

**MONITOR
&
OFFICERS' MANUAL**

Grand Lodge of California
F. & A.M.

Adopted 1941
Revised 1957
Revised 1959
Revised 1962
Revised 1972
Revised 1975
Revised 1977
Revised 1983
Revised 1985
Revised 1989
Revised 2010

Revised June, 2010

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NOTES

ITALICS AND PLAIN TEXT

Directions are displayed in italics. The spoken word is in plain text. In the Stated Meeting, Annual Election of Officers, Presentation of the Flag, and Reception of Grand Lodge Officers, the speaker is the Master unless otherwise noted.

SYMBOLS

- * indicates a gavel rap
- indicates esoteric work

GAVEL RAPS DURING THE PERAMBULATIONS

The gavel raps indicated in the perambulations are Ritual and are correct. They may not be practical for lodges of all sizes, however.. The placement of the gavel raps are a guide, but are not mandatory. The gavel raps must be sounded, but should not interrupt the smooth delivery of the ritual.

FIRST DEGREE

MARSHAL'S INTERROGATIONS

Mr. : before you can be initiated an Entered Apprentice Mason it will be necessary for you to answer in a satisfactory manner the following questions:

I. Do you seriously declare, 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?

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

III. Do you seriously declare, upon your honor, that you will cheerfully conform to all the

ancient established usages and customs of the Fraternity?

As you have answered these questions satisfactorily, I will now leave you in the charge of these gentlemen, who will prepare you to receive the First Degree of Masonry. It will be necessary for you to be divested of all minerals and metals, and so much of your clothing that you will be neither naked nor clad, barefoot nor shod. Satisfactory reasons will be given you for these and all things else required of you. For the present it is sufficient to say that you will be asked to submit to nothing except that to which all persons who have preceded you have been required to submit.

PRAYER AT INITIATION

Vouchsafe Thine aid, Almighty Father of the Universe, to this, our present convention, and grant that this candidate for Freemasonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us.

Endue him with a competency of Thy Divine Wisdom, that by the influence of the pure principles of Freemasonry, he may the better be enabled to display the beauties of holiness, to the honor of Thy Holy Name. Amen.

PERAMBULATION

(See the "Notes" regarding the gavel raps.)

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

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

“As the dew of Hermon, and as the dew that descended upon the mountains of Zion: * for there the Lord commanded the blessing, even life for evermore.” *(Psalm 133:1-3)*

CREATION

“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, ‘Let there be light;’ and there was light.” (*Genesis 1:1-3*)

THE LAMBSKIN APRON

It is an emblem of innocence and the badge of a Mason. More ancient than the Golden Fleece or the Roman Eagle, more honorable than the Star or Garter, or any distinction that can be conferred upon you, at this or any future period, by king, prince, potentate, or any other person, and which it is hoped that you will wear with pleasure to yourself and honor to the Fraternity.

THE TWENTY-FOUR INCH GAUGE

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 emblematic of the twenty-four hours of the day, which we are taught to divide into three parts, whereby we find a part for the service of God and a distressed worthy brother; a part for our usual vocations; and a part for refreshment and repose.

THE COMMON GAVEL

The Common Gavel is an instrument used by operative Masons to break off the rough and superfluous parts of stones, the better to fit them for the builder's use. But we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the

vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

LECTURE - THE BADGE OF A MASON

The Lamb, in all ages, has been deemed an emblem of innocence. He, therefore, who wears the lambskin as the badge of a Mason, is continually reminded of that purity of life and conduct so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

LECTURE - THIRD SECTION

In the third section we receive instruction relative to the Form, Supports, Covering, Furniture, Ornaments, Lights, and Jewels of a Lodge; how it is situated, and to whom dedicated.

A Lodge is a certain number of brethren duly assembled, with a Holy Bible, a Square and Compass, and a Charter or Dispensation authorizing them to meet.

A Charter is an instrument emanating from a Grand Lodge, and, in this Jurisdiction, signed by the Grand Master and Grand Secretary, authorizing certain brethren therein named, when duly assembled, to Initiate, Pass, and Raise all good men and true who may apply for the purpose and whom they may find worthy. A Dispensation is a like instrument, issued by the Grand Master during the recess of the Grand Lodge, which for a limited period, confers similar powers.

Our ancient brethren assembled on the highest hills and in the lowest vales, the better to observe the approach of cowans and eavesdroppers.

The Form of a Lodge is oblong. It extends from East to West and from North to South, and it is

said to be thus extensive to denote the universality of Masonry and to teach us that a Mason's charity should be equally extensive; for in every country and in every clime are Masons to be found.

A Lodge is metaphorically said to be supported by three great pillars, denominated Wisdom, Strength, and Beauty; it being necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. These pillars are represented in the Lodge by the Worshipful Master, the Senior and Junior Wardens.

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

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

Every regular Lodge is furnished with a Holy Bible, Square, and Compass.

The Holy Bible is dedicated to God, it being His inestimable gift to man as the rule and guide of his faith; • • • •; The Square to the Master, because it is the proper Masonic emblem of his office; and the Compass to the Craft, for, by due attention to its use, we are taught to circumscribe our desires and keep our passions within due bounds toward all mankind.

The Ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple, and is emblematic of human life, checkered with good and evil. The Indented Tessel is a representation of the beautiful tessellated border or skirting which surrounded the pavement, and

is emblematic of the manifold blessings and comforts which surround us, and which we hope to enjoy by a faithful reliance upon Divine Providence, hieroglyphically represented by the Blazing Star in the center.

The Lights of a Lodge are three, situated in the East, West, and South. As you may observe, there is none in the North, because King Solomon's Temple, of which every Lodge is a representation, was situated so far north of the ecliptic that neither the sun nor moon, at meridian height, could dart its rays into the north part of the building. The North, therefore, among Masons, has always been termed a place of darkness.

The Jewels of a Lodge are six: three immovable, and three movable. The Immovable Jewels are the Square, the Level, and the Plumb; and they are termed immovable because they are the jewels of the three principal officers of the Lodge, the Worshipful Master, the Senior and Junior Wardens, who are always stationed in the

East, West, and South. The Square denotes morality, the Level equality, and the Plumb rectitude of life.

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

By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle Board we are reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle Board, so should we, both operative and speculative, endeavor to erect our spiritual building

agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the great book of nature and revelation, which is our spiritual, moral, and Masonic Trestle Board.

Lodges are situated due East and West because Moses, after having been instrumental in conducting the children of Israel through the Red Sea when pursued by Pharoah and his hosts, by divine command erected a tabernacle which he placed due East and West, to commemorate the mighty east wind by which their miraculous deliverance was wrought. This tabernacle was an exact model for King Solomon's Temple, for which reason all Masonic Lodges are, or should be, situated due East and West.

Lodges were anciently dedicated to King Solomon, as it is said that he was our first Most Excellent Grand Master. Lodges at the present time are dedicated to Saint John the Baptist and Saint John the Evangelist, who were two eminent patrons of Masonry; and since their time there is, or should be, represented in every

regular Lodge a certain point within a circle, the point representing an individual brother, and the circle the boundary line of his conduct, beyond which he should never suffer his passions, his prejudices or his interests to betray him. This circle is supported by two perpendicular parallel lines, representing Saint John the Baptist and Saint John the Evangelist, and on its top rest the Holy Writings. In tracing its circumference we necessarily touch upon the parallel lines and also upon the Holy Bible; and while a Mason keeps himself thus circumscribed, it is impossible that he can materially err.

The three principal tenets of Masonry are Brotherly Love, Relief, and Truth.

BROTHERLY LOVE

By the exercise of Brotherly Love we are taught to regard the whole human species as one family, the high and the low, the rich and the poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid,

support and protect each other. On this principle Masonry unites men of every country, sect and opinion; and causes true friendship to exist among those who might otherwise have remained at a perpetual distance.

RELIEF

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

TRUTH

Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to

regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and with heart and tongue we join in promoting each other's welfare and rejoicing in each other's prosperity.

TEMPERANCE

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

FORTITUDE

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and, like the former virtue, should be deeply impressed upon your mind, as a safeguard or security against any illegal attempt which may be made, by force or otherwise, to extort from you any of those valuable secrets with which you have been so solemnly entrusted, and which was emblematically represented on your first admission into the Lodge, ••••.

PRUDENCE

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that faculty 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 your peculiar

characteristic, not only for the government of your conduct while in the Lodge, but also when abroad in the world. You should be particularly careful, in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Freemasonry might be unlawfully obtained, ••••.

JUSTICE

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

CHARGE

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

As a Mason, you are to regard the volume of the Sacred Law as the great light in your profession; to consider it as the unerring standard of truth and justice; and to regulate your actions by the

divine precepts it contains. In it you will learn the important duties which you owe to God, your neighbor, and yourself. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator; by imploring His aid in all your lawful undertakings; and by looking up to Him in every emergency for comfort and support. To your neighbor, by acting with him upon the Square; by rendering him every kind office which justice or mercy may require; by relieving his distresses and soothing his afflictions; and by doing to him as, in similar cases, you would that he should do unto you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert the talents wherewith God has blest you, as well to His glory as to the welfare of your fellow creatures.

As a Citizen, you are enjoined to be exemplary in the discharge of your civil duties, by never proposing or countenancing any act which may

have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live; and by never losing sight of the allegiance due to your country.

As an Individual, you are charged to practice the domestic and public virtues. Let Temperance chasten, Fortitude support, and Prudence direct you, and let Justice be the guide of all your actions. Be especially careful to maintain, in their fullest splendor, those truly Masonic ornaments — Brotherly Love, Relief and Truth.

Finally, be faithful to the trust committed to your care, and manifest your fidelity to your principles by a strict observance of the Constitutions of the Fraternity; by adhering to the Ancient Landmarks thereof; and by refusing to recommend anyone to a participation in our privileges, unless you have strong reasons to believe that, by a similar fidelity, he will ultimately reflect honor on our ancient Institution.

SECOND DEGREE

PERAMBULATION

(See the "Notes" regarding the gavel raps.)

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. *

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge; * and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. *

“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. **

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, ** seeketh not her own, is not easily provoked,

thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. **

“And now abideth faith, hope, charity, these three; but the greatest of these is charity.” (*1st Corinthians. 13:1-7 and 13*)

PLUMB, SQUARE, AND LEVEL

The Plumb is an instrument made use of by operative Masons to try perpendiculars; the Square, to square their work; and the Level, to prove 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 ever remembering that we are traveling upon the level of time to “that undiscovered country from whose bourne no traveler returns.”

MIDDLE CHAMBER LECTURE

OPERATIVE MASONRY

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and from which will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of the seasons; and, while it displays the effects of human wisdom, as well in the choice as in the arrangement of the several 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 most 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 Mason to view with reverence and admiration the glorious works of the Creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

SEVENTH DAY

In six days, God created the heaven and the earth, and rested on 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 their Great Creator.

THE USE OF GLOBES

Their principal use, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and

explain the phenomena arising from the annual revolution of the earth around the sun, and its diurnal rotation upon its own axis. They are valuable instruments for improving the mind and giving it the most distinct idea of any problem or proposition, as well as for enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and His works, and are induced to encourage the studies of astronomy, geography, navigation and the arts dependent upon them, by which society has been so much benefited.

ORDER IN ARCHITECTURE

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

From the first formation of society, order in architecture may be traced. When the rigor of

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

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

The ancient and original orders of architecture, esteemed by Masons, are no more than three, the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans 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 having nothing but that which is

borrowed and differing 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.

GEOMETRY

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

A point is the beginning of all geometrical matter. A line has length, without breadth or thickness. A superficies has length and breadth, without thickness. A solid has length, breadth and thickness.

By this science the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampments; the

geographer, to give us the dimensions of the world and all things therein contained, to delineate the extent of seas, and to 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.

LECTURE

• • • • Geometry, the first and noblest of sciences, and the basis upon 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 Great Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of

seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

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

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

escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture most expressive are selected by the Fraternity to imprint upon the memory wise and serious truths; and thus, through the succession of ages, are transmitted unimpaired the most excellent tenets of our Institution.

CHARGE

My Brother: being advanced to the Second Degree of Freemasonry, I congratulate you on your preferment.

Masonry is a progressive moral science divided into different degrees; and, as its principles and mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon your mind.

It is unnecessary to recapitulate the duties which as a Fellow Craft, you are bound to discharge. Your general good reputation affords satisfactory assurance that you will not suffer any consideration to induce you to act in a manner unworthy of the respectable character which you now sustain; but that, on the contrary, you will ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason.

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 nor 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 impressive ceremonies of this degree are calculated to inculcate in the mind of the novice the importance of the study of the liberal arts and sciences, especially of the noble science of Geometry, which forms the basis of Freemasonry, and which, being of a divine and moral nature, is enriched with the most useful knowledge; for, while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

To the study of Geometry, therefore, your attention is especially directed.

Your past regular deportment and upright conduct have merited the honor which we have

conferred. In your present character it is expected that, at all our assemblies, you will observe the solemnities of our ceremonies; that you will preserve the ancient usages and customs of the Fraternity sacred and inviolate; and thus, by your example, induce others also to hold them in due veneration.

Such is the nature of your engagements as a Fellow Craft, and to a due observance of them you are bound by the strongest ties of fidelity and honor.

THIRD DEGREE

PERABMULATION

(See the "Notes" regarding the gavel raps.)

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; * while the sun, or the light, or the moon, or the stars, be not darkened, * nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, * and those that look out of the windows be darkened, and the doors shall be shut in the streets, ** when the sound of the grinding is low, and he shall rise up at the voice of the bird, ** and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, ** and the grasshopper shall be a burden, and desire shall fail: *** because man

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

THE TROWEL

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

PRAYER

Almighty and Eternal God! Great Architect and Ruler of the Universe! At Whose creative fiat all things first were made! We, the frail creatures of Thy Providence, humbly implore Thee to pour down upon this convocation, assembled in Thy Holy Name, the continual dew of Thy blessing. And we especially beseech Thee to impart Thy grace to this, Thy servant, who offers himself as a candidate to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude that, in the hour of trial, he faint not; but pass him safely, under Thy protection, through the valley of the shadow of death, that he may finally arise from the tomb of transgression and shine as the stars for ever and ever! Amen.

MASONIC ODE
Pleyel's Hymn (Dirge)

Sol - emn strikes the fun - 'ral chime,
Notes of our de - part - ing time;
As we jour - ney here be - low,
Through a pil - grim - age of woe.

Mor - tals now in - dulse a tear,
For mor - tal - i - ty is here;
See, how wide her tro - phies wave,
O'er the slum - bers of the grave.

Lord of all be - low, a - bove,
Fill our hearts with truth and love;
As dis - solves our earth - ly tie,
Take us to Thy Lodge on high.

PRAYER

Thou, oh God! knowest our downsitteing 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 which 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 like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Seeing that his days are determined, the number of his months is with Thee; Thou hast appointed his bounds that he can not pass; turn from him, that he may rest till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not till the heavens be no more. Yet, oh Lord! have compassion on the children of thy

creation; administer them comfort in time of trouble; and save them with an everlasting salvation. Amen. (*Job 14:1, 2, 5-7, 10-12*)

LECTURE

We read in the Holy Writings that it was decreed in the wisdom and counsels of Deity aforetime, that a house should be built, erected to God and dedicated to His Holy Name. We also learn from the same Sacred Source that David, King of Israel, desired to build the house, but that, in consequence of his reign having been one of many wars and much bloodshed, that distinguished privilege was denied him. He was not, however, left without hope, for God promised him that out of his loins there should come a man who would be adequate to the performance of so great and glorious an undertaking. That promise was verified in the person and character of Solomon, his son, who ascended the throne, and, after David was gathered to his fathers, wielded the scepter over Israel at a time when (as the great Jewish

historian, Josephus, informs us) peace and tranquility pervaded the world, and all eyes seemed directed toward Jerusalem, as if to witness the splendid display of the wisdom of Solomon. About this time King Solomon received a congratulatory letter from Hiram, King of Tyre, desiring to participate, in a small degree at least, in the rich honors which then seemed to be clustering around his throne. In his reciprocations with Hiram of Tyre, King Solomon desired him to furnish a man well skilled in the arts and sciences, and his attention was directed to ••••.

THIRD SECTION

The third section illustrates certain hieroglyphical emblems, well calculated to increase knowledge and promote virtue. In it, also, many particulars relative to the building of King Solomon's Temple are noticed. That famous fabric, as I before informed you, was commenced in the fourth year of the reign of Solomon, on the second day of the month Zif,

being the second month of the sacred year. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. It was supported by fourteen hundred and fifty-three columns and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble. There were employed in its erection three Grand Masters, three thousand three hundred Masters, or Overseers of the work, eighty thousand Fellow Crafts, or hewers on the mountains and in the quarries, and seventy thousand Entered Apprentices, or bearers of burdens, and these were all so classed and arranged by the wisdom of Solomon that neither envy, discord, nor confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen, • • • •; and as a striking evidence of the approbation and interposition of Divine Providence, we are informed by the great Jewish historian Josephus that although more than seven years were occupied in its building, yet during the whole term it did not rain in the

day time, but in the night season only, that the workmen might not be obstructed from their labors. From sacred history we also learn that there was not heard the sound of axe, hammer, or any tool of iron in the house while it was building, it having been put together in the manner described to you in a preceding degree.

EMBLEMS

The hieroglyphical emblems explained in this degree are:

- The Three Steps;
- The Pot of Incense;
- The Bee-Hive;
- The Book of Constitutions, guarded by the Tiler's Sword;
- The Sword pointing to a Naked Heart, and the All-Seeing Eye;
- The Anchor and Ark;
- The Forty-seventh Problem of Euclid; and
- The Hour-glass and Scythe.

THE THREE STEPS

The Three Steps usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life: Youth, Manhood and Age. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainments of useful knowledge; in Manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so, in Age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

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 and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

THE BEE-HIVE

The Bee-Hive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, especially when it is in our powers 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, of 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 on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

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

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

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...

THE ALL-SEEING EYE

...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

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

The Forty-seventh Problem of Euclid was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of Priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished, he erected this, which, in the joy of his heart, he called "Eureka," in the Grecian language signifying, "I have found it;" and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS

The Hour-Glass is an emblem of human life. Behold how swiftly the sands run, and how rapidly our lives are drawing to a close! We can not without astonishment behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! Today he puts forth the tender leaves of hope; 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 SCYTHER

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.

LECTURE - CLOSING

It is the inspiration of that great Divinity whom we adore, and bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all nature, and which will never, never, never die. Hence, my brother, how important it is that we should endeavor to imitate •••• in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust, that we may be prepared to welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect, to that all perfect, glorious, and celestial Lodge above, where the Supreme Grand Master of the Universe forever presides.

CHARGE

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

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

As a Master Mason, you are authorized to correct the irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation

of the Fraternity ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against any breach of fidelity. To your inferiors in rank or office you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and by the regularity of your own conduct endeavor to remove every aspersion against this venerable Institution. Our Ancient Landmarks you are carefully to preserve, and never to suffer them, on any pretense, to be infringed; and you are never to countenance any deviation from our established customs.

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

deserving of the honor which we have conferred,
and worthy of the confidence which we have
reposed in you.

CONGRATULATIONS

Brother, I congratulate you on your becoming a Master Mason, and as such I commend you to the kind care, love and protection of all Master Masons whithersoever dispersed. The eyes of the Fraternity are now upon you; be just, be faithful, be true, and convince the world, by your acts, that on becoming a Master Mason you have become a better man; retain, we entreat you, that goodness of heart, that purity of intention and that love of virtue, of which we think you now possessed, and of which this spotless vestment wherewith you are now girded, is at once the emblem, the badge and the reward. Nothing now remains to constitute you a member of Lodge, No. Free and Accepted Masons of the State of California but to approach our Secretary's table and there sign its by-laws, which will subject you to its burdens and its responsibilities, as well as entitle you to its benefits and its privileges.

TEST OATH

I, in the presence of God and these witnesses, do hereby and hereon, solemnly and sincerely swear: that I am a Master Mason in good standing. So help me God.

JUNIOR DEACON'S DUTIES

To carry messages from the Senior Warden in the West to the Junior in the South, and elsewhere about the Lodge as directed; attend to all alarms at the door, and see the Lodge duly tiled.

SENIOR DEACON'S DUTIES

To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as required; attend to all alarms at the door of the preparation room, receive and conduct candidates, introduce and accommodate visiting brethren.

SECRETARY'S DUTIES

To observe the will and pleasure of the Worshipful Master, keep a faithful record of all things proper to be written, transmit a copy of the same to the Grand Lodge when required, receive all moneys from the brethren, pay the same to the Treasurer, and take his receipt therefor.

TREASURER'S DUTIES

To receive all money from the Secretary, keep a just and accurate account thereof, and pay the same out by order of the Worshipful Master, with the consent of the Lodge.

PRAYER AT OPENING

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

Response. So mote it be!

ALTERNATE PRAYER

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

Response. So mote it be!

PRAYER AT CLOSING

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

Response. So mote it be!

BENEDICTION

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

Response. So mote it be!

**CALLING DOWN
FROM ONE DEGREE TO ANOTHER**

I now declare this Lodge of Master Masons (or Fellow Craft Masons) to be at refreshment and labor resumed on the Second Degree of Masonry (or First Degree of Masonry) for the purpose of examination.

Brother Senior Deacon (*sign*), arrange the Altar. Brother Junior Deacon (*sign*), inform the Tiler that the Lodge is now at labor on the Second Degree of Masonry (or First Degree of Masonry) for the purpose of examination and admit the Candidate.

Junior Deacon – Brother Tiler, the Lodge is now at Labor on the Second Degree of Masonry (or First Degree of Masonry) for the purpose of examination. Admit the candidate.

It is permissible to call down from the third degree directly to the first degree.

CALLING BACK

I now declare this Lodge of Master Masons (or Fellow Craft Masons) to be called from refreshment to labor on the Third Degree of Masonry (or Second Degree of Masonry.)

Brother Senior Deacon (*sign*), arrange the Altar.
Brother Junior Deacon (*sign*), inform the Tiler that the Lodge is now at labor on the Third Degree of Masonry (or Second Degree of Masonry.)

Junior Deacon – Brother Tiler, the Lodge is now at labor on the Third Degree of Masonry (or Second Degree of Masonry.)

Deacons carry their rods and give the sign of the degree in which the Master declares the Lodge to be at labor.

STATED MEETING

ORDER OF BUSINESS

- A. Reading of the minutes
- B. Reports of investigating committees
- C. Balloting
- D. Reception of applications
- E. Miscellaneous and unfinished business
- F. Conferring of degrees

READING OF THE MINUTES

Brethren: this being our stated meeting for the month of, the first order of business will be the reading of the minutes of our last stated and subsequent special meetings.

The Secretary rises, signs and reads minutes of stated meeting; sits down.

Brethren: you have listened to the reading of the minutes of our last stated meeting. If there are no errors or omissions, they will stand approved

as read. *(Pause)* There being none, Brother Secretary, it is so ordered. *

The Minutes of succeeding meetings are likewise severally read and approved. For Special Meetings, use the following language.

Brethren, you have listened to the reading of the minutes of our special meeting of (give date). If there are no errors or omissions, they will stand approved as read. *(Pause)* There being none, Brother Secretary, it is so ordered. *

If errors or omissions are reported and the minutes are corrected, use this language.

If there are no further errors or omissions, they will stand approved as corrected. *(Pause)* There being none, Brother Secretary, it is so ordered. *

REPORTS OF INVESTIGATING COMMITTEES

The Investigating Committee makes their report to Master and not to the Secretary.

FAVORABLE REPORT

The term “full and favorable” is used when all three members of the committee make a favorable report. The term “favorable” is used when the Master receives two favorable reports and no report from the third committeeman.

Brethren: the Committee upon the application of Mr. John James Jones to receive the degrees of Masonry in this Lodge (or upon the application of Brother John James Jones for affiliation with this Lodge) has made a full and favorable report (or favorable report.)

UNFAVORABLE REPORT

If one or more members of the Investigating Committee makes an unfavorable report, the application is rejected.

Brethren: the Committee upon the application of Mr. John James Jones to receive the degrees of Masonry in this Lodge (or upon the application of Brother John James Jones for affiliation with this Lodge) has made an unfavorable report, and I declare the applicant rejected. *

GRANTING FURTHER TIME

Brethren: the Committee upon the application of Mr. John James Jones has requested further time, and it is granted further time until the next stated meeting of this Lodge. *

BALLOTING

The Master rises.

Brethren: we are about to ballot upon the application of Mr. John James Jones. His age is; his occupation is; he resides at; he is recommended by; and he refers to Brother Senior Deacon, present the ballot.

The Senior Deacon rises, signs and presents the ballot box to the Master, then stands facing the East on floor just north of Master's pedestal. The Master displays ballot box, votes and sits down.

The Senior Deacon takes ballot box to Senior and Junior Wardens. Wardens vote, but they do not stand or make sign. The Senior Deacon places ballot box on left page of Bible, signs and votes; then stands at north side of altar, facing the East.

The brethren of Lodge No. will approach the Altar and deposit their ballots upon the application of Mr. John James Jones to receive the degrees of Masonry in this Lodge (or upon the application of Brother John James Jones for affiliation with this Lodge). Remember that balls elect and cubes reject. Be careful how you vote.

The Secretary leads the line. The Junior Deacon is last to vote.

Have all the brethren of Lodge No. voted? If so, I declare the ballot closed. *

The Senior Deacon returns the ballot box to the Junior and Senior Wardens for their inspection, then stands at north side of altar while Wardens report.

Brother Junior Warden, how stands the ballot in the South?

Junior Warden – (Fair/Cloudy) in the South,
Worshipful.

Brother Senior Warden, how stands the ballot in
the West?

Senior Warden – (Clear/Dark) in the West,
Worshipful.

*The Senior Deacon returns the ballot box to the
Master. The Master rises, receives ballot box,
examines it and proceeds as follows. If the
Wardens' reports are contradictory, the Master
directs the Senior Deacon to return the ballot
box to the Wardens in the usual manner, after
the Master has examined the ballot box. The
process is repeated until they concur on the
outcome.*

If favorable: And bright in the East. Brethren,
you have elected Mr. John James Jones to
receive the degrees of Masonry in this Lodge (or
you have elected Brother John James Jones to

membership in this Lodge by affiliation.) * *The Master destroys the ballot.*

If unfavorable: And black in the East. Brethren, you have rejected the application of Mr. (or Brother) John James Jones to become a member of this Lodge. * *The Master destroys the ballot.*

If only one cube appears, the Master, without declaring result, uses the following language.

Brethren: to correct a possible mistake, we will again ballot upon the application of Mr. John James Jones to receive the degrees of Masonry in this Lodge (or upon the application of Brother John James Jones for affiliation with this Lodge.)

The Master destroys the ballot. The Senior Deacon returns the ballot box to its place and returns to his seat. The Master reconducts the ballot according to the instructions beginning on page 64.

RECEPTION OF APPLICATIONS

Brother Secretary: are there any applications to be received?

MISCELLANEOUS AND UNFINISHED BUSINESS.

- (a) Reports of Special Committees
- (b) Bills and Communications
- (c) New Business

ANNUAL ELECTION OF OFFICERS

Sometime before the meeting for the Annual Election of Officers, each Master should review completely, those sections of the California Masonic Code which relate to the Election of Officers. He should notify all members of his Lodge that they must be in good standing in the Lodge to be permitted to vote in the Election of Officers. This may be done by giving written notice in the Lodge trestle board.

GENERAL INSTRUCTIONS

Before opening the meeting to nominations, the Master should determine if there is a visitor present who will relieve the Tiler in order that he may vote.

The Master shall also appoint three brothers to serve as tellers for the election. A table with three chairs should be set up in the South-East corner of the Lodge for the Tellers' use.

The Secretary should have available on his desk, sufficient slips of paper for ballots, and pencils or pens for the use of members in voting.

**PROCEDURES FOR NOMINATIONS
AND BALLOTING**

Brethren, the hour has arrived for the Annual Election of Officers. Nominations are now open for the office of Master.

Member – Worshipful Master, I wish to place in nomination, the name of Brother..... to serve as Master for the ensuing Masonic year.

A brief nominating speech is proper but not required. A nomination is not a proper motion and does not therefore, require a second.

Upon receiving a nomination, the Master shall repeat the following question three times.

Are there any other nominations?

If there are no other nominations, the Brother who made the nomination (or another Brother) shall then rise and make the following motion:

Member - Worshipful Master, I move that the Secretary (or another Brother) be instructed to cast the unanimous ballot of this Lodge for Brother..... to serve as Master for the ensuing Masonic year.

The foregoing is a proper motion and requires a second.

Member – Worshipful Master, I second this motion.

Brethren it has been regularly moved and seconded that the Secretary (or another Brother) be instructed to cast the unanimous ballot of this Lodge for Brother.....to serve as Master for the ensuing Masonic year. Are you ready for the question? *(The question is called.)* All those in favor of the motion say “aye.” *Response.* Those opposed, “no.” *Response.*

If the vote is unanimous the Master shall state:

The vote is unanimous, the motion is carried. Brother Secretary (or another Brother), you will cast the unanimous ballot of this Lodge for Brother.....to serve as Master for the ensuing Masonic year.

The Secretary will then write out the ballot and present it to the tellers.

Teller – Worshipful Master, the unanimous ballot of this Lodge has been cast for Brother.....to serve as Master for the ensuing Masonic year.

If the vote is not unanimous, election shall be by written ballot with a majority of all votes cast necessary for election. One teller should count the votes with his count verified by another teller. The third teller shall then report the actual count to the Master.

Brother....., you have been elected to serve as Master of this Lodge for the ensuing Masonic year. Will you serve?

If answered in the affirmative the Master shall then state:

I hereby declare you elected. *

The same procedure is then used to elect the Senior Warden, Junior Warden, Treasurer, Secretary, and if you have them, the Trustees and Hall Association Directors.

In the election of the Secretary, if the motion is made and carried that the unanimous ballot of the Lodge be cast, such ballot should be cast by the Treasurer or some other Brother.

MULTIPLE NOMINATIONS

In the event that more than one name should be placed in nomination for any elective Office after determining that there are no other nominations, the Master shall then instruct Brethren to mark their ballots with the name of their choice and fold the ballot. The tellers will then collect all ballots and conduct the count. A brother must receive a majority vote to be elected. One teller should count the votes with his count verified by another teller. The third teller shall then report the actual count to the Master. The Master shall report the ballot count to the Brethren and then ask the Brother who received the majority if the vote if he will serve. If the Brother answers in the affirmative, the Master shall then declare him elected and sound the gavel. If the Brother answers in the negative, the balloting should be repeated until someone is selected who is willing to serve.

**PRESENTATION OF THE
FLAG OF OUR COUNTRY**

WHEN PRESENTED

The Flag of our Country is displayed at all communications of Grand Lodge and carried on all ceremonial occasions except at funerals; and the flag is displayed at all meetings of our Lodges. At the annual election of officers and at such meetings as may be deemed desirable by the Master, the flag shall be formally presented at the Altar by the Marshal and received in the manner prescribed by the Grand Lecturer.

PRESENTATION OF THE FLAG

After the Lodge has been opened, the Master calls on the Marshal to present the Flag.

Brother Marshal, you will retire and present the Flag of our Country.

The Marshal rises, signs and goes to the Altar. As the Marshal turns to go to Altar, the Deacons rise, take their rods, and go to the Altar, arriving at the same time as the Marshal. All make sign, turn about face and walk abreast to the Tiler's door. The Marshal opens door, goes out and closes the door. The Senior Deacon takes his place on north side and the Junior Deacon on south side of door, facing East. The Tiler presents flag to the Marshal and opens door for the Marshal to re-enter. The flag should be borne by the Marshal at a perpendicular carry, right hand over left. As the flag is brought into the Lodge, the Master rises, calls up the Lodge and removes his hat with his right hand, holding the hat at his left shoulder, the hand being over the heart. Brethren stand erect facing the flag and place the right hand over the heart as the Master places his hat at his shoulder. The Master and Brethren (except the Marshal and Deacons), remain with the right hand over the heart until the flag is placed in its stand. The Marshal with flag, and the Deacons with cap insignia of their rods interlaced behind

the flag and over the Marshal, march directly abreast to the Altar.

Marshal - Worshipful Master, I have the honor to present the Flag of our Country.

Master - The Brethren will kindly repeat with me The Pledge of Allegiance to the Flag of our Country.

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

Brother Marshal, you will escort The Flag of Our Country to its proper place in the East.

This place should be on the right side of the Master.

A silent count of eight is utilized to permit the Deacons to unlace the rods and come to a Flag salute before the Marshal moves off toward the

East. After the word "East," the Deacons unlace and bring rods directly to a carry position on count (1) and step back one step with the right foot; (2) take one step back with the left foot; (3) bring the right foot in line with the left; (4) ground the rod; (5) without removing the butt of rod from the floor, move the rod diagonally across the body, placing it in the left hand; (6) ground the right hand at the right side; (7) place the right hand over the heart in the Pledge position; (8) the Marshal, who has also silently counted to eight, then takes the flag up to the East via the north side of the Altar and places it in the stand provided. The Marshal steps back one step, places the right hand over the heart for an instant, then drops the hand to his side. The Master puts on his hat, and the brethren lower their right hands to the side. The Deacons return the rods to the right hand, in the normal position. The Marshal then returns to the Altar and stands between Deacons, then all three break at once. When Marshal and Deacons arrive at their places, Master seats Lodge.

**RETIREMENT OF THE
FLAG OF OUR COUNTRY**

OPTIONAL

Retirement of the flag is entirely optional to the Master. If flag is retired, singing is optional.

RETIREMENT

At the closing ceremony, after the Master has called up the Lodge, he instructs the Marshal to retire the flag.

Brother Marshal, you will retire the Flag of Our Country.

The Marshal, when spoken to, signs to the Master, then goes to the Altar simultaneously with the Deacons, all three arriving at the Altar at the same time. The Marshal then goes to the East, one step back from the Flag, and places his right hand over his heart. The Master takes off his hat with the right hand, holding it at his

left shoulder, the hand being over the heart. The Brethren (except the Marshal and Deacons) stand erect and place their right hand over their heart as the Master places his hat at his shoulder. The Deacons at the same time drop their rods diagonally across their body to the left hand without removing the butt of the rod from the floor and place their right hands over their hearts. (All except the Marshal and Deacons retain this position until the flag is passed through the door to the Tiler.) The Marshal drops his hand and takes the flag. He goes to the Altar and stands between the Deacons.

Optional Singing: (either “America” or “The Star Spangled Banner” is sung. The latter should only be sung with musical accompaniment.)

The Brethren will join in singing one verse of “America” (or “The Star Spangled Banner.”)

The Master with or without singing continues.

Brother Marshal, you will return the Flag of our Country to its proper custodian.

The Deacons return rods to their right hands, in the normal position. The Marshal and Deacons, with rods trailing, turn about face. The Deacons ground rods, then interlace rod insignia over Marshal and behind the flag. They can walk directly abreast to the Tiler's door. The Tiler receives the flag at the door and returns the flag to its storage place. The Marshal closes door. The Marshal and Deacons return to the Altar, ground rods, then all three break at once and return to their places.

**RECEPTION OF A
GRAND LODGE OFFICER**

The Tiler gives an alarm at the door when the Grand Lodge Officer is ready.

Junior Deacon - Worshipful Master, there is an alarm at the door.

Master - Brother Junior Deacon, ascertain the cause of the alarm.

The Junior Deacon takes his rod, opens the door but does not leave the room.

Junior Deacon - Who comes here?

*Tiler - The Most Worshipful,
Grand Master of Masons in California, desires
admission.*

*The Junior Deacon closes the door and reports
from in front of the door.*

Junior Deacon - Worshipful Master, (sign) The Most Worshipful, Grand Master of Masons in California, is without and desires admission.

Master - Brother Marshal, you will retire and conduct the Grand Master to a seat in the Lodge.

The Marshal picks up his baton and retires in the usual manner. The movements of the Deacons and the Marshal are the same as in the Flag Ceremony.

The Deacons take a position inside door, face East and ground their rods. The Senior Deacon is on the North side. The Marshal opens the door and walks on the South side of the Grand Officer. Moving around and behind him, he takes a position at the Grand Officer's left side. The Marshal changes baton from his right hand to his left while moving behind the Grand Officer.

The Marshal takes the left arm of the Grand Officer and conducts him to a position between the Deacons. As the Deacons interlace rods over the Grand Officer, the Master calls up the Lodge .

*** Together, Brethren.

All go on the First Degree sign in unison. The Second Degree sign is given in unison as the Grand Officer approaches the Altar, and the last sign is given in unison with the Grand Officer at the Altar.

Marshal - Worshipful Master, I have the honor to present the Most Worshipful, Grand Master of Masons in California.

The Master makes an address of welcome and then instructs the Marshal to conduct the Grand Officer to a seat in the East.

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

After the word “East,” the Deacons immediately take down their rods and step back two paces. As the Deacons ground their rods, the Marshal conducts the Grand Officer to the East via the North side of the Altar, waits for him to turn about, bows to him and returns to the Altar. The Marshal changes his baton back to the right hand as he breaks toward Altar. The Marshal pauses momentarily between the Deacons, then all three break at once and return to their stations.

The Master then surrenders gavel to the Grand Officer with appropriate words. When the gavel is returned, the Master seats the Lodge.

*Master - **

The title “Most Worshipful” should be changed for other officers according to the listing of titles that follows.

The term “of the Grand Lodge of California” is used as to all Grand Lodge Officers, except the Grand Master who is described as: “Grand Master of Masons in California.”

**TITLES AND ADDRESSES
GRAND LODGE OFFICERS**

Grand Master	Most Worshipful
Past Grand Master	Most Worshipful
Deputy Grand Master	Right Worshipful
Senior Grand Warden	Right Worshipful
Junior Grand Warden	Right Worshipful
Grand Treasurer	Very Worshipful
Grand Secretary	Very Worshipful
Grand Lecturer	Very Worshipful
Grand Chaplain	Very Reverend
Others	Worshipful

Inspectors are introduced as follows:

The Worshipful.....Inspector of the
.....Masonic District, desires admission.

The private Grand Honors are to be given only to the Grand Master, the Inspector of the District on official visits, or to a Grand Lodge Officer making a visitation to a lodge by direction of, and representative of, the Grand Master.

LODGE OFFICERS

The listing of the Lodge Officers' names in trestle boards, programs or publications should be in the following order of rank: Master, Senior Warden, Junior Warden, Treasurer, Secretary, Chaplain, Assistant Secretary, Senior Deacon, Junior Deacon, Marshal, Senior Steward, Junior Steward, Organist, and Tiler.