of the Altar and continuing by placing each officer according to rank of ascension, proceeding in a counter clockwise manner about the Altar until the Grand Master is in place East of the Altar and facing West. The Grand Marshal then takes his place in the circle between the Grand Master and the Grand Photographer.

GRAND MASTER: Worshipful Grand Senior and Grand Junior Deacons, you will now uncover the model of the Lodge.

The officers of the Grand Lodge all devoutly kneel when the Grand Master says:

GRAND MASTER: Right Worshipful Grand Chaplain, you will lead us in the prayer of Consecration.

GRAND CHAPLAIN: Great Architect of the Universe, Maker and Ruler of the world, deign from Thy Celestial Temple, from realms of light and glory, to bless us in all the purposes of our present assembly.

We humbly invoke Thee to give us, at this and all times, wisdom in all our doings, strength of mind in all our difficulties, and beauty of harmony in all our communications.

Permit us, O Thou Author of light and life, great source of love and happiness, to erect this Lodge, and now solemnly to consecrate it to the honor of Thy glory.

Glory be to God on high.

ALL BRETHREN: As it was in the beginning, is now, and ever shall be! Amen! So mote it be.

The officers will rise, and the Grand Marshal says:

GRAND MARSHAL: The Grand Lodge officers will make three complete circuits around the Altar and model, marching counter-clockwise.

The public grand honors may then be given [without words]. The Grand Master will then stretch forth his hands over the model of the Lodge and say:

GRAND MASTER: I now solemnly consecrate this Lodge, to the honor and glory of Jehovah, the Grand Architect of the Universe.

The Grand Marshal removes the vessel of corn from the table and, moving outside of the circle, hands it to the Deputy Grand Master who turns and hands it to the Grand Master. The Grand Master steps forward, sprinkles corn upon the model and places the vessel on the table.

The Grand Marshal then removes the vessel of wine from the table and, moving outside of the circle, hands it to the Grand Senior Warden who turns and hands it to the Grand Master. The Grand Master steps forward, sprinkles wine upon the model and places the vessel on the table.

The Grand Marshal then removes the vessel of oil from the table and, moving outside of the circle, hands it to the Grand Junior Warden who turns and hands it to the Grand Master.

The Grand Master steps forward, sprinkles oil upon the model and places the vessel on the table. The Grand Master then says:

GRAND MASTER: Brethren, let us kneel. Right Worshipful Grand Chaplain, you will now lead us in the prayer of Dedication.

GRAND CHAPLAIN: Grant, O Lord, our God, that those who are now about to be invested with the government of this Lodge, may be endowed with wisdom to instruct their brethren in all their duties. May brotherly love, relief and truth always prevail among the members of this Lodge; and may this bond of union continue to strengthen the Lodges throughout the world.

Bless all our brethren, wherever dispersed, and grant speedy relief to all who are either oppressed or distressed.

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

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

Glory be to God on High.

ALL BRETHREN: As it was in the beginning, is now, and ever shall be! Amen! So mote it be.

The brethren rise, and the Grand Marshal says:

GRAND MARSHAL: The Grand Lodge officers will

make three complete circuits around the Altar and model, marching counter-clockwise.

The Grand Master again stretches forth his hands toward the Altar and model of the Lodge and says:

GRAND MASTER: To the memory of the Holy Saints John, I solemnly dedicate this Lodge. May every brother revere their characters, and imitate the virtues of these two eminent patrons of Ancient Craft Masonry.

Glory be to God on High.

ALL BRETHREN: As it was in the beginning, is now and ever shall be, world without end! —Amen! So mote it be.

The public grand honors may again be given. An appropriate ode may be sung at this time.

GRAND MASTER: Worshipful Grand Senior and Grand Junior Deacons, you will cover the model of the Lodge.

After the model is covered, the Grand Marshal says:

GRAND MARSHAL: The Grand Lodge officers will make one complete circuit around the Altar and model, marching counter-clockwise.

After the circuit, the Grand Master strikes the covered model one time with his gavel and says:

GRAND MASTER: In the name of Jehovah, the Grand Architect of the Universe, to Whom be all honor and glory, I do solemnly devote the Hall of this Lodge to Freemasonry.

The private Grand Honors may then be given once. If the ceremony is open, omit this action.

GRAND MARSHAL: The Grand Lodge officers will make two complete circuits around the Altar and model, marching counter-clockwise.

After the circuits, the Grand Master strikes the model of the Lodge twice with his gavel and says:

GRAND MASTER: In the name of the Holy Saints John, I do solemnly devote this Hall and the members of this Lodge, to the cause of Virtue.

The private Grand Honors may then be given twice. If the ceremony is open, omit this action.

GRAND MARSHAL: The Grand Lodge officers will make three complete circuits around the Altar and model, marching counter-clockwise.

After the circuits, the Grand Master strikes the model of the Lodge three times with his gavel and says:

GRAND MASTER: In the name of the whole Fraternity, I do solemnly devote this Hall, and the members of this Lodge, to the cause of Universal Benevolence.

The private Grand Honors may then be given three times. If the ceremony is open, omit this action.

The Grand Master then seats the Lodge, and the officers resume their stations and places.

GRAND MASTER: Right Worshipful Grand Marshal,

you will present the officers of the Lodge, for the purpose of installation.

Whereupon, the several officers of the Lodge will be presented and installed, in accordance with the ceremony set forth in this Manual. After the installation of the Master, the other officers will be seated in a row to his right, until the ceremony is completed, and the proclamation of their installation is duly made. If music is provided, an appropriate ode or anthem may be sung, and if desired, an oration may be heard at this time. When concluded, the Grand Master rises and constitutes the Lodge, as follows:

GRAND MASTER: In the name of the Most Worshipful Grand Lodge of Texas, I now constitute and form you, my good brethren, into a Lodge of Ancient, Free and Accepted Masons, to be known as _____ Lodge No. _____, A.F.&A.M.

From henceforth, by virtue of the power and authority in me vested, I empower you to act as a regular Lodge, constituted in conformity to the rites of our Order, and the Charges of our ancient and honorable Fraternity; and may the Grand Architect of the Universe prosper, direct and counsel you in all your doings.

The Representation of the Grand Lodge shall then be closed, and the new Lodge shall resume labor, after which, the by-laws of the Lodge may be adopted, if prepared, and any other business authorized by the laws of the Grand Lodge may be transacted.

The meeting for the purpose of constituting a new Lodge is a Called Meeting and no business should be transacted which the laws require to be done at a stated meeting. At the conclusion of the business before the Lodge, it will then be duly closed.

LEVELING A CORNERSTONE

In the cornerstone leveling ceremony it is permissible, but not necessary, to open a Master Mason's Lodge. A Representation of the Grand Lodge is opened and called off for the purpose of leveling the cornerstone.

After the Representation of the Grand Lodge is opened and called off, the Brethren proceed to the site where the ceremony, under the direction of the Grand Master or his representative, proceeds as follows:

GRAND MASTER: Right Worshipful Grand Senior Warden, the Grand Lodge of Texas having been invited to lay the cornerstone of this edifice, and having assembled for that purpose, I now order that this, the Representation of the Grand Lodge of Texas, do now assist me in the performance of this work. This my will and pleasure you will, therefore, proclaim to the Grand Junior Warden, that the Brethren and others present may have due notice thereof.

GRAND SENIOR WARDEN: Right Worshipful Grand Junior Warden, it is the order of the Most Worshipful Grand Master that the cornerstone be now laid with Masonic honors; this you will proclaim to all present, that the occasion may be observed with due order and solemnity.

GRAND JUNIOR WARDEN: The Brethren and all persons present will take notice that the Most Worshipful Grand Master will now proceed to lay this cornerstone in due Masonic form. You will, therefore, observe the order and decorum becoming the important and solemn ceremonies in which we are about to engage.

GRAND MASTER: Right Worshipful Grand Treasurer,

I now order you to deposit the corn, medals and papers in the place prepared for their reception.

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

The Grand Master, Deputy Grand Master, and Grand Wardens then descend from the platform; the Grand Master with the Trowel, the Deputy Grand Master with the Square, the Grand Senior Warden with the Level, and the Grand Junior Warden with the Plumb – the Grand Master standing at the East of the stone, his Deputy on his right, the Grand Senior Warden at the West, and the Grand Junior Warden at the South side of the stone. The Grand Master spreads the cement, and may then direct the Grand Marshal to order the craftsmen to lower the stone by three motions.

The Public Grand Honors may then be given [without words].

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

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 those parts of the stone that should be squared?

DEPUTY GRAND MASTER: I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

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

GRAND SENIOR WARDEN: The Level.

GRAND MASTER: Have you applied the Level to the stone?

GRAND SENIOR WARDEN: I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

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

GRAND JUNIOR WARDEN: The Plumb.

GRAND MASTER: Have you applied the Plumb to the several edges of the stone?

GRAND JUNIOR WARDEN: I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

GRAND MASTER: Having full confidence in your skill in the Royal Art, it remains with me to finish the work.

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

GRAND MASTER: I find this foundation-stone well formed, true and trusty, and may this undertaking be conducted and completed by the Craftsmen, according to the Grand Plan, in Peace, Love, and Harmony.

The Deputy Grand Master then receives from the Grand Marshal the vessel containing Corn, and spreads the corn upon the stone, saying:

DEPUTY GRAND MASTER: May the health of the workman employed in this undertaking be preserved to them, and the Supreme Grand Architect bless and prosper their labors. Amen.

ALL BRETHREN: So mote it be.

The Grand Senior Warden then receives from the Grand Marshal the vessel containing wine, and pours the wine upon the stone, saying:

GRAND SENIOR WARDEN: May plenty be showered down upon the people of this State, and may the blessing of the bounteous Giver of all things attend their philanthropic undertakings. Amen.

ALL BRETHREN: So mote it be.

The Grand Junior Warden then receives the vessel containing Oil and pours the oil upon the stone, saying:

GRAND JUNIOR WARDEN: May the Supreme Ruler of the World preserve the people in peace, and vouchsafe to them the enjoyment of every blessing. Amen.

ALL BRETHREN: So mote it be.

GRAND MASTER: May the Corn of Nourishment, the Wine of Refreshment, the Oil of Joy, and all the necessaries of life abound among men throughout the world, and may the blessing of Almighty God be upon this undertaking, and may this structure here to be erected be preserved to the latest ages, in order that it may promote the useful purpose for which it is designed. Amen.

ALL BRETHREN: So mote it be.

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

GRAND MASTER: To you, Brother Architect, are confided the implements of operative Masonry, with the fullest confidence that, by your skill and taste, a fabric shall arise which shall add new luster to your

fame as a Master Builder; may it endure for many ages, a monument of the liberality and benevolence of its founders. Amen.

ALL BRETHREN: So mote it be.

An oration suitable to the occasion may be then delivered. An ode may be sung and a prayer should conclude the ceremonies. After the leveling ceremony, the Brethren return to the Lodgeroom, the representation of the Grand Lodge is called back and closed.

DEDICATING A LODGE BUILDING OR TEMPLE

Foreword

In preparation for the Ceremony of Dedication the Lodge shall provide a small model or replica of the Lodge, prepared in advance by a skillful carpenter, which shall be placed upon a small table or stand adjacent to and north of the Altar. The elements of corn (wheat), wine, and oil shall be placed in three small cups or vessels, one of gold for the wheat and two silver for the wine and oil. (A set of these vessels is kept in the Grand Secretary's office at Waco, and may be borrowed for the occasion.) A white cloth covering for the same shall also be provided.

Prior to this Ceremony, a Master Mason's Lodge shall be opened and called from labor for the purpose of dedicating the temple.

The Worshipful Master shall invite all Past Masters to attend, as none but Past Masters may act as officers in the Opening of the Grand Lodge except the Grand Chaplain, who need not be a Past Master.

The Grand Master or his duly authorized representative

shall then open a representation of the Grand Lodge, whereupon the ceremony will proceed as outlined herein.

DEDICATION CEREMONY

Deputy Grand Master rises and says:

DEPUTY GRAND MASTER: Most Worshipful Grand Master, this Temple having been completed according to the plan and design adopted by the proper authorities and having met with the approval of the Grand Lodge, it is the desire of the Fraternity, and of those having the work more immediately in charge, that it be now solemnly dedicated according to ancient form and usage.

GRAND MASTER: Brethren, Masonry teaches us that before engaging in an important duty, we should first invoke the blessing of Almighty God. Let us, therefore, join our Grand Chaplain in an invocation to the Throne of Grace.

Right Worshipful Grand Marshal, will you escort our Grand Chaplain to the Altar?

This being done, the Grand Master calls up the Lodge, the Grand Chaplain then kneels at the West of the Altar and offers the following prayer:

GRAND 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

work 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 and cheer our boards.

Oh, may our full hearts never be wanting in gratitude and in voice of praise and thanksgiving to Thee! It is from Thee that we have received the heart to feel, the hand to labor, the eye to behold, the ear to hear and the tongue to proclaim. Teach us then, to delight in them, to improve them as Thy blessings. May we ever be ready to relieve the distresses of our fellow creatures who need 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.

ALL BRETHREN: So mote it be.

The Grand Master seats the Lodge and the Grand Chaplain stands and remains at West of Altar throughout the ceremony except while kneeling for prayer.

GRAND MASTER: Worshipful Grand Senior and Grand Junior Deacons, you will now uncover the model of the Lodge.

This being done, the Grand Master continues:

GRAND MASTER: Right Worshipful Grand Marshal, you will form the procession of officers.

The Grand Marshal escorts each officer individually to a place in a circle around the Altar, commencing with the Grand Photographer, placing him about three feet from the North East Corner of the Altar and continuing by placing each officer according to a rank of ascension, proceeding in a counter-clockwise manner about the Altar until the Grand Master is in place East of the Altar and facing West. The Grand Marshal then takes his place in the circle between the Grand Master and Grand Photographer.

GRAND MARSHAL: The Grand Lodge Officers will make one complete circuit around the altar and model, marching counter-clockwise.

The Procession passes once around the model of the Lodge, the Grand Master halting at East of the Altar. Officers in the Procession kneel, and the Grand Chaplain offers the prayer of Dedication as follows:

The Grand Chaplain kneels and all Brethren not in the Procession rise and remain standing until seated by the Grand Master.

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 of the purposes of our present assembly. We humbly invoke Thee to give us, at this and all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications. O Thou Author of Light and Life, Great Source of Love and Happiness, who hast permitted us to erect this Temple, grant that we may now solemnly dedicate it to the honor of Thy glory.

All rising, the Grand Master says:

GRAND MASTER: Glory be to God on High!

ALL BRETHREN: As it was in the beginning, is now, and ever shall be. Amen.

GRAND MARSHAL: The Grand Lodge Officers will make one complete circuit around the Altar and model, marching counter-clockwise.

The Procession moves once slowly around the model of the Lodge; while the following is quoted by the Grand Chaplain:

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 places around the model of the Lodge.

The Grand Marshal delivers the vessel of corn to the Grand Junior Warden, who presents it to the Grand Master, saying:

GRAND JUNIOR WARDEN: Most Worshipful Grand Master, in the dedication of our Temples it has been a primitive custom to pour corn upon the Lodge, as a emblem of nourishment. I therefore present you this vessel of corn.

The Grand Master pours the corn upon the model of the Lodge, saying:

GRAND MASTER: In the name of the Great Jehovah, to whom be all honor and glory, I do solemnly dedicate this Temple to Freemasonry.

The Grand Marshal takes the vessel from the Grand Master and replaces it at the East of the model.

GRAND MARSHAL: The Grand Lodge Officers will make two complete circuits around the Altar and model, marching counter-clockwise.

The Procession marches twice around the Lodge, while the Grand Chaplain reads as follows:

GRAND CHAPLAIN (1st circuit): “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.”

GRAND CHAPLAIN (2nd circuit): “The height of 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 around the model of the Lodge, and the Grand Marshal delivers the cup of wine to the Grand Senior Warden, who presents it to the Grand Master, saying:

GRAND SENIOR 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 this cup of wine, to be used according to ancient Masonic form.

The Grand Master pours the wine upon the model, saying:

GRAND MASTER: In the name of the Holy Saints John, I do solemnly dedicate this Temple to Virtue.

The Grand Marshal replaces the cup of wine, and then says:

GRAND MARSHAL: The Grand Lodge Officers will make three complete circuits around the Altar and model, marching counter-clockwise.

The Procession marches three times around the model of the Lodge, while the Grand Chaplain reads:

GRAND CHAPLAIN (1st circuit): "And he made the pillars, and two rows around about upon the net-work, to cover the chapters that were upon the top, with pomegranates; and so did he for the other chapter. And the chapters that were upon the top of the pillars were of lily-work in the porch, four cubits."

GRAND CHAPLAIN (2nd circuit): "And the chapters 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 of the other chapter."

GRAND CHAPLAIN (3rd circuit): "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 the top of the pillars was lily-work; so was the work of the pillars finished."

The Grand Officers resume their stations around the model, and the Grand Marshal delivers the cup of oil to the Deputy Grand Master, who presents it to the Grand Master, saying:

DEPUTY GRAND MASTER: 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 on the model, saying:

GRAND MASTER: In the name of the whole Fraternity, I do solemnly dedicate this Temple to Universal Benevolence.

The Brethren kneel and the Grand Chaplain offers the following prayer:

GRAND CHAPLAIN: Grant, O Lord, our Lord, that those who are invested with the government of this Lodge may be endowed with wisdom to instruct the Brethren in all their duties. May Brotherly Love and Charity always prevail amongst the members, and may this bond of union continue to strengthen Masonry 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 the 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.

All rise and the Grand Master says:

GRAND MASTER: Glory be to God on High.

ALL BRETHREN: As it was in the beginning, is now, and ever shall be. Amen. So mote it be.

GRAND MASTER: Worshipful Grand Senior and Junior Deacons, you will now cover the model of the Lodge.

This being done the Grand Master continues:

GRAND MASTER: The Grand Officers will now resume their respective stations and places.

They do so and all remain standing and the Grand Master orders:

GRAND MASTER: Right Worshipful Grand Marshal, you will make proclamation that this Temple has 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 this Temple has been solemnly dedicated to the purposes of Masonry in ample form.

This proclamation is made from the East, (one blow of the gavel at the Master's station);

From the West, (one blow of the gavel at Senior Warden's station);

From the South, (one blow of the gavel at the Junior Warden's station);

Standing at the Altar, facing East, the Grand Marshal continues:

Once, Twice, Thrice. The Craft will take due notice thereof, and govern themselves accordingly.

At this point, the following or an appropriate oration may be delivered and the ceremonies then concluded with prayer.

Brethren: The ceremonies we have performed are not unmeaning rites, nor the amusing pageants of an idle hour, but have a solemn and instructive import. Permit me to point out to you and to impress upon your minds the ennobling sentiments they are so well adapted to convey.

This Temple, designed and build by Wisdom, supported by Strength, and adorned in Beauty, we are first to consecrate in the name of the great Jehovah; which teaches us, in all our works, begun and finished, to acknowledge, adore and magnify Him. It reminds us, also, in His fear to enter the door of the Lodge, to put our trust in Him while passing its trials and to hope in Him for the reward of its labors.

Let, then, its Altar be devoted to His service, and its lofty arch resound with His praise! May the eye which seeth in secret, witness here the sincere and unaffected piety which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march around the Lodge reminds us of the travels of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tessellated pavement of Mosaic work intimates to us the checkered diversity and uncertainty of human affairs. Our step is time, our progression eternity.

Following our ancient Constitution, with Mystic rites we dedicate this Hall to the honor of Freemasonry.

Our best attachments are due to the Craft. In its prosperity, we find our joy; and, in paying it honor, we honor ourselves. But its worth transcends our encomiums, and its glory will outsound our praise.

Brethren: It is our pride that we have our names on the records of Freemasonry. May it be our high ambition that they should shed a luster on the immortal page!

The hall is also dedicated to Virtue. This worthy appropriation will always be duly regarded while the moral duties, which our sublime lectures inculcate with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of Philanthropy, and promote the cause of Charity, so we dedicate this Hall to Universal Benevolence; in the assurance that every Brother will dedicate his affections and his ability to the same generous purpose, that while he displays a warm and cordial affection to those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my Brethren, is the significant meaning of the solemn rites we have just performed, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge, as rays from a center, to enlighten, to improve, and to cheer, the whole circle of life. Their import and their application are familiar to you all. In their knowledge and their exercise may you fulfill the high purposes of the Masonic Institution.

How many pleasing considerations, my Brethren, attend the pleasant interview. While in almost every other association of men, political animosities, contentions, and wars, interrupt the progress of Humanity and the cause of Benevolence, it is our distinguished privilege to dwell together in peace, and engage in plans to perfect individual and social happiness. While in many other nations our Fraternity 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 such elegance and convenience, does honor to Freemasonry, as well as reflects the highest credit on the respectable 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 _____ Lodge. We commend their zeal, and hope it will meet with the most ample recompense. May their Hall be the happy resort of Piety, Virtue, and Benevolence!

May it be protected from accident, and long remain a monument of their attachment to Freemasonry! May their Lodge continue to flourish; their union to strengthen; and their happiness to abound! And when they, and 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!

Benediction by the Grand Chaplain:

GRAND CHAPLAIN: And may the Lord, the Giver of every Good and perfect gift, bless the Brethren and others here assembled, in all their lawful undertakings; and grant to each of them, in needful supply, the corn of nourishment, the wine of refreshment, and the oil of joy. Amen.

ALL BRETHREN: So mote it be.

The representation of the Grand Lodge is then closed and the officers of the Lodge take their respective stations and places.

The Master Mason's Lodge is called to labor and closed at the will and pleasure of the Worshipful Master.

PRESENTATION OF THE GRAND LODGE FIFTY YEAR MASONIC SERVICE AWARD

This presentation should be adapted to present 60-Year and above Service Awards.

WORSHIPFUL MASTER: Brethren, we are assembled upon this occasion to pay a tribute of respect and esteem to a distinguished Brother of Lodge No. ___, A.F.&A.M. From time immemorial, Freemasonry has taught a proper reverence and veneration for age. This is particularly so when years of age stand united with years of service and when an honor is conferred upon a recipient who is both worthy and esteemed. Age has always been the "crowning glory of man." It affords an opportunity to reflect upon the past, and from the ex-

perience of the past the present receives its most useful counsel and guidance. It is to age we look for wisdom, and it is upon wisdom that Freemasonry builds each and every laudable enterprise.

There are three steps which are symbolic of the three principal stages of human life, namely: Youth, Manhood and Age. In Youth we should industriously occupy our minds in the attainment of useful knowledge; in Manhood we should apply that knowledge to the discharge of our respective duties to God, our neighbor and ourselves; but it is only in Age, that we enjoy the happy reflections consequent upon a life well spent.

It is, therefore, a source of great pride and pleasure that _____ Lodge No. ____, A.F.&A.M., has within its midst upon this occasion a beloved member who, for fifty years, has been a Mason.

Brother Secretary, you will read the full Masonic Record of Brother _____.

SECRETARY: (Reads the full Masonic Record of the Brother or Brothers who are to receive the Grand Lodge Award.)

WORSHIPFUL MASTER: Brother Senior Deacon, you will conduct Brother(s) _____ to the Altar.

Pauses until Brother is in place before the Altar.

Brother _____, it is with pleasure that we behold you before the Altar of Freemasonry. It was this, or a similar Altar, which you were taught to approach fifty years ago. There, you assumed obligations which made lasting impressions upon your mind and have had an uplifting and spiritualizing influence upon your life and

character. You have approached the Altar of Freemasonry again to receive a recognition which comes to but few men. Heaven has bounteously lengthened the years of your life and you are to receive, as an award from the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Texas, a distinguished honor.

As you were taught, early in your Masonic career, never to enter upon any great or important undertaking without first invoking the blessings of Deity, I therefore, call upon our Chaplain to invoke the blessings of God upon our present convention, that our labors may, in all things, meet with His approval.

WORSHIPFUL MASTER: (Calls up the Lodge.)

CHAPLAIN: Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention. Grant unto this Brother, who has for fifty years of his life been a member of our Fraternity, life, health and strength and the daily provisions of Thy good and all-wise providence. Grant, O Lord, we beseech Thee, that as our Brother enters into this time of his life, he may have rest from every burden; grace to meet every need and receive from Thee an abiding peace that passeth all understanding. May the light of Thy countenance shine upon him and may Faith, Hope and Love ever brighten his future years. Take not from him Thy Holy Spirit, but grant that he may pass the remainder of his life in Thy love, Thy favor and to Thy glory. All of this we ask in the name of the Supreme Architect of the Universe, to whom be the glory and honor forever. Amen.

WORSHIPFUL MASTER: (Seats the Lodge.) Brother Senior Deacon, you will conduct our Brother to the East.

Senior Deacon conducts the Brother from the Altar to the East, stopping about halfway between Altar and station of Worshipful Master.

WORSHIPFUL MASTER: Brethren, it is my happy privilege and distinct honor to present Brother _____ who, for and on behalf of the Most Worshipful Grand Lodge of Texas, will present the Fifty-Year Grand Lodge Award to our Brother.

GRAND LODGE REPRESENTATIVE: Worshipful Master, Distinguished Brother, Brethren and Friends of _____ Lodge, we have heard the reading of the Masonic Record of our Brother, whom we are honoring at this time.

My Brother, within the Sacred Book of Law, which always rests upon our Holy Altar, it is written that length of life is an award bestowed by the Grand Architect of the Universe upon the righteous. The Psalmist has declared that "The days of our years are as three score and ten" and "if by reason of strength they be four score years" the additional days are the heritage of those who fear the name of the Lord.

It has been your blessed privilege to be a Mason for fifty years. For half a century, you have given of your time and your substance.

Therefore, my Brother, in recognition of your record as a Mason for fifty years, the Grand Lodge of Texas has seen fit to prepare for presentation to you a gold emblem as a fitting award for your years of Masonic service.

WORSHIPFUL MASTER: (Calls up Lodge.)

GRAND LODGE REPRESENTATIVE (Continuing):

My Brother, by virtue of the authority in me vested, it is now my happy privilege, for and on behalf of the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Texas, to present to you this Texas Grand Lodge award, as a visible token of its fraternal love and grateful appreciation.

Invests Brother with the Emblem.

May you wear this emblem in Health, Happiness and Prosperity: with much pleasure to yourself and with honor to your Grand Lodge, your Lodge, and all of the Craft wheresoever dispersed.

We congratulate you upon this high and distinguished recognition.

Brother Senior Deacon, conduct our Honored Brother to a seat in the East, upon the left of the Worshipful Master.

WORSHIPFUL MASTER: (Seats the Lodge.)

NOTE: The ceremonies may be continued by a response from the honored Brother, followed by a Masonic oration; address, special music or program as desired.

PRESENTATION OF THE GRAND LODGE LIFE CERTIFICATE FOR RITUALISTIC PROFICIENCY

WORSHIPFUL MASTER: Brethren, we are assem-

bled upon this special occasion to pay a tribute of respect and esteem to a distinguished Brother of _____ Lodge No. _____, Ancient Free and Accepted Masons.

From time immemorial human society has held in great respect those who have, by a diligent application of their minds and talents, performed dedicated and devoted service to their fellow man. This is even more appropriate among the Fraternity of Ancient Free and Accepted Masons.

Every Mason is required to commit to memory certain basic lessons taught by our beloved Fraternity. These are taught him "mouth to ear" by an experienced Brother who has labored for many hours, or even weeks or months, to become qualified to instruct in our work. Those who become true teachers of the ancient art of Freemasonry convey to the new Mason much more than the required ritualistic lessons. They teach, also, the true meaning of the tenets of our order, those lessons by which our fraternity makes a good man, a better man. He becomes to those he has taught, a friend, a counsellor, and a source of knowledge and wisdom. It is only through the continued service of such servants of our Craft that the voice of Freemasonry continues to be heard, and that the truths taught by the Fraternity can be an inspiring influence in the lives of its members.

Some of our dedicated Brethren have walked that extra mile. They have committed to memory, and become proficient in, all of the esoteric work authorized by the Grand Lodge of Texas. They have appeared before the Committee on Work of the Grand Lodge and have been examined, judged, and found proficient in that work. A few Brethren have made that effort year after year. To those dedicated

few who have maintained that proficiency for a total of twenty-five years, the Grand Lodge of Texas awards a "Life Certificate."

It is, therefore, a source of great pride that _____ Lodge No. _____, Ancient Free and Accepted Masons, has, within its midst, a beloved member who, for twenty-five years, devoted his time, talent, and efforts to the teaching of the lessons and principles of Freemasonry.

Brother Senior Deacon, you will conduct Brother _____ before the Altar.

Brother _____, it is with pleasure that we behold you before the Holy Altar of Freemasonry. More than twenty-five years ago you knelt at this or a similar Altar and assumed obligations which have become a true influence in your life. The lessons taught you at and around this Altar have made deep and lasting impressions upon your mind, or you would not have taught the same lessons for these many years. You have been brought before the Altar of Freemasonry once again to receive a recognition which comes to but a few men. As you were taught, early in your Masonic career, never enter upon any great and important undertaking without first asking of the aid of Deity, I therefore, call upon our Chaplain to invoke the blessings of God upon this occasion, that our labors may, in all ways, meet with His approval.

WORSHIPFUL MASTER: (Calls up the Lodge.)

CHAPLAIN: Almighty Father of the Universe, we come before Thee, grateful for the life of this Brother, grateful for the many years of devoted service he has rendered to the cause of Freemasonry and to Thine own service. Grant unto him, we beseech Thee, many more

years of health and happiness. Grant, O Lord, that he may continue in Thy service. Bless his every effort in teaching the good way of life, that his influence on the lives of others may be pleasing in Thy sight. All this we ask in the name of the Supreme Architect of the Universe, to whom be the glory and honor forever. Amen.

WORSHIPFUL MASTER: (Seats the Lodge.) Brother Senior Deacon, you will conduct our Brother to the East side of the Altar.

Senior Deacon places the Brother halfway between the Altar and the station of the Worshipful Master.

WORSHIPFUL MASTER: Brethren, it is now my happy privilege and distinct honor to present Brother _____ who, for and on behalf of the Most Worshipful Grand Lodge of Texas, will present to our Brother, the Grand Lodge Life Certificate.

GRAND LODGE REPRESENTATIVE: Worshipful Master, Distinguished Brother, Brethren and Friends of _____ Lodge No. _____, we have heard the nature of the devoted service rendered by the Brother whom we are honoring on this special occasion.

My Brother, as you know, Masonic tradition teaches us that we should not break the symbolic ray of light between the Great Light in Masonry upon our Altar and the Worshipful Master. Yet, you have been caused, at this time, to stand directly in its path. The services you have rendered to the Masonic fraternity for more than a quarter century, and the lives you have influenced for good in teaching the lessons of Freemasonry, speak far more eloquently than mere words and demonstrate that your presence does not

block that ray of light. Rather, the light is brightened and magnified through your labors.

It has been your blessed privilege to have taught our lessons for twenty-five years. For more than a quarter century you have given of your time and talent in the cause of this great institution.

Therefore, my Brother, in recognition of your devoted service, the Grand Lodge of Texas has prepared for presentation to you a Life Certificate as an award for your service.

WORSHIPFUL MASTER: (Calls up the Lodge.)

GRAND LODGE REPRESENTATIVE: My Brother, by virtue of the authority in me vested, it is now my happy privilege, for and on behalf of the Most Worshipful Grand Lodge of Texas, Ancient Free and Accepted Masons, to present to you this Life Certificate as a visible token of its fraternal love and grateful appreciation.

Presents certificate. He may read the certificate if desired.

May this certificate bring to your mind pleasant memories. May you look upon it in health, happiness and prosperity; with much pleasure to yourself and with honor to your Grand Lodge, your Lodge and all of the Craft wherever dispersed.

We congratulate you upon this high and distinguished recognition.

Brother Senior Deacon, conduct our Honored Brother

to a seat in the East, upon the left of the Worshipful Master.

WORSHIPFUL MASTER: (Seats the Lodge.)

The ceremonies may be continued by a response from the honored Brother, followed by a Masonic oration, address, special music or program as desired.

INSTALLATION CEREMONY OF THE GRAND LODGE

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

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

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

The hour for installation having arrived, the Installing Officer takes the chair, calls the Grand Lodge to order, and states the order of business. He directs the Grand Marshal to

have the jewels and other insignia of office collected and arranged in proper order, and instructs the Grand Secretary to call the roll of the Grand Officers elected and appointed. As the name of each is called, he should come forward and take his seat according to rank.

The installation then proceeds as follows:

INSTALLATION CEREMONY

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

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

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

Brethren, let us pray:

PRAAYER: Eternal source of life and light, we ask Thy blessing upon Thy servant now before Thee, as he is to enter upon new and responsible duties, and assume new and important relations to his brethren. Invest him with Thy choicest gifts; may heavenly wisdom illuminate his mind; may heavenly power give strength to his exertions; may heavenly goodness fill and enlarge his breast; may his feet rest upon the rock of justice, and from his hands may

streams of beneficence continually flow; may his administration of the affairs of the Fraternity redound to Thy glory, to the good of the Craft, and to the welfare of mankind.

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

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

Response: So mote it be.

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

You will repeat after me your official obligation:

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

The Brethren are seated.

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

INSTALLING OFFICER: Brother _____, you having been duly elected Grand Master of Masons, and having taken an obligation to discharge the duties of that office, it is with much pleasure that I now invest you with this Jewel as the badge of your office. It will silently admonish you always to do justice to the cause of Masonry; and to consult, as the exalted rank you now hold demands of you, the real interests of the Institution. It will instruct you to infuse into the many Lodges of which you are now the head, the true spirit of our Order; to make wise decisions for the good of the Fraternity; to give due commendation to the worthy; and to rebuke those who act contrary to our laws.

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

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

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

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

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

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

As a Mason, he should cling to the old landmarks and be sternly opposed to their infringement; be proficient in the laws, languages and literature of the Fraternity; be desirous to learn, and apt to teach; though not, for the time, a workman, yet the master of the work, and qualified to earn his wages; be prompt to give aid, and slow to demand it; be ever mindful, that though elevated for a time above his fellows, yet he is elevated by them, and that he is still a Craftsman, more sacredly bound by a Craftsman's obligation; and that he should cultivate everywhere, and at all times, the golden tenets of Brotherly Love, Relief and Truth.

As an officer, he should remember, first of all, that he is an individual Mason, sharing, in that respect, a common lot with his brethren, and therefore interested in the

welfare of each and all. He should be devoid of undue ostentation and haughty overbearing; accessible to all; cultivating the closest friendship and the most unlimited confidence with his associate officers; eager to take counsel with his brethren and ready to give it; patient in investigation and hearing; deliberate in judgment, prompt in execution; forbearing long and much with evildoers; ready to reward good; devoid of favoritism and wholly impartial; watchful over the treasury; having an eagle eye upon every portion of his jurisdiction, and breasting ever the restless spirit of innovation.

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

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

Brother Grand Marshal, you will conduct the Grand Master to the East.

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

I now seat you, Most Worshipful, in the Grand East, at the head of an Order which is calculated to unite men by true friendship, to extend benevolence, and to promote

virtue. And allow me to say that the honor with which you are invested is not unworthy of a man of the highest position or most distinguished abilities. May you do honor to your exalted station, and late, very late, in life, may you be transmitted from the fading honors of an earthly Lodge, to the mansions prepared for the faithful in a better world!

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

Brethren, salute your Grand Master!

If the meeting is tiled, the Grand Honors are given, after which the following Installation Ode may be sung:

GRAND MASTER'S INSTALLATION ODE

Music—DUNDEE

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

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

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

The Grand Marshal directs the Grand Officers-elect to arise. Standing with the right hand on the left breast, they take the official obligation as follows:

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

The Installing Officer proceeds as follows:

DEPUTY GRAND MASTER

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

The office to which you have been elected by your brethren is one of great dignity and importance. In many cases your powers and prerogatives are co-extensive with those of your chief. At all times, if he be present, you are to assist him with your counsel and co-operation; and in his absence, death, incapacity or inability to act, the whole duties of his office devolve upon you. In case of the Grand Master's absence from the State, or his disability to act, you are empowered by the Constitution of this Grand Lodge to preside, when present, in any Lodge under her jurisdiction; to grant dispensations for new Lodges; install and constitute Lodges to whom Charters are ordered to issue; to suspend Lodges for un-Masonic conduct, and to instruct in the Ritual of Masonry. But while your powers and privileges are thus extensive, remember that they will bring with them a heavy share of responsibility.

The honor thus conferred, and the trust reposed in you,

demand a corresponding fidelity and attachment to the interests of those to whose kindness and confidence you are indebted for your official elevation. Let, therefore, no effort of yours be wanting in the faithful discharge of the duties of your office, so that you may have honor, and the Craft profit thereby.

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

GRAND SENIOR WARDEN

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

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

The Grand Senior Warden is conducted to the West by the Grand Marshal, and the following words may be sung:

GRAND SENIOR WARDEN'S INSTALLATION ODE

Music—DUNDEE

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

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

GRAND JUNIOR WARDEN

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

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

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

GRAND JUNIOR WARDEN'S INSTALLATION ODE

Music—DUNDEE

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

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

GRAND TREASURER

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

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

The keys forming the Jewel of your office have a two-fold significance; they are instruments to bind as well as to loose; to make fast as well as to open; they will never, I am

confident, be used by you in any other manner than the Constitution, laws, rules and regulations of the Grand Lodge shall direct.

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

GRAND SECRETARY

R.W. Sir: Usage as well as positive enactments from time to time have rendered the duties of Grand Secretary more onerous and varied than those of any other officer.

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

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

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

In investing you with your official Jewel, the pens, I am persuaded that they will make an enduring record, not on-

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

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

DISTRICT DEPUTY GRAND MASTERS

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

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

In the discharge of your respective duties you will have many serious and important questions propounded to you, the solving of which will require each of you to be well skilled in Masonic jurisprudence. The office to which you have been appointed embraces an important trust, and the choice of you by the Grand Master is an evidence of the high opinion he entertains of your fidelity and discretion. Labor, therefore, to discharge the duties of your respective offices in such a manner as not to bring censure or dishonor upon the head of your illustrious chief.

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

GRAND CHAPLAIN

R.W. and Rev. Sir and Brother: The sacred position of Grand Chaplain of the Grand Lodge of Texas has been entrusted to your care by our Grand Master, and you are now invested with the Jewel of your office.

It will be your duty to conduct the devotional exercises of our Grand Communications, and to perform the sacred functions of your holy calling at our public ceremonies. In faithfully performing these duties, it may be the means of refining the souls, strengthening the virtues, and purifying the minds of our Masonic brethren and thereby preparing them for admission into the society of those above, whose happiness will be as endless as it is perfect. The profession which you have chosen for your lot in life is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well-doing.

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

GRAND ORATOR

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

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

To do this, it is necessary that you should be familiar with the operations of Masonry, both at home and abroad, and well versed in Masonic lore. And from your known zeal

and attachment to the Order, I have no doubt but that you will perform your duties with credit to yourself and pleasure to the Fraternity.

He is then seated.

GRAND MARSHAL

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

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

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

He is then seated.

GRAND SENIOR AND JUNIOR DEACONS

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

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

He is then seated.

GRAND STEWARDS

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

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

He is then seated.

GRAND PURSUIVANT

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

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

He is then seated.

GRAND MUSICIAN

Worshipful Sir and Brother, you have been appointed Grand Musician of the Grand Lodge. The official emblem of your office is the Lyre. It will be your duty and pleasure to furnish suitable music for Grand Lodge communications. The charms and powers of music lend an agreeable atmosphere to such occasions and permit a closer communication with Almighty God. In discharging the duties of this office your talents and zeal will be of inestimable value and a source of genuine pleasure to the Brethren.

He is then seated.

GRAND PHOTOGRAPHER

Worshipful Sir and Brother, you have been appointed Grand Photographer of this Grand Lodge. The official emblem of your office will be the Palette. It is your duty to photographically record all the activities of the Grand Lodge; thereby providing for posterity a pictorial record of the Grand Lodge activities. We know that your talents and zeal will be of inestimable value in the faithful discharge of your duties. Your punctual attendance is necessary at every Grand Communication and at as many other Grand Lodge meetings as possible.

He is then seated.

GRAND TILER

W. Sir and Brother: You have been appointed Grand Tiler of the Grand Lodge of Texas, and are now invested with the implement of your office. As the Sword is placed in the hands of the Grand Tiler to enable him to effectually guard against the approach of cowans and eavesdroppers, and permit none to pass except those who are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions, thereby preventing the approach of every unwor-

thy thought or deed, and preserving consciences void of offense towards God and towards man.

He is then seated.

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

ADDRESS TO THE MEMBERS OF THE GRAND LODGE

Brethren, Members of the Grand Lodge of Texas: Behold the officers of this Grand Lodge for the ensuing Masonic year.

Such is the nature of our Constitution, that as some must of necessity rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty.

The officers who have been elected and appointed to govern this Grand Lodge are sufficiently conversant with the rules of propriety and the laws of this institution to avoid exceeding the powers with which they are intrusted, and you are of too generous dispositions to envy their preferment.

I therefore trust that you will have but one aim, to please each other and to unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this Grand Annual Communication has been conducted thus far with so much unanimity and concord, in which we greatly rejoice, so may it continue to the end. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons. May your children's children celebrate, with joy and gratitude, the annual recurrence of this

auspicious solemnity. And may the tenets of our profession be transmitted, through this Grand Lodge, pure and unimpaired, from generation to generation.

The Installing Officer then calls up the entire Grand Lodge, and the Grand Marshal, by his direction, makes the following proclamation, standing before the West side of the Altar:

GRAND MARSHAL: I hereby proclaim that the Most Worshipful Grand Master and other Grand Officers, elected and appointed, of this Grand Lodge, have been regularly installed into their respective stations.

The Grand Marshal proceeds to the East, West, and South, and says:

This proclamation is made from the East
(one gavel)

from the West
(one gavel)

from the South
(one gavel)

Grand Marshal returns to the West side of Altar and says:
once, twice, thrice. All interested will take due notice, and govern themselves accordingly.

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

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

The Lodge of Sorrow and Burial and Memorial Services

INTRODUCTION

The officers of constituent lodges should become thoroughly familiar with the portion of the Laws of the Grand Lodge of Texas pertaining to "Masonic Funerals." Frequent reference to the law is encouraged so that our burial services may be as impressive and dignified as possible within the limits of our law. Any qualified brother may conduct the burial service, but the Worshipful Master is ultimately responsible for assuring the quality and dignity of this public ceremony.

THE LODGE OF SORROW

The Laws of the Grand Lodge of Texas state that constituent lodges may open a Lodge of Sorrow and that it be called from labor for the purpose of conducting Masonic funerals; and that the Lodge of Sorrow when once opened and called off can remain in force throughout the term of the Worshipful Master for that Masonic year; and toward the end of that period, the Lodge of Sorrow shall be called to labor and the list of funerals conducted be read and entered on the minutes of that date and a suitable memorial to each deceased Brother be given, if desired, and the Lodge of Sorrow be then closed.

There is no requirement to open a Lodge of Sorrow. The Worshipful Master must decide whether to open a Lodge of

Sorrow for the year or to open and close a Master Mason's Lodge for each funeral to be conducted. If he chooses the latter, the opening and closing of the Lodge is done exactly as that for any other called communication.

If the Worshipful Master decides to open a Lodge of Sorrow for the purpose of conducting burial services during his tenure as Worshipful Master there are certain things to bear in mind:

- a. The Lodge of Sorrow is, itself, a Master Mason's Lodge. It is opened and closed by itself. No other Master Mason's Lodge should be opened and called off for the purpose of opening a Lodge of Sorrow.
- b. The ritual for opening a Lodge of Sorrow is not essentially different from opening a Master Mason's Lodge except for adding the words "of Sorrow" in most places where the words "Master Mason's Lodge" appear – the exceptions being when asking the Junior Deacon's duty and when speaking of the requirements of a Master Mason's Lodge.
- c. Following the opening, the ante-burial service may be read or recited. This will serve as the ante-burial service for all burial services the lodge may conduct throughout the year.
- d. Following the ante-burial service, the Lodge of Sorrow should be "called from labor for the purpose of conducting Masonic Burial Services during this Masonic Year."
- e. The Lodge of Sorrow is considered to be convened when the members gather at a chapel, church, funeral home or cemetery to conduct a burial service for a deceased brother. The Worshipful Master should make certain that all necessary paraphernalia is brought to the proper place so that the service may be properly conducted.

f. Toward the end of the term of the Worshipful Master and prior to the installation of his successor, the Lodge of Sorrow should be called to labor and closed. The ritual for closing the Lodge of Sorrow is essentially the same as that for closing a Master Mason's Lodge except for adding the words "of Sorrow" in most places where the words "Master Mason's Lodge" appear – the exceptions again being when asking the Junior Deacon's duty and when speaking of the requirements of a Master Mason's Lodge.

g. The minutes of the Lodge of Sorrow should be kept aside and entered into the minutes book at the time the Lodge of Sorrow is called to labor and closed. The record is begun, of course, at the time the Lodge of Sorrow is opened, with a brief entry that it was opened on _____ (date), the ante-burial service recited and the Lodge of Sorrow called from labor for the purpose of conducting Masonic Burial Services during the year. Additional notations should be made each time the Lodge of Sorrow is convened to show the date, place, purpose, name of the deceased brother, attendance figures and other pertinent information. The final notation is made when the Lodge of Sorrow is called to labor and closed. The minutes of the Lodge of Sorrow are read and approved by the lodge at a stated communication subsequent to the date of its closing in the same manner as are the minutes of any other communication.

MASONIC BURIAL SERVICES

The custom of interring the dead with some solemnity is general among all nations whether savage and ignorant, or civilized and enlightened. The proper discharge of this duty insures respect to the mortal remains of a deceased Brother, whatever may have been his failings, and affords an opportunity for the happy recollection of his virtues, giving

testimony of the estimation in which they were held. It also serves to remind those who participate in it of their own mortality, and of the importance of being prepared for Death, which must come upon all. The ceremonies observed on such occasions vary in different nations and societies. Those observed by Masons have an ancient origin, and refer to one of the most important traditions of the Order. They are uniform throughout the Masonic world in some general and essential matter, though they often differ in detail.

Over the years, the members of the Grand Lodge of Texas have approved a number of Masonic burial and memorial services, and at least two authorized ante-burial services. All of these services continue to be authorized for use. However, to promote greater uniformity in the future, for brevity, and to reduce indecision and confusion in selecting an appropriate service, one ante-burial service, one graveside service, and two memorial services are included in this Monitor. It is emphasized that this is not intended to discourage those Brethren who have expended much effort in learning one of the services not included herein. All of the other approved services, the Sayers, the Nat Washer, and the original Sam Cantey; together with instructions, ante-burial services, processional, and special graveside activities, as originally adopted, are available from the Office of the Grand Secretary.

THE ANTE-BURIAL SERVICE

(Adopted 1921)

The Brethren having assembled in the Lodgeroom, a Master Mason's Lodge (or a Master Mason's Lodge of Sorrow) is opened, and the Worshipful Master states the purpose of the meeting. The Ante-Burial Service is then read, the Brethren standing. (Although unusual today, the Master may deem it more appropriate to have the Ante-Burial Service read at the

Church or the residence of the deceased. This would take place after the Master Mason's Lodge or Lodge of Sorrow has been called from labor.)

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

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

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

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

MASTER: Let us live and die like the righteous, that our end may be like His!

RESPONSE: God is our God forever and ever; He will be our guide even unto death!

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

*The Brethren may then give the Public Grand Honors three times with the following words:**

*The Brethren may give the public grand honors at funerals three times, as follows:

1. Cross the arms over the breast by a graceful, easy movement, the right arm over the left, and all repeat in unison. "The will of God is accomplished."

2. Then strike the palms of the hands gently together over the head, looking upward, and say: "Amen."

3. Then strike the palms of the hands gently over the thighs, bending forward and looking down, as if into the grave, and all repeat, "So mote it be."

"The will of God is accomplished! Amen. So mote it be." The Master or Chaplain will then offer one of the following prayers:

Prayer

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

Prayer

Most glorious God! author of all good and giver of all mercy! pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward Thee, the only refuge in time of need! that, when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom

of death; and after our departure hence in peace, and in Thy favor, may we be received into Thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen.

RESPONSE: So mote it be.

The Lodge is then called from labor, and the Brethren proceed to the funeral home, church, or place of interment, as appropriate. Under the Lodge of Sorrow, as noted in previous pages, the Lodge is called from labor for the purpose of conducting Masonic Burial and Memorial Services during the term of the Worshipful Master.

THE MASONIC BURIAL SERVICE - A GENERAL DISCUSSION

1. Burial with Masonic Ceremonies is a privilege which pertains to all Masons, including Entered Apprentices, Fellowcrafts, and Master Masons.
2. Proper Masonic dress is a clean white apron. Dress aprons, officers aprons, or Grand Lodge aprons are not appropriate except when the service is being conducted by the Grand Lodge itself. White gloves, a sprig of evergreen on the left lapel of the coat, and black crepe around the left arm are appropriate and recommended.
3. The Holy Bible, Square, and Compasses should be covered with black crepe.
4. If the Grand Master, Deputy Grand Master, or either of the Grand Wardens attends a Masonic Burial or Memorial Service, he will preside over and conduct the ceremonies, unless he desires otherwise.

5. When a religious ceremony is conducted over the remains, the Lodge should not take charge, or participate in the ceremonies, until after the duties of the Minister have been concluded. After the Lodge takes charge of the ceremonies, it should have entire control until the Masonic rites are completed. A mix of Masons and non-Masons may serve as pall-bearers. In such a case, only Master Masons may wear aprons.

It is appropriate, after the Masonic services are concluded, for the Master to invite the Minister to pronounce a final Benediction.

SAM CANTEY REVISED MASONIC BURIAL SERVICE

(Adopted December, 1959)

Upon reaching the place of interment, the Master and two Wardens shall take their stations at the head of the grave, the Senior Warden on the Master's right, the Junior Warden on his left.

WORSHIPFUL MASTER: Let us unite with our Chaplain in prayer.

CHAPLAIN: Unto Thee, O God, Father of all men, do we come in our hour of grief and bereavement. Thou, who doth mark the sparrow's fall, and who doth number even the hairs on our heads, look with infinite compassion on our weakness, and in this hour of need, give strength which Thou alone can impart. As we commit the body of our Brother to its resting place, may we realize how weak is every human arm, and may we trust in Thy might alone. Grant Thy grace to these dear ones this day and may Thy comfort be theirs as they await that day when death shall be swallowed up in victory. Amen.

RESPONSE: (By the Brethren assembled): So mote it be.

WORSHIPFUL MASTER: Loved ones, friends and Brethren: We assemble today to perform the last duty the living can render to the dead. We pay our tribute of love and esteem to our departed friend and Brother, who was a beloved member of _____ Lodge No. _____, Ancient Free and Accepted Masons. We mourn the loss of our Brother whose spirit has been summoned into the presence of the Lord and Father of all men. While we are assured that the storms of life can no longer disturb him, we should consider the certainty of death, and the vanity of all earthly ambitions.

From time immemorial, it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a Brother or of his family, to perform the last rites with the usual ceremonies of the Craft. In conformity to this usage, we are assembled in the character of Masons to offer to the memory of our Brother, this tribute of our affection.

The passing of our Brother from the cares and troubles of this transitory existence has removed another link from the fraternal chain by which we are united man to man. May we who survive him be more strongly bound in the ties of friendship and union. Unto the earth we consign the body of our deceased Brother. We trustingly leave his spirit in the hands of Him who doeth all things well. With those of his immediate family we sincerely and deeply and most affectionately sympathize, and we place you in the arms of our Heavenly Father who grants his love and protection to those who put their trust in him.

When we look about us we see the marks of change and

decay written upon every living thing. The cradle and the coffin stand side by side - and, it is a solemn truth that as soon as we begin to live, that moment we begin to die. Yet, how seldom do we seriously consider our own approaching end. We go on from design to design, add hope to hope, and lay out plans for the employment of many years. Then the messenger of death comes when we least expect him. What are all the externals of majesty, the pride of wealth, or charms of beauty when nature has paid her last just debt? In the grave all fallacies are detected, all ranks leveled, all distinctions are done away. Here the scepter of the prince and the staff of the beggar lie side by side.

Let us see to it, and so regulate our lives by the plumbline of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven shall call us from our labors we may be found ready. Let us cultivate the noble tenets of our profession - Brotherly Love, Relief and Truth. Then when our summons draws nigh, let us with joy obey and go forth from our labors on earth to eternal refreshment in the presence of an All Wise Governor, where because of an unshaken faith in the merits of the Lion of the Tribe of Judah, we shall gain admission into the celestial Lodge above where the Supreme Architect of the Universe presides.

Then the Worshipful Master, holding the apron, will continue:

The lambskin or white apron - the first gift of Freemasonry to our departed Brother, is an emblem of innocence and the badge of a Mason. This I now deposit in the grave of our Brother. (*Deposits it upon the casket*) We are reminded by this of the universal dominion of death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase exemption;

nor will the innocence of youth or the charms of beauty or the serenity of age change his purpose.

Then the Worshipful Master shall hold the evergreen in his hand and continue:

This evergreen is an emblem of enduring faith in the immortality of the soul. By it we are reminded that we have a life within us that shall survive the grave, and which shall never, never, never die. By it we are reminded that we, too, like our Brother, shall soon be clothed in the habiliments of death, yet through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring.

The Master and the two Wardens shall deposit the evergreen in the grave or upon the casket.

The Worshipful Master and Wardens then shall say:

WORSHIPFUL MASTER: We consign the body of our Brother to the earth.

SENIOR WARDEN: We cherish his memory here.

JUNIOR WARDEN: We commend his spirit to the God who gave it.

The Worshipful Master here takes the sand or earth (or petals of flowers) in his hand, and as he repeats the following, he shall deposit a small quantity in the grave or upon the casket.

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

The two Wardens will repeat this ceremony with the same words:

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

The Worshipful Master then says:

WORSHIPFUL MASTER: Let us unite in prayer.

Prayer

Almighty God, we now turn from this solemn service to the duties of life. As we go, we pray, O God, that Thy hand will lead us in all the paths our feet will be called upon to tread, and when the journey of this life is ended, may light from our immortal home illuminate the dark valley and voices of loved ones, gone before, welcome us home to that house not made with hands eternal in the heavens. Amen.

RESPONSE BY THE BRETHREN: So mote it be.

If desired, the Lord's Prayer may be offered by the Brethren present.

The Worshipful Master shall then pronounce the following benediction:

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

RESPONSE BY THE BRETHREN: So mote it be.

The Worshipful Master shall then state:

WORSHIPFUL MASTER: This concludes the public memorial to our Brother.

NOTE: As noted above, and if the family desires, a clergyman present may give a final benediction. The Masonic Burial Service concludes with the Masonic Benediction by the Master.

MASONIC MEMORIAL SERVICE

(Adopted December, 1972)

Changing times and funeral customs have made many of our Masonic funeral regulations impractical. For example, it is no longer possible to pass in procession around the grave. Family wishes, weather conditions and other emergencies create situations requiring modifications of the ceremony not provided for in the old regulations. The following brief service "suitable for delivery immediately following the religious service in the chapel, church or at the graveside" was adopted December, 1972.

To begin the Masonic service, the Master should take his place at the head of the casket, and, speaking to the family, friends and Masons assembled:

We are assembled as Masons on this solemn occasion to pay a final tribute of love and esteem to a departed friend and Brother. Brother _____ was a beloved member of _____ Lodge No._____, Ancient Free and Accepted Masons.

It is an honor for Masonry to have the privilege of paying a final tribute to the memory of a Brother whose life was inseparably linked to ours by solemn and binding

obligations, entered into before the Holy Altar of Freemasonry. Our Brother's death does not release us, nor would we be absolved from the duties imposed upon us by those obligations.

It is such moments as these, while under the spell of the tragic touch of nature, that we pause for serious reflection, in which and through which, there comes a realization of our own unworthiness, a desire for a closer walk with our Brethren and with all mankind as with upturned faces we supplicate the Divine Throne: "So teach us to number our days, that we may apply our hearts into wisdom."

This white apron which our Brother was privileged to wear is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle; more honorable than the star and garter, when worthily worn. We leave this emblem as a reminder of our unity in service. (*Master may place apron on casket*). We also leave this sprig of evergreen, not alone because we remember that it once marked the temporary resting place of one illustrious in the annals of Masonry, but because of our belief that within us is an immortal spirit which shall survive the grave and which, blooming in everlasting beauty in the garden of our Father and our God, shall never, never, never die ... (*Master may place sprig of evergreen on casket*). Thus we may hope that when our earthly tabernacle is vacated and our bodies, clothed in the habiliments of death, are deposited in the grave, our souls, rising in majesty, like those of our departed Brethren, shall blossom in Eternal Spring.

May these thoughts exert us to greater efforts in the doing of kind and friendly acts and in our endeavor to promote the welfare and the happiness of each other. Thus

will the lessons of the departed be useful, as they have always been, as lectures to the living.

Let us pray ... Heavenly Father, we come to Thee in this sorrow, seeking that support which Thou alone can give ... As we mourn the departure of our Brother from the circle of our Fraternity, we believe that he has entered into a higher Brotherhood, to find rest from earthly labors and refreshment from earthly cares. As the balm of Gilead soothed and sustained the wounded wayfarer, so we pray that Thy divine love may dwell amongst the dear ones of our Brother's household to cheer, to console and strengthen them in their hour of sorrow and despair. Let the light of Thy countenance shine upon them and be gracious unto them. Teach us Thy ways, O Lord. Make us to know the measure of Thy wondrous love, that we may seek Thee in truth, and forsaking our evil ways, cleave in righteous and constant devotion to Thee, O God, who is our Rock and our Redeemer both now and evermore. Amen.

The prayer may conclude the service, or at the option of the Master and in keeping with the wishes of the family, the Master says: "This service will be concluded at the cemetery." At the cemetery the Brethren assemble (Public Grand Honors may be given) and the Master continues:

"The dust shall return to the earth as it was and the spirit shall return unto God who gave it." (Senior Warden and Junior Warden may repeat). Then the Master continues: **"Forasmuch as it has pleased Almighty God in His wise providence to take out of this world the soul of our deceased Brother, we, therefore, commit his body to the ground, earth to earth, ashes to ashes, dust to dust, looking forward to the general resurrection at the last day and the life of the world to come, when the earth and the sea**

shall give up their dead." (*Brethren may repeat together the Lord's Prayer*). Master continues: "May the blessings of Heaven rest upon us; may Brotherly love prevail and every moral and social virtue cement us. Amen."

"The Minister will give the benediction."

The Master in charge of the service shall have the right to make such changes as may be appropriate to fit the particular occasion and in keeping with the wishes of the family of the deceased.

MASONIC MEMORIAL SERVICE

(Adopted concurrently with this Monitor)

As noted above, changing times demand alternatives in paying our tribute of love and respect to our departed Brethren. In some instances, and for varying reasons, the body of the deceased may not be available for the usual graveside service. Again, a family may wish to separate the religious service from the Masonic service. To meet these needs, the following brief Memorial Service may be used in instances when the remains of the deceased are not present for the Memorial Service.

The Brethren, family and friends having gathered in the Lodgeroom, funeral chapel, church, home, or other suitable location, the Master should say:

We are assembled as Masons on this solemn occasion to pay a final tribute of love and esteem to a departed friend and Brother. Brother _____ was a beloved member of _____ Lodge No._____, Ancient Free and Accepted Masons.

It is an honor for Masonry to have the privilege of paying a final tribute to the memory of a Brother whose life was inseparably linked to ours by solemn and binding obligations, entered into before the Holy Altar of Freemasonry. Our Brother's death does not release us, nor would we be absolved from the duties imposed upon us by those obligation.

Brethren, in the midst of life we are in death, and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the Silent Land.

Think of the Brethren who,

“Short days ago lived,
Felt Dawn,
Saw sunset flow,
Loved and were loved;”

who were among us in all the pride and power of life. Bring to your minds the memory of their wisdom, their strength, and their beauty; and then think of yourselves. Thus will you be, when the lamp of your brief existence has burned out. Think how soon death, for you, will be a reality. Man's earthly life is like a flower, which blooms today, and tomorrow is faded, cast aside, and trodden under foot. Most of us, my Brethren, are fast approaching, or have already passed the meridian of life; our sun is sinking in the West. And, oh! how much more swift is the passage of our declining years than when we started upon the journey, and believed – as the young are too prone to believe – that the roseate hues of the rising sun of our existence were always to be continued.

When we look back upon the happy days of childhood, when the dawning intellect first began to exercise its

powers of thought, it seems as but yesterday, and that, by a simple effort of the will, we could put aside our manhood, seek again the loving caresses of a mother, and live once again the joys of childhood. Could we now realize the idea that our last hour had come, our present earthly life would seem but as the space of time from yesterday until today. The span of three score and ten years allotted to man is but a twinkling in eternity. Centuries upon centuries have rolled away behind us; before us stretches out an eternity of years to come; and on the narrow boundary between the past and the present flickers the taper we term our life.

When we came into the world, we knew naught of what had been before us; but as we came to the years of understanding, we learned of the past. We learned what men had thought, and said, and done, from the beginning of the world to our day. But only through the eye of faith and understanding can we behold what is to come hereafter, and only through a firm reliance upon the Divine promises, can we satisfy the yearnings of our immortal souls.

The cradle speaks to us of remembrance; the casket of hope of a blessed trust in a glorious immortality, and a never-ending existence beyond the gloomy portals of the tomb!

Let these reflections convince us how vain are all the wranglings and bitternesses engendered by the collisions of the world; how little in dignity above the puny struggles of ants over a morsel of food or for the possession of an inch of soil.

What shall survive us? Not, let us hope, the petty strifes and bitternesses, the jealousies and heartburnings,

the small trials and mean advantages we have gained; but rather the noble and the just, that light up the existence of every honest man, however humble; and live for good when his body, like this remnant of humanity, is moldering in its parent dust.

Let the proud and the vain consider how soon the gaps are filled that are made in society by those who die around them, and how soon time heals the wounds that death inflicts upon the loving heart. And from this let them learn humility, and that they are but drops in the great ocean of humanity.

Finally, Brethren, may we

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

For this, at least, man learns by death: that his calamities are not immortal. To bear grief honorably and temperately, and to die willingly and nobly, are the duties of a good man and a true Mason.

The Brethren may join in the Lord's Prayer.

The Master shall then pronounce the following benediction:

May the blessings of Heaven rest upon us. May Brotherly love prevail, and every moral and social virtue cement us. Amen.

RESPONSE: So mote it be!

WORSHIPFUL MASTER: This concludes the public memorial to our Brother.

Presentation of the Mirabeau B. Lamar Award

MIRABEAU BUONAPARTE LAMAR “The Father of Public Education in Texas”

Mirabeau Buonaparte Lamar, member of Harmony Lodge No.6, was born on his father's plantation in Georgia on August 16, 1798. In early life he became an expert horseman and a proficient fencer. Although he briefly attended private academies, he rebelled against the routine of formal schooling and pursued a course of self education. He became an insatiable reader, a gifted speaker, a skilled writer, a talented artist, a student of ancient history, and knowledgeable of the liberal arts and sciences.

A descendant of French Huguenots who fled Europe to escape persecutions, Lamar developed a keen craving for individual freedoms and a growing distrust of expanding federal powers. For a time, he published a newspaper that printed poetry which he had written and expressed his strong feelings for states' rights.

In 1829, Lamar was elected to a term in the Georgia Senate. Sorrow over the death of his wife caused him to withdraw as a candidate for reelection in 1830. In 1832, he was defeated as a states' rights candidate for the U.S. Senate; in 1833, he was admitted to the Georgia bar; and, in 1834, he was, again, defeated as a states' rights candidate for the U.S. Senate. Unhappy over political defeat and despondent over the deaths of his father, a sister and a brother, Lamar moved to Texas in 1835. He immediately declared for Texas Independence and returned to Georgia to

settle personal affairs. While in Georgia, he learned of the fall of the Alamo and the defeat of Goliad. He rushed back to Texas and joined the Texas army as a private. In a skirmish with the Mexican force on April 20, Lamar saved the lives of Thomas J. Rusk and Walter P. Lane. He was commissioned a colonel on the battlefield and assigned a cavalry to command during the Battle of San Jacinto.

Shortly after San Jacinto, Lamar was appointed secretary of war for the ad interim government of Texas. In 1836, Lamar became the first elected vice-president of the Republic. And, on December 19, 1838, he was inaugurated as the second president of the Texas nation.

In his first address to Congress, President Lamar called for an appropriation of land to support public schools. At his urging, Congress passed the act on January 26, 1839, which set aside land for public schools and two universities. Although many years passed before a public school system was established, Lamar's vision earned him the title "Father of Education in Texas." And his statement, "the cultivated mind is the guardian genius" was adopted as the motto for the University of Texas.

Although his Masonic voice still echoes "public education," his strong stance for human liberty and states' rights adds that he meant public education under local school board control.

Helpful Information About the Lamar Medal and its Presentation

The Grand Master is pleased to continue the very successful and important Lamar Medal Program begun in 1988. The award is called "The Lamar Award of Excellence for Personal Achievement."

The award makes it possible to honor any deserving student and/or employee of the public school system under the following guidelines.

1. A deserving student of the public school system of Texas who has shown great achievement and demonstrates high moral character, values and personal attributes consistent with those promoted by the Grand Lodge of Texas. (ie. academic work, overcoming a handicap, citizenship, volunteer work in the community, sports or any other outstanding personal accomplishment.)

2. An employee of the public school system of Texas who has influenced students to strive for excellence over an extended period of time and demonstrates high moral character, values and person attributes consistent with those promoted by the Grand Lodge of Texas.

To make it more personal for the student and/or employee being honored, the back side of the medal has been revised to provide a rectangular space in which to engrave the recipient's name.

Additionally, the wording on the certificate itself has been revised slightly to be appropriate if it is given for accomplishment other than an academic one.

The Grand Master has also requested that suggested remarks to be made at the presentation ceremony be furnished to the lodges. This is included.

You are not required to use these suggested remarks, but you may find them appropriately brief and informative. They also help give the audience a litter better understanding of Masonry and its interest in public education.

If you intend to use the suggested remarks, read them over several time before the ceremony so that you are familiar with them. This helps you sound like you are "just talking" instead of reading a prepared script. Please keep any remarks brief, especially if the audience is composed of a large number of guests. Understandably, people do not enjoy long speeches and numerous introductions.

Please keep in mind that the student and/or employee being honored are the important part of the program. It is an honor to them for the presentation to be made before an audience of the friends and families. The student and/or employee should be the center of attention, not the speakers!

Having the Medal Engraved

The back side of the medal has a rectangular clear space where the name of the recipient should be engraved. If the space permits, the accomplishment which earned the award could also be added in the space.

If you do not know where to get the engraving done, contact a jewelry store, your local school principal, your Chamber of Commerce, service club or other such organization which routinely makes awards. They should be able to

direct you to a source. It is suggested that all information to be engraved be given to the engraver in either typed or printed form rather than written or oral, to prevent costly mistakes and embarrassment.

Engraving the medal may take a few days, so have it done far enough in advance that it can be completed before the ceremony. The charge for such engraving is usually minor, but it adds considerably to the value of the medal for the recipient and the Grand Master is anxious that this be done.

About the Certificate

The new certificate to accompany the award has a space for placing your Lodge seal. Please be sure your Lodge seal is located on the right side of the signature lines and in approximately the same position as the Grand Lodge Seal which is printed on the left.

Please be careful to enter the recipient's name and the date as neatly as possible in the appropriate spaces. If you know someone who can print this information in pretty handwriting, have it done that way. Again, you might ask the school principal or other source for a recommendation. At the very least, type the name and date centered in the spaces provided.

SUGGESTED REMARKS FOR LAMAR MEDAL PRESENTATION

(THANK THE PERSON WHO INTRODUCED YOU)

You may wonder a bit why a Masonic lodge is making an award today, so I would like to tell you just a very few things about Masonry before making this presentation. And, I promise not to talk very long!

The Masonic Fraternity has existed in Texas since before the revolution which won our independence from Mexico.

In fact, the official Charter for the first Masonic lodge in Texas was carried in Anson Jones' saddlebags as he fought in the Battle of San Jacinto.

Many of the early Texas heroes were Masons – Sam Houston, Anson Jones, Lorenzo de Zavala, James W. Fannin, Antonio Navarro, William B. Travis. Several Texas governors have been Masons. And there have been hundreds of very famous men who were Masons – such as George Washington, "Teddy" Roosevelt, Harry Truman, Rudyard Kipling, Burl Ives, Roy Acuff – the list is very long indeed. That fact alone tells you there are some pretty fine men who are Masons. And you probably know some of them yourself.

Masonry was begun in England in the days when the mighty Cathedrals were being built. The craftsmen who designed those magnificent buildings and those who built them organized themselves into lodges. Each lodge elected a Master to head the group and other officers to lead it. And those ancient lodges were the beginnings of Masonry.

The fraternity of Freemasonry still uses the square, compasses, the plumbline and many other tools used by the stone masons as symbols in its teaching of fine moral principles today.

The object of Masonry is to make good men better. It is not a "secret" organization as some people believe, although we do have a few signs of recognition and other parts of our lodge activities which we do not make public. They help bind us together in our common purpose of improving ourselves and in helping make our communities better places to live.

The Masonic Fraternity is known for its charity work. As a matter of fact, all of the Masonic organizations in the country taken together contribute over a million dollars to charity, *every single day of the year.*

And the fraternity has long supported public schools. In the early days, most lodges were two-story buildings. The lodge met on the second floor and encouraged the local churches and schools to meet on the ground floor. Many lodges started public schools themselves in their lodge buildings and paid the teachers' salaries. The second president of the Republic of Texas, Mirabeau B. Lamar, was a Mason and is known as "The Father of the Texas Public School System," because his work resulted in the State of Texas setting up a public school system.

Students and/or Employees who are outstanding achievers; who over-come personal difficulties or hardships; and those who accept the challenge to excel and lead help our communities, state and nation stronger. That's why we are pleased to be here today to recognize: _____

AT THIS POINT, MENTION THE PERSON(S) RECEIVING THE AWARD AND GIVE A BRIEF SUMMARY OF WHY THAT PERSON (OR THOSE PERSONS) WERE CHOSEN.

So, the members of _____ Lodge are very pleased and proud to present this (or these) award(s) today to recognize the outstanding accomplishments of _____

(MAKE AWARD AND THANK AUDIENCE.)

Glossary of Masonic-Related Words

Because of the antiquity of Freemasonry, and the fact that the language of our ritual has come down to us largely unchanged from its beginnings, modern Masons encounter many unfamiliar words, both in pronunciation and in meaning. Some of the words and phrases we use are archaic in the standard dictionary sense, others are almost totally peculiar to Freemasonry, while still others are quite common but have specific Masonic meaning.

The following glossary has been compiled from the publications of various jurisdictions, Texas ritual, and suggestions from individual Texas Masons. Each word has been reviewed for application to Texas work, and the pronunciations are those generally accepted in Texas. They may vary elsewhere.

The reader will note that pronunciations are accented phonetically rather than in the usual dictionary style. This system is less precise; however, the average reader should find it easier to use. Simply place the accent on the capitalized syllables, using the occasional phonetic spelling hints to complete the word. The pronunciations shown are intended to be helpful guides and not mandates. For more complete information, consult a standard dictionary. Definitions are also simplified, and often include only the definitions used in our Texas Masonic work.

A

a-BIDE – to continue in a place; remain; dwell.

Abif (a-BIFF) – an honorific, roughly meaning “father”.

AB-sence – the act of not being present; lack; want.

a-CA-cia (a-KAY-shuh) – a type of shrub or tree in the mimosa family. Does not rhyme with Asia (AY-zhuh).

ac-CEPT-ed (ak-SEPT-ed) – approved; admitted.

- ac-CES-so-ry (ak-SESS-ory)** – accomplice; he who assists the felon.
- ac-COM-mo-DATE** – to provide for; help.
- ac-COM-pa-ny** – to go with; attend; escort.
- ac-COM-plice (ak-COM-plis)** – an associate in wrong or crime.
- ac-COM-plish** – to make complete; achieve; attain; fulfill; realize.
- ac-COM-plish-ing** – fulfilling; completing.
- ac-CORD** – agreement; to render as due.
- ac-CORD-ing-ly** – correspondingly; therefore.
- ac-COST-ed** – spoke first; addressed; greeted.
- ad-JA-cent** – lying near; close at hand; adjoining.
- ad-JOIN-ing** – border upon; adjacent; lying next to; be in contact.
- ad-MIT** – to allow; permit to enter; acknowledge the truth.
- ad-MIT-tance** – the act of admitting.
- ad-MON-ish** – to advise of a fault; caution; warn.
- a-DORN-ed** – decorated; furnished with ornaments; beautified.
- ad-VANCE** – to go, or cause to go forward or upward; proceed.
- AF-fa-BIL-i-ty** – friendliness; mildness.
- af-FEC-tions [-shuns)** – tender attachments; love.
- af-FIL-i-ate (a-FIL-i-ate)** – an adopted one; to join.
- af-FIN-i-ty** – kin; kind; kindred; any natural drawing or inclination.
- af-FIRM-a-tive (-tiv)** – confirmative; positive.
- a-GAIN (-GEN)** – another time; once more; anew; afresh.
- AGE (AJ)** – given number of years.
- al-LE-giance (al-LEE-juns)** – loyalty; fidelity; devotion.
- AL-le-GO-ry** – concealing lesson; story within a story; legend; parable.
- al-LUDE (a-LUD)** – to refer; imply.
- al-LURE-ment** – enticement; a charm; attraction.
- al-LU-sion (-LU-zhun)** – an alluding; an indirect reference.
- A-men (AY-men)** – so be it.
- A-mi-a-ble** – gentle; loving; kind.
- AM-mon-I-tish (AM-on-I-tish)** – the people of Ammon.
- AN-cient (AIN-shunt)** – very old.
- AN-gle (ANG-gl)** – figure formed by diverging lines.
- AN-no DOM-i-ni** – year of the Lord (abbreviated A.D.).
- AN-no LU-cis** – year of light (abbreviated A.L.).
- AN-no-TA-tion** – the act of annotating; a comment.
- AN-te-room** – a small room leading into a larger or main room.
- an-TIQ-ui-ty (-TIK-wi-ti)** – belonging to ancient times.

- a-PART-ment** – a room or suite of rooms.
- ap-PEAR-ance** – external show or aspect; that which appears or seems.
- ap-PEAR-ed** – came forth into view or public notice.
- ap-PREN-tice (a-PREN-tis)** – a learner.
- ap-PRISE (a-PRIZ)** – to notify, as of an event; advise; inform.
- ap-PROACH** – to come or cause to come near or nearer.
- A-pron (A-prun)** – Masonically, the badge of a Mason.
- AR-bi-TRA-ri-ly** – dictatorially; domineering; imperious; overbearing.
- AR-chi-tect (AR-ki-tect)** – a designer or builder.
- AR-chi-TEC-ture (AR-ki-TEK-tur)** – a style or system of buildings.
- AR-chives (AR-kives)** – place for historical records.
- a-RIGHT** – correctly; proper; without error.
- a-RISE (-RIZE)** – to get up; come up; ascend.
- ar-TIF-i-cer (ar-TIF-i-ser)** – a skillful designer; an inventor.
- as-CEND-ing** – mounting; climbing; rising; going upward.
- AS-cer-TAIN** – find out; make certain; determine.
- ASH-es** – powdery residue from fire.
- ASH-lar (-ler)** – block of stone.
- as-PIR-ing** – longing for; reaching upward; aiming at.
- as-SEM-blage (-blíj)** – meeting of the Craft; a gathering.
- as-SENT** – to agree after thoughtful consideration; consent; approval.
- AS-si-DU-i-ty (AS-i-DUE-ity)** – faithful personal attention; watchfulness.
- as-SIS-tance** – help; aid; support; relief.
- as-SUR-ance** – confidence; a promise; undoubting.
- A-the-ist** – one who denies the existence of God.
- a-TROC-i-ty (a-TROS-i-ti)** – cruelty; wickedness; shocking event.
- at-TACH-ed** – made fast to something; joined; united.
- at-TAIN-ed** – arrived at (a desired object); came to in space or time.
- at-TEMPT-ed** – made an effort; tried; endeavored.
- at-TEND** – to be an attendant; to be present.
- at-TEN-tion (-shun)** – thoughtful consideration.
- at-TEN-tive** – giving or showing attention.

AT-tri-BUTE – that which is assigned or ascribed.

AU-di-ence – an assembly of hearers; the act of hearing; attention; an opportunity to speak.

au-GUST (awe-GUST) – grand; kingly; majestic.

a-VOUCH – to affirm positively; assert; proclaim.

a-WAIT – to wait for; expect; to be ready or in store for.

AWE – reverential fear.

B

BADE (BAD) – commanded; ordered; asked.

BADGE (BAJ) – an emblem; in Texas Masonry, term used to describe insignia of office of junior officers.

BAR-ba-rous (-rus) – cruel; brutal; savage.

BARE – naked; exposed to view.

BAT-tery – in Masonry, the series of gavels by the three principal officers in opening and closing the lodge.

BEAU-ti-fied – made beautiful; adorned; embellished.

be-FALL-en – occurred or happened.

be HELD – seen; looked upon; viewed.

be-HOLD – to look at or upon; view; see; observe something; look.

BEND-ed – in a bent condition; on bended knees (kneeling).

be-NEF-i-cent – bringing about or doing good.

BEN-e-FITS – advantages; helpful results; favors.

be-NEV-o-lence – act of kindness; charity.

be-SEECH-ing – asking; pleading; begging.

be-STOW (bi-STOW) – confer; award; give.

BIB – Masonically, the flap of the apron.

BI-ble – The Sacred Writings, comprising the Scriptures of both the Old and the New Testaments; the V. S. L.

BIND-ing – obligatory (legal or moral obligation).

BLEM-ish – stain; flaw; spot; dishonor.

BLUSH-ing – reddening; becoming red.

BO-AZ – one of two pillars (the left one) set at the entrance of King Solomon's Temple; denotes strength.

BOND-MAN – a male slave or serf; an indentured servant.

BONE – the Hebrew word "boneh"; builder; the hard part of the human skeleton.

BOOK of NA-ture – anyone of the writings of which the Bible is made up; anything considered (as a record or a setting forth of truth).

BORNE (BORN) – carried.

BOUN-te-ous (-us) – giving freely and largely; generous.

BOUN-ty – liberality in giving or bestowing.

BOURNE (BORN) – boundary; destination.

BOW (BAU) – to bend in respect or worship; to yield and submit.

BRA-zen (BRAY-zen) – made of brass; bold.

BREAST (BREST) – the front of the chest.

BRETH-ren – brothers. The “e” is short, as in REST. the “th” is voiced, as in the word THIS. Avoid saying brothren.

BROW – the upper edge of a cliff; upper part of slope.

BUR-y (BER-i) – to put in or under the ground or other covering.

BY-LAWS – in Texas Masonry, the rules and regulations adopted by lodges for their internal government, but subject to Grand Lodge Law.

C

CA-ble-tow (KA-bul-tow) – rope; cable; cord; ritualistically, symbol or method of control of an initiate.

CA-ble-tow's LENGTH – at one time, three miles; the scope of a person's reasonable ability; six hundred feet; nautical measure, one hundred fathoms. The length of a cabletow differs with individuals.

ca-LAM-i-ty – a misfortune or disaster.

CAN-di-DATE (-date or -dit) – a nominee or aspirant for any position or honor.

CAN-o-py – the heavens; overhead cover.

CAP-i-tal – in architecture, the uppermost part of a column, pillar or pilaster, serving as the head or crowning.

CAR-di-nal – of prime importance; principal.

CARE – concern; watchfulness.

CAR-nal – pertaining to bodily appetites; sexual; sensual.

CAR-pet – Masonically, a device used for the display of emblems.

CARVE (KARV) – to produce or adorn by cutting.

CAST – to make or form by pouring a liquid substance into a form; also, to throw or hurl.

- CAS-u-al-ty (CAZH-yu-ul-ti)** – a fatal or serious accident; battle casualty.
- CAUSE (CAUSED)** – a thing or person that makes (made) something happen.
- CAT-e-chism (-kizm)** – taught by word of mouth.
- CAV-il-ing** – finding fault with; picking flaws.
- ce-LES-tial (-chul)** – heavenly; of the sky.
- ce-MENT (se-MENT)** – bond of union; to bind together.
- CER-e-MO-nies** – forms; sacraments.
- CHALK** – a soft grayish limestone.
- CHAM-ber (CHAIM-ber)** – a room or apartment, usually private.
- CHANG-ing** – to exchange or give equivalent for.
- CHARGE** – a matter committed to one's care and concern; to give instructions; directions; admonitions; command.
- CHAP-i-ters** – the capitals of pillars or columns.
- CHAP-ter** – a branch of a society, for example, Royal Arch Masonry or the Order of the Eastern Star.
- CHAR-ac-ter (KAR-)** – reputation; a letter or symbol.
- CHAR-ac-ter-IS-tic** – a distinctive feature; trait.
- CHAR-coal** – a black substance burning without smoke or flame.
- CHAR-i-ty** – universal love or goodwill; forgiving.
- CHAR-ter** – an authority; warrant; constitution.
- CHEAT** – to defraud; swindle.
- CHECK-ered (CHEK-erd)** – marked with contrasting squares, as a checkerboard.
- CHER-ish** – to care for kindly; hold dear; comfort.
- CI-pher (SI-fur)** – code, number.
- CIR-cum-AM-bu-LA-tion** – the act of walking around the Lodgeroom, clockwise, squaring the corners.
- cir-CUM-fer-ence (sir-KUM-fernts)** – the line that bounds a circle.
- CIR-cum-SCRIBE** – to confine within bounds; restrict.
- CIR-cum-SPEC-tion** – watchfulness in all directions against danger or error.
- CIR-cum-STANCE (SIR-cum-STANS)** – an event: happening, or fact.
- CLAD** – clothed.

- clan-DES-tine (klan-DES-tin)** – illegal; a Mason made in a clandestine lodge.
- CLAY-GROUNDS** – a place where clay is plentiful.
- CLEAVES** – divides along natural lines; sticks fast.
- CLEFT (KLEFT)** – fissure in a rock; divided partially or completely.
- CLIME** – region; climate.
- CLOTHED (CLOTH'D)** – covered or provided with clothes; invested.
- COAST** – shoreline of the sea or ocean.
- COL-umn (KOL-em)** – a vertical shaft or pillar; a principal support, as of a building; a shaft used as a grave marker.
- com-MEM-o-RA-tion (-shun)** memorial; keeping in remembrance or action.
- com-MENC-ing** – beginning; starting.
- com-MEN-su-rate (-shur-rit)** – in proper proportion.
- COM-mon GAV-el** - Mason's mallet, hammerlike on one end and chiselsharp on the other.
- com-MIS-er-ate (com-MIZ-)** – to pity; sympathize.
- com-MU-ni-CATE** – inform; announce; convey information.
- com-MU-ni-CA-tion** – Masonic meeting (stated or called); an exchange of thoughts or information.
- com-PAN-ions** – those who accompany; comrades; associates.
- COM-pass-es (KUM-pusses)** – an instrument used in inscribing circles and measuring distances. In Masonry, one of the three Great Lights. In some jurisdictions, used in the singular.
- com-PAS-sion (com-PASH-un)** – pity for suffering; sympathy.
- COM-pe-ten-cy** – sufficient ability or authority.
- com-PLE-tion (-shun)** – the act of completing.
- com-POSE (-POZE)** – to make up of elements or parts; construct; form.
- com-POS-ite (kum-POZ-it)** – an order of architecture.
- con-CEAL** – hide; keep from sight or knowledge.
- con-CERN-ing (-SURN-)** – in relation to; about.
- con-CIL-i-ate** – gain; win; to reconcile.
- CON-dem-NA-tion (-shun)** – denunciation; censure.
- con-DI-tion (-DISH-un)** – the state or mode in which a person or thing exists.
- con-DUCT** – personal behavior.

- con-DUC-tor** – an escort; guide.
- con-FERRED (-FURD)** – gave a degree to a candidate.
- con-FES-sion (-FESH-un)** – the act of confessing; acknowledgement of an action.
- con-FIRM (con-FURM)** – to assure by added proof; make certain; ratify.
- CON-fla-GRA-tion (-shun)** – a great or extensive fire.
- con-FORM-i-ty** – the act of conforming; agreement; harmony.
- con-FU-sion (-zhun)** – disorder; distraction.
- con-GRAT-u-late (-GRACH-yu-late)** – to salute approvingly.
- con-NEC-tion (-shun)** – the act or means of connecting or uniting.
- CON-science (-shuns)** – power of self-knowledge; right or wrong.
- CON-scious (CON-shus)** – mindful; cognizant; aware.
- CON-se-CRAT-ed** – made reverend; set apart as sacred.
- CON-se-QUENT (-KWENT)** – result; cause.
- con-SIST** – to be composed or constituted.
- con-SPIR-a-cy (kon-SPIR-a-si)** – plot; scheme; secret combination of persons.
- CON-stant-ly** – steadily in purpose; unchanging.
- con-STIT-u-ent (kon-STICH-ew-ent)** – existing as an essential component or part of the whole; used to describe a lodge's relationship to its Grand Lodge, as "constituent lodge."
- CON-sti-TUT-ed** – established as by authority; enacted.
- CON-sti-TU-tion (-shun)** – fundamental laws that govern.
- con-SULT** – take counsel; confer; deliberate.
- CON-tem-PLAT-ing** – considering thoughtfully; intending; planning.
- con-TIN-u-al-ly (-yu-ul)** – constantly; unceasing.
- con-TIN-u-ance** – state of continuing; duration.
- CON-tract** – formal agreement.
- con-TRIB-ute** – to give in common with others.
- con-TRIVE** – to scheme; plot; plan; devise.
- con-VER-sant (kon-VER-snt) also (KON-ver-snt)** – informed; knowledgeable; familiar or acquainted with.
- con-VERSE** – to talk; interchange thoughts.
- con-VERT** – to change or become changed to another state; transform.
- con-VEY (con-VAY)** – carry; transmit.

con-VEYED (-VAYD) – transported from one place to another; carried; transmitted.

Co-RIN-thi-an – an order of architecture.

CORN – anciently used to denote any edible grain; rye; barley; wheat.

cor-RECT – to set right or straight; precise.

COR-re-SPON-dence – the act, condition, or state of corresponding; agreement.

COUN-sel – to advise; in favor of; good judgment.

COUN-te-nance (-nuns) – to allow or accept; a face.

COW-an (KOW-an) – in operative Masonry, an unskilled workman; a pretender. In speculative Masonry, an outsider; a profane “without the word;” an intruder.

COW-ard-ice (COW-ur-dis) – lack of courage; timidity.

CRAFT – members of a trade or a profession; in Masonry, all of the membership collectively; the body of Masonry.

CRAFTS-man – a member of the Craft.

cre-AT-ed (cre-A-ted) – caused to come into existence; originated; produced.

Cre-A-tor – God; Maker of the Universe.

CRIME – a serious violation of law.

cri-TE-ri-on – a standard on which a judgment may be based.

CUB-it (KEW-bit) – ancient lineal measure based on the length of the forearm (about 18 inches).

CUN-ning – skilled or skillful; expert.

CU-ri-OS-i-ty – excitement of interest or inquiry; novel; odd; strange.

CUS-tom – habit; fashion; manner; practice.

CUS-to-mar-y (KUS-tum-e-ri) – usual; habitual; according to custom.

D

DAN-ger-ous (-us) – attended with danger; hazardous; unsafe.

DARK – absence of light; a term used to denote that a lodge is not meeting.

DAUB-ing – smearing or coating with something sticky.

de-BASE – corrupt; impair; degrade.

de-COR-um – becoming conduct; manner; politeness.

de-CREE (di-KREE) – an official and binding order or edict.

- DED-i-CAT-ed (DED-i-CA-ted)** – set apart for sacred uses; consecrated; devoted.
- DEEM-ing** – judging; considering; thinking; regarding; believing.
- de-FAME (di-FAIM)** – accuse without proof; slander.
- DE-fect (DEE-fect)** – a fault or imperfection.
- de-FEN-sive (de-FEN-siv)** – an attitude or condition of defense or protection.
- de-FRAUD** – cheat; swindle; take or withhold something by fraud.
- de-GREE (di-GREE)** – a step in a series, as of rank or dignity.
- DE-i-ty** – a god; goddess or divine person.
- de-LIN-e-ATE** – to draw an outline; trace out; to portray.
- de-LIV-er-ance** – rescue; release; liberation.
- de-MAND-ed** – asked for urgently.
- de-MEAN** – to lower in dignity or reputation; debase; to degrade.
- de-MEAN-or** – behavior; conduct.
- de-MIT (See dimit)** – resign; to drop.
- DEM-on-STRATES** – points out; makes clear.
- de-NIED** – rejected as false; declined; renounced.
- de-NOM-i-NAT-ed** – gave a name to; named; called.
- de-NOT-ing (de-NOTE-ing)** – pointing out; showing.
- de-PORT-ment** – conduct or behavior; manner.
- de-POS-it (-POZ-it)** – to place in a receptacle.
- de-ROG-a-TO-ry (de-ROG-a-TOE-re)** – lessening in good repute; detracting.
- de-SCEND-ing (-SEND-)** – going down; falling.
- de-SIGN (-ZINE)** – to map out in the mind; plan; to draw.
- DES-ig-NATE (DEZ-)** – to select or appoint for a specific purpose.
- de-SIR-ous (-ZIR-us)** – having desire; wish or craving; eager to obtain.
- DES-ti-TUTE** – extremely poor; not having; needing.
- de-TACH** – separate; disunite; disengage.
- DE-tes-TA-tion (-shun)** – extreme dislike; hatred; loathing.
- DEV-as-TA-tion (-shun)** – the act of devastating; waste; destruction.
- DE-vi-ate** – to turn from a straight course; wander.
- de-VOLVED** – passed from a possessor to a successor or substitute; transmitted.
- de-VO-tions** – acts of worship; prayers.

- DIC-tates** – to declare with authority; command; prescribe; impose; order.
- DIF-fi-cult** – hard to do or be done; troublesome.
- DIF-fi-cul-ty** – an obstacle; hinderance.
- DIG-ni-ty** – high rank; high honor.
- di-LEM-ma** – a perplexing predicament.
- DIL-i-gent (DIL-i-junt)** – painstaking; pursuing with concentrated attention.
- di-MEN-sions (-shuns)** – magnitudes; as height, length and breadth.
- di-MIT** – to withdraw from Lodge; sometimes spelled demit.
- di-RECT** – to determine the direction of; command; order.
- dis-CERN-ing** – quick to discern; penetrating or judging.
- dis-COV-er-y** – the act of discovering; disclosure.
- dis-EASE (diz-EEZ)** – illness; ailment; disorder.
- DIS-pen-SA-tion** – exemption or release from a rule or obligation, given by Grand Master.
- dis-PENSED** – waived the observance of; relinquished.
- dis-PERSED (-PURST)** – scattered; dissipated.
- dis-PLAY** – to unfold; expose; bring to the view or mind; exhibit.
- dis-POSED** – parted with; got rid of.
- DIS-po-SI-tion (-ZISH-un)** – the act of disposing; manner of disposal.
- dis-SAT-is-FIED** – displeased; disappointed.
- dis-SIM-u-LA-tion (-shun)** – false pretense; hypocrisy; deception.
- DIS-so-LU-tion (-shun)** – death; separation of soul and body.
- dis-TINCT** – clear to the senses or mind; plain; unmistakable.
- dis-TINC-tion (-shun)** – a mark of honor; superiority.
- dis-TIN-guish (-gwish)** – to recognize as separate; discriminate.
- dis-TIN-guish-ed (dis-TING-gwisht)** – conspicuous; eminent; told apart.
- dis-TRESS** – acute or extreme suffering or its caused pain; trouble.
- dis-TURB** – to rouse from repose or rest; disquiet.
- di-VEST-ed (dih-VEST-ed)** – stripped; deprived; cleaned.
- di-VIDE** – to cut or separate or cause to separate into parts; disunite.
- DOR-ic (DOR-ik)** – oldest and simplest of the Greek orders of architecture.
- DOR-mant** – a Lodge that has ceased to work; inactive.

DOT-age (DOE-tij) – feebleness of mind due to old age; senility.
DOUB-le (DUB-l) – two fold; twice as much.
DREAD-fu-ly – awfully; terribly; frightfully.
DUE – regular; proper; owed; lawful.
DUE ex-AM-i-NA-tion – the word “due” refers to the manner.
DUE FORM – in the proper manner.
DUE GUARD (DUE GARD) – mode of recognition.
DUE o-BE-di-ence – according to Grand Lodge requirement.
DU-ly – in accordance with what is due; fitly; in due time or manner.
DU-ty – action required by one's position or office; responsibility.

E

EAVES-DROP-pers (EEVZ-) – those who listen secretly.
EBBS – recedes, flows back; declines, as with a low tide.
e-CLIP-tic – the sun's apparent path or orbit.
E-dicts (EE-dickts) – proclaimed by authority as rules of action.
ED-i-fice (ED-i-fis) – building or structure.
ef-FEC-tu-al-ly (ef-FEC-choo-el-e) – to produce a result; with effect; truly.
EL-e-vat-ed (ELL-e-vait-ed) – raised up.
EM-blem – a symbol; an object used symbolically as a distinctive badge or insignia.
EM-blem-AT-i-cal – symbolic; pertaining to an emblem.
EM-i-nent – high in station; remarkable; noted; great.
em-PLOYED (em-PLOID) – used; managed.
EM-u-LA-tion – act of striving to equal or excel another in quality.
en-A-bled (-bld) – made able; supplied with equal power or means.
e-NAM-el – to inlay or overlay in the decoration of figures and ornaments.
en-DEAV-ered (en-DEAV-urd) – tried.
en-DUE – to clothe; invest.
en-GRAVE – fashion or copy by carving.
e-NOR-mi-ty – immensity.
EN-sign (EN-sin) – a badge or symbol of office.
en-SU-ing – following; following as a consequence; resulting.
EN-ter – to go or come from outside to the interior; appear; begin.

EN-ter-ed Ap-PREN-tice – entered as a learner.

en-TI-tle – to authorize to receive or require.

EN-trance (-truns) – the act of entering.

E-PHRA-im-ites (EE-FRA-mites) – tribe of Israel.

E-equal-ly (EE-kwul-) – state of being equal; exact agreement; uniformity.

e-QUIV-o-CA-tion – the use of double meanings for the purpose of deceiving.

ERE – prior to in time; earlier or sooner than; rather than; before.

e-RECT – to set up as a building; build; found; form.

ERR (ER, as in her) – wander from the truth; mistake; to go astray morally; sin.

es-CAPE (es-KAPE) – to flee; get away safely; elude.

ES-o-TER-ic (ES-o-TER-ik) – not written.

es-PE-cial-ly (es-PESH-ul-ly) – exceptionally; noteworthyly.

es-SEN-tial (es-SEN-shul) – indispensable; necessary; absolutely requisite.

es-TAB-lish – to settle or fix firmly.

es-TEEM – estimate; value; deem; respect.

E-thi-O-pi-a – country in Africa.

EU-clid (YOU-klid) – geometrician who lived about 300 B.C.

EU-nuch (YOU-nuk) – an emasculated man, usually one castrated before puberty.

eu-RE-ka (u-REE-ka) – “I have found it.”

e-VA-sion (-zhun) – the act, means, or result of evading; avoidance.

e-VA-sion of mind – the act, means, or results of evading; to use words of double meaning; to evade the truth.

EV-i-dence – certainty; proof; testimony.

ex-ACT (egz-) – perfectly conformed to a standard; precise.

ex-ALT-ed (egz-AWLT-ed) – elevated, raised in rank, position or dignity; sublime; glorify.

ex-AM-ine (egz-AM-in) – to inspect or scrutinize with care; analyze.

EX-cel-lent – superior in worth or value; eminent; excelling.

ex-CESS – waste; intemperance; extra; surplus.

ex-CIT-ed – produced agitation in; aroused; stimulated.

EX-cla-MA-tions (-shuns) – clamorous or passionate outcries.

EX-e-CUT-ed (EX-e-CU-ted) – accomplished; performed; put to death (according to law).

ex-EM-pla-ry (eg-ZEM-play-ree) – fitted to serve as an example worthy of imitation.

ex-EM-pli-FY (egz-) – to demonstrate; to show by example.

EX-er-CIS-es (-SIZES) – performances; practices; occupations; exerts.

ex-IS-tence (egz-) – being; the state or fact of being or continuing to be.

EX-o-TER-ic (EX-o-TER-ik) – written; opposite of esoteric.

ex-PANSE – a vast continuous area or stretch as the blue expanse of heaven.

ex-PE-di-ent – speedy and beneficial; a desired end.

EX-pla-NA-tion – the act or means of explaining.

ex-TEND-ing – spanning a distance from one point to another.

ex-TEN-sive – of or pertaining to extension.

ex-TER-nal (ex-TUR-nul) – being on or relating to the exterior; visible from the outside.

ex-TORT – to obtain from a person by violence or threat.

ex-TREM-i-ty – desperate distress or need; the greatest degree.

EX-tri-CATE – to liberate from or set free from hinderance.

ex-U-ber-ance (egz-OO) – the quality of being unrestrained or excessive.

F

FAITH-ful – devoted; firm; loyal; true.

FALL-ing – moving downward; descending.

FAR-ther – more distant in space; more advanced.

FATE (FAIT) – destiny.

FAULT – a slight offense; error; wrong; a weakness.

FEAR – be anxious; fright; dread; horror; to doubt.

FELLED – caused to fall.

FEL-lows – companions; equals; persons or individuals.

FEL-low-CRAFT – the Second Degree in Freemasonry.

FEL-low-SHIP – the state of being a companion or fellow.

FER-ven-cy (FUR-ven-sy) – the state of burning with zeal or eagerness; devotion.

FER-vent (FUR-) – burning or very hot.

fi-DEL-i-ty (fi-DEL-i-ti) – faithfulness in discharge of duty or obligation.

FLAT-ter – to praise unduly.

FLESH – soft substance of the body consisting of muscle and fat.

FLOAT – a thing that floats, as a raft: logs bound together.

FLOWS (FLOZ) – moves along smoothly; high tides.

for-BID-ding – bidding or commanding against an act; prohibiting.

FORE-head (FOR-ed) – the upper part of the face.

FOR-eign (FOR-in) – not native.

FOR-ests OF LEB-a-non – large tracts of woods on east coast of the Mediterranean; the forest mountains of Syria north of Palestine; the timbers of King Solomon's Temple were supposed to have been prepared there and conveyed in floats by sea to Joppa.

FORTH – forward in place, time or order.

FOR-ti-TUDE – courage; endurance.

FORTY-SEVENTH PROBLEM OF EUCLID – in Operative Masonry, apprentices were taught geometry by means of this problem; also known as the theorem of Pythagoras.

fra-TER-ni-ty – brotherly affection; an organization of persons having mutual interest and bonds, usually by selection and obligation.

FRAUGHT (FRAWT) – laden; full.

FREE-BORN – not born in servitude or slavery.

FREE-dom – personal and civil liberty; the right to act and speak within due bounds of the law of the land.

FREE-MA-son-ry – is an organized society of men symbolically applying the principles of Operative Masonry and architecture to the science and art of character building; before the 18th century, Operative Masons worked in freestone; free of Guild's Laws; free to travel in foreign countries.

FROM – starting at; beginning with; a watch word.

fru-I-tion (fru-ISH-un) – the yielding of expected results; fulfillment.

FUR-ther (-thur) – in addition; besides; also.

FUR-ther-MORE – besides; moreover.

FU-ture (FYOO-choor) – the time yet to come.

G

GAINED – obtained; achieved.

GAUGE (GAYJ) – device for measuring, as a yardstick.

GAV-el – small mallet; in Masonry, a symbol of authority.

gen-er-A-tion (jen-e-RA-shun) – a term of years, usually about 30; the people of that time; steps or degrees in natural descent.

GEN-er-ous (JEN-er-ous) – liberal; free-hearted; having noble qualities.

GEN-u-ine (JEN-yu-in) – honest; pure; sincere; authentic.

ge-OM-e-try (je-OM-e-tre) – a science of magnitudes.

GIL-e-ad – the Syrian Mountains.

GOL-den FLEECE – order of chivalry in Europe established in the 15th Century.

GOV-ern (GUV-ern) – to control or exercise authority; regulate; influence.

GRIP – grasp; hold fast; token.

GUILT (GILT) – wrong doing; a state of condemnation.

GUT-tur-a1 – pertaining to the throat.

H

HAH – Hebrew meaning “The.”

HAIL – greet; a call.

HAILED – gave greeting to; saluted; called loudly to.

HALE – hearty and well.

HAN-di-work (HAN-dee-work) – work done with the hands.

HAR-mo-ny – accord in feelings; agreement in relations.

HAST-en (HAY-SEN) – to drive or urge forward speedily; expedite; be quick; hurry.

HAV-oc – destruction; ruin.

HAZ-ard – exposure to the chance of loss or injury; risk; peril; danger.

HEAL – to mend; restore to health.

HEC-a-tomb (HEK-a-toam) – one hundred oxen.

HEEL – part of the foot.

HEI-nous (HAY-nus) – hateful; wicked; atrocious.

HELE (HALE) – to cover; conceal; hide.

HENCE – therefore; thus.

HES-i-TA-tion (HEZ-i-TA-shun) – the act of being slow, or uncertain in action.

HEW-ers (huers) – those who cut and trim trees.

HEWN – dressed with an edged tool.

HILL-COUNTRY – back country, away from the flat country near the sea.

HID – past tense of hide.

HIDE – conceal.

HIGH-TWELVE – the middle of the day; noon; the central point of the working period.

HI-er-o-GLYPH-i-cal-ly (-GLIF-i-cal-ly) – pertaining to the writing of ancient Egypt.

HI-ram (HY-rem) – a king of Tyre who gave great assistance in building the Temple of Solomon.

HO-ly – set apart for the service of God; or for sacred uses.

HOM-age (HOM-ij) – to pay respect or reverence.

HOOD-winked – blindfolded; covered; concealed.

HOR-i-ZON-tal – parallel to the horizon; on a level.

HOR-rid – inspiring horror; dreadful; outrageous.

HOR-ror – that which excites fear or dread; fright.

HOST – an army; a large body of men.

HUM-ble – meek; unpretending.

hy-POC-ri-sy – sham; deception; pretense.

I

i-DEN-ti-FY – to ascertain or determine.

ig-NIT-ed – set on fire; caught fire.

il-LE-gal – contrary to law.

il-LU-mi-NATE – to supply with light.

IL-lus-STRAT-ed (-TRAY-ted) – explained by means of figures; examples.

im-ME-di-ate – without delay; instant; close; next.

im-me-MO-ri-a1 (im-me-MOR-i-ul) – extending beyond the reach of memory, record or tradition; great antiquity.

IM-mi-nent – about to happen; impending; said especially of danger; near at hand.

im-MOR-al – violating the moral law.

IM-mo-RAL-i-ty – vice; wickedness; the quality of being bad or corrupt.

im-MOR-tal – having unending existence; deathless; everlasting; eternal.

- IM-mor-TAL-i-ty** – exemption from death or oblivion; eternal life or fame; unending.
- im-MOR-tal-IZED** – caused to be forever remembered; made eternally great.
- im-MOV-a-ble (im-MOOV-a-ble)** – that which cannot be moved; steadfast.
- im-PART** – to make known; to communicate.
- IM-per-CEP-ti-bly** – incapable of being seen.
- IM-pi-ous (IM-pea-us)** – not pious, lacking in respect or reverence.
- IM-ple-ment** – a thing used in work; tool; instrument.
- im-PLORED** – called to or for; urgently; asked; pleaded; prayed.
- IM-pre-CA-tions** – curses; invocations of evil.
- im-PRES-sion (im-PRESH-un)** – an effect produced on the senses, the mind, the feelings or the conscience; idea; mark.
- im-PROVE (im-PROOV)** – to make or become better; increase the value; to use in good purposes; turn to advantage.
- IN-cense** – the odor or fumes of spices burned as an act of worship.
- in-CENSED** – angered; chafed; enraged; irritated; incited to anger; provoked.
- in-CLEM-en-cies** – unmild weather.
- in-CON-se-quence** – not according to sequence; contrary to reasonable influence.
- in-cor-RUPT-i-ble** – incapable of corruption; above the power of bribes; pure.
- in-CUL-CATE** – teach; impress.
- in-CUM-bent** – resting; leaning.
- in-DENT-ed TESS-el** – in architecture, notched or serrated; formed into several angles; laid with or adorned with checkered mosaic tile or pavement; border of King Solomon's Temple.
- IN-di-gent (.jent)** – poor; without property; needy.
- IN-dis-CRIM-i-nate-ly (IN-dis-CRIM-i-nit-ly)** – showing no discrimination; without distinction.
- IN-dis-PEN-sable** – that which cannot be done without; absolutely necessary.
- IN-dis-POSED** – ill; unwell; disinclined; ailing.
- IN-dis-SOLu-ble** – that which cannot be dissolved; everlasting.
- in-DITE** – to put into words or writing; to compose.

in-DUCED – influenced to an act; prevailed on; persuaded.

in-EF-fa-ble – too lofty or sacred for expression.

in-ES-ti-ma-ble – above price; very valuable.

in-FAT-u-A-tion (**in-FAT-yoo-A-shun**) – the state of being so strongly attached that one's judgement is impaired.

IN-fi-nite (-nit) – unbounded; unlimited; absolute.

in-FLEX-i-ble – unyielding; firm; rigid, not to be turned from a purpose.

in-for-MA-tion (-shun) – knowledge acquired or derived.

in-FRINGE (-FRINJ) – to break or violate as an oath.

ini-ti-A-tion (**in-ISH-i-AY-shun**) – admission by formal induction or rite.

in-JUNC-tions (**in-JUNK-shuns**) – admonitions or orders given with authority.

IN-ju-ry – a wrong or damage done to another; hurt.

IN-lay – to insert in the surface.

IN-no-cence – the condition of being ignorant of evil, of being blameless; pure.

IN-no-VA-tion (**IN-no-VA-shun**) – something made new or changed.

IN-spi-RA-tion (-shun) – influence; enthusiasm; encouragement.

IN-stance – a case offered as an exemplification.

IN-stant – an infinitesimal or very short space of time.

in-STRUC-ted – informed; taught.

in-STRUC-tion (-shun) – specific direction or command; education.

in-STRUC-tions – specific directions or commands.

in-STRUC-tive – fitted to instruct; conveying knowledge.

IN-stru-ment – means by which work is done; tool.

in-TEG-ri-ty – uprightness of character; probity; honesty; justice; worth.

in-TEL-li-gence (**jens**) – knowledge; intellect.

in-TEL-li-gi-ble (**ji-bl**) – capable of being understood; plain; clear.

in-TEM-per-ance – lack of moderation; excess.

IN-ter-COURSE – mutual exchange; innermost.

IN-ter-est-ing (-tres-ting) – holding the attention; exciting.

in-TER-ment – the act of depositing a body in the earth or tomb.

- in-TER-nal** – pertaining to the inner self or the mind; opposed to external.
- IN-ti-mate (-met)** – close; innermost; familiar.
- in-TRIN-sic** – real; true.
- IN-tro-DUCE (-DUSE)** – to bring into the presence of and make known.
- IN TWAIN** – in two parts; does not mean twice.
- IN-un-DA-tion (-DAY-shun)** – flood; or submerged.
- in-VA-ri-a-ble** – permanent; continual; always uniform.
- in-VEST** – to endow, as with office; invest with an official jewel; to clothe.
- in-VI-o-la-ble** – that which must not or cannot be violated.
- in-VOK-ing** – to call on for aid or protection; address, as in prayer; to invoke a blessing.
- in-VOL-un-TA-ri-ly** – contrary to one's will or wish; spontaneously.
- I-ON-ic (-ik)** – an order of architecture.
- ir-REG-u-LAR-i-ty** – the condition of being disorderly or abnormal.
- IS-ra-el (IZ-ri-el)** – called God's chosen people; the Jews.
- IS-ra-el-IT-ish (IZ-ri-el-I-tish)** – pertaining to Israel.

J

- JA-chin (JAH-kin)** – God will establish; pillar of temple; Jah and iachin, Hebrew words.
- JEPH-thah (JEF-thuh)** – a judge in Israel.
- Je-RU-sa-lem** – city and capital of Judea.
- JEW-els** – insignia of the officers of the lodge.
- JOP-pa** – a Biblical seaport.
- JOR-dan (-dun)** – a river in Palestine.
- Jo-SE-phus (-SEE-fus)** – Jewish historian.
- JOURNEY (JUR-)** – trip; travel; transit.
- Ju-ba-LA (ju-bah-LA)** – a workman in the Temple of Solomon; a man of Tyre.
- Ju-ba-LO (ju-bah-LO)** – a workman in the Temple of Solomon; a man of Tyre.
- Ju-ba-LUM (ju-bah-LUMM)** – a workman in the Temple of Solomon; a man of Tyre.

JU-dah (JOO-dah) – Judah was the fourth son of Jacob and Leah, an ancestor of David, an heir in the Divine Line; the Lion of the Tribe of Judah.

ju-DI-cious (-dish-us) – wise; prudent; well-calculated.

JU-ris-DIC-tion (JOOR-is-DICK-shun) – power of those in authority; control.

JUS-tice (-tis) – uprightness; fairness.

K

KNEEL (NEEL) – support the body on the bent knee or knees.

KNOW-ledge (NAHL-ij) – a clear perception of that which exists.

L

LA-bor (LAY-ber) – the act of performing, or transacting specific duties.

LAID – past tense and part participle of lay.

LAN-guish-ing (LANG-gwisch-ing) – weak; listless.

LAN-tern – a transparent case of portable character for inclosing light.

LAUD-a-ble (LAWD-a-ble) – Worthy of approval; praiseworthy; commendable.

LAW-ful – permitted; or not forbidden by law; just; right.

LEB-a-non (LEH-ba-nun) – in ancient days, a snow-clad mountain range on the Northwest boundary of Palestine, where grew the giant cedar and fir used in the building of King Solomon's Temple.

LEC-tures (LEK-churs) – instructs by lecturing.

LE-gal-ly – according to law; lawful.

LEgal MASONIC INFORMATION – pertaining to or according to Masonic Law; in conformity with Masonic Law.

LEG-end (LEJ-end) – a story; partly true.

LEG-i-ble (LEJ-) -that which may be read or decipherable.

LE-ni-ent – gentle; mild; merciful.

LEV-el – having a flat and even surface; a device to prove a horizontal.

LEV-i-ty – lightness; want of seriousness or earnestness; frivolity

LIB-er-al-ly – abundantly; generous.

LIB-er-tine (LIB-ur-teen) – a man of immoral habits; acting free of moral restraint.

li-CEN-tious (lie-SEN-shus) – careless of rule and accuracy;

lewd.

LILY-WORK – design of the bloom of the lily; a symbol of peace and unity to the Egyptians and Jews during the captivity, just as palms are symbols of peace to Christians.

LINE – in mathematics that which is conceived to have length without breadth or thickness; a mark drawn by an instrument; any slender mark or streak; a string or cord; mode or fashion of life and conduct; boundary.

LION OF THE TRIBE OF JUDAH – refers in its original interpretation to Christ; Him who “brought life and immortality to light”; also describes the Messiah of the Jewish Mason, or the mediator of some of the ancient religions of the East; also one of the titles of King Solomon.

LODGE (LOJ) – a meeting place.

LOG-ic (LOJ-ic) – the science or art of reasoning.

LOW TWELVE – midnight; Masonically, low twelve is a symbol of death.

M

MAG-ni-TUDES – largeness; vastness.

MAH – Hebrew meaning “what”.

main-TAIN – to hold; to keep; to defend; to carry on or continue.

MAN-da-TO-ry – required.

MAN-i-fold – of great variety; numerous.

MAN-u-a1 – done, made, or used by the hand.

MAR-row (rhymes with narrow) – the soft substance inside a bone.

Ma-son-ic (muh-SAHN-ic) – relating to Freemasonry.

MAST – upright pole in a sailing vessel to sustain the sails.

MAS-ter (MASS-ter) – highest in rank; excellent teacher; ruler; expert in a craft.

ma-TE-ri-al – elements out of which something can be made.

MAUL (MAWL) – in construction, an implement used for setting timbers, stones, etc.

MAX-ims – the greatest rules, opinions, or authorities.

MEANS – money or resources as a procuring medium.

MED-i-TAT-ing (-TA-ting) – deliberating; contemplating.

me-MO-ri-a1 – in memory of a person or an event.

MEM-o-ry (MEM-o-ree) – recollection; that which reminds.

MEN-tal-ly – affected by or due to the mind; especially without written symbols.

MEN-tal RES-er-VA-tion (-shun) – withholding complete agreement.

me-RID-i-an – noontime; midday.

MER-its (MEH-rits) – deserves; worthy of.

me-TAL-lic – pertaining to a metal.

MIN-er-als – any inorganic substance.

mi-NU-test – most exact, fine, precise.

mi-RAC-u-lous (-yu-lus) – affected by direct supernatural driving agency.

MIS-er-ies – extreme distress or suffering.

MOD-el – a standard for imitation or comparison.

MON-i-tor (MON-i-ter) – one who admonishes and teaches; hence, a book of the same pattern.

mon-i-TOR-ial – pertaining to, or contained in, the Monitor.

MON-u-ment – something erected to perpetuate the memory of a person or an event.

MOR-al – conforming to right conduct; good; virtuous.

mor-RAL-i-ty – the doctrine of man's moral conduct; duties; ethics; virtue.

Mo-RI-ah – a hill in Jerusalem; site of Solomon's Temple.

MOR-tar (MORE-ter) – a material for binding together brick and stones.

mo-SA-ic (mo-ZAY-ic) – inlaid work of stone; forming a pattern.

MOTE (MOAT) – early form of the word "may"; a very small particle.

MUR-der-ous – pertaining to murder; destructive; given to murder.

MYS-ter-y (-ee) – that which has not been explained.

N

NAK-ed (NAY-ked) – having no clothes or garments on; nude; bare.

NAPH-ta-li (NAF-tal-lie) – one of Jacob's sons.

NA-ture (NAY-cher) – the universe with all its phenomena; native in character.

NEC-es-SA-ries – such as must be; essentials.

NEC-es-SA-ry – being such in its nature or conditions that it must exist or be true; essential.

ne-CES-si-ties – needs; essentials.

NEI-ther (NEE-thur) – not one or the other.

NET-work – a fabric of openwork netting; a system of interlacing lines; tracks or channels, symbol of unity.

NI-ce-ty – a delicate point or distinction; precision.

NON-AGE – the period of legal minority.

NOUR-ish (NUR-ish) – furnish material to sustain life and growth; cherish.

NOUR-ish-ment – food; nutriment.

O

OB-du-rate (OB-du-rut) – unyielding; stubborn; hard.

o-BE-di-ence – submission to command, prohibition, law, rule, or duty; act of obeying.

oBEYed – was obedient; complied.

OB-li-GA-tion (OB-li-GAY-shun) – duty; promise by which one is bound.

OB-long SQUARE – a rectangle; the shape of a Lodge.

ob-SER-vance (ob-ZUR-vuns) – act of observing as a custom or ceremony.

ob-SERVE (ob-ZURV) – to take notice of; note with attention; comply with.

ob-STRUC-tions (-shuns) – hinderances.

ob-TAIN-ing – getting possession; attaining by effort; gaining; winning.

oc-CA-sion (uh-CAY-zhun) – a particular event; exciting notice or interest.

oc-CA-sioned (uh-CAY-zhund) – caused or brought about; made; produced.

OC-eu-PIED (-u-PIED) – filled; held; possessed.

oc-CURRED – presented itself to the mind; thought of or conceived.

O'CLOCK – a contraction of the clock signifying according to or by the clock; old way of asking time of day, "what's o'clock?"

OFF – away or free from; a test word.

of-FEN-sive (-siv) – serving as a means of attack; disagreeable.

OF-fi-ces (OF-is-es) – ceremonies; rites; places or buildings.

OFT-en (OFF-en) – frequently occurring.

OP-er-A-tive (OP-er-A-tiv) – engaged in practical activity as a workman or mechanic.

O-ral-ly – uttered through the mouth; consisting of spoken words.

OR-bits – paths of Celestial Bodies.

OR-der – command; direction; a group organized as an order; a specific designation of a degree; also a pattern or specific style of architecture.

O-ri-EN-tal CHAIR – seat of Worshipful Master.

O-RIG-i-NAT-ed (O-RIJ-) – created; invented.

OR-na-MENT-ed – marked with distinction; decorated.

OR-phane – a child whose parents are dead.

O-ver-SE-er – one who oversees or supervises.

OW-ing TO – attributable to; on account of; in consequence of.

P

PAR-a-pher-NA-lia – articles used to support an activity.

PAR-i-an (PARE-i-an) – ceramic ware of Parian marble.

PAR-tial-ly (PAR-shu-ly) – pertaining to a part only.

par-TIC-u-lar (-yu-lur) – distinct; individual; precise.

PAS-sage (-ij) – a journey by conveyance, as by a vessel; exit or transmit.

PASS-GRIP – a salutation used for identification.

PAS-sions (PASH-uns) – intense emotions; eager enthusiasm.

PASS-WORD – a salutation used as identification to gain passage from one place to another.

PA-tienee (PAY-shuns) – calmness; composure; endurance.

PA-tron (PAY-tron) – a supporter or advocate; protector.

PAT-tern – anything designed as a model or plan for something to be made or built.

PEC-to-ral (PEK-tor-al) – pertaining to the breast.

PED-a1 (PEH-dal) – pertaining to the feet.

PED-es-tal – a supporting base, usually ornamental.

PE-nal (PEA-nal) – prescribing punishment.

PEN-al-ty – a handicap imposed for violation of rules or laws.

PEN-ni-less – poor; poverty stricken.

per-CEIV-ing (-SEEV-) – seeing; comprehending; discerning.

PER-fect (PUR-fict) – having the qualities; without defect.

per-FORM – execute; do.

per-MIS-sion (-MISH-un) – allowance; consent; permit.

PER-pen-DIC-u-lar (-yu-lure) – upright or vertical.

per-PET-u-al – continuing; unlimited in time; constant; lasting.

per-PET-u-ATE – to cause to be continued or to endure indefinitely.

PER-se-VERE – continue in spite of difficulty or opposition.

per-SIST-ed – continued steadfast against opposition; to continue steadfastly.

per-VADES – passes or spreads through every part; be diffused widely.

per-VAD-ing – diffused widely; spreading everywhere.

pe-TI-tion (pe-TISH-un) – to request; to ask for; pray.

PHA-raoh (FAY-row) – monarch of ancient Egypt.

phi-LAN-thro-py – social elevation of mankind; benevolence.

phi-LOS-o-pher – one who philosophizes.

phi-LOS-o-phy – a science which searches for the meaning of life and knowledge; an outlook.

PIERC-ing – penetrating with a pointed instrument.

PI-e-ty – devoutness; reverence toward God.

PI-las-ter (PI-lus-ter) – partly projecting column, built into a wall from which it projects, with capital and base, square and rectangular.

PILLARS (PIL-ars) – a firm, upright separate support; column or shaft; to adorn or support with or as with pillars; column to support a structure.

PIQUE (PEEK) – a feeling of irritation or resentment; envy; jealousy.

PLUCKED (PLUCKT) – gave a sudden pull or jerk.

PLUMB (PLUM) – for testing or finding perpendiculares.

PLUMB LINE (PLUM LINE) – Masonically, a symbol of rectitude of conduct; a cord by which a weight is suspended to test perpendiculares or depth of something; an emblem of uprightness.

POINT – in mathematics that which is conceived to have position but not parts or dimensions, as the extremity of a line; a puncture; a dot; a place.

POINT WITHIN A CIRCLE – the point represents the individual; the circle, the boundary line of his duty to God and man.

POINTS – the sharp end of any instrument, such as the scribes of the compasses .

POME-GRAN-ate (PUM-GRAN-it) – symbol of plenty; tree and fruit similar to the apple, but with many seeds.

POM-mels (POM-ulz) – globes on pillars at the temple.

POOR BLIND – see “purblind”.

POR-tion (-shun) – an allotment; share; part.

po-SI-tion (-ZISH-un) – give a fixed place to; to place in a position; to locate.

POS-i-tive (POZ-i-tiv) – that is or may be directly affirmed; real; actual.

POS-si-ble – that may be or may become true.

pre-CEDE (-SEED) – to occur or exist before.

PRE-cepts (PREE-cepts) – rules of conduct or action.

pre-FER-ment – the act of elevating, or state of being elevated; advancement; the act of promoting.

pre-MED-i-tat-ed (-ta-ted) – revolved in the mind before hand; designed before doing.

PREP-a-RA-tion (PREP-a-RAY-shun) – the act, progress, or operation of preparing.

pre-ROG-a-tive – unquestioned right belonging to a person by virtue of position.

pre-SCRIBED – set or laid down, authoritatively for direction or control; ordained.

pre-SENT-ed (-ZENT-) – gave; donated; introduced.

pre-SIDES (-ZIDES) – acts as head or ruler.

pre-SUM-ed (-ZOOM'D) – assumed; ventured; dared.

PRE-vi-ous-ly – prior; earlier.

PREY (PRAY) – any animals seized by another for food; plunder.

PRIV-i-legē (-lij) – a peculiar benefit; favor or advantage.

PROB-a-BIL-i-ty – the state or quality of being probable; likelihood.

pro-BA-tion-a-ry (-shun-a-ry) – involving a test, examination, or trial.

pro-CEED – to go on or forward.

pro-CEED-ing-s – the acts or courses of action; records or minutes of meetings.

pro-DUCE – to bring to view; exhibit; show; bring forth.

pro-FANE – non-Mason; outside the temple.

- pro-FI-cien-cy (-FISH-un-si)** – an advanced state of attainment in knowledge.
- PRO-mul-gate** – to make known.
- pro-NOUNCED** – spoke; asserted.
- PROP-a-gate** – to generate; be produced; multiply or cause to multiply; increase.
- PROP-er-ly** – in a proper manner; suitably, rightly.
- PROP-er-ties** – means; money; ownership.
- pro-POR-tions (-shuns)** – ratio; equal or just share.
- pro-PRI-e-ty** – being proper; usage; custom; correctness.
- pro-VID-ed** – made; procured; furnished for future use.
- PRO-vince** – proper office or business; an authority or right to command and force obedience; an authority assigned or properly belonging to a person; it is the province of the Worshipful Master to apply the laws.
- PRO-vinces** – as the provinces of the Dominion of Canada.
- pro-VI-sion-al** – rary necessity; adopted tentatively.
- PRU-dence** – wisdom; foresight; discretion.
- pru-DEN-tially (pru-den-shuly)** – cautiously; judiciously.
- PUR-BLIND, POOR BLIND, OR PORE BLIND** – The precise Masonic spelling and meaning are apparently lost in antiquity. Old dictionaries define the word generally as “pure, or wholly blind; nearsighted or dim-sighted.”
- PURGE (PURJ)** – to remove foreign matter; make pure; cleanse.
- PUR-pose (-pus)** – object; plan; aim.
- pur-SUE** – to follow persistently with the purpose of seizing or securing; chase.
- pur-SUIT** – the act of pursuing; a chase; hunt.
- PUR-suiv-ant (PER-swi-vunt)** – follower; attendant; a junior appointive officer in the Grand Lodge of Texas, appointed by the Grand Senior Warden.
- PU-tre-FAC-tion (-shun)** – decay; or decaying with fetid odor; rotten.
- PU-trid** – bad; rotten; corrupt; foul.
- Py-THAG-o-ras** – Greek philosopher of the 6th century.

Q

- QUAL-i-fi-CA-tions (-shuns)** – abilities which fit a person; competence.

QUAL-i-FIED – competent.

QUAR-re1 (KWAR-ul) – dispute; contend.

QUAR-ry (KWAR-ry) – a pit from which stones are taken.

R

RASH-ness – acting without due caution or regard of consequences; reckless; impetuous; quick; speedy.

RA-tion-a1 (RASH-un-al) – reasonable; sane.

RAV-a-ges (-jiz) – ruins; devastates.

RAV-en-ous – greedy; hungry.

RAZE (RAIZ) – to destroy; tear down; bring down to ground level.

re-CANT-ed – withdrew one's belief in something; revoked; recalled.

RE-ca-PIT-u-LATE – repeat the principal points.

re-CESS-es (ree-SES-es) – inner places of the mind; niche; alcove.

re-CIP-ro-cal – mutual; shared.

REC-ol-LEC-ting – recalling the knowledge of; reviving in memory.

REC-om-men-DA-tion (-shun) – the act of recommending.

REC-ti-TUDE – justice; virtue; uprightness.

REDEEMING AND CHANGING – to resign possession of by paying a price (See word "changing").

re-FLEC-tions (-shuns) – the casting of blame; thinking; thoughts.

REF-or-MA-tion (-shun) – the act of reforming.

re-FRAC-tory – unruly; difficult to manage; angry.

re-FRESH-ment – the opposite of labor; that which refreshes; as food, drink or rest.

re-GARDS – give heed to; due observance; as concerns; consider; certain points of view.

REG-ul-lar (REG-u-ler) – made according to rule.

REG-u-LAR-i-ty – the quality or state of being regular.

REG-u-lar-ly – in a regular manner; according to the usual method or order.

REG-u-LATE – adjust; arrange; order; rule.

re-LEASE – unbind; exempt; free; let go.

re-LI-ance – faith; trust; dependence.

re-LY – to depend; trust; repose confidence.

re-MEM-brance – that which is remembered.

REN-der – to give as due; to give in answer to requirement of duty, demand or fitness.

re-PAIR – go to, as in “Repair to a place.”

re-POS-i-TO-ry – a place for safekeeping.

REP-re-sen-TA-tion (-zen-TA-shun) – a likeness, model, statue.

REP-re-SEN-ta-tives of the LES-ser LIGHTS – In Masonry, three slender candles or candle-like electric lights near the Altar; in modern times, arranged on a single base in the form of an equilateral triangle; formerly arranged differently for each degree. For full explanation, see “The Three Lesser Lights,” by Jewel P. Lightfoot, Texas Grand Lodge Magazine, August 1938.

REP-re-SENT-ed (-ZENT) – was the symbol of; brought before the mind.

REP-re-SENT-ing – bringing before the mind; imitating.

RES-er-VA-tion (REZ-er-VA-shun) – the act of withholding.

re-SIS-tance (-ZIS-tuns) – act of resisting.

RES-o-LU-tion (REZ-o-LU-shun) – a judgment or decision; law; purpose.

re-SOURCES – supplies that can be drawn on.

re-STRAINT – Self-repression; that which restrains.

re-SUME (-ZUME) – to begin again after interruption.

RES-ur-REC-tion (-shun) – rising from the dead; rebirth.

re-TIRE – to withdraw; retreat.

re-VEAL – to make known or disclose; announce; inform; divulge.

REV-e-LA-tion (REV-e-LA-shun) – Divine truth; that which is revealed, especially by God to man.

REV-e-LA-tions (REV-e-LA-shuns) – that which has been so revealed, as concerning God in his relations to man; the Bible; that which is or has been revealed.

re-VERE – to regard with veneration; admire; worship.

REV-er-ent – feeling reverence.

REV-er-EN-tial (-shul) – expressing reverence.

REV-er-ent-ly – expressing reverence.

REV-o-LU-tions (REV-o-LU-shuns) – the act or state of revolving; a cycle.

RHET-o-RIC (RET-) – the art of discourse; writing.

RID-i-CULE – mock; deride; scoff.

ri-DIC-u-lous (-yu-lus) – exciting or calculated to excite ridicule.

RIGHT – a power or privilege; just; proper.

RIGHT-ly – honestly; uprightly; correctly.

RIGHT WOR-ship-ful (RIGHT WUR-ship-ful) – (right or greatly respected) worthy of honor; entitled to respect by reason of character or position; a title of honor in addressing person or station.

RIG-or – severity; strictness; rigidity.

RO-man EA-GLE – symbol of imperial power in Rome.

RUB-bish – waste; refuse; broken matter; trash.

RUDE – rough; crude.

RUF-fi-ans – lawless, brutal, cruel fellows; rough fellows.

RULE – a law or pattern of procedure; also a measuring device, usually divided into units. As a verb, to govern or manage.

RUTH-less (ROOTH-less) – having no compassion; cruel; merciless.

S

SA-cred (SAY-cred) – set apart or dedicated to religious use; hallowed.

SAINTS JOHN – the Baptist and the Evangelist; the Patron Saints of Masonry. June 24 is celebrated as the Baptist's birthday; December 27 as the Evangelist's birthday.

SAL-u-TA-ry – healthy; useful.

sa-LUTE (sa-LOOT) – a gesture of greeting; compliment; respect.

sa-LUT-ing – the act of greeting, complimenting or respecting.

SANC-tum sanc-TO-rum – holy of holies.

SAT-is-FAC-to-ry – answering fully all desires; adequate expectations; sufficient.

sa-VANT (sa-VAHNT) – a man of learning or science.

SCEP-ter (SEP-ter) – an ornamental staff.

SCRIP-ture – the sacred writing of any people.

SEA-FAR-ing (-FARE-ing) – traveling over the sea.

SEARCH (SURCH) – the act of seeking or looking diligently; inquiry.

SE-cre-cy – the act of keeping secrets; concealment; privacy.

SEC-re-TA-ry – one who attends to correspondence, keeps records.

SE-cret arts – rules and regulations kept separate or hidden from view or knowledge; arts.

SE-crets – things not to be told.

SEEK – to go in search of; look for; to strive for; to try to go to.

SEN-tence – a related group of words; final judgment.

SER-aph (SER-uf) – an angel of the highest order.

SETTING MAUL – a wooden maul used by workmen to place and adjust timbers, stones, etc., in a building.

SEV-er-al – more than two; also means separate or individual.

SEVer-ed – cut or broken apart; disjoined; separated; divided.

SHEAF – bundle of wheat or bundle of straw.

SHEW (SHOW) – ancient spelling of the word “show.”

SHIB-bo-leth (sometimes pronounced Sibboleth) – a test word; watchword.

SIB-bo-leth – a corruption of the genuine, of the word “Shibboleth.”

SIG-ni-fi-CA-tion (SIG-ni-fi-CA-shun) – that which is signified; meaning; sense.

SIG-ni-FY – to make known by signs or words; express; communicate.

SIG-ni-FY-ing – alluding; meaning.

SIM-i-LAR-i-ty – things that coincide with or resemble each other.

sin-CERE-ly – honestly; really; truly.

SIN-ew – tendon.

SIN-gu-lar (SING-gu-lur) – standing by itself; isolated; queer; rare.

SIT-u-AT-ed (SICH-yu-A-ted) – fixed a site for; placed in a position.

SIT-u-A-tions (-shuns) – conditions as modified or determined by surroundings; status.

SKILL-ful – having skill; clever; trained; expert.

SLIPPED – slid; glided.

SLIP-ping – sliding; gliding.

SOL-emn (SOL-um) – exciting, grave or serious thought; serious; impressive.

so-LEM-ni-ty – gravity; reverence; solemn feeling.

SOL-emn-ly – earnestly; seriously.

SOL-id – in mathematics having or relating to the three dimensions of length, breadth and thickness; not hollow; firm; compact; hard; sound; dense; filled.

SOL-o-mon – David's youngest son by Bathsheba; most illustrious King of Israel, and the last to rule over the united twelve tribes; built the temple which bore his name.

SO MOTE IT BE – ancient form of "Amen;" translated into modern English: "So may it be;" a benedictory phrase.

SPE-cies (SPEE-sheez) – race; strain; kind; breed; sort.

SPEC-u-LA-tive (SPECK-u-LA-tiv) – pertaining to theorizing or conjecturing.

SPHERE (SFEAR) – a globe, a ball; the earth; the apparent surface of the heavens, seen as a hollow globe enclosing the earth.

SPOILS – takes by violence; plunder; booty.

SPRIG – small part of a bush or tree; a twig.

STAR and GAR-ter – an English Order about 1350 A.D.

STA-tion (STA-shun) – a place where a person or thing usually stands or is; an assigned location.

STAT-utes (STAT-uts) – any authoritatively declared rule, written decree, or law.

STEAD-FAST (STED-) – firm; constant.

STRENGTH-en-ed – made stronger.

STRETCH – to extend or draw out.

STRICT – observing or enforcing rules exactly; rigidly observed.

STRICT TRIAL – careful testing

STROVE – made earnest efforts.

stu-PEN-dous (-dus) – large in size; bulky; immense.

sub-DUE – to render mild; soften; to conquer.

sub-LIME – characterized by elevation; nobility; awe; grand; solemn; lofty.

sub-MIS-sion (sub-MISH-un) – the act of submitting; a yielding to the power or authority of another; obedience; humility; resignation; meekness.

sub-MIT – yield to authority; obey.

sub-OR-di-nate (sah-BORD-in-et) – placed in a lower order, class or rank.

sub-SIST-ed – existed in or by something; to have retained the present state.

SUB-stance – the material of which anything is constituted.

SUB-sti-TU-ted – put in the place of another person or thing; replacement.

SUC-coth (SUCK-oth) – ancient city of Palestine.

SUF-fer – to undergo; to be affected by; allow; tolerate.

SUM-mons – a call to attend or act at a particular place or time (cite).

SUN-dry – several; assorted.

su-PERB (su-PURB) – having grand impressive beauty; edifice; costly; elegant.

SU-per-fice (SU-per-fiss) – in mathematics, a magnitude of two dimensions having only length and breadth; a surface or its area; external appearance; exterior part.

su-per-FI-cies (su-per-FISH-eez) – surface features or areas.

SU-per-FLU-i-ties – excesses; wastes.

su-PE-ri-or – surpassing in quantity, quality, or degree; more excellent.

sup-PLANT – undermine; to take the place of.

sup-PORT – sustain; uphold; aid.

sup-POSED – thought or imagined to oneself as true; assumed.

su-PREME – highest in power or authority; highest in degree; greatest.

SUR-face (-fis) – exterior; the outside.

sur-MOUNT-ed – capped on top of.

sur-VIVES – outlives; outlasts; lives through; remains alive.

sus-PEND – to cause to hang from a support; annul temporarily, as a law.

sus-TAIN – to uphold as a weight; to endure without yielding; support; prop.

SUS-te-nance – that which sustains; livelihood; means of support; food.

SWERVE (SWURV) – to turn aside from a prescribed, expected or usual course; to rove; to wander.

SWORD (SORD) – a weapon consisting of a long blade, fixed to a hilt.

SWORE – past tense for swear.

SYL-la-ble – that which is uttered in a single vocal impulse.

SYM-bol (SIM-bul) – emblem; letter; mark; sign.

sym-BOL-ic (sim-BOLL-ick) – pertaining to or expressed by a symbol.

SYM-me-try (SIM-i-tri) – harmony; order; proportions; balancing.

sy-NON-y-mous (si-NON-i-mus) – alike; similar in meaning.

T

TAB-er-NA-cle (-NA-kl) – a tent or similar structure; a house of worship.

TAM-per – to meddle; to engage improperly or secretly in someone else's business.

TA-pers (TAY-purs) – candles or candle-like electric lights used as representatives of the Lesser Lights.

TAUGHT (TAWT) – past tense of teach.

TEM-per-ance – self control; abstinence; calmness.

tem-PES-tu-ous (-tu-us) – stormy; turbulent; violent.

TEM-ple – place of assembly, as a Masonic Temple; also a place of worship; the human body is also referred to as the "temple of the soul".

TEM-po-ral – connected with life in the world rather than the spiritual life.

TEN-et (TENN-it) – any truth held to be self-evident; principle; doctrine.

TER-mi-NATE – finish; end; cease.

ter-RES-tri-al (-tre-al) – belonging to the earth.

TESS-el-ated – mosaic, composed of small stones of various colors, inlaid to form designs.

TES-ti-mo-ny – evidence; proof; affirmation.

THENCE – from that place; away from there.

THE-o-LOG-i-cal (-LOJ-i-cul) – pertaining to the nature of theology.

THE-o-rems – propositions setting forth something to be proved.

THRICE – three times; in a threefold manner.

TIDE – a more or less definite time; as noontide, Christmastide; Whitsuntide; also the periodical rise and fall of the waters of the oceans and the seas.

TI-dings – reports or information; news.

TILE – to secure against intrusion.

TILED – secured against intrusion specifically in Freemasonry; watched over by a doorkeeper or Tiler of a Lodge to keep out unauthorized persons.

TIL-er – a layer of tiles; the doorkeeper of a Masonic Lodge.

TO-ken (TOE-kin) – anything indicative of some other thing; mark; sign; symbol.

TORN – pulled apart.

- TOR-ture (-choor)** – great mental suffering; agony.
- TO-WIT** – that is to say; namely; to introduce a detailed statement or an explanation.
- tra-DI-tion (truh-DISH-un)** – the transmission of knowledge; customs; practices.
- TRAG-edy (TRAJ-ed-ee)** – a dreadful or fatal event or affair.
- trans-AC-tions (-shuns)** – affairs; acts; proceedings.
- trans-GRESS** – disobey; deviate from a given order or rule.
- TRAN-si-TO-ry** – existing for a short time only; transient.
- trans-LATE** – change from one to another, as to transpose from one language to another.
- TREA-son (TREE-zn)** – betrayal; breach of allegiance toward one's government.
- TREA-sur-er (TREZH-ur-ur)** – custodian of the funds of a society.
- TRES-tle (TRES-l)** – board for the Master to draw his designs upon.
- TRES-tle-board (TRES-l-bord)** – a draughtsman's designing board; that on which a Mason draws the designs for his character and spiritual growth; that on which the Worshipful Master lays out his designs for the workmen.
- TRIAL** – a proving or testing by experience or use.
- tri-AN-gu-lar (-ANG-gu-lur)** – bounded by three sides.
- TRIED (TRIDE)** – tested; examined.
- TRIFLE (TRY-fl)** – to deal with lightly; a matter of slight importance; a small quantity or amount.
- TROW-el** – implement used by stone masons for spreading mortar or cement.
- TRU-ly** – in conformity with fact or truth; with accuracy; lawfully; precisely.
- TRUS-ty** – worthy of confidence; reliable; staunch; faithful to duty or trust; firm; a trustworthy person.
- TU-bal-CAIN (TOO-bul-CAIN)** – the first known worker in metals and brass (see Genesis 4).
- TUR-bu-lent (-bu-lunt)** – inclined to rebel; disorderly; restless.
- TUS-can** – order of architecture.
- TWAIN** – a couple; two.
- TWENTY-FOUR INCH GAUGE** – a rule two feet long.
- TWICE** – Two times (see IN TWAIN).
- TY-rant** – one who exercises absolute power without legal warrant.
- TYRE (TIRE)** – a seaport and capital of ancient Phoenicia.

U

U-na-NIM-i-ty – the state of being unanimous; harmony.

un-BOUND-ed – having no bounds or unlimited extent; not limited; unrestrained.

un-ERR-ing (un-ER [ER as in HER] -ing) – making no mistakes; not erring; sure; accurate; infallible.

un-FEIGN-ed (un-FAYND) – sincere; genuine.

U-ni-ty – oneness; togetherness; the state of being united or combined into one.

U-ni-VER-sal – the entire universe.

U-ni-ver-SAL-i-ty – the state of being all embracing.

un-LAW-ful-ly – violation of law; illegally.

un-ma-SON-ic (un-muh-SAHN-ic) – in violation of Masonic laws or standards.

un-SUL-lied (-SUL-leed) – unsoiled; unstained.

un-TEM-pered (un-TEM-purd) – unruly passions; improperly mixed for use.

un-TIME-ly – premature; out of season; at the wrong time.

UP-right – morally correct; erect; just and honest; pure; virtuous.

UR-gent (-junt) – requiring prompt attention; pressing; imperative.

URN – a vessel for preserving the ashes of the dead.

U-su-a1 (YOO-zhoo-ul) – such as occurs in the ordinary course of events; frequent.

U-su-al-ly – generally; normally; customary.

V

VAIN – without success; of no avail; also haughty, as a vain person.

VALE – valley; low place.

VAL-u-a-ble – having worth, price or value; costly; estimable.

VAST – large in extent and degree; imposing.

VEN-geance (-juns) – avenging of a wrong; revenge.

VES-sel – a container; also, a boat; also, an artery.

VI-cious (VISH-us) – addicted to vice; wicked, evil.

vi-CIS-si-tudes (vi-SIS-i-toods) – irregular changes.

VILE – sinful; vulgar; repulsive.

VI-o-late – to sin against; ravish; disobey; transgress.

VI-o-lence – outrage; fury; injury; assault.

VI-o-lent – fierce; severe; wild; mad; frantic.

- VIR-gin (VUR-jin)** – a maiden; pure; uncorrupted.
- VIR-tue** – chastity; duty; purity.
- VIR-tues** – moral excellence; rectitude; duty; honor.
- VIR-tu-ous** – morally pure and good.
- VI-tal** – affecting life; fatal to life; most important.
- vo-CA-tion (vo-CA-shun)** – a stated or regular occupation; a calling; a certain career.
- VOID** – an empty space; vacant; blank.
- VOL-un-TA-ri-ly** – own free will or choice; spontaneously.
- vo-LUTE** – a spiral-like ornament; spiral or twist.
- VO-ta-ry (VOH-tuh-ree)** – one devoted or consecrated by a vow or promise.
- VOUCH** – to assert; affirm; bear witness.
- VOUCH-er** – one who avouches for another; a witness; attest.
- V.S.L.** – Volume of Sacred Law. In the United States, usually the Holy Bible.
- VUL-tures (-churs)** – birds feeding mostly on carrion.

W

- WAFTS (WAHFTS)** – floats.
- WAGE (WAIJ)** – that which is paid for labor or services; used figuratively, that which results, as, the wage of sin is death.
- WAR-rant (WAR-unt)** – a document conferring a certain authority; charter.
- WA-ter-FORD** – in the Fellowcraft Degree, a crossing of a stream.
- WEAK-er** – lacking in power or ability; capacity or right.
- WELL-FOUN-ded** – solidly established; firm; based on fact.
- WELL-NIGH** – very nearly; almost.
- WEST-er-ly** – lying in, directed toward the west.
- WHENCE** – from what place or source; of what origin.
- WI-dow** – a woman who has lost her husband by death and has not remarried.
- WIT-ting-ly** – consciously; knowingly.
- WOE** – a cry or exclamation of grief or distress; trouble or affliction.
- WORK-ing-s** – engaged actively in some employment; relating to or occupied by work; action; business.
- WORLD-ly** – earthly; not spiritual.
- WORN** – past participle of wear.

WOR-ship-ful (WUR-ship-ful) – title meaning respected, high rank, dignity, notable, distinguished. Has no religious meaning.

WOR-thy (WUR-thi) – possessing worth; moral; virtuous.

WRETCH-es (RECH-es) – vile and wicked persons.

WROUGHT (RAWT) – effected; worked in shape; made.

X, Y and Z

YE (YEE) – you; the person addressed.

YIELD – to give away under pressure; relinquish.

ZARE-than (ZARE-thahn) – an ancient city of Palestine.

ZEAL (ZEEL) – enthusiasm; eagerness.

ZEAL-ous (ZEL-us) – filled with or incited by zeal; enthusiastic; eager; intense feeling or desire.