MASONIC GRAND LODGE OF OREGON

PACKAGE PROGRAMS

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GENERAL POINTERS REGARDING LODGE PROGRAMS

The following general pointers can be applied to any program, whether for entertainment or Masonic Education, tyled or open.

1. Programs should be well planned and properly balanced. Do not overload with one type of entertainment, or have two entertainment numbers of a similar kind follow each other.

2. Attempt to use Lodge talent as much as possible in tyled meetings.

3. Provide outside entertainment, where budget permits, in open meetings.

4. Program should not exceed 1 hour or at the most 1½ hours.

5. Be sure that the Master of Ceremonies and Worshipful Master each have identical schedules of entertainment numbers.

6. Make certain that every person required to assist understands his instructions and has materials to perform his task.

7. Be sure that the invitations to special guests are sent well in advance and that trestleboard and newspaper announcements are made at least one week prior to function (after all, talent, food, equipment, and supplies have been secured).

8. If conducted at a stated communication, keep the regular meeting short and conduct under "new business".


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PROGRAM PLANNING

Standards for Program Chairmen
1. Program planning requires ingenuity and vision.
2. The program should be completely planned for the year in advance, but flexible enough to permit introduction of important or timely additional features.
3. Have the courage and fortitude to accept criticism, and yet be objective. Take suggestions and criticism thoughtfully and cheerfully and benefit from them. “You can't please all the people all the time.”

Duties of the Program Chairman
In General:
1. Plan good, useful, entertaining, educational, or inspirational programs.
2. Have a working committee, representative of all segments.
3. Work closely with the Master to develop a coordinated over-all program.
4. Have completed program schedule ready for the first meeting of the Lodge year.

In Building the Program:
1. Begin well in advance to plan for the next year.
2. Take time to plan the programs – have sufficient meetings of the committee.
3. Vary the presentation of the programs with speakers, panel discussions, forums, tours, audiovisual, drama, music, etc.
4. Encourage members to provide particular programs.
5. Use input from all members of the committee to provide a well-rounded selection of programs.
6. Be sure speakers and artists are good.
   a. Observe the program beforehand, if possible.
7. If not, seek the recommendation of an authority.
8. Plan forums carefully – participants, materials, etc.
9. Prepare each program so that every element of the meeting is related to the subject of the day – the decorations, music, social hour, refreshments, etc.
10. Prepare enticing publicity for release in time for publication.

Test of a Good Program:
1. Will a large number of members be interested in this program?
2. Will this program inform, inspire, entertain or enrich the lives of the members?
3. Is it worthwhile so members will consider the time well spent?
4. Will the program stimulate members to seek more information on this subject?
5. Does the program contribute to our philosophy?
6. Is the program in good taste?
7. Has this program dignity, integrity, and spiritual quality?
8. Is it active, lively and interesting?
9. Is this program timed carefully so that it will not be too long?
10. Will the program stimulate members to come to the next meeting?

In Carrying out the Program:
1. Check up on the program (speakers, participants, exhibits, films, decorations, etc.) at least one week in advance.
2. Check up on publicity well in advance.
3. Check to see that everything is in order at the place of the meeting.

The Care and Treatment of Speakers and Performers:
1. If the original contact is by phone, confirm the details immediately in a letter.
2. In the first letter you write the speaker
   a. Tell him how large the organization is, the purpose of the organization, the make-up of the audience, and why he is just the speaker you want and how long a time you allot him.
   b. Tell him what else is on the program and at what point he will appear and if you want him to answer questions.
c. Tell him you will pay his fee if he will tell you what it is (if you do not know). If you understand that there is no fee, be sure to mention that fact in this first letter so that there will be no misunderstanding or embarrassment.
d. Tell him where the meeting is to be held and how to reach that place.
e. Ask if he will need overnight accommodations.
f. Ask him if he will need any “props”, such as a table, blackboard, etc.
g. Ask him to let you know if these arrangements are satisfactory, his method of travel, and the exact time of his arrival.
h. Ask him for a glossy photo and for material for your publicity committee.

3. Immediately upon receiving his acceptance, send him
   a. An acknowledgement confirmation
   b. If he’s driving, send him a marked map for easy guidance. Indicate where to park.
   c. If he’s flying, advise him you will meet him at the airport.

4. Write the speaker again about ten days before the date of the meeting to be sure that he has not forgotten, and to assure him that your plans have not changed.

5. Be sure to meet the speaker before he enters the door of the meeting room. Take him to meet the Master and usher him to the place he is to sit before the meeting begins, and stay with him. If he has come directly from a long ride, guide him to the wash room. Ask him if he’d like a glass of water.

6. On the platform, provide a speaker’s stand and a glass of water. If he needs visual aids, such as a blackboard, screen projector, etc. be sure they’re in place and in good working order, tested and adjusted.

7. Don’t keep him waiting. Begin your meeting on time and make the business as brief as possible. Speakers, especially good ones, are busy people.

8. Be sure all announcements, etc. are out of the way before the speaker begins.

9. Make your introduction short, courteous, and friendly, and in good taste. Don’t make the introduction longer than the speech, or review the subject before the speaker starts.

10. After the talk, thank the speaker but do not “review” the talk for the audience. Say or do nothing at the end that will destroy the climax of the speaker’s program.

11. If there are refreshments, see that the speaker is one of the firsts to be served. Don’t let him stand in line shaking hands and answering questions, only to find when he is through that the refreshments are all gone.

12. Be sure to fulfill your financial agreement with him before you leave him.

13. See that he gets on the road, or to his motel. Assist him with any props he may be carrying.

14. The day after the meeting, write him a note thanking him for being present and for the program he presented.
LODGE PROGRAM IDEAS

- Create an interesting purpose for every meeting
- Use imagination and intrigue
- Relate decorations, food, publicity, etc.
- Plan well in advance – be organized
- Publicize repeatedly – make it sound important
- Start promptly and keep it moving
- Concentrate on the subject – avoid distractions
- Close promptly – let them leave wanting more!

Don’t forget the Ladies in your programming. Items with a * below are ideas for including the Ladies in your Lodge activities.

Anniversary of Lodge
Annual Meeting and Election
Appointed Officer Night
Appreciation Night
Astrology Talk
Astronomy Demonstration
Awards Night
Backslider’s Night
Banquet
Barber Shop Sing
Baseball Game
Book Review
Brotherhood Night
British Masonry
Camper’s Night
Candidate Counselor Report
Candlelight Night
Charter Members Night
Chess/Checker Tournament
Christmas Party
Civic Night
Clergy Night
Code Study Night
Collectors Night
Committee Appreciation Night
Community Service Night
Community Service Project
Concert Night
Cosmetology Demonstration *
Dance
Degree Conferral
Degree Rehearsal
DeMolay Advisor Night
DeMolay Degree Exemplified
DeMolay Supplied Program
Desert Smorgasbord *
Dinner – Father/Daughter
Play (Drama)
Playing Card Tournament
Presentation to New Members
Professions Night
Public Health Night
Public School Night
Dinner – Father/Son
Dinner – Family
Dinner Theater
Discover Oregon
District Education Officer Visit
Doctor’s Night
Dramatic Production
Eastern Star Night
Education Program
Enthusiasm Program
Explorer’s Night
Family Night
Father/Son Night
Favorite Pet Night
Feast of St. John the Baptist
Fellowship Night
First Lady Night
Fish Fry
Fisherman’s Night
Flag Night
Flower Arranging *
Franklin (Ben) Night
Furniture (Lodge) Symbolism
Gadget Night
Game Night
Gardening Talk
German Night
Golf Night
Graduates Night
Grand Lodge Night
Grand Master’s Reception
Green Thumb Night
Hair Styling Demonstration *
Health Institution Night
Hobby Night
Holiday (History of)
Holiday Parties
Quarter Century Night
Question Box
Quiz Program
Rainbow Night
Recreation Speaker
Reunion
Home Movies by Member
Humorous Speaker
Hunter’s Night
Ice Cream Social
Inspection
Installation
Interior Decorating *
Investigators Demonstration
Job’s Daughters Night
John Doe Night
Jewelry Display *
Landmarks of Masonry
Laws & Legislation of Masonry
Leadership Manual Highlights
Library Night
Local Industry Night
Loud Shirt/Tie Night
Mason of the Month/Year
Masonic Library Visit
Mayor’s Visit
Memorial Day Breakfast
Mothers Day *
Nature Night
Neighbor Night
New Members Night
Officers Manual Items
Operative Masonry
Original Leather Apron Night
Our Town Night
Out-of-State Visitation
Ox Roast
Pancake Breakfast
Past Master Night
Patriotic Events
Physical Fitness
Picnic
Pilgrimage to another Lodge
Ritual Interpretation Night
Ritualist Spell Down
Roll Call
Royal Arch Night
Safety Forces Night
School of Instruction
Scottish Rite Night
Sewing Demonstration *
Service Club Night
Short Talk Booklets
Social Activities
Sojourner Night
Sponsors Night
Special Meeting (w/purpose noted)
Sports Night
Study Club
Style Show *

Sweetheart Night *
Table Lodge
Talent Night
Thanksgiving
Theatre Night
Toastmasters Night
Tour
Traditional Lodge Event
Transportation Night
Travel Bureau
Travel Talk

Valentine Party
Variety Show
Visit DeMolay
Visit Another Lodge
Washington’s Birthday
We’re Proud of You Night
What’s Right with Masonry
Widow’s Night
York Rite Night
Youth Activities
ANNIVERSARY PROGRAM

General Outline:

The Worshipful Master should appoint a Master of Ceremonies (MC) to assist in the running of the program. The Worshipful Master will open the meeting and offer a welcome address, then turn the meeting over to the Master of Ceremonies.

1. Musical entertainment number

2. MC gives a brief outline of the formation of the Lodge. By using old minutes, Lodge History, and any other available sources many if not all of the following can be discovered and shared. When, by whom, first officers and founders, first meeting place etc. Dates of U.D., Charter, Duly Constituted and the first meeting. Outline the progress of the Lodge, from the first meeting to the present, search for the Temple site, circumstances bearing on the present site, erection of the Temple, Cornerstone laying, construction committee and problems involved. Share the first Treasury report, the membership at the end of the first year; compare it to the present Treasury report and membership.

3. Entertainment number - music, vocal, instrumental or other appropriate entertainment

4. Short talks by Past Masters, Charter members, or older members wanting to share
   a. Early history of the Lodge (events or history not generally known)
   b. Problems encountered in early years
   c. General history and progress of the Lodge

   WARNING: DO NOT DUPLICATE THE MC OPENING WITH THE SHORT TALKS

5. Entertainment number - music, vocal, instrumental or other appropriate entertainment

6. Any other remarks or presentations

7. The Worshipful Master expresses appreciation and dismisses the gathering

8. Refreshments

Detailed Outline:

This is a program as it was actually presented. It was an open meeting, preceded by a dinner at 6:00 pm. The program opened at 7:30 pm.

1. Organ prelude 7:00 - 7:30 by Lodge organist. (Effective and helpful, but not vital)

2. Worshipful Master brings meeting to order and gives short welcome address.

3. MC gives a short opening talk and outlines the formation of the lodge (see following page)

4. Music by an accordion band

5. Early history of the lodge by Senior Past Master

6. Remarks by a charter member

7. Vocal solo with piano accompanist

8. History of the construction of the present Temple

9. Humorous situations during the early history of the Lodge

10. Organ numbers by Lodge organist

11. General highlights of Lodge history from formation to present time by the Junior Past Master

12. Music by accordion band

13. Worshipful Master expresses appreciation and dismisses the meeting

14. Refreshments are served in the dining room.
Example of remarks by the Master of Ceremonies:

The program for this evening has been designed to observe the _____th anniversary of _______ Lodge, and to acquaint our members with some of the events in the history and progress of their Lodge. There are many very interesting happenings to be found in the history and minutes, but time precludes the possibility of recounting but a few. However, the formation of the Lodge, its first meeting, early conditions, acquisition of the Temple, and present condition of the Lodge will be outlined. Other speakers will enlarge upon these things for your benefit.

“Anniversary” has been defined as a day separated by a year or an exact number of years from some event; also a commemorative service or celebration on such a day.

To most of us there are two anniversaries with which we are very familiar; our wives' birthdays and our wedding anniversaries, and woe unto the husband who fails to remember them.

We, being human, are subject to the inexorable law of time and find that anniversaries of various kinds are inescapable. To each of us they mean that one more year has passed, and that we are expected to have increased our wisdom, knowledge and understanding with the progressing years. The lessons of Masonry teach us to use our years in the attainment of useful knowledge, and to apply that knowledge in our daily life and conduct, so that when these anniversaries have reached an impressive number, we may enjoy the happy reflections consequent on a well spent life.

With the Lodge this is also true, another year has been added to our age as a unit in the great institution of Freemasonry. With the wisdom and knowledge of the past ages at our service, there is no reason why we may not look back with happy reflections, and look forward with confidence and pleasure to the future. All with the hope that we may continue to exemplify the lessons of Masonry and possibly leave behind us some bit of wisdom or knowledge for the benefit of those who follow in our footsteps.

(Brief general outline by MC or WM covering essential points, or altered to suit the circumstances)

On (Date), a number of Masonic Brethren desiring to form a new Lodge of Masons more convenient to their homes in this area, met in the (Location) at (City Name). This group consisted of (Number) Master Masons from various walks of life, many different Masonic Lodges and widely scattered jurisdictions. These men laid down the preliminary plans of organization, selected their officers, chose the name of (Lodge Name), prepared the petitions and sought (Sponsoring Lodge) Lodge No. (Number), to act as sponsor. Brother (Name) was selected as Worshipful Master; (Name) as Senior Warden; and (Name) as Junior Warden.

The petition for a dispensation to form a new Lodge was prepared and signed by the (Number) brethren present and presented to our sponsoring Lodge, (Name), (Number) which on (Date) voted to sponsor the new Lodge. The petition was then presented to the Grand Secretary, and on (Date) the Grand Master issued a dispensation to form (Lodge Name), U.D.

An Occasional Communication of the Grand Lodge was convened on (Date) at (Place), presided over by (Name), Grand Master, who, with due ceremonies instituted and set to work (Lodge Name) Lodge, U.D.

A Charter having been granted on (Date), the Grand Lodge met in Special Communication on (Date) at (Place) and M.W. Grand Master (Name), assisted by his Grand Lodge officers, performed the ceremonies of constituting (Lodge Name) Lodge No. (Number). Grand Lodge was then called to refreshment and the new Lodge opened for the first time under its Charter and proceeded to elect its officers for the Masonic year, after which the result was communicated to the Grand Lodge. Grand Lodge was then called to labor and the Grand Master installed the officers, elected and appointed. Lodge was closed with timely advice by the Grand Master.

At the first Stated Communication held on (Date), there were (Number) petitions for degrees, of which brethren there are several present tonight. In order that the new Lodge might have a treasury with which to meet current expenses, the dispensation members contributed $____ for this purpose. Our sponsoring Lodge presented us with a set of working tools.

Dues were set at $____ per year and initiation fees at $____.

(Other highlights of Lodge history down to present prepared from minutes. Not more than one item per year)

Through the efforts and cooperation of the officers and members, the Lodge has enjoyed a steady growth and has continued to prosper throughout the years and enjoys a wide reputation for the dignified manner with which it conducts its work and extends its hospitality.
EXPLANATION OF DEGREE WORK

The underlying purpose of a program of this type is to stimulate the individual Mason to reflect upon the meaning behind the symbolism of our ritual. In this instance, this is accomplished by staging a question and answer session using prearranged questions and rehearsed answers. This can be worked into a program of any length depending upon the number of questions used and the length of explanations offered. It is also suitable to be broken into individual questions with a single short talk on the given subject either in the Lodge room or at the refreshment table.

The questions and answers on the following pages are but a few of the virtually limitless number that can be developed. Each individual who utilized this program is encouraged to develop additional material along these lines from the many volumes of Masonic literature available to us today.

The answers used are not necessarily Masonic ritual. Most have been taken in part from various Masonic publications, or have been prepared from Masonic references by brothers who have participated in this sort of program. It can also prove very interesting and educational to give only the questions to be asked to individual brothers and have them do their own research on the answers.

A program of this nature can be worked up on the Masonic Code, Lodge procedure, or any other topic of interest. Experience has shown that they are all decidedly interesting and informative.

No props are needed, no outside talent, and no expense attached. All that is necessary is a few Brethren willing to do a little work, and I may add, a very rewarding work.

Two suggested presentation formats are outlined below, however, each Master or program chairman is encouraged to use his own imagination to adapt the presentation to meet the needs or circumstances in his particular Lodge.

FORMAL LODGE PROGRAM

Select one brother to act as a "Senior Deacon" or mentor, and another brother to act as a "Candidate" or newly raised Master Mason. The program begins with the "Senior Deacon" escorting the "Candidate" into the Lodge room. Once inside, the "Candidate" asks the first of the prearranged questions. The "Senior Deacon" will then either answer the questions himself or conduct the "Candidate" to an officer or brother in the Lodge room who, as prearranged, will answer the question. This procedure continues, the "Candidate" asking the questions and the "Senior Deacon" in turn either answering them or seeking another brother in the Lodge to provide the answer until all the questions have been presented or the time allotted for the program has expired.

INFORMAL PROGRAM FOR LODGE OR REFRESHMENT TABLE

In this instance, the questions and answers are used to stimulate a discussion among the brethren in attendance. Again, brethren are preselected to ask and answer the questions when called upon. At the appropriate time, the Master (in the Lodge room) or the Master of Ceremonies (at the refreshment table) will begin by calling for a question and then asking for an answer from the preselected brethren. After the prepared answer has been given, the Master or M.C. may then call for discussion from the brethren at large. As with all "open" discussions, the Master or M.C. must maintain control of the audience. Again, any number of prepared questions and answers may be used to fill the time allotted for this portion of a meeting or program.

The suggested questions and answers provided on the following pages consist of ten related to the Entered Apprentice Degree, eight related to the Fellow Craft Degree, and nine related to the Master Mason Degree. They may be used in groups to form three individual programs, one for each degree, or selected questions and answers may be taken from each group to make one or more general programs. Again, you are encouraged to use your own imagination in formulating the program format and content that best suits your Lodge.
EA DEGREE NO 1

Q: What is the purpose of the cable-tow in the ritual of this degree?

A: In its first and original application, the cable-tow seems to have been used as a physical means of controlling the candidate and such an interpretation is still put upon it in the Entered Apprentice Degree. But in more recent times, more modern symbolism has been introduced, and is now supposed to symbolize the covenant by which all Freemasons are tied to us, reminding us of the passage in Hosea: “He drew them with the cords of a man, with bands of love.”

According to the ancient laws of Freemasonry every brother was expected to attend his Lodge if he was within the length of his cable-tow. The old writers defined the length of the cable-tow to be three miles for an Entered Apprentice, but this has been since defined as being “the reasonable scope of a man’s ability”. To this definition we ascribe, not only as it applies to attending Lodge, but also in the performance of the various duties necessary to the proper functioning of the Lodge. We would not ask a brother to come any distance, however small, if in doing so it would work a hardship or unnecessarily inconvenience him, nor would we ask any brother to perform any duty that was not reasonable within his ability to perform.

EA DEGREE NO 2

Q: Where and how does the Chaplain fit into the ceremonies?

A: Though Masonry is not a religion, Masonry and religion travel hand in hand. All of our communications are opened and closed with prayer. The ceremonies of our degree work are interspersed with prayers. The proper deliverance of these prayers is the duty of the Chaplain. In our Lodge the Chaplain also gives a short reading from the Great Light at the opening of each meeting. His duties also include such special occasions as installation ceremonies, memorial services, and funerals. In this jurisdiction his place is in the north, but in some others he is at the left and in front of the Worshipful Master and in still others it is the W.M. who delivers the prayers. One of the great symbols of the Lodge is the Chaplain, yet he is only there to guide us, to give us the benefit of his studies of the Great Light. No creed or religion is personified by his presence, which leaves the doorway wide open for each of us to carry his own particular light reverently therein.

EA DEGREE NO 3

Q: Why am I called an Entered Apprentice?

A: To enter is to pass from without to within, or to pass inward through a door; to join; to become a member of. An apprentice is a beginner or a learner. Therefore, we may say that an Entered Apprentice is one who has entered through our door to learn the art of Masonry.

It was the custom in ancient times for the Master Mason to select young men of character, background and ability, to learn the art of building. To become fellows of the craft these young men were required to start as apprentices and serve their time – usually seven years – and then to make a Master’s piece to prove their skill, before they were admitted as Master workmen.

We, today are Speculative Freemasons. We are the descendents of those ancient builders. We have inherited their wisdom, character, and teachings. We build not temples of stone, but spiritual temples; we build character of men.

So, today or Masonic fraternity picks and chooses from those who ask to be received as apprentices. We accept only men of character, background, and ability to learn, men who come well recommended. They enter our door, to become apprentices, to learn the Masonic way of life.

They must serve their time as Entered Apprentices – not seven years – but a mere four weeks. They must produce their Master’s piece – not a difficult piece of cut stone – but their candidate’s lectures, before being admitted as fellows of the craft. The Entered Apprentice who has learned his lesson may well find that he has discovered a marvelous religious faith and moral law.
EA DEGREE NO 4

Q: What is the significance of the three stations in the Lodge?

A: You have been told that at the building of King Solomon’s Temple, guards were stationed at the south, west and east gates, who suffered none to pass or repass except those who were duly qualified and had permission. Further reference to the three stations is to be found in the explanation of the immovable jewels; the square, level, and plumb, they being the jewels of the three principal officers of the Lodge, who are always stationed in the east, west, and south. The symbolic significance of the three stations always being in the east, west and south is of greatest antiquity and universality. Bear in mind that the Lodge is a symbol of the world or universe, and it immediately becomes evident that the three stations bear reference to the rising sun, the meridian sun, and the setting sun. During the ceremonies of initiation into most all the ancient rites, the sun played an important part. The ceremonies commenced at sunrise and the sun was hailed as the god who rises in light, and ascends the sky, and in the natural course reaches the meridian in the south, and finally setting in the west. The references to the sun in the symbolism of Freemasonry are considered as a manifestation of the wisdom, strength, and beauty of the Divine Architect of the Universe visibly represented by the three principal officers, stationed in the east, west, and south. Repeated references in the ritual and work of the Order confirm the symbolic relationship of the sun to the three stations and the three stations to the three gates of King Solomon’s Temple.

EA DEGREE NO 5

Q: Why was I divested of all metallic substances?

A: There was offered in the lecture of the EA Degree, three reasons for this. (See lecture and give the reasons). The first is very important because harmony is the strength and support of our institution. The second is of very ancient origin. To the ancients, iron, one of the baser metals, was a symbol of war aggression, violent passions, and disorder. Tools of iron might not be introduced into the ancient temples and in the Bible we find numerous quotations illustrating this symbolism. *Exodus 20:25* says, “And if thou wilt make me an altar of stone, thou shalt not build it of hewn stones, for if thou lift up thin tool upon it, thou hast polluted it.” The third reason can be explained that in the beginning we deprive the candidate of that which might suggest material development at the expense of the spiritual. Thus in the exclusion of metals, we have the lesson that it is the internal and not the external qualities that make him worthy to be made a Mason. The preparation of the candidate is symbolical of that equality of all men, which is one of the fundamental doctrines of the Order. He is stripped of everything that indicates fashion, station, or wealth. The onlooker cannot tell whether he is prince or pauper, millionaire or beggar. On the other hand, he is not deprived of any of those qualities of heart or mind or character, which mark the real superiority of one man over another.

EA DEGREE NO 6

Q: Why is the Holy Bible on the altar in the center of the Lodge?

A: Without an altar with the volume of Sacred Law upon it, there can be no Masonic Lodge. As all the Wisdom, Light, Spiritual Guidance, and Strength emanate from this volume of Sacred Law, and is shed equally upon all from the Worshipful Master to each and every one of the brethren, for practical, if no other reasons, it would be placed near the center of the Lodge. However, there is a deeper symbolic reason; the circle, from earliest times has been used to represent Deity and in order to have a true circle there must be a center point from which to circumscribe that circle. The altar being a representation of Deity, represented by the circle, it would be most natural for the altar to be placed in the center. It is truthfully said that the altar and the Great Lights are the center of all activities of the Lodge, for from them emanate all things.
EA DEGREE NO 7

Q: Why was I conducted about the Lodge room?

A: This is called the rite of circumambulation, ceremony of perambulation, or going in procession about the altar. It was universally practiced in the ancient initiations and religious ceremonies and was always executed so that the procession should have the altar on the right hand. The rite was symbolic of the course of the sun in its daily travels from rising in the east, to the meridian in the south, and to set in the west. Early man imitated the god he worshipped. Among the first religions were the sun worshippers. Such worship was conducted by ceremonial processions about the central altar, and followed the apparent course of the sun and this rite very early became a part of all religious ceremonies. Here we have in Freemasonry that old and oft repeated allusion to sun worship, to which many of our symbols allude. The deeper significance of this rite lies in the fact that it unites the candidate, not only with all those who have gone this way before in a Masonic Lodge, but with those uncounted millions of men, who for thousands of years, have used this rite in religious ceremonies to pay homage to the unseen presence. When a candidate first circles the Lodge room about the altar, he walks step by step with the thousands of men who have worshipped the Most High by humble imitation. Thought of in that way, it is no mere parade, but a ceremony of greatest significance.

EA DEGREE NO 8

Q: Why do I always turn right?

A: the “to the right movement” prescribed by ritual has its roots in the religious ceremonies of the earliest times. We do not know for certain when or where this practice originated, but we do know that it is of the greatest antiquity. It probably originated in the first religious ceremonies of the sun and fire worshippers. In the ancient ceremonies of sacrifice, the priests and people walked three times about the altar. It was considered absolutely necessary that the right side should always be next to the altar, and as a consequence the procession always moved from the east to the south, to the west, to the north, and to the east again. From the ancient Romans we are told that, “If you would do reverence to the gods, you must turn to the right hand”. With this procedure the Masonic rite agrees strictly with the ancient one. The universality of this procedure, as well as the tenacity with which it has persisted through the ages, demonstrates conclusively that it has a single point or origin. Its analogy leads us to the legitimate conclusion that the common source of all these rites is to be found in the ancient customs and ceremonies from which present day Freemasonry grew.

EA DEGREE NO 9

Q: Can you explain the significance of the three Great Lights?

A: The Holy Bible, Square, and Compasses are termed the three Great Lights of Masonry. The Holy Bible is called the Great Light for from its place upon the altar in the center of the Lodge it pours forth upon the east, west, and south its refugent rays of Divine Truth. It is always termed the Great Light in this country which is predominantly Christian. The practice may be and often is different in other lands. What is vital and unchangeable is that a volume of Sacred Law must be open upon the Masonic altar whenever Lodge is open. Freemasonry opens the Great Light upon her altar not as one book of one faith, but as all books of all faiths, the Book of the Will of the Great Architect read in what language, what form, and what shape we will.

In the Great Light are found those simple teachings of the universality of brotherhood, the Love of God for his children and the Hope of immortality, which are the very foundation of Freemasonry. Our Great Light is but a symbol of the Volume of Sacred Law and we must not read into it a sectarian character that is not there.

The Square itself is not a Light in its own right, but should be regarded as a reflector to direct the rays of the Great Light and to remind us of our duty to God, our neighbor, and ourselves. It is the first of the immovable jewels and the badge of office and emblem worn by the Worshipful Master. It denotes Morality for by the Square, wherever we find it, we are reminded that we are to test our thoughts, words, and actions, that we may better fit in our contract with other fellowmen.
The Compasses also reflect the lessons in the Great Light, and teach us to circumscribe our desires and keep our passions within due bounds toward all mankind. The dot in the center of the symbol in the east, we are told represents an individual brother; the circle is the boundary line of his duty. This symbol is made by the Compasses, one leg makes the dot and the other revolving about the dot forms the circle or boundary inside of which to live according to the tenets of Masonry.

The Square and Compasses are old and probably were the first precise instruments of architecture and operative Masonry, yet the philosophical truths which the ancient Masons, who were both operative and speculative, read into them have come down to us unchanged through the ages.

Stonemasons use the Square to prove the perfect ashlar. If the stone is square it is ready for the builders use. Hence, the universal significance of the work “square”, meaning moral, upright, and honorable.

The Compasses can be used to draw a circle of any diameter and to prove the trueness of the square and should be used by all Masons to seriously and intelligently circumscribe his desires and to prove the worth of his square.

The world knows Masonry only by the action of its members. We should circumscribe our desires by proper use of the Compasses and live by the Square, reflecting the rays of Brotherly Love, Relief, and Truth, as taught in the Great Light, that the world may be the better for our having passed this way.

**EA DEGREE NO 10**

**Q:** Why is the candidate required to kneel for Lodge prayer?

**A:** That he may better indicate to all those present his allegiance to and dependence upon Divine Providence. To kneel, of course, is to express his humility to his Creator. The Apostle Paul wrote, “For this cause I bow my knees unto the Father of our Lord.” By prayer we plead for Divine guidance in taking a most important step in taking on a new life founded upon the tenets of Freemasonry. By prayer we seek wisdom through understanding and strive to better serve God, in so doing, become a credit to Freemasonry. With prayer, therefore, we open and close all our ceremonies and communications.
FC DEGREE NO 1

Q: Why do Deacons and Stewards carry rods?

A: Custom and tradition carry meaning especially in Masonry. The rod or staff is an emblem of power. For a king it is called a scepter, and for lower ranking officers it is a rod or staff. For the Worshipful Master it is the gavel. Many magistrates and officers carry symbols of their office. Although it is seldom required, the Sergeant at Arms of Congress maintains order by a display of the mace or insignia of his office and not by force. In Masonry, we seek the hidden meanings and symbolism.

The rods may symbolize security and protection and assure the candidate that his interests are to be safeguarded. We feel safe when we have confidence in our Brothers. It was David who said, “Yea, tho I walk through the valley of the shadow of death, I will fear no evil for Thou art with me, Thy rod and Thy staff they comfort me.” In return for one’s implicit trust in a Brother, there must be a faithful discharge of Stewardship. This security and stewardship should reach farther than the walls of the Lodge.

FC DEGREE NO 2

Q: Is there a particular significance to the winding stairway other than explained in the lecture?

A: The Winding Stairway, like all Masonic symbols, is illustrative of discipline and doctrine, and opens to us a wide field of moral and speculative inquire. The steps are delineated as three, five, and seven, and in their ascent the Fellow Craft should consider the several stages of his progress, as well as the important lessons which are inculcated. The steps commenced, we are informed, at the porch of the Temple, and the Temple in Masonic symbolism represents the world purified by the Divine Presence, hence, to pass within the porch; to enter the Temple; to be made a Mason are all synonymous terms. The Entered Apprentice has begun his Masonic life, he is the child in Masonry. The lessons he receives are intended to cleanse the heart and prepare the recipient for that mental illumination to be given in succeeding degrees.

As a Fellow Craft, he has advanced another step. The Winding Stairway is a significant symbol that he has passed beyond the irrational years of childhood and youth, and commenced his entrance upon manly life; that he must here commence his Masonic labors and search for Divine Truth. At his first pause he is instructed in the peculiar organization of the Order, and is intended to remind him of the union of men in society, the blessings of civilization, and the fruits of virtue. He next contemplates another series of instructions upon the human senses and architecture. The human senses through which we receive all our ideas, are symbolic of intellectual cultivation. Architecture is the most important of the arts conducive to the comfort of mankind, so the aspirant is reminded of the necessity of attaining practical knowledge.

In his third pause, he arrives at the point where the whole circle of human science is to be explained. He who is master of these needs no preceptor to explain or solve any problems which lie within the compass of human reason. For the knowledge of the first three have furnished him with a key to all languages; and the last four have opened to him the secret laws of nature. The candidate having reached this point is now supposed to have accomplished the task upon which he had entered, and is no ready to receive the benefits of his learning.

FC DEGREE NO 3

Q: What is the significance of the wages of a Fellow Craft Mason?

A: The Operative Mason in ancient times, received as wages, measures of corn, wine and oil; the products of the earth, or whatever would contribute to his physical comfort and support. His labor being material, his wages were material. The Speculative Mason performs a moral work and his reward is spiritual. The enlightened Brother finds his reward in the gratifying results of his studies and in the fruits of his Masonic duties and deeds. If he be a child of fortune, he finds the practice of Charity and Benevolence, which like Mercy brings its own reward. If he is a laborer, as our ancient Brothers were, his wages are still ample and enduring. The Masonic laborer welcomes his toil with joy, for Masonry teaches that labor is a Divine Vocation. To the enlightened Brother the handiwork of the Great Architect of the Universe is evident in all the
activities of nature and the enterprises of man, and reveals to his enlightened spirit the glad secrets of nature and nature’s God. The wages of a Speculative Mason are not corn, wine, or oil – these are but symbols – his wages are truth, or that approximation to it that is appropriate to the degree in which he has been initiated. He must receive his wages in the Middle Chamber, which is symbolic of his life, where he learns that the truth is to be reached by approximation only, and yet learn that the truth consists of a perfect knowledge of the Great Architect of the Universe. This is the reward of the inquiring Mason; in this consists the wages of the Fellow Craft; he is directed to the truth, but he must travel farther and ascend still higher to attain it.

FC DEGREE NO 4

Q: I noticed considerable reference to the Plumb and Plumb-line in this degree. Please explain more about them.

A: The Plumb, we are informed, is one of the working tools of the Fellow Craft degree. The use of the plumb as a working tool symbolizes, among other things, that the candidate is progressing in knowledge and ability. As the Entered Apprentice was simply taught to use the more elementary tools used to extract the rough stone from the quarry and to hew it to an approximate size. It was the Fellow Craft (Fellow of Craft) who finally finished the stone through his advanced knowledge and ability to use the tools of his trade, the plumb, square, and level. The plumb is an instrument used to try perpendiculars, to gauge the true uprightness of the stone. The Speculative Mason is taught to use the plumb to gauge the uprightness of his conduct and he is told that it admonishes him to walk uprightly in his several stations before God and man.

"Thus He showed me. And behold the Lord stood upon a wall made by a plumb-line with a plumb-line in his hand". Every Mason has heard these words, by their beauty they attract immediate attention and are remembered. As in every other Masonic symbolism, each Mason is free to interpret the meaning in this passage for himself. Of all the straight lines, real or supposed, the plumb-line comes the nearest to perfection. In all ages, the straight line has been the perfect symbol of perfect actions, the shortest distance between two points, the best way of living a life. Thus the Lord standing on a wall of material Masonry showed Amos as nearly perfect a symbol of moral rectitude as can be shown to man in a material universe and to the Mason this is what it represents and teaches.

FC DEGREE NO 5

Q: I would like to hear more in regard to the symbolism of the letter “G”.

A: The letter “G” is regarded as one of the most sacred of the Masonic symbols. Where it is used as a symbol of Deity, it is the Anglo-Saxon representative of the Hebrew “Yod” and the Greek “Tau” – the initial letter of the Eternal in those languages. By the letter “G”, which conveys to the minds of the Brethren, at the same time, the idea of God and of Geometry. It bound heaven to earth, the Divine to the finite. Masons are taught to regard the Universe as the grandest of all symbols, revealing to all men the ideas which are eternally revolving in the mind of Deity, and which it is their duty to reproduce in their own lives. Thus God and Geometry are constantly united in the speculations of our ancient brethren and they sought not only to build magnificent buildings, but also to erect a Temple of Divine thoughts for the Soul.

The symbolical letter “G” is a perpetual condemnation of profanity, impiety, and vice. No brother will ever speak the name of the Grand Master of the Universe but with respect, reverence, and love. He will learn by studying the mystic plan. Wherever we find this symbol in Masonic rites it has the same significanation. The young Fellow Craft is the representative of a student of the sciences, and to him the letter “G” represents the science of Geometry. Among the mathematical sciences, Geometry is the one that has the most special reference to architecture, and we can therefore understand the whole art of Freemasonry. In Anderson’s Book of Constitutions, Freemasonry is frequently called Geometry, and he said the whole being of the Order is comprehended in it. Freemasons, therefore, ought to make themselves intimately acquainted with Geometrical figures, but we should be able to deduce all our actions, work, and resolutions from geometrical principles.
FC DEGREE NO 6

Q: Can you clarify the connection between Architecture and Freemasonry?

A: Architecture is one of the first occupations in which man employed himself. The science commenced with miserable huts; the next step was to erect altars on which to offer sacrifices to the gods; regular dwellings followed next, after which came palaces for princes, bridges over the most rapid streams to facilitate communication. Later came pyramids and towers, proudly pointing to the heavens; catacombs of nearly immeasurable dimensions for the interment of their dead; and the most gorgeous temples in honor of the Great Architect of Heaven and Earth.

Thus, we have adopted as Masons, one of the most ancient and honorable occupations of mankind in allusion to the antiquity of our Order. The working tools of the Operative Mason have become symbols because we believe that there are no better or expressive ones. No occupation is so closely connected with the welfare of others, nor so widely extended as that of a Mason; and the various paths by which a man strives to gain entrance to the imperishable.

FC DEGREE NO 7

Q: Please explain the significance of the two pillars.

A: The pillars most remarkable in scripture were the two erected by Solomon at the porch of the Temple. It has been supposed that Solomon, in erecting these pillars had reference to the pillar of cloud and the pillar of fire that went before the Israelites in the wilderness. The right hand or south pillar represented the pillar of cloud, and the left or north pillar represented that of fire. Solomon did not simply erect them as ornaments to the Temple, but as memorials of God’s repeated promises of support to his people of Israel. And thus to the Israelites, in passing through the porch to the Temple, daily reminded them of the abundance of God’s promises. The Masonic meaning read into the symbolism of the two pillars has been interpreted in many ways, but as with all various symbols of Masonry, it is left to the individual to study, learn, and interpret for himself the lessons of the pillars and their component parts. One of the simplest, yet all encompassing interpretation has been that: “the pillars represent the sustaining power of the Great Architect of the Universe”.

FC DEGREE NO 8

Q: What is a “cubit” as referred in the ritual of this degree?

A: The cubit is a very ancient measure of length, and there is a great deal of variation of opinion among authorities as to its exact length. It has been defined as the length of a man’s arm from elbow to the tip of the middle finger. However, the length of the cubit differed among the different nations of antiquity. Indeed it was not unusual for the Master of the work to use the length of his own arm as the standard. The cubit of the Romans was about 17½ inches; one authority tells us that the Hebrew cubit was 22 inches, another states it was 21, and still another claims it was 18 inches. Here you have four different lengths for the cubit from different authorities! But its length is now stated to be 18 English inches. There are two kinds of cubits, the sacred and the profane; the former is said to be 36 inches and the latter 18 inches. Regardless of the material length of the cubit, it has a spiritual value. It being derived from the human body, was mystically termed the measure of a man; how broad he is to discern; how noble in character; how faithful in the performance of his duties to God and his fellowmen, and how faithful to his obligations.
MM DEGREE NO 1

Q: Why does the number 3 appear so often in our ritual?

A: Three is a sacred number in Freemasonry, with which all labor is commenced and finished. This number reminds us of the three Great Lights; the three kingdoms of nature; the Holy Trinity, or in the words of Christ, “Where two or three are assembled in my name, there I will be in the midst of you”. We may also consider ourselves as the third party in Unity and Love, whose duty is to exercise those two cardinal virtues. The Christian can also take the number three as the grand distinguishing doctrine of his faith. There are three principle parts in man; body, soul, and spirit. Faith, Love, and Hope support and adorn life. We find the combination of three many times in the degrees, their various allusions and applications which are explained. Also, we have the three grand offerings of Masonry, which are only indirectly mentioned in the degree work and lectures of the symbolic Lodges. These were all performed on the sacred mountain of Moriah. First the offerings of Isaac, when it pleased the Lord to substitute a more agreeable victim in his stead. The second consisted of the many pious prayers of King David, which appeased the wrath of God and put a stop to the pestilence that raged among his people, owing to his inadvertently having had them numbered. The third, of the many thanksgivings, burnt sacrifices and costly offerings, which King Solomon made at the dedication of the Temple. There are many other combinations of three to be found by any student of Masonry, and their origin and symbolism will provide the researcher with wide and interesting background knowledge of Freemasonry.

MM DEGREE NO 2

Q: Why is the Holy Bible opened at different places for each degree?

A: On the altar of every Masonic Lodge, when at labor, rests the Volume of sacred Law, in the Christian lodges, the Holy Bible. It is one of the working tools of a Mason. In it is contained all the knowledge necessary for the application of all the other working tools. Every efficient workman knows his tools and how to apply them. The same is true of the Bible. The Bible is not opened in any haphazard manner, but to a specific chapter and passage applicable to the particular degree. As the youth in Masonry, the Entered Apprentice, is being taught the important lessons of Unity and Harmony, he finds the Holy Bible opened upon that passage which says, “Behold how good and how pleasant it is for brethren to dwell together in Unity”. Being advanced to the degree of Fellow Craft, or Manhood of Masonry, and with greater knowledge and ability, he is learning the uses and application of the more complicated tools and instruments. His attention is called to the plumb as a symbol of rectitude of conduct by the Bible opened upon the passage from Amos, which says in part, “And behold, the Lord stood upon a wall made by a plumb-line with a plumb-line in His hand”. As a Master Mason, having symbolically reached a mature age, wherein, he now has the knowledge and ability to use all the tools and instruments of his profession, he is reminded by the Scripture for this degree to, “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”. By this he is admonished to practice the lessons taught by the symbolical application of all the tools and instruments of Masonry, that he may enjoy the happy reflections consequent on a well spent life and die in the hope of glorious immortality.

MM DEGREE NO 3

Q: What should I expect from Freemasonry?

A: Masonry actually gives to all equal opportunity to participate in Lodge activities and invites them to become active in their membership, and the activities of Masonry being as numerous and varied as they are. There is a place for every brother who wishes to take part. We should expect to find a congenial and friendly atmosphere prevailing in all our assemblies. When we are depressed, we should expect to find in our Lodge a means of encouragement, of wise council, and logical personal advice. We should expect to see in our brethren the true living examples of the benefit of Masonic teachings, and to be encouraged in study and mental development. We should expect our brethren to stretch forth their hearts and hands to point out the
things we should or should not do, to point out the things for us to study, in order that we may better fit ourselves to be called Master Masons. We should expect that all meetings be conducted in such a manner that will find that we have acquired some new idea of Masonry. We should expect to learn to be industrious, honest, zealous, and faithful, to be obedient to the laws of God and country, and to search after the truth which brings happiness. We should expect to learn that Masonry is a crusade against ignorance, intolerance, fanaticism, superstition, error, and uncharitableness; that it is a crusade to establish throughout the world a reign of love, peace, charity and toleration.

We should expect to learn that Masonry is not a religion, but a way of life, a belief in God, a search after truth, a belief and a search for immortality. A will to so live in the eyes of God, that when the hourglass of our time has run out and our work on earth shall be finished we may be weighed in the scales of God’s mercy and not found wanting.

**MM DEGREE NO 4**

**Q:** I may not be able to attend Lodge as often as I would like, therefore, what does Masonry expect from me?

**A:** Actually, Masonry expects little from its members in return for the benefits which will occur from the practice of the lessons and principles which it exemplifies and illustrates. Your obligations tell you certain things which are expected of you, the charges tell you others, these you are expected to obey. Masonry expects you, out of the Lodge, to be an example of its principles, and the best representative Freemasonry can have. It is the plain, unassuming Mason, who in his daily life and conduct, exemplifies the teachings of Masonry. Be an ever constant and steady attachment to the principles of Freemasonry and the lessons taught at its altar. Devotion to our principles is one trait all Masons must have if we are to expect the right to call ourselves true Masons. Masonry expects that you will put into daily practice the lessons it teaches and the principles it illustrates, and to conduct yourself so as not to bring reproach upon the Order.

**MM DEGREE NO 5**

**Q:** I am interested in various parts of the degree work. How should I go about participating in this work?

**A:** Probably the first thing you should do to prepare yourself for the degree parts would be to secure from the Secretary, a copy of the Ritual containing all the work, and inform any officer that you wish to participate. He will take you to the proper Brother in charge of any particular degree you may select. It is usually the best practice for the beginner to consider smaller parts for a while, and by so doing, will give him an opportunity to become accustomed to the action and timing of the work. Any officer or member who is familiar with the work will be glad to coach and assist you in learning any speaking part you may select. In many lodges there are regular classes of instruction held. These planned classes are designed to assist new members and instruct older members in both the floor work and speaking parts. The Masonic Code, By-Laws, Jurisprudence, and Symbolism are also discussed and illustrated at stated times. Attend these classes if you possibly can, and as soon as you are proficient in any part, the proper officer will gladly put you to work. It is a common practice for members studying parts to study their ritual while a degree is being performed by checking the part while a brother is doing that part. In this way, you will familiarize yourself, not only with the speaking part, but also with the floor work accompanying it. I can assure you that you will be welcomed on any team in any part you may select, and at your convenience. You will find that one speaking part leads naturally to another, and soon you will be proficient in all the work. You will also find much satisfaction in taking part in degree work well executed.

**MM DEGREE NO 6**

**Q:** I would like to coach candidates. What are the requirements for this work?

**A:** If you wish to coach candidates, you should make this desire known to the Chairman of the Coaching Committee. He will arrange for an appointment for you with the chief Coach, who will examine you as to your proficiency in the candidate's lecture. This is not as formidable as it sounds. We no longer attempt to coach candidates from memory alone, therefore, you will be required to be able to read correctly from a coded book.
of candidate’s lectures, all three of the lectures, and when you have accomplished this step, you will be assigned candidates as the need arises.

A good coach can reasonably be expected to have a thorough knowledge of the degree work and should be able to explain the symbolism and lessons of the various parts of the work and instruments. He should have working knowledge of the various activities of his Lodge in order that he may be able to direct any latent talents or interests the candidate may have into the most advantageous channels for their use. This work is especially recommended to any and all members who desire to form lasting and enduring friendships with new members. It will open up new fields of investigation and research to the coach because the candidate will invariably ask questions that cannot be answered on the spot. The coach will have to search for himself, and thus the conscientious coach will gain for himself, in time, a very wide and liberal Masonic education.

**MM DEGREE NO 7**

**Q:** Can you give me a brief idea of what Masonry teaches?

**A:** From its first lessons to its last lecture, in every degree, in every symbol, the mission of Masonry is to bring the Light of God into the life of men. It has no other aim, knowing that when the Light shines, the truth will be revealed. One of the abiding joys of Masonry is the fostering of enduring friendships. In our fraternity, we seek to penetrate beyond the externals, and to appraise the invisible qualities of our brethren. It teaches us the duty of advancing respect for and reliance on the Supreme Architect, to eschew evil, and to cling to that that is good. It teaches us to open our ears to the cry of others in distress, to open our eyes to penetrate sham and deceit, our feet to swiftly run errands of mercy, and our hands to stretch forth to aid a falling brother. It teaches us to promote the happiness and interests of our brethren, to avoid offense to his feelings, to abstain from censure and reproach, or unjust suspicions. It teaches us to warn him of the machinations of his enemies; to protect the chastity of his house; to defend his honor and character against unjust attacks; and to relieve his wants or distress. It teaches that each individual has the right to his own conception of God, to his own interpretation of the lessons and symbols of Freemasonry. It teaches us to be faithful to Masonry, which is to be faithful to the best interests of mankind; to labor by precept and example, to elevate the standard of Masonic character; to enlarge its sphere of influence; to popularize its teachings; and to make all men know it for the great apostle of Peace, Harmony and Good Will it strives to be. These are some of the things Masonry teaches, and you will find many others according to the light of your own conscience.

**MM DEGREE NO 8**

**Q:** Please explain the place of the Square and Compasses in Masonic symbolism.

**A:** The Square is one of the most important and significant symbols in Freemasonry. It is a representation of the trying square of the stonemason. The legs or sides of which are equal in length, embracing an angle of ninety degrees, and is intended to test the accuracy and trueness of a stone. In Masonry, it is a symbol of morality and is applied in various ways: 1) To the Entered Apprentice as one of the Great Lights 2) To the Fellow Craft as one of his working tools 3) To the Master Mason as the official emblem of the Master of the Lodge. Everywhere it inculcates the lesson of morality, truthfulness, and honesty. In all rites and languages where Masonry has penetrated, the Square has preserved its primitive meaning as a symbol of morality. The Square and Compasses have been so long and so universally combined to teach us to “square our actions and keep them within due bounds”. They are so seldom seen apart, but are kept together either as two Great Lights or as a jewel worn by the Master of a Lodge, that they have become recognized as the emblem of a Master Mason. In Masonic symbolism, the Square and Compasses refer to the Mason’s duty to the Craft and himself. It is properly a symbol of Brotherhood and therefore significantly adopted as the token of the Fraternity.
Q: Why are the first three degrees called the Blue Lodge?

A: Blue is the color of truth or fidelity. It is a remarkable fact that the brethren have ever remained true to the first three degrees, while the authenticity of the other degrees have often been disputed and in many places, altogether denied. Under the reign of William III of England, blue was adopted as the significant color of the Craft. It is, to be a Mason, a symbol of universal friendship and benevolence because, as it is the color of the vault of heaven, we are reminded that in the breast of every brother, these virtues should be equally extensive. The Medieval Christians used blue as an emblem of immortality.

It was also held that blue was the symbol of perfection, hope and constancy. Besides the three degrees of ancient craft Masonry, of which blue is the appropriate color, it is also found in several other degrees where it bears various symbolic signification. However, all, more or less, related to its original character as representing friendship and benevolence. This beautiful and durable color was adopted and worn by our ancient brethren as the peculiar characteristic that is as much distinguished by the durability of its principles as by the beauty of its structure. As an emblem of universal friendship and benevolence, it instructs us that in the mind of a Mason, those virtues should be as extensive as the blue arch of heaven itself.
SHORT PROGRAM TO HONOR CANDIDATE COACHES

This sort of program could be arranged about once every three or four years. If used any more often, it loses its effectiveness and value. Designed as a short program, it can be used in conjunction with a Stated Communication at which the regular business order is not overlong.

1. Have the Grand Lecturer or a member of the Committee on Masonic Instruction present.
2. Have the Deputy Instructor present
3. Have Lodge members who are proficiency holders (if any) present
4. Have the Candidate Coaches present (the Brethren who are to be honored)
5. The Master should be the Master of Ceremonies and make all introductions. If the Grand Lecturer attends, he should have previously been escorted to the East at the left of the Master.
6. The Grand Lecturer or a member of the Committee on Masonic Instruction should explain the proficiency system used in Oregon including what is required for a proficiency certificate, the location of the secret work, and other remarks as he may desire.
7. The Deputy Instructor or one of the proficiency holders may describe why it is desirable to have those Coaching Candidates to be proficiency holder. If this is not possible, then state the need for the Coaches to be periodically tested by one of the above.
8. Introduce the Lodge Coaches and have them conducted to the East. Allow each a chance to speak if he desires.
9. The Master gives a final tribute to the labors of the Coaching staff along with any honors he may consider fitting.

Suggested remarks relative to Coaches and Coaching:

A most important facet of Masonic labor is the coaching of candidates. The value of the untiring, willing, and behind the scenes work of the coaches is amply demonstrated on each examination night in the Lodge. While this labor is not as spectacular as some of our degree work, it occupies a position of equal importance, for it becomes the duty of the coach to explain the symbolism, the origin, and true meaning of the various ceremonies of the degrees.

A Mason may forget who conferred the various degrees upon him, or who did the work in those degrees, but he never forgets who his coach was.

The coaching of candidates can prove a very fruitful field, both in forming life long friendships, and in Masonic education. A candidate will ask many questions which are not confined to any particular phase of Masonry, and the coach who applies himself to diligently searching out the answers will shortly find himself possessed of a wide Masonic knowledge.

Coaching candidates is considered by all Masonic authorities as one of the very important forms of Masonic labor. It is a most serious and exacting part of our work. It is to the coach that the candidate turns in a confused and questioning state of mind after each degree has been conferred. Only a very few candidates have any idea of the significance of the symbolism of the ritualistic work of the degrees. The lessons and explanations of the lectures are dim and hazy, and the stated duties and obligations of the charges are, by this time, almost completely lost upon him. His mind is a welter of words and phrases, dimly remembered.

To the coach, it becomes the important task of clarifying and explaining all these things. At the same time, he is teaching the candidate’s proficiency lectures in such a manner that the candidate will understand each part and
each lesson and be able to repeat the lecture in an intelligently understanding manner, not merely parrot the words.

The coach is the prime medium through which the candidate first learns the lessons, principles and objectives of Freemasonry. He must be a man to whom such labor is a pleasure, not a task to be disposed of as soon as possible. His knowledge of the history, ritual, regulations and various activities of Freemasonry should be reasonably comprehensive. There will be some questions to which a coach will not have a ready answer, but in this case, he will so inform his candidate, and then proceed to seek out the answer.

Instruction in procedure and Lodge room etiquette should also be given.

The ability of candidates to understand, absorb, and memorize varies widely. While one man may accomplish this end with ease, to another it may require the greatest effort. Therefore, the coach must be a man of even temperament and patience; also he must have the mental ability to place himself in the position of the candidate.
PAST MASTERS’ NIGHT

Following are three possible programs to honor Past Masters, as well as a few pointers for having a successful Past Masters’ Night.

1. A program of this nature is usually held once each year.

2. Such a program should be designed and laid out so as to provide a certain amount of entertainment for Past Masters, and as such, few, or preferably none of the Past Masters should be expected to work or take part.

3. Programs of similar kind or content should not be used more often than once every three years to avoid being labeled “just another Past Masters’ Night”.

4. You can provide an evening of entertainment using Lodge talent, or outside entertainment.

5. You can use a combination of the above, but it is not always very successful to use amateur and professional entertainment on the same bill.

6. Try to keep the program down to 1 hour.

7. Quiz programs, if used reasonably sparingly, are usually popular and interesting, as well as educational. A panel quiz of Masonic personalities (you can use Past Masters in this), with Past Masters taking the parts of the personalities to be identified, can be used with success.

Arrangement of Lodge Room

Black Plywood Panel

Front View
½" holes sufficient for number of deceased Past Masters.

Prop for Board Side View
PAST MASTERS’ NIGHT – PLAN 1

The following ceremony is used to honor Past Masters and to pay tribute to those who are deceased. It is preceded by a dinner at which Past Masters are guests of the Lodge. It is preferable to conduct this as a special function rather than on a stated meeting night. It requires some props and at least one rehearsal.

**Equipment**
1 low table (a card table will do), 1 spotlight, 1 piece of plywood about 30” square, 1 cloth covering of either black or white or blue of sufficient size to cover the table and reach the floor on all sides. Draw an outline of the compasses and quadrant on the plywood (see sketch). Drill ½” holes on the outline to equal the number of deceased Past Masters or a token number of holes if there are more than can be accommodated on the board. Place a box of white carnations equal to the number of deceased Past Masters behind the card table or a token number equal to the number of holes drilled. Paint the plywood black.

**Personnel**
Secretary – to call roll, Stewards – to place flowers on the board, Deacons – to escort Past Masters, Chaplain – for prayer after placing of the flowers.

**Lodge Arrangement**
Place chairs west of the altar, equal to the number of Past Masters present (of both home Lodge and visitors). Place the card table as shown, near the East, and drape it with black. Place the plywood board on the table and a kneeling cushion in front of the table. Place a spotlight near the altar, and adjust it so that the spot is the same size as the board for the best effect.

The ceremony is divided into two sections, the first honors the Past Masters present, and the second honors deceased Past Masters.

**First Section**
The Worshipful Master asks the Secretary to read the names of the living Past Masters, including the visiting Past Master’s as each name is called, the Past Master, if present, rises in his place and the Deacons escort him to a seat in the semi circle placed for that purpose. The Sr. Deacon escorts those in the North and the Jr. Deacon those in the South. Start the line on the North, thereby placing the Jr. PM on the South end of the line. After all names have been called and all Past Master’s are in place, the Worshipful Master may make appropriate remarks. Past Masters are then accorded the Public Grand Honors.

**Second Section**
The Stewards take positions on the North and South sides of the card table, all lights are turned out except altar lights, the spotlight is adjusted on the board. Worshipful Master makes the appropriate remarks concerning those who have passed to the Celestial Lodge. The Secretary calls the names of the deceased Past Masters. As the first name is called, the Steward on the North side of the table places a carnation in the uppermost hole. A slight pause is allowed before the second name is called. Upon calling the second name, the next flower is placed by the Steward on the South side of the table. This alternating of placement of flowers proceeds until compasses and quadrant are filled and all names have been called. If there are too many deceased Past Master’s for the board, call two names for the placement of each carnation. Worshipful Master then calls on the Chaplain who kneels before the table and offers a prayer previously prepared (see prayer in Plan 3). Soft background of sacred music adds much to the ceremony.

After the ceremony is completed, the Worshipful Master may call on each Past Master present for brief remarks. If this is done, the Past Masters should be told before the program that their remarks must be very brief. If there is a good speaker among the Past Master’s, it is a better plan to ask him to prepare a ten or fifteen minute address, and he may be called upon to represent the Past Master’s.

The Past Master’s will probably feel more highly honored if a good speaker, not a Past Master of their own Lodge, but from some other Lodge and recognized as a good Masonic speaker, is invited to address the group. This should be arranged well in advance in order that the speaker may have time to prepare an address of interest and worth.

If Lodge is Tyled, Worshipful Master can have the Sr. Past Master escorted to the East and invite him to close Lodge.
This program should be too short rather than too long. Some of your Past Masters may be old in years and unwilling to attend a long meeting.

If the Lodge is young and has too few deceased Past Master's to make the compasses and quadrant complete, it is suggested that a red carnation be placed for each living Past Master. Alternate these with the white or place them in the quadrant with the white ones in the compass.

PAST MASTERS' NIGHT – PLAN 2

This is a short program, and can be used in lodges where the regular business meeting does not normally run too long, and can be used in conjunction with such a meeting. As outlined below, it should not take more than ½ hour at the most, but it can be extended by entertainment to produce a lengthier program for a special meeting if desired.

1. Worshipful Master has Sr. Deacon conduct all Past Masters just west of the altar, and form a line according to seniority. (This may be done at any point in the regular meeting as desired by the Worshipful Master. If possible, have all Past Master’s seated according to seniority before Lodge opens. This will save confusion in introductions and also makes for a smoother running program.

2. Worshipful Master introduces each Past Master in the line by name and year, and then accords any honors to the group.

3. Worshipful Master or someone elected by the Worshipful Master makes a short address of welcome to the Past Master’s

4. Worshipful Master or Master of Ceremonies gives roll call of all Past Master’s, living and dead

5. As each deceased Past Master’s name is called, the Sr. Deacon will lay a white carnation on the altar.

6. As each living Past Master answers to his name, he is presented with a red carnation. (It may be placed in his buttonhole, pinned on him, or simply presented to him as desired. It is easier to simply hand it to him).

7. W.M. seats all Past Masters in the body of the Lodge, or may have them conducted to seats in the East (if not too many)

8. W.M. then delivers tribute to Past Masters (Suggested tribute follows)

9. Any remarks by Past Masters or spokesman.

In all programs honoring Past Masters, the Secretary should read communications received from Past Masters unable to be present.
TRIBUTE TO PAST MASTERS FOR PAST MASTERS’ NIGHT

Fortunate is the Lodge that has many Past Masters. Poor, indeed is that body of Masonry in which Past Masters have lost the interest with which they once presided in the East.

The honorable station of Past Master is second in importance only to that of the presiding Master. We must realize and understand that “Past Master” is no empty title, but carries with it certain rights and privileges, certain duties and responsibilities.

Only a Past Master has the right to wear a Past Masters jewel or apron. He may possess neither, but his right to wear either or both is recognized and unquestioned. The Past Masters jewel or apron is recognition of faithful and devoted service to his Lodge. Far beyond the intrinsic value of these material evidences of our esteem and affection are the spiritual rights and privileges of a Past Master. These are valued by the Brethren even as the Past Master himself values them – by a plumb line erected within himself.

Our Past Masters have been hard working, able and conscientious Masters, sincerely desirous of the welfare of his Lodge and his Brethren; thinking only of their good; of his opportunity to be of service.

These honorable brethren who have served long years in the chairs, presided in the East, and stepped forward to join the ranks of Past Masters have a broad tolerance, a humility, and an understanding to add to their experience, which makes them very present and helps in times of need.

They are a jealous lot – but their jealousy is not of giving anyone or anything – but for the welfare of the Lodge which they have loved and served. Their only desire is to see her succeed; go forward; grow bigger, better, finer, and more useful to the Brethren. They count no personal sacrifice comparable to the good of the Lodge; they will go to great length to serve again in any capacity if by doing so, they can help the Lodge to move forward.

It is well known to all of us that the honors of Masonry are in the wearing – not in the conferring. The Past Masters have earned their titles by loyal, faithful service and will be honored for it all their lives, though they may wear no apron or jewel to show their rank.

These are our Past Masters – members of that charmed circle without which no Lodge can function at its best.
PAST MASTERS’ NIGHT – PLAN 3

The following program has been used as a full evening’s ceremony dedicated to the Past Masters in a tyed meeting.

1. Worshipful Master opens Lodge on Master Mason degree.

2. Worshipful Master gives a short address of welcome and explains the purpose of the meeting. (Following is an example) “Brethren – at least once a year our Lodge sets aside one night, commonly called Past Masters Night. At this time we endeavor to express, in a small way, the esteem in which we hold our Past Masters, and, to show our appreciation for their past and present services to the Lodge and its members. Such efforts as we make in this direction are but feeble at best, for there are no words that can adequately express the indebtedness of the Lodge to its Past Masters. These men, who through all these years, by their unselfish labors and constant attention to Masonic principles, have each contributed to making this Lodge into the wonderful organization it is.

Nor can we show them, but in a small way, the affection which we as individuals have for them individually and as a group.

This Lodge has (number) Past Masters of whom we are most fortunate to have (number) living and (number) of whom are present tonight. Our Past Masters have come from (number) States of the U.S.A., a fine testimonial to the universality of Freemasonry.

Tonight we pay tribute, not only to our living Past Masters, but also to those who have passed to the Celestial Lodge above.

3. Introduces any Grand Lodge dignitaries.

4. Introduces all visiting Masters and Past Masters (Accords due honors)

5. Musical selection by Lodge organist

6. Lodge Past Masters, including affiliates and dual members, escorted to the East and lined up according to seniority, affiliates and dual members last in group. W.M. descends from East and introduces each one by name and year, and accords proper honors, then has them conducted to seats prepared for them just West of the altar. (Be sure to keep them lined up according to seniority).

7. Musical selection by Lodge vocalist

8. Resume of Lodge highlights by W.M. (History of formation of Lodge, reasons therefore; how name was selected; sponsoring Lodge; dispensations granted; charter granted; charter members, etc).

9. Roll call of deceased Past Masters, with short profile of each. (Born, died, year Master, Masonic degrees and offices held, time and place, brief mention of any outstanding event of his year).

10. Memorial Service at the altar by Chaplain and followed by Low 12 by Senior Warden. (See example of service and prayer at end of this outline).

11. Appropriate organ music by Lodge musician

12. W.M. now has each Past Master, in order of seniority, conducted to East, hatted and seated in Master’s chair. Then he reads or gives a short profile of the individual Past Master who is then photographed and conducted back to his chair.

13. Vocal or musical number if desired.

14. Presentation of Past Masters aprons or other presentations if appropriate.
15. Remarks by Past Masters or spokesman.
16. Musical selection
17. Remarks by Grand Lodge dignitaries.
18. Closing remarks by W.M.
19. Close Lodge
20. Refreshments

This program may be preceded by a dinner if desirable and practicable.

During Memorial services, lights should be low and an unobtrusive background of organ music is effective. Lights up after Low 12.

Some advance preparation is required to provide data for profiles of Past Masters and Lodge history, but this can usually be obtained from the records of the Secretary, back minutes, and verbally from old-timers.

There is usually one member who has photography as a hobby and who can be prevailed upon to do the picture taking and take care of that part of the program at a nominal cost. All negatives should be saved for later prints from which to compile a Past Masters book containing a picture and short profile of each succeeding Master and Past Master.

Sample of Lodge Resume:

The idea to form this Lodge was conceived by Brothers J.G. Chambers, W.C. Lindsay, and I.N. Palmer. Thirty-one Master Masons signed the petition to form the Lodge and selected Mt. Hood as the name.

Portland Lodge No. 55 acted as sponsor. On July 11, 1913, Mt. Hood Lodge was instituted and set to work at 334 Russell St. on June 11, 1914, the Charter was granted and on June 30, 1914 Mt. Hood Lodge No. 157 was constituted.

The new Lodge, filling a vital need in this area, prospered, and efforts to erect a Temple of its own culminated in success with the dedication of this Temple on April 3, 1923.

- In 1917, the Lodge unanimously approved the establishment of a Masonic and Eastern Star Home and arranged to contribute its share of necessary funds.
- In 1925 sponsored the formation of the DeMolay Chapter.
- In 1926 sponsored the formation of Unity Lodge No. 191
- In 1932 all bonds subscribed by members for the initial financing of the Temple were paid off.
- In 1933 adopted the Life Membership Plan advocated by the Grand Lodge. The next few years were years of struggle and adversity owing to economic conditions prevailing in the world at large.
- By 1940-41 this condition was improving and continued to improve to such an extent that, in 1945 all the remaining indebtedness against the Temple was liquidated and the mortgage was ceremonially destroyed.

These are necessarily only a few of the highlights; there are many more of equal interest in the history and minutes of the Lodge.

Sample of Past Masters profile:
John G. Chambers – 1913-1914
Born October 1844 – Died August 28, 1936
Founder and 1st Master; had a remarkable Masonic career, in his lifetime was a member of six different Masonic Lodges, Charter member of four and Master of three.
One year after the preceding program was presented, at another Past Masters program; the pictures taken above were framed and presented to each Past Master.

**Sample of Memorial Service:**

Though he that, ever kind and true,
Kept stoutly step by step with you,
Your whole long, gusty lifetime through,
  Be gone a while before –
Be now a moment gone before –
Yet doubt not; soon the season shall restore
  Your friend to you.
Push gaily on, brave heart, the while
You travel forward mile by mile,
He loiters, with a backward smile,
  Till you can overtake;
And strains his eyes to search his wake,
Or, whistling as he sees you through the brake,
  Waits on a stile.

The hourglass of life has run its course and in His infinite wisdom, the Great Architect of the Universe has removed from their earthly toil of our Brethren who have traveled upon the level of time to that house, not made with hands, eternal in the heavens. Names

Oh Lord, Our Heavenly Father, Ruler of the Universe, let us strive to live in accordance with the high moral precepts inculcated in our ceremonies, and to practice in our lives and our actions the ancient tenets and established customs of the Order. Thus, in humble dependence upon the mercy of the Most High, we may hope, when this transitory life with all its cares and sorrows shall have passed away, to rejoin these our departed friends and Brothers in the Grand Lodge above, where the worlds’ Great Architect lives and reigns supreme. AMEN
Masons are traditionally strong supporters of free and compulsory education for the children of our nation through our public school system. Dewitt Clinton, a Mason, is generally credited with being the founder of the system of public education we have today.

Every Mason should concern himself with public school affairs because it is in these institutions that the minds of our future leaders are being shaped and molded. Our Lodges can stimulate the interest of the individual Mason, in our public school system, by establishing a link between the Lodge and the schools through Lodge sponsored programs. These programs will also establish a “Masonic awareness” among school and community leaders and the youth and adult population not reached through our more traditional Masonic activities.

A number of successful public school programs have been developed and refined throughout our Grand Jurisdiction. While each program is different in its approach to Lodge/School interaction, those that have been successful have two things in common. The first is one or two dedicated Brothers who have a deep belief in the importance of the program and will put forth that extra effort required to make the program a success. The second, and perhaps more important, is a teacher or administrator in the school who shares this belief and will enthusiastically promote the program among the staff and student body. Given these two elements, almost any program you develop will be successful. Without them, even the most carefully detailed program may have disappointing results.

On the following pages you will find a number of program outlines and suggestions which are being used by Lodges today. These are provided to show you the diversity of programs, which have been and continue to be successful. We hope you will find them useful in planning public school activities for your Lodge.

A number of Lodges use honor programs to recognize scholastic excellence among the local high school students. These programs generally include an invitation to the students and their parents, along with their teachers, to be guests of the Lodge at a banquet dinner. Following the dinner, a program recognizing the accomplishments of these honored students is presented.

A number of variations are used on this basic theme. The programs can include: guest speakers (civic leaders, school officials, Masonic dignitaries, etc.); individual recognition of outstanding students; addresses by selected students; musical or other entertainment; or a combination of any of the above.

This same style of program may be used to honor outstanding teachers or school administrators, or to honor teachers with long tenure (25 years or longer). One thing to keep in mind in developing a program to recognize tenure. Unless your Lodge is located in a fairly large metropolitan area which has a large group of teachers to select from, the program should not be held more often than once every four or five years, otherwise, you will be honoring the same people each year.

On the following page is an outline of the basic program format, which has been adapted by various Lodges when sponsoring an honor program.

A very popular event at one community high school is the annual Masonic Essay contest. This is a good example of one of those programs which owes its success to the efforts of two men, one a concerned Mason and the other a dedicated teacher.

In this program, the Lodge picks a subject for an essay – a person prominent in US history who was a Mason – and invites any high school student who wishes to enter, to write an essay about that person. To help the students in their research on the subject, a short paperback biography about the individual is presented to each student who enters. A panel composed of Lodge members and high school faculty judges the essays. A group of finalists is selected and these finalists, along with their parents and teachers are invited to present their essays at an open meeting in the Lodge Hall. A dinner precedes the meeting with the students and their parents as honored guests. A cash prize is awarded to the essay judged best by the panel and a token prize is given to every other entrant.

This program has been in effect for several years and has proven to be very popular with a large segment of the student body.
Another Lodge has developed a program where they interact with a particular class or department in the local high school. In this case the students select a project to work on throughout the school year. As they work through the project, they develop a program, which explains the work they are doing. Toward the end of the year when their project is completed, the participating students, along with their teachers, are invited to present their program at an open Lodge meeting. A dinner precedes the meeting with the students, their parents, and their teachers as honored guests.

The reward for this effort, besides the recognition given to the individuals, has been in the form of a monetary gift to the participating department, with which they can purchase some needed equipment or supplies for future projects.

Some very interesting and enlightening programs have been presented. Interest in this program is high with several departments eager to be given the opportunity to present a program. For involvement at the elementary level, one Lodge sponsors an annual spelling bee. Contestants from the local grade school along with their teachers, family and friends are invited to the Lodge hall for an old fashioned spell-down. The program is open to the public. To further promote this “public spirit”, civic leaders from the schools, newspaper, city government, and clergy are invited to participate as officials for the contest.

In this particular instance, four groups of ten students each are pre-selected through preliminary competition at the grade school. During the Lodge sponsored competition, each group of ten students participates in a spelldown with cash prizes awarded to the first and second place winner in each group. After all four groups have competed; the four first place winners compete in a final spelldown to determine the grand champion.

Following the competition, a brief entertainment interlude is provided to allow time for preparation of the awards. The attached certificate was designed by the Lodge and printed by a local print shop. One of these certificates is presented to each participating student.

**HONORS PROGRAM FOR PUBLIC SCHOOL NIGHT**

1. Prepare a banquet style dinner for Lodge members and honored guests. Include families of honored guests in invitations. Hold the dinner at the Lodge if possible.
2. With Lodge configured as if at refreshment, invite members and guests into the Lodge room following the dinner.
3. Seat honored guests at a place prepared for them west of the altar. (If only one or two individuals are being honored they should be seated in the east.)
4. Invocation by Lodge chaplain.
5. Introduction of dignitaries.
6. Introduction and brief background of each honored guest.
7. Entertainment (Guest speaker, musical numbers, etc.) Keep this short and to the point so your program does not drag out.
8. Presentation of certificates, awards, etc.
9. Response (Be certain that those from whom a response is expected have been forewarned to prepare something. If a large group is being honored, pre-select one person to respond for the group.)
10. Musical number (no more than three)
12. Adjourn (If dinner was not served prior to program, have refreshments in the dining room.)
13. Printed programs are always a nice touch, especially if they include the names of the honored guests and can be kept by family and friends as a souvenir of the evening.
14. As always, apply the five basic rules for a successful program:
   a. Preparation and planning
   b. Singleness of purpose
   c. Attention to detail
   d. Timing (keep it moving, don’t drag it out)
   e. Publicity before and after the event.

When the program is completed, everyone is invited to the dining room for cake and ice cream. The popularity of this event has grown steadily each year. Attendance regularly exceeds one hundred persons. It has now become a regular “school year activity” which is looked forward to with eager anticipation by the students as well as their teachers and parents.
FRIENDSHIP NIGHT

A successful Friendship Night requires planning and effort. We hope the following suggestions will ensure a successful Friendship Night for your Lodge.

General Background

Contact your District Deputy. Get his assistance in planning your Friendship Night. He will help you get a Grand Lodge Officer or Past Grand Master as your speaker.

Inviting Guests

Members of the Lodge and their spouses should be the hosts and hostesses. Only men of good repute who believe in a Divine Being (and the wives of such men) should be invited.

A Brother could invite more than one guest, but should not have more guests than he can host comfortably.

THE PURPOSE OF A FRIENDSHIP NIGHT IS TO INVITE NON-MASONs AND THEIR FAMILIES TO A MEETING AT WHICH FREEMASONRY WILL BE EXPLAINED TO THEM.

Early in the planning, the Master or the Telephone Committee must personally contact every Brother who lives in the area and who would be able to attend the Friendship meeting. Each Brother should be advised that he is to make certain his wife is invited and that he is to invite and host at least one suitable guest and spouse.

A second call should be made a few days later to get the name(s) of the guest(s) invited. The names of the Brothers and the proposed guests should be recorded. A few days before the meeting, a third call should be made to confirm that the Brother, his wife and the guest(s) would be attending the dinner.

The Dinner

Serve the best dinner possible. If Lodge finances do not permit the Lodge to pay for a dinner, plan a potluck. If there is an adequate dining area, the dinner should be held at the Lodge. The entire Lodge should be thoroughly cleaned and tables carefully set.

The best impression will be made if Brothers who do not have guests prepare and serve the dinner. If this is impossible, they should at least serve coffee, tea, milk, etc.

The Program

If the dining room is large or the acoustics bad, an adequate sound system should be used. The Grand Lodge or the Shrine will provide you with several films or videotapes including one recently produced by the Imperial Shrine. The title of this film is Symbol of Pride. It runs 22 minutes and is an excellent summary of Blue Lodge Freemasonry. Consult your District Deputy.

In addition to, or in lieu of a film, a speaker, someone who is both a good speaker and who “knows Freemasonry”, may be called upon. Possibly a Grand Lodge Officer or Past Grand Master may be contacted to speak. Again, contact your District Deputy. Remember the Grand Lodge, Grand Lodge Officers and District Deputies exist only to serve your Lodge.

The Speech

The speaker must, in a very brief time (25 minutes maximum), tell our guests something about Blue Lodge Masonry. The York and Scottish Rite, Shrine, Eastern Star, Amaranth, and the three youth groups may also be mentioned. However, the primary topic is the Blue Lodge.

The following is an outline of those things that could be covered:
Introduction

No person is ever solicited to become a Mason. Solicitation is prohibited by the fifty-one Grand Lodges in the United States. The rule against solicitation has been repeated so often that many Masons do not realize what they can tell their non-Masonic family members and friends.

A. Blue Lodge

1. The speaker does not have enough time to cover a great deal of our history. We are the oldest fraternal organization in the western world. Perhaps we grew out of the guilds of Operative Freemasons who built the cathedrals of Europe and England. Modern Freemasonry can be traced back at least to 1717 when the Grand Lodge of England was organized. In America, many leaders have been Masons. George Washington was Master of his Lodge while he was President of the United States. Most signers of the Declaration of Independence were Masons.

2. Masonry is neither an insurance society nor a charitable organization. However, Masons contribute much to charity. We teach friendship, morality and brotherly love. It is our hope to make good men better.

3. Freemasonry is not a religion, but does require a belief in a Supreme Being. Men of many religions such as Christian, Jewish, Mohammedan and Buddhist are Freemasons. Our Lodges can be found in every country in the free world. Masonry is not a religion, but is sometimes called religion’s handmaiden. The Holy Bible is open on the Altar during every Masonic meeting in Oregon.

4. Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols. Freemasonry is a way of life.

5. No person is solicited to become a Mason. The only way to start the process of becoming a Mason is to ask a Mason for a petition.

6. There are three degrees in the Blue Lodge: Entered Apprentice, Fellowcraft, and Master Mason. Many members receive the first three degrees and do not go on to become members of any of the other Masonic bodies. This is their choice.

7. Persons who are considering petitioning to become Masons should know certain things about us.

   a. An Investigating Committee calls upon each petitioner and his family to discuss Freemasonry with them. The committee also checks with others to establish that the petitioner is of good moral character.

   b. During each of the three degrees, the candidate will be required to take an obligation. In no way should any part of this obligation ever be construed to conflict with the candidates duty to God, his Country, his neighbor, his family or himself.

   c. Each of the three obligations contains a penalty. The penalties are symbolic only. They date far back in history.

   d. After each degree, the candidate will be expected to learn a “candidates lecture”. Every Mason has done so. The candidate will discover as he progresses through the degrees, that the lectures build one upon the other and become less difficult to learn as the candidate progresses. Each lecture is designed to teach the candidate more about Freemasonry.

8. Blue Lodge Masons have a number of charities. All Masons in this Grand Lodge contribute generously to the Masonic and Eastern Star Home where our less fortunate brothers and sisters live without cost to themselves or their families. The Grand Lodge gives about $100,000.00 per year in educational assistance to needy children and grandchildren of Masons. Many individual Masonic Lodges have their own charities and other activities, which benefit their communities. Scholarships, picking up roadside litter, letting service organizations such as Meals on Wheels use space in the Lodge without charge, feeding needy people at Thanksgiving and Christmastime are only a few of these activities. This does not imply that Masons are wealthy. Many fund raising activities are conducted and much time is spent to ensure the success of our charitable ventures and community projects.
a. **The York Rite And Scottish Rite Bodies**
   The York Rite Bodies and the Scottish Rite Bodies have additional degrees intended to teach more about Freemasonry to those who have already been found proficient in the Master Mason Degree. Each group has a number of charitable activities.

b. **Shrine Masons**
   Shriners are Masons. The Shrine is a fun organization with a serious purpose. Everyone is familiar with the Shrine Hospitals for crippled and burned children, where the care given is always outstanding, and no parent or child can ever be charged.

c. **Order of the Eastern Star and Order of the Amaranth**
   Eastern Star and Amaranth are organizations consisting of the wives and female relatives of Masons who meet together to advance the principles and practices of Masonry. Masons also may be members.

d. **Youth Groups**
   There are three youth groups associated with and considered as part of the Masonic family. They are the Job’s Daughters, the Order of DeMolay for boys, and the Order of Rainbow for girls.

9. **The basic purpose of our Fraternity is to inspire good men to become better men.** This is done through teaching and example. Petitioners must have the desire to unite with a Fraternity dedicated to "Brotherly Love, Relief, and Truth". By the exercise of brotherly love, we are taught to regard the whole human race as one family. The rich, the poor, the popular and the unknown are all related by one almighty parent and are inhabitants of the same planet, and are to aid, support and protect each other. This philosophy unites men of every country, sect and opinion, and causes true friendship to exist among those who might otherwise have never met each other.

**Conclusion**

There is not enough time to give our guests all of the details about Freemasonry. There are many Masonic organizations in the United States and other countries. Almost all of them devote time and attention to charities and public good.
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This program contains 4 quizzes. Code Quiz 1, Code Quiz 2, Jackpot Quiz and Masonic Personalities Quiz. All Brethren in the Lodge may use these as an instructional tool through which to encourage study of the Masonic Code. Other quizzes may be developed by the Lodge using these as a guide. In this way, familiarity with all four parts of the Masonic Code can be achieved. Of primary importance is Part III of the Masonic Code which is essential to the government of the Lodge.

Suggestions for use of quizzes on Code

1. Announce the date for the quiz well in advance so that participants will have time to review applicable parts of the Code.
2. Make sure all needed reference materials, copies of necessary sections of the Code, are available.
3. Break quizzes into groups of 10 to 15 questions, or as divided by number 7 below.
4. Select questions in compatible groups. i.e. – those associated with finance, petitions, degrees, etc.
5. Ask 10 members to study answers to 5 questions and 10 members to study answers to another 5 questions. Then have each member answer as he sees fit. Discuss.
6. Quiz can be conducted under new business, at a special communication, or at refreshment.
7. Breakdown of the Quizzes:
   - Quiz 1: Questions 1-10 Organization, Communications, Powers, Duties and Limitations
     Questions 11-25 Membership, Petitions, Officers
   - Quiz 2: Questions 1-10 Organization, Communications
     Questions 11-23 Membership, Petitions
     Questions 24-37 Investigations, Balloting, Degrees
     Questions 38-50 Transfers, Fees, Delinquency
8. Alternative presentations:
   a. Invite Lodge members to study the Code for a competition with a prize for the winner. Prizes could be tickets to a Lodge breakfast, Setting Maul Dinner, Shrine football game, etc. On date set, conduct a written test including all questions from Quiz 1 or Quiz 2. Or, conduct an oral test, asking questions of participants in rotation until all have answered at least 5 or as many questions as time permits. The winner can be by most correct answers given, or by elimination.
   b. At each Lodge meeting, discuss a portion of the Code. Conduct a quiz at the end of the series with a prize for the winner.

The general provisions of the suggestions for the Quizzes on the Masonic Code apply equally to the Jackpot Quiz and the Masonic Personalities Quiz.
CODE QUIZ #1

The following questions are provided with references to Code sections for answers for the Brother conducting the quiz.

1. A Lodge with a full complement of officers will have: 10 11 12 13 14 Circle one.  
   Code Section 202

2. How many officers shall be chosen by written ballot? 3 4 5 6 7 Circle one.  
   Code Section 204-1(a)

3. T F A quorum in a Lodge for the transaction of any business shall consist of 7 Masons.  
   Code Section 207

4. T F Any Past Master can install the officers of a Lodge.  
   Code Section 209-1, 209-2

5. T F When a Warden of a Lodge resigns, he is replaced by a special election.  
   Code Section 210-1

6. T F In case of the death or resignation of the Secretary or Treasurer, the vacancy may be filled by a 
   special election without dispensation.  
   Code Section 211-1

7. T F When Lodge is at ease or at refreshment, the craft is always in charge of the Junior Warden.  
   Code Section 212-6(a), 212-6(b)

8. T F If a Lodge so desires, they may elect to have a Stated Communication once a week.  
   Code Section 213-3

9. T F To avoid penalty, the Annual Returns of a Lodge must be forwarded to the Grand Secretary by June 
   30th of each year.  
   Code Section 213-8

10. T F A Lodge cannot levy a special tax or assessment except by authority of the Grand Lodge or 
    Dispensation from the Grand Master.  
    Code Section 213-27

11. T F One of the duties of the Senior Warden is to serve as chairman of the Committee on Finance.  
    Code Section 218-2

12. T F When assuming the duties of the Master, the Senior Warden shall sign all papers and documents as 
    “Master”.  
    Code Section 218-3

13. T F The Secretary of a Lodge is required to keep a ledger showing the financial account of each member 
    with the Lodge.  
    Code Section 221-6(b)

14. T F A member of a Lodge may still be a member in good standing even though four years delinquent in 
    his dues.  
    Code Section 225-1

15. Membership in a Lodge can be terminated by: 3 4 5 6 7 ways. Circle one.  
    Code Section 227

16. A petitioner for degrees of Masonry must meet: 3 6 8 10 13 qualifications. Circle one.  
    Code Section 229

17. T F A petitioner for degrees of Masonry must be able to read and write the English language.  
    Code Section 229-10

18. T F Only one ballot is cast for a petition regardless of the outcome.  
    Code Section 238-6

19. T F A Master or Warden of a Constituent Lodge cannot transfer his membership.  
    Code Section 247-1(b)

20. A Lodge shall not confer degrees upon more than: 2 3 4 5 6 candidates in any one day.  
    Code Section 243-1
CODE QUIZ #2

The following questions are provided with references to Code sections for answers for the Brother conducting the quiz.

1. T F A Lodge is fifteen Brethren, duly assembled, with the Holy Bible, Square and Compasses, and a Charter or Dispensation authorizing them to do Masonic work.  Code Section 201

2. T F A Master of a Constituent Lodge must have served as a Warden.  Code Section 203-1

3. T F The Master or Warden of a Lodge may not be an officer in another Lodge at the same time.  Code Section 203-5

4. T F Three officers of a Lodge need not be members of that Lodge. They are: 1) ________________ 2) ________________ 3) ________________  Code Section 203-4

5. T F An installing officer can be a Master or Past Master from outside this jurisdiction.  Code Section 209

6. T F A quorum in a Lodge for the transaction of any business except voting on the formation of a new Lodge, or the conducting of a funeral, shall consist of ______ or more Master Masons, members of the Lodge, one of whom shall be the ___________ or ___________, and a ______________.  Code Section 207

7. T F For Lodge purposes, how many legal holidays in general usage may be used in determining changes of stated communications? ______________  Code Section 212-1(c)

8. T F The Master of a Lodge may call Special Communications for ceremonial observations.  Code Section 212-4

9. T F At all times, when the Lodge is at refreshment, the Craft is in charge of the Junior Warden.  Code Section 212-6(a), 212-6(b)

10. T F For the celebration of either St. John’s Day, the Lodge shall be opened on the Master Mason Degree.  Code Section 213-7

11. T F A member of a Lodge is not in good standing if he is over two years delinquent with his dues.  Code Section 225

12. T F A Master Mason of a Lodge in this Grand Jurisdiction may acquire plural membership in one or more Lodges in this Grand Jurisdiction regardless of residence requirements.  Code Section 226-1

13. T F Petitions for the degrees of Masonry shall be in and on the form prescribed by the Grand Lodge.  Code Section 232-1

14. T F A petition for the degrees shall be accompanies by a fee of $25.00.  Code Section 232-1

15. T F Each petition for degrees shall be signed by two Master Masons within this Grand Jurisdiction.  Code Section 232-1

16. T F A Lodge may by majority vote refuse the petition for degrees.  Code Section 232-2(a)

17. T F When a petition is received, it shall be referred to a Committee on Investigation at the same Stated Communication.  Code Section 232-2(b)

18. T F A candidate who has been elected in a Lodge shall present himself for initiation within, circle one, 1 month 3 months 6 months 1 year 2 years 5 years after such election.  Code Section 233-1

19. T F Petitions for Affiliation shall be in and on the form prescribed by the Grand Lodge.  Code Section 234-1
20. T F Petitions for Affiliation shall be accompanied by the fee as prescribed by the Lodge being petitioned.  
   Code Section 234-1

21. T F A petitioner for Affiliation must be a Master Mason.  Code Section 234-3(a)

22. T F A petitioner for Advancement must be an Entered Apprentice or a Fellow Craft Mason.  
   Code Section 235-1(a)

23. T F An Entered Apprentice and Fellow Craft Mason who has been dropped from the roll of a Lodge for failure to present himself for advancement, must submit a new petition for degrees before he can be considered for any further advancement.  Code Section 236-1

24. T F A member of a Lodge whose name has been given as a reference cannot serve on the Committee of Investigation.  Code Section 237-1

25. T F Reports of members of the Investigating Committee are due within eight weeks after being referred to them, unless extension of time shall be granted by the Master.  Code Section 237-3

26. T F If two of the three reports of the Committee on Investigation are favorable and the other unfavorable, the candidate is accepted.  Code Section 237-5

27. T F The Lodge may demand from a Committee on Investigation or any member thereof, the reason for an unfavorable report.  Code Section 237-6

28. T F In balloting upon any petition, or request for a Waiver of Jurisdiction over rejected material, all those present and within the Lodge room must vote.  Code Section 238-2(a)

29. T F Only the Junior or Senior Wardens may leave a Lodge room while a Lodge is balloting.  
   Code Section 238-2(c)

30. T F There shall be but one ballot for the three degrees.  Code Section 238-4

31. T F In balloting upon petitions, or Requests for Waiver of Jurisdiction, each shall be balloted on separately.  Code Section 238-5

32. T F If the ballot shows but one negative ballot, the Master declares the results and the ballot is closed.  
   Code Section 238-6

33. T F The results of the ballot upon petitions, or Requests for Waiver of Jurisdiction, can only be set aside by a majority vote of the Grand Lodge at their Annual Communication.  
   Code Section 238-7(b)

34. T F The rejection of the petition of a brother for affiliation shall not affect his Masonic standing.  
   Code Section 239-2

35. T F Objections to Initiation must be made only in person to the Master of the Lodge.  Code Section 240-2

36. T F An Entered Apprentice or Fellow Craft must pass, in open Lodge, an examination on the degree last conferred, to the satisfaction of all members present.  Code Section 246

37. T F All candidates Lectures must be given using the English language.  Code Section 246

38. T F A Certificate of Standing permits a member to transfer to any Lodge he chooses.  
   Code Section 247-1(a)

39. T F A Secretary of a Lodge may issue a Certificate of Severance of Plural Membership without vote of the members of the Lodge.  Code Section 247-6

40. T F Entered Apprentice and Fellow Craft Masons may be granted Certificates showing their standing in the Lodge, but shall not be granted Demits or Certificates of Withdrawal.  Code Section 247-7
41. T F A Demit is used by a member to transfer from one Lodge to another.  
   Code Section 248

42. T F A Master Mason receiving a Certificate of Withdrawal shall be thereby deprived of all rights, benefits, and privileges of Freemasonry except the right to Petition for Affiliation.  
   Code Section 250-2

43. T F It is mandatory that every Master Mason be a member of some regular Lodge.  
   Code Section 251-1

44. T F Any Master Mason who has taken a Demit from a Lodge under the Jurisdiction of a Grand Lodge recognized by this Grand Lodge shall have the privilege of visitation for a period of one year from the date of such Demit.  
   Code Section 251-2

45. T F An Entered Apprentice Mason or a Fellow Craft Mason may visit a Lodge in this Grand Jurisdiction, which is in labor in the appropriate Degree, only if accompanied by a Master Mason of the Lodge in which he received the degree.  
   Code Section 252-3

46. T F Dues become delinquent if not paid on or before September 30th of the current year.  
   Code Section 254-2

47. T F A Master Mason who has been dropped from the roll for non-payment of dues, shall stand reinstated if, within two years from the date of the Stated Communication at which he was dropped from the roll, he shall pay all dues charged against him prior to the date when he was dropped, plus the usual delinquent fee as prescribed in the by-laws of the Lodge.  
   Code Section 255-3

48. T F Any Master Mason may purchase a Life Membership.  
   Code Section 256-1

49. T F A member of a Lodge who has a life membership in that Lodge may not transfer that life membership to any other Lodge.  
   Code Section 256-8

50. Circle the correct number.  8  10  12  16  24  or more  Master Masons are required for the formation of a new Lodge.  
   Code Section 258-1
JACKPOT QUIZ

This is something a little different in the way of a quiz program, and can be arranged and worked out for any specific degree or in the form of a general knowledge quiz suitable for all degrees.

1. First make a poster large enough for all the audience to see easily. Arrange the letters M-A-S-O-N-R-Y vertically at the left and four columns of numbers (1-4) horizontally at the right of each letter (see below).

   | M | 1 | 2 | 3 | 4 |
---|---|---|---|---|
   | A | 1 | 2 | 3 | 4 |
   | S | 1 | 2 | 3 | 4 |
   | O | 1 | 2 | 3 | 4 |
   | N | 1 | 2 | 3 | 4 |
   | R | 1 | 2 | 3 | 4 |
   | Y | 1 | 2 | 3 | 4 |

2. Next, prepare one question for each number on the board, selecting them from the latest edition of the Code, Manual, Ritual, or any other reliable reference from which authentic answers can be obtained. Write each question and its answer on a sheet of paper opposite the corresponding number on the poster, i.e. M-1, M-2, etc. (Answer sheet to be given to the score keeper).

3. The questions in group 1 should be fairly easy, group 2 harder, and 3 and 4 progressively harder. Group 1 is worth 10 points, group 2 – 20 points, group 3 – 30 points, group 4 – 40 points.

4. To start the quiz, choose two teams of equal number. Place them where they can be seen and heard by all. Choose a score keeper who will score points for each correct answer to the appropriate team. Each answer to a question should be started within 15 seconds of being asked.

5. Each player has a turn, first from one team then from the other. He chooses a letter and number such as M-1 or any other he may select, and the quiz conductor selects the corresponding question from his sheet. If the question is answered correctly, the proper points are scored for his team. If not, the opposing team gets a chance at it, in addition to its regular turn.

6. The unknown gimmick in this quiz is the Jackpot question. This can be selected in various ways; first, the WM could be asked to select any number on the board, preferably one of those in the Y line, such as Y-3, and the MC will mark that question on his sheet as the Jackpot answer, or the MC could make his own selection. Said selection is not to be revealed to anyone until answered. It should always be in one of the harder groups, and a correct answer is worth double the points for the column in which it is located. For instance, should the Jackpot question fall in the 30 point column, it would score 60 points for the team.

7. There may be prepared as many questions as wished by simply adding more numbered columns, but do not prepare more questions than you plan to use. The quiz could be stepped up by placing a Jackpot in each column if desired.

8. At the end, add the scores and award prize if planned.

Suggested questions and answers are on the following pages. Answers given by team members need not be word for word. Any answer that is substantially correct or conveys the correct idea should be scored as correct. A different set should be prepared each time this form of quiz is used. This quiz can also be arranged on questions from a particular degree; the Manual; Ritual; Jurisprudence, or on general knowledge.
JACKPOT QUIZ
Sample Questions

M 1  Q: What is the badge of a Mason?
A: His apron, an emblem of innocence and purity (Manual)

M 2  Q: Is the age of 21 the lawful age of admission in all Masonic Jurisdictions?
A: In US and Foreign Jurisdictions it’s as low as 18, in others as high as 25 (Code Sec 229)

M 3  Q: Who is in charge of the Lodge during refreshment?
A: The Junior Warden (Code Sec 212)

M 4  Q: What are the ornaments of a Lodge?
A: Mosaic Pavement, Indented Tessal, and Blazing Star (Manual)

A 1  Q: Are Entered Apprentices entitled to Masonic relief?
A: No (Code Sec 128)

A 2  Q: What was the stipulated period of apprenticeship among Operative Masons?
A: Seven years

A 3  Q: Who has the power to open Lodge during the absence of the Master?
A: Senior Warden (Code Sec 212)

A 4  Q: Under what circumstances may a visitor be admitted into a Lodge without examination in Oregon?
A: When vouched for by a Brother Master Mason (Code Sec 252)

S 1  Q: May an Entered Apprentice or a Fellowcraft take part in a Masonic funeral procession?
A: Yes (Code Sec 270)

S 2  Q: To whom is a Mason answerable for his motives when casting his ballot?
A: To himself and his conscience (Manual)

S 3  Q: Why is a candidate required to make out his petition in his own handwriting?
A: It should always be signed by the petitioner, in this way we avoid the intrusion of wholly uneducated persons into the fraternity. (Code Sec 229)

S 4  Q: Under what circumstances can one Mason vouch for another?
A: a) Having sat in Lodge with him b) Lawful information c) Due examination (Code Sec 252)

O 1  Q: Has a visitor the right to inspect the Warrant, Charter or a copy of it of a Lodge in Oregon?
A: Yes. These documents are evidence of the legality of the Lodge (Code Sec 213, Masonic Etiquette)

O 2  Q: What subjects of debate are prohibited in the Lodge?
A: Sectarian religion and partisan politics (Manual)

O 3  Q: How should you treat a stranger who claims to be a Mason?
A: Cautiously and prudently examine him in a manner as prudence may direct you (Code Sec 252)

O 4  Q: What are the rights of a Mason who has been dropped from the rolls NPD in Oregon?
A: a) He shall stand reinstated if, within 2 years of being dropped, he shall pay dues charged prior to date dropped. b) He shall, after 2 years of being dropped, petition for reinstatement (Code Sec 255)
N 1  Q: In what city are some of the best examples of Operative Masonry to be found?
   A: In the remains of ancient Rome are the best patterns of true Masonry extant.

N 2  Q: Other than for funeral purposes, who has the power to open the Lodge in the absence of the Master and both Wardens in Oregon?
   A: The Grand Master or his representative. (Code Sec 212)

N 3  Q: Has the Lodge the right to try its Master on any charges?
   A: No. The Grand Lodge alone has penal jurisdiction over him. (Code Sec 370)

N 4  Q: Can a Masonic Lodge be adjourned?
   A: No. It must be closed or called to refreshment. And adjournment on a motion is constitutionally unheard of. The Master alone can dismiss the brethren and that dismissal must take place after a settle usage. (Code Sec 217)

R 1  Q: How long may a Lodge run under dispensation?
   A: Until it is revoked by the Grand Master or the Grand Lodge (Code Sec 260-261)

R 2  Q: Has the Grand Lodge the right to issue a dispensation to admit a Petitioner without the unanimous consent of a Lodge?
   A: No. The right of the Lodge to judge whom it shall admit is an inherent right and not subject to dispensation. (Code Sec 238)

R 3  Q: Where does the external preparation of a candidate take place?
   A: In a convenient room adjoining the Lodge (Candidates Lecture Entered Apprentice)

R 4  Q: What are the rules that govern a Lodge?
   A: By-Laws (Code Part III)

Y 1  Q: What is the length of a cubit?
   A: The length of the arm from the elbow to the tip of the middle finger. Among the ancients it varied; Roman 17 ½”, Hebrew 21” and 22”. Its length now is accepted as 18”.

Y 2  Q: Has a Master of a Lodge the right to permit an appeal by courtesy to the body of the Lodge?
   A: No. The law of Masonry is that no appeal can be taken from the decision of the chair to the Lodge. His decision must be the law to the Lodge unless and until overruled by the decision of the Grand Lodge. (Code Sec 217)

Y 3  Q: Can Masonic charges be based upon ecclesiastical or political offenses?
   A: No. The Order of Freemasonry takes no cognizance of either of these. (Code Sec 302)

Y 4  Q: This question has two parts.
   A: 1. Name the woman ruler who was the bitter opponent of Freemasonry and who later became its ardent supporter in her country.
      A: Catherine the Great of Russia. In 1762 she prohibited by edict all Masonic meetings in her country. Later having learned the true character of the Order, revoked the edict and invited the Masons to re-establish their lodges and to institute new ones. She went so far as to proclaim herself as protectress of the Lodge of Clio, at Moscow. After her death, persecutions were renewed against the Order.

   Q: 2. What President of the United States was a bitter opponent of Freemasonry?
      A: John Quincy Adams, 6th President of the United States, who served from 1825-1829.
1. Select a panel of 4 members who are well-informed on Masonic subjects. This panel could be selected well in advance and would be told to study up on Masonic personalities and events.

2. Select 10 or 12 Masonic personalities, events, or items familiar in Masonry. Put outline of information of each on a separate card (postcard sized). Number each card front and back. Make corresponding numbers on a narrow strip of paper at each end, and fold strip of paper across the middle so that it can be torn in half. This strip should be about ¾ x 4 inches. These papers are to be placed in a hat and drawn by individuals (Past Masters if used on Past Master Night). Upon being drawn, the Master of Ceremonies will tear in half and retain one half with one of the numbers on it. This allows him to keep track of the numbers drawn and enables him to call the holder of the other half in his turn.

3. Make a large card with a number on the back to correspond with the small card and slip of paper. Print in large letters the name of the event, personality, or item on the front of the large card. This card should be about 10 x 14 inches so that it can be easily seen by members on the sidelines. The front of this card with name on it should be shown to the audience, but NOT THE PANEL. Be sure that the numbers on the large card, the small card, and the paper slip are the same for each item used. This ties your large card, small card of information and slip to be drawn together.

4. The Master of Ceremonies calls each number drawn (according to the half-slips he holds) and gives the appropriate brother the information card of the corresponding number.

5. The panel will then attempt to identify the personality, event, or item represented, by asking questions that can be answered Yes or No if possible.

6. Suggested limit on questions by the panel to 20, or for better results; you can allow panel members to ask questions until he receives a No answer. Questioning then passes to the next panel member. Proceed in this manner until all panel members have received three or four No answers. Or a definite time limit could be set. Any panel member may pass to the next panel member at any time. Any panel member giving an incorrect answer is regarded as having received a No answer.

7. The person holding the personality information card is to volunteer no information, answers only Yes or No, or may give a qualified answer in case of doubt, such as “it is not known” or “it is doubtful”. Such an answer is not counted as a No, and panelist may continue questioning or pass.

8. This sort of quiz is made considerably more interesting and lively by the use of Masonic events (well known) and Masonic items of use.

9. There are several methods that can be used to limit the questioning by the panel.
   a. A tallyman is selected, who will keep count of the number of No answers received on any one card, and when the total has reached 20, he will halt the questioning and reveal the answer.
   b. A timekeeper can be used and a 5 minute time interval, or more if desired, can be set for questioning. To start questioning he will rap once with the gavel, and at the end of the prescribed period, he raps once more to stop questioning if the right answer has not been given before the time limit.
   c. A combination of timekeeping and tallyman can be used to set a limit both on time and number of No questions.

10. Allow an average of about 6 minutes per card, 5 minutes for questions and 1 minute for change over. This will give a fair average by which to judge the length of time such a program would run.

The following basic questions are suggested for the use of the panel. The answers to which can determine the line of further questioning.
1. Are you a real character associated with Masonic History, rather than a legendary or fictional or traditional character associated with the ritual?

2. Do you represent a person?

3. Did you ever receive the degrees of Masonry?

4. Did you receive the degrees in the last 100 years? 50 years? 25 years?

5. Were you ever Master of a Lodge?

6. Were you a Master of this Lodge?

7. Were you Master in the last 25 years? 10 years?

8. Were you born in the United States?


10. Did you ever hold any Grand Lodge office?

11. Are you still living?

12. Do you represent an event?

13. Do you represent an object or item in Masonic use?


15. Were you ever the head or ruler of a country?

16. Did you rule on this continent?

17. Did this event occur in the last 100 years? (if an event)

18. Did it occur in the United States?

19. Are you a nationally known figure?

20. Do you represent an individual or a group?

Suggested subjects for identification are:

- Acacia
- King Solomon
- Hiram of Tyre
- H. A.
- The first Master of the Lodge
- Catherine the Great, Empress of Russia
- Yourself (the cardholder)
- George Washington
- Harry Truman
- Coming of light (EA Degree) (event)
- The Masters Gavel (item)
- The building of the Temple (event)
- The working tools (item)
- The Morgan affair (event)
- The present Worshipful Master
- Albert Pike
- The Officers of the Lodge (as a group)
- The Letter "G"
- The Senior Wardens station (or any other)
- The Chaplain
- Past Masters of your Lodge
- Particular events in the history of your Lodge
YOUTH GROUP PROGRAMS

Support of the Masonically related youth organizations is an important function of every Mason and Masonic Lodge. These organizations provide an alternative activity for our young people where moral and social responsibility are taught through their rituals and social activities. Each Lodge is encouraged to participate regularly in the activities of the youth organizations in its area and to devote at least one evening each year to a program, in the Lodge room, which directly involves the Masonic youth.

A Masonic youth program may be held during either a stated or special communication of the Lodge. If held during a stated communication, remember to keep the business meeting short so there is sufficient time to devote to the program and refreshments without keeping the young people out too late. Naturally any program involving the youth should include an open invitation to their parents.

In preparing your program, work closely with the Master Counselor, Worth Advisor, or Honored Queen, as well as the adult advisors. On the following pages you will find a suggested program outline which may be useful in planning a program for your Lodge. In addition to the outline, we have attached some background information pertaining to The Order of DeMolay and Job’s Daughters along with a copy of a Rainbow coronation ceremony. If additional information is desired, it can be obtained through the assistance of the adult advisors of the chapter, assembly or bethel in your area.

SUGGESTED OUTLINE
YOUTH NIGHT PROGRAM

1. With Lodge configured as if at refreshment, invite guests to enter the Lodge room.
2. Invocation – Lodge Chaplain
3. Welcome and introduce Masonic dignitaries
4. Welcome and introduce past and present adult advisors for youth group being honored
5. Escort and introduce the Master Counselor, Worthy Advisor or Honored Queen and have him/her introduce his/her officers and members.
6. One (or more) of the youth group members presents a brief explanation of the organization to include the history and significant information concerning the chapter, assembly or bethel.
7. Youth group members perform a sketch, lecture, or reading from their ritual or ceremonies.
8. Final remarks by Worshipful Master and/or adult advisor.
9. Benediction – use youth group closing ceremony
10. Adjourn and refreshments.
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The Order of DeMolay was founded March 24, 1919 at Kansas City, Missouri, where the International Headquarters are maintained by Frank S. Land, whose purpose was to promote and maintain a social and fraternal club for boys between the ages of 14 and 21 years. Upon attaining the age of 21 a DeMolay automatically ceases to be an active member. The Order became popular from its beginning, and in a few years, became international in scope.

To become a member of DeMolay, the applicant must be endowed with those finer qualifications of character. He need not be the son of a Freemason, and membership in the Order is by no means a stepping stone into Freemasonry.

The basic principles of the DeMolay ritual, in its initiatory degree, are built on the Seven Cardinal Virtues. These virtues are the basis of every DeMolay’s life.

The DeMolay degree is historical and spectacular. It present the trials, torture and final martyrdom of Jacques DeMolay, who was the Grand Master of the powerful Order of Knights Templar, during the latter part of the Thirteenth Century in France. This Order had been formed during the Twelfth Century, to protect the Christian Church, and the Christians on their pilgrimages to Jerusalem. The original need for such an order having passed, but it continued to effect the church, and for the charitable distribution of alms, made it a powerful and influential factor in Europe. DeMolay, on account of his position and activities, was imprisoned by Phillip The Fair, King of France, and with the aid of Clement, 12th Pope of Rome, underwent various tortures and finally was put to death by being burned at the state on the Isle de Cite, in the River Seine, in Paris, France March 18, 1314.

Jacques DeMolay, for whom the Order is named, was the last Grand Master of the Knights Templar in the years of the Crusades.

A native of Vitrey, Department of Hauge Soane, France, Jacques DeMolay entered the Order of Knights Templar in 1265 and set out for the East to take part in the defense of the Holy Land against the Saracens, according to spokesmen for the Order of DeMolay.

In 1298 he was elected Grand Master of the Knights Templar, which Order was founded about 1100. The chief purpose of the Order was to protect Christianity and to prevent the invasion and conquest of Europe by the Turks. In the ranks of the knights were princes of royalty and members of the first families of Europe.

Crusade followed Crusade during the years of tribulation for Christianity. The Knights amassed considerable wealth during these Crusades, which aroused the covetousness of powerful enemies and ultimately resulted in the downfall of the Order.
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International Order of Job's Daughters

(Written and submitted by Coral Owens, Past Grand Guardian)

The International Order of Job's Daughters is one of today's outstanding character building organizations for young girls who are directly related to Master Masons and whose members are joined together in local units called Bethel, which means Holy Place.

The object of Job's Daughters is to band together girls for spiritual and moral upbuilding, to seek knowledge, to teach love of God, love of Country, respect for it's flag, love of home and family and reverence for the teachings of the Holy Scriptures. Membership in Job’s Daughters means keeping young Masonic relatives actively engaged in Fraternal activities and teaches respect for Masonry which builds good habits. A girl can learn to exercise her talents and develop new ones. She will get to know herself and generate self-confidence while contributing to a team effort. She will enjoy a wide variety of special activities, meet people, and make new and lasting friendships. She will be of help to others by being a part of many activities for Charity and Good Will. She will develop self-confidence, learn leadership qualities while learning the time-tested principles of respect for parents, Country and God. The basics of life are as true today as when they were written. The International Order of Job's Daughters is truly International in scope and is composed of the Supreme Guardian Council, The Grand Guardian Council, the Bethel Guardian Councils and the Bethels.

Job's Daughters was founded in Omaha, Nebraska in 1920 to work under the following landmarks:

- Membership is to be composed of girls who believe in God and bear a Masonic Relationship
- The meeting place is to be called a Bethel
- The teachings based on the Book of Job, with special reference to the 42nd Chapter, 15th Verse, “In all the land were no women found so fair as the daughters of Job and their father gave them inheritance among their brethren”
- The lessons are taught in three Epochs.
- The motto Virtue is a quality which highly adorns woman
- The emblems are to be the Open Book, Horn of Plenty, and the Lily of the Valley
- Require all members, Guardians and visitors to assume a pledge based on honor, and to be a democratic organization with the right of appeal to a Supreme authority with all members and Guardians amenable to the laws.

To be a member, a girl must be between 11 and 20 years of age and be related to a Master Mason. This relationship can be quite far reaching. Once a Daughter becomes a member, her parents are invited to attend all the functions whether or not they are members of a Masonically affiliated body. We feel this encourages a broader participation from the entire family.

Job's Daughters is an independent organization holding their own Charter. Our Bethels love to have the encouragement, participation and moral support of the adult organizations, but they can legally meet and exist alone. The wearing of the white Grecian style robe, which is owned by the Bethel, stresses the equality of all members during their meetings. A Bethel consists of 19 officers, five of whom are elected and 14 appointed. These officers are changed twice a year, thus giving many girls the opportunity to function and learn in a variety of roles. The Daughters handle their own business according to Roberts Rules and plan their own activities with the approval of the Bethel Guardian Council. It is the responsibility of the Guardian Council to see that the Bethel is functioning under the Rules and Regulations of the Grand Guardian Council and the By Laws of the Supreme Council.

Each year the Daughters are given the opportunity to recommend their own Executive Guardian Council. The existing Guardian Council is also asked to recommend people to serve. The Grand Guardian then appoints the
executive Guardian Council taking into consideration the recommendations of the Daughters and the Guardian Council. A Council is appointed for one year only, then may be re-appointed or changed as needed. The Grand Guardian Council is composed of 10 elective officers and 10 appointive officers. The leadership of the Grand Guardian Council changes each year as the officers are elected by the delegates from each of the Bethel Guardian Councils in the State.

Our Job's Daughters are engaged in many philanthropic projects, such as financial help and volunteer help for the Shrine Hospital, Masonic and Eastern Star Home, Cancer Research and many other benevolent projects.

A scholarship fund is maintained by the Daughters projects and donations from interested people. The Supreme Guardian Council awards quite a few $300.00 scholarships each year and the Oregon Grand Council awards around 15 $500.00 scholarships to the Daughters in Oregon.

We of Job's Daughters feel very fortunate to live in an area of the world where we are recognized by the Masonic Lodge. This is not true in many places and we fully appreciate the privileges afforded us and hope that we will always be an asset to the Masonic Family. I would like to end this with a quote from our Daughters. “Bless and protect, we pray the, the Master Masons who give us heritage.”
Need: 7 Masons as Officers  
6 – 10 Masons as Honor Guard

Mother Advisor presides and directs Masons to retire.

Officers line up at anteroom door in this order:
- Marshal
- Jr. Warden
- Master
- Chaplain
- Sr. Deacon
- Sr. Warden
- Jr. Deacon

Other Masons divide into two groups, half in anteroom and half in preparation room.

Mother Advisor asks Officers to enter.

.Marshal leads, followed by Jr. Warden who will sit in the South, Master who will sit in the East, Chaplain to the North, Sr. Deacon will stand in front of the pillar on North Side, and Jr. Deacon stands in front of the pillar on the South.

.The Marshal leads around the room, first across the West, and each officer drops off the end of the line as his station is reached. The Marshal can sit by the Jr. Warden (in the South) or remain standing. The Master takes his station and seats the officers – except the Deacons.

.WM: Brother Sr. Deacon and Brother Jr. Deacon, you will escort the Honor Guard into the Assembly Room.

.Deacons retire, one to each door where remaining Masons have divided themselves into two lines. Deacons lead lines up sides of room and, when just in front of the Altar, come toward each other a few steps, then march East, making two lines from Altar to the East, about 6’ apart. Turn, face each other, fold arms.

.WM: Brother Marshal, you will escort the Worthy Advisor into the Assembly Room, behind the bow.

.Marshal gets Worthy Advisor from anteroom. They enter and stand in the West, facing East.

.MAR: Worshipful Master, it is with pleasure that I introduce Miss ____________, who has been installed Worthy Advisor of this Assembly and now presents herself to be crowned by the Masonic Lodge.

.WM: Brother Chaplain, that we may be given the wisdom to direct this young woman and this assembly in righteous paths, you will lead us in prayer. (Suggested prayer to be found on last page)

.Master calls up assembly. Marshal and Worthy Advisor remain standing behind the bow.

.Chaplain gives prayer.

.Master seats assembly.
WM: Brother Marshal, you will conduct the Worthy Advisor to the various stations within the Lodge, where she will receive appropriate lessons.

*Marshal leads Worthy Advisor to the South. Jr. Warden stands.*

MAR: Brother Jr. Warden, I present to you Miss _____________ who has been installed Worthy Advisor of this assembly and now desires to receive such advice as you may give.

JW: On your way to your present position, you have recognized the importance of maintaining secrecy in regards to the Ritualistic work, applications from new members, and all other business of the assembly. But it is also your duty to see that the members of your assembly are likewise impressed with the necessity of being discreet when discussing such affairs. May you have the wisdom, forbearance, and diplomacy needed to head successfully this admonition.

Brother Marshal, you will now conduct the Worthy Advisor to the Sr. Warden.

*Marshal escorts Worthy Advisor to the Sr. Warden in the West. He stands.*

MAR: What advise do you have for the Worthy Advisor and her assembly?

SW: We have heard the pledges you made when you were installed. We are confident that you will perform, to the best of your ability, all the duties belonging to your office. May we recommend, however, that you, along with your members, try to present the Order of Rainbow in a favorable light to the community. We hope also, that you accept service projects cheerfully and carry them out completely and adequately. Let people know when you do them, that they are Rainbow projects. Take pride in being a Rainbow Girl. Then may heaven bless your pathway and proper you and your assembly in every undertaking for good. Brother Marshal, you will conduct the Worthy Advisor to the Altar.

*Marshal conducts Worthy Advisor to the West side of the altar, as Master escorts outgoing Worthy Advisor down through the Honor Guard to the East side. Both girls kneel.*

WM: Removes crown from the head of the outgoing Worthy Advisor and says:

I relieve you of the crown of Worthy Advisor of this assembly. You have presided well and have faithfully performed all the duties of your office for the welfare and prosperity of your assembly.

(Note: if Tiara is given to outgoing Worthy Advisor, Marshal places it on her head and says:

 Marshal: On behalf of your officers, I present you with this Tiara)

WM: Moves to the west side of the altar by the new Worthy Advisor holding the crown.

The crown has been known for ages as the insignia of royalty and has been chosen to denote the dignity of the highest office of the assembly. It shows for the time being the elevation of one above her sisters.

*Places the crown on the new Worthy Advisor and says:*

I crown you Worthy Advisor of _______________ Assembly No. ________, International Order of Rainbow for Girls.

Lights dim. “Lords Prayer” or some other appropriate hymn is sung. Lights up.

*Master assists the new Worthy Advisor to rise and escorts her through the Honor Guard to the East. Marshal steps around the altar, assists the outgoing Worthy Advisor and follows through the Honor Guard.*

*Master can thank, if he so wishes, the Worthy Advisor for have the Lodge perform her crowning ceremony.*

*Master excuses Masons.*
WM: Brother Masons, you are excused from further duty. Brother Deacon, will you escort the Honor Guard from the Lodge.

Deacons lead lines out. Other officers may fall in and leave with them. Please return as soon as possible.

Mother Advisor orders the Rainbow officers to resume their stations.

Suggested prayer to be used by the Chaplain:

Our Heavenly Father, in whom we move, act and have our being, and in whose name all our rites, ceremonies and labors are consecrated; we humbly implore Thy divine blessing and the inspiration of Thy guidance and presence during this crowning ceremony. Endow and enrich all of the Rainbow officers with the wisdom and power to execute, in Thy name and to successful fruition, the duties and obligations they have assumed. Sanctify and strengthen all members of the assembly to a realization that only by harmoniously working together can the objects of the order be attained. Be with these young women in all their endeavors throughout the coming term. In Thy name we make this request. Amen.

Lodge Room Diagram

Officers Procession:  
Honor Guard:  

![Lodge Room Diagram](image)
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This is purely a social evening designed to provide an informal and entertaining forum for members of the craft. It offers an opportunity to form new friendships, perpetuate old ones, and generally to cement bonds of brotherhood among all members of the Fraternity, including lodges and guests from other Districts and Jurisdictions.

The Trustees of the Grand Lodge of Oregon have approved these two Table Lodges for use as instructional vehicles. All Masons, including Entered Apprentice and Fellowcraft Masons may participate. No aprons or jewels are to be worn at Table Lodge #1 but the Lodge is tyed, as shown on the Tyler’s copy of the script. Table Lodge #2 is a Lodge of Entered Apprentice Masons and all brethren who participate are to be clothed as such. No signs will be given at the opening and closing of the Lodge of Entered Apprentice Masons, associated with this degree. The three Great Lights only are to be used in Table Lodge #1, as shown on the Sr. Deacons copy of the script. In Table Lodge #2 both the Great Lights and Lesser Lights will be arranged as in a regular Lodge of Entered Apprentice Masons. The entire evening’s festivities take place at the dining table in both Table Lodge #1 and #2 (except for the opening and closing of the Lodge of Master Masons in the Lodge Room). It is, therefore, necessary that the dining area be tyed and that only Masons take part in serving the meal.

At Table Lodge #1 a Lodge of Master Masons is first opened in the Lodge Room. It is then called from Labor to Refreshment and all Entered Apprentice and Fellowcraft Masons are invited to participate in the Table Lodge which is then opened at table as shown in the script. The ritual used in Table Lodge #1 is an abbreviated form of ceremonies associated with traditional functions of this nature, conducted in the 18th and 19th century, and can be learned by the participants (officers) with a few rehearsals. A well-performed ritual greatly enhances the enjoyment of this occasion. After the toasts, the Master of Ceremonies is invested with the gavel and dinner begins. After dinner, the MC introduces the honored guests and the principal speaker. At the conclusion of the speech, the MC returns the gavel to the WM who then closes the Table Lodge in accordance with the script. The Entered Apprentice and Fellowcraft Masons then remain in the dining area while the Master Masons return to the Lodge room, are called from Refreshment to Labor and then the Lodge is closed on the Master Mason degree.

Table Lodge #2 is a little more elaborate and results in a little longer evening (See program outline for Table Lodge #2 attached). The Lodge is opened, in the Lodge room on the Master Mason degree. It is then called from Labor to Refreshment after which the Entered Apprentice and Fellowcraft Masons are invited to participate in the Table Lodge. Following a dinner, the Lodge is opened, at table, on the Entered Apprentice degree. Sick and visitation reports are then given and introduction of the distinguished guests and special announcements are made. The remainder of the evening follows the format of the script. This particular form of table Lodge is an adaptation of an old French ritual translated by the Grand Lodge of Massachusetts. In its shortened form it is now used in Connecticut Lodges. As in the ritual of Table Lodge #1, Table Lodge #2 should be well rehearsed.

Equipment:
1 low table to substitute as an altar. 1 cloth covering of white or blue to cover table. Bible, Square and Compasses. (Lesser lights will be supplied for Table Lodge #2 only). 1 US Flag. A tabletop lectern to be used at the head table. Tables and chairs, to be arranged as shown on diagrams at the end of each script.

Personnel:
For Table Lodge #1 the following officers have speaking parts to learn – WM, SW, JW, JD, Chap, Tyler. The SD and the Marshal have floor work but no speaking part unless the SD is assigned a toast. For Table Lodge #2 officers assume their normal responsibilities for opening and closing a Lodge of Entered Apprentice Masons. For the Table Lodge portion, seven officer, as indicated in the script, have toasts and the WM, SW, JW, and Chap have speaking parts to learn.

The guest speaker should be carefully chosen. Any address on this occasion must be strictly Masonic, inspirational in nature, and not exceed 20 minutes in length. Invitations to the guest speaker and honored guests must be sent well in advance (3 to 4 months). Announcements to other lodges and Districts should be sent out at least 45 days before the event to insure it being placed on their calendars. Invitations and announcements should include a request for a reply giving number who will attend so that adequate arrangements may be made to accommodate everyone. A follow up announcement, about two weeks in advance, would be appropriate together with an announcement to the news media.
TABLE LODGE #1

Outline of Program for Table Lodge #1

1. WM Opens Lodge on Master Mason Degree
2. WM calls from Labor to Refreshment
3. Opening of a Table Lodge (At Festive Board – see script)
4. Ceremony of the Five Toasts
5. Master of Ceremonies invested with Gavel
6. Dinner
7. Address by Guest Speaker
8. Gavel returned to WM
9. Tyler’s Toast
10. Closing of a Table Lodge (See script)
11. WM calls a return to Labor on the Master Mason Degree
12. WM closes Lodge on Master Mason Degree

Layout for Table Lodge #1

[Diagram of lodge layout with positions labeled E, N, S, W, Dist Guest, W.M., S.D., Chap., Mem, Guest, S.S., Mem, Guest, Mar, S.W., Sec, Treas, Mem, Guest, J.S., Mem, Guest, Tyler, J.D., J.W.]
Table Lodge #1

TY  Tyler takes his place at the inner door early. Takes admission tickets or money for dinner and the Master Mason pass from all who enter. Entered Apprentice or Fellow Craft Masons must be vouched for by a member of their own Lodge.

WM  Brethren, take your seats.

   All are seated at tables.

   Brother ____________ you will explain the procedure used at our Table Lodge.

   Procedure briefly explained.

   Brother Senior Warden

SW  Arises, no salute Worshipful Master.

WM  Are you satisfied that all present are Brothers of the Craft?

SW  I am not so satisfied, but will inquire of my proper officer and report. Brother Junior Deacon.

   Remains standing

JD  Arises Brother Senior Warden

SW  You will ascertain if all present are Brothers of the Craft.

JD  Junior Deacon approaches the Tyler.

   Brother Tyler, are all present Brothers of the Craft?

TY  Arises.

   All present have given me the pass or have been properly vouched for.

   Sits down.

JD  Returns to his place.

   Brother Senior Warden, all present are properly vouched for.

   Resumes seat.

SW  Worshipful Master, all present are Brothers of the Craft.

WM  Brother Senior Warden, are we duly Tyled?

SW  Glances at the Tyler. We are, Worshipful Master.

WM  Brother Senior Warden, it is my order that a Special Communication of _____ Lodge # ______, Ancient Free and Accepted Masons, be now opened at Table. Report the same to the Junior Warden, in the column of the South, that all present may have due notice and govern themselves accordingly.

SW  Brother Junior Warden.

JW  Arises. Brother Senior Warden.
It is the order of the Worshipful Master that a Special Communication of _____ Lodge # _____, Ancient Free and Accepted Masons be now opened at Table. This you will communicate to the Craft for their government.

Brethren, it is the order of the Worshipful Master that a Special Communication of _____ Lodge # _____. Ancient Free and Accepted Masons be now open at Table. Take due notice and govern yourselves accordingly.

Worshipful Master, all present are in order.

Before declaring this Special Communication of _____ Lodge open, let us humbly invoke the blessings of Deity. Brother Chaplain

I now declare this Special Communication of _____ Lodge # _____. Ancient Free and Accepted Masons open at Table. Brother Senior Deacon, display the Three Great Lights.

Attends at the Altar and displays the Three Great Lights. Opens Bible, placing the Compasses on the right hand page with points toward himself, Square on the left hand page with the angle of the Square toward himself. No salute is given. Returns to his place.

Brother Junior Deacon, inform the Tyler.

Brother Tyler, this Special Communication of _____ Lodge # ____ is now open at Table. You will allow no intruders to enter.

Returns to his place. No salute.

Worshipful Master, the duty is performed.

Picks up glass and holds it breast high. All present do the same. After all have secured their glasses, WM says:

My Brethren, let us drink to the honor, peace and prosperity of our Country, pledging anew our undivided loyalty. With me, my Brethren, to our Country.

Glasses returned to the table

Brother Marshal, advance the colors (to Altar) Brethren, you will join me in the Pledge of Allegiance to the flag of our Country.

Pledge given

Brother Marshal, post the colors in the East.

Worshipful Master, I have a toast to propose.

Brother Junior Warden, you may propose your toast.

Raises glass as in first toast. All follow.
I propose a toast to the Craft. To the memory of our founders, to the ties which unite a world Brotherhood, and to a future made great by reason of a greater understanding of the spirit of masonry. With me, my Brethren – To The Craft.

*All join in, in words “To The Craft”. Drink and return glasses to the table.*

WM *

SW Worshipful Master, I have a toast to propose.

WM *** Brother Senior Warden, you may propose your toast.

SW Raises glass. All follow.

I propose a toast to the Grand Lodge of Oregon – to its long and honored career, its steady adherence to the principles of Masonry, and its unfailing answer to the call of distress. May it direct with wisdom, decide with justice, and plan with a vision worthy of the fraternity it serves. With me, my Brethren – To The Grand Lodge of Oregon.

*Glasses returned to the table.*

WM * Remains standing and says:

Our Distinguished Guests will please remain seated.

*** Brethren, you will join me in a toast to our Distinguished Guests

*Takes glass, all follow as before*

To our Distinguished Guests of the evening, who will not doubt the cordial sincerity of our welcome, may this occasion persuade them to share our hospitality whenever their circumstances permit. With me my Brethren -- To Our Distinguished Guests.

*The following procedure and toast only if the Grand Master is present*

All except our Grand Master please rise. Brethren, we are honored by the presence of our most Worshipful Grand Master. You will join me in a toast to our Most Distinguished Guest – To our Most Worshipful Grand Master, may all his efforts be blessed by the Supreme Grand Architect, may we be governed by his wisdom, and inspired by his leadership. With me, my Brethren – To Our Most Worshipful Grand Master. *

*The Grand Master should be consulted before the program, and if he wishes to respond to the toast, he should be given that opportunity. This is the only toast to which any response is given. Other toasts may be made at this time.*

SD If Senior Deacon is to propose a toast it will be assigned to him.

JD If Junior Deacon is to propose a toast it will be assigned to him.

WM I will now invest our Master of Ceremonies with the gavel.

Hands gavel to MC

*Dinner is now served*

MC Returns gavel to WM at the end of the program

WM Accepts gavel and thanks speaker and guests with such remarks as are appropriate to the occasion.
WM Officers of ______ Lodge, I am about to close this Special Communication, you will conduct yourselves accordingly.

* Any officers not at their proper places will now be seated in them.

TY Arises. Worshipful Master, I wish to propose a toast.

WM *** Brother Tyler, you may propose your toast.

TY I propose a toast to our departed Brethren – To those who have gone this way before us, may we emulate their example and bring honor to their memory, ever remembering that we follow in their footsteps toward that undiscovered country from whence no traveler returns – together my Brethren – To Our Departed Brethren.

* Tyler leaves table after toast and takes his place just inside the door at carry swords.

WM * All are seated.

* Brother Senior Warden.

SW Arises, no salute. Worshipful Master.

WM Are the Brothers in the Column of the North in order?

SW Glances at those seated at his table.

They are, Worshipful Master, and silence prevails in my Column.

Remains standing.

WM * Brother Junior Warden.

JW Arises, no salute. Worshipful Master.

WM Are the Brothers in the Column of the South in order?

JW Glances at those seated at his table.

They are, Worshipful Master, and silence prevails in my Column.

WM Brother Junior Warden, what is the hour?

JW Almost Low Twelve, Worshipful Master.

Remains standing.

WM Brother Senior Warden, in consideration of the hour, inform all the Brethren, both in the Column of the North and of the South, that we are about to close this Special Communication of _____ lodge in the usual manner.

SW *** Senior Warden calls up the lodge.

Brethren, the Worshipful Master is about to close this Special Communication of _____ Lodge # _____ in the usual manner. Take due notice and govern yourselves accordingly.

* SW folds arms across breast in proper manner for prayer, all should follow.

WM Before declaring this Lodge closed, let us humbly invoke the blessing of deity. Brother Chaplain.
Chap  Prayer

WM  Brother Marshal, retire the Colors.

  I now declare this Special Communication of _____ Lodge closed. Brother Senior Deacon, secure the Three Great Lights.

SD  Senior Deacon approaches the Altar, removes the Square and Compasses, closes the Bible, and returns to his place.

WM  Brother Junior Deacon, inform the Tyler.

JD  Approaches the Tyler

  Brother Tyler, this Special Communication of _____ Lodge # _____ is now closed.

TY  Responds with sword salute.

JD  Returns to his place, no salute.

  Worshipful Master, the duty is performed.

WM  *
TABLE LODGE #2

Outline of Program for Table Lodge #2

1. WM: Opening of Lodge on Master Mason Degree
2. WM calls from Labor to Refreshment
3. Chaplain leads Grace
4. Dinner (The Festive Board)
5. Reception of Distinguished Guests
6. WM Opens Lodge on EA Degree
7. Opening of a Table Lodge (See script, items 7-16 inclusive)
8. Chaplain delivers The Lesson (Psalm 133)
9. WM delivers Charge to the Brethren
10. Ode – “Let Masonry from Pole to Pole”
11. Guest Speaker Address
12. Ode – “Hail, Brother Masons, Hail”
13. Message from the Most Worshipful Grand Master
14. Ceremony of the Seven Toasts
15. Traditional Ode – “Auld Lang Syne”
16. Closing of a Table Lodge (See Script)
17. Our National Anthem
18. WM: Closing a Lodge on the EA Degree
19. WM: Return to labor on the Master Mason Degree
20. WM: Close Lodge on the Master Mason Degree.

Layout for Table Lodge #2
A Lodge of Master Masons is opened in the Lodge room and then called to Refreshment. Fellowcraft and Entered Apprentice Masons are then invited to join in the special program of fraternal fellowship beginning with a dinner. This is a Tyled meeting. Therefore it is necessary to make sure that the dining area can be tyled. All guests must be Masons and the membership of all visiting brethren must be verified. The table arrangements are as shown on the diagram on the preceding page. Following dinner, a Lodge of Entered Apprentice Masons is opened at table in the regular manner. Following the opening, sick and visitation reports are given and introduction of distinguished guests and special announcements are made.

WM  ***  Calls Lodge up for invocation.

CH  Supreme Ruler of the Universe, we would reverently invoke thy blessing at this time. Wilt thou be pleased to grant that this meeting, thus begun in order, may be conducted in peace and closed in harmony. Amen. *

WM  Brothers Senior and Junior Warden, invite our brethren on the columns of the North and South to assist us in opening a Table Lodge.

SW  Brethren in the column of the North, assist us in opening a Table Lodge.

JW  Brethren in the column of the South, assist us in opening a Table Lodge.

WM  Brother Senior Warden, are you a Mason?

SW  All my brethren know me as such.

WM  What is the first care of a Mason?

SW  To see if the Lodge is duly Tyled.

WM  Satisfy yourself.

SW  It is, Worshipful.

WM  What is the second?

SW  To see if all the brethren are in order. After looking about They are, Worshipful.

WM  Why are we met together?

SW  To erect Temples to virtue and dig dungeons for vices.

WM  How long must we work?

SW  From midday to midnight.

WM  How long a time is required to make an Entered Apprentice?

SW  Three years.

WM  What is your age?

SW  Three years.

WM  What is the hour?

SW  Almost midday.
In consideration of the hour and age, inform our brethren that a Table Lodge is now open, and that we are about to begin our works in the usual manner.

Brethren in the column of the North, in consideration of the hour, a Table Lodge is now open, and we are about to begin our works in the usual manner.

Brethren in the column of the South, in consideration of the hour, a Table Lodge is now open, and we are about to begin our works in the usual manner.

Brethren follow WM in giving batter, three times three.

Brethren, in this solemn hour I charge each of you to rededicate yourself as a Freemason to the noble and glorious purpose of bringing Light to dispel Darkness – to the Service of Him in whom you put your Trust – to the precepts set forth in the Great Light in Masonry, the rule and guide of our Faith.

I charge you to keep your Apron an emblem of Innocence, unspotted by the world – to practice that most excellent gift of Charity – to make constant and proper use of the Square of Virtue, the Level of Equality, and the Plumb of Rectitude.

Craftsmen in the quarries, I summon you to greater Loyalty to your Lodge and your Fraternity – to Integrity in all your dealings with your fellow men – to study and show yourself approved unto God, a workman that needeth not to be ashamed.

Guard against innovations, my Brethren. Preserve the landmarks. Maintain the reputation of our Fraternity. Aid and succor the needy. Remember your Brother's welfare. Be circumspect always in speech. Assist and support him who is falling. Whisper good counsel in the ear of him who needs encouragement.

Let each of us make use of the Trowel to spread the cement of Brotherhood. Let us labor with the common Gavel that these rough ashlars may be perfect ashlars. And finally, my Brethren, remembering how once you stood in the Northeast corner a just and upright Mason, I give it you strictly in charge ever to walk and act as such.

Response from assembly: So Mote It Be.

Ode: “Let Masonry from Pole to Pole”
Tune: Coronation (All Hail the Power of Jesus’ Name)

Let Masonry from Pole to Pole
Her sacred laws expand:
Far as the mighty waters roll
To wash remotest land,
Far as the mighty waters roll
To wash remotest land.

That virtue hath not left behind
Her sacred tenets prove,
For stamped upon a Mason's mind
Are unity and love,
For stamped upon a Mason's mind
Are unity and love.
An address is given by the Guest Speaker of the evening.

Ode: “Hail, Brother Masons, Hail!”
Tune: Moscow (Come, Thou Almighty King)

Hail! Brother Masons! Hail!
Let friendship long prevail
And bind us fast;
May harmony and peace
Our happiness increase
And friendship never cease
While life doth last.

We on the level meet
And every Brother greet
Skilled in our art;
And when our labor’s past,
Each Brother’s hand we’ll grasp,
Then on the square at last,
Friendly we’ll part.

Message from the Most Worshipful Grand Master of Masons in Oregon.

The Ceremony of the Seven Toasts

Brethren, I have the honor to propose a toast to our Country – Long may our land be bright with freedom’s Holy Light – Protect us by Thy might, great God our King! We me, Brethren – To Our Country!

Response: To Our Country!

Let us now drink a toast to the memory of the Holy Saints John – May their saintly qualities inspire each of us to live a life of more exalted usefulness. With me, Brethren – To The Holy Saints John!

Response: To The Holy Saints John!

May I propose a toast now to the memory of our departed Brethren – May their contribution to our Brotherhood inspire us more earnestly to dedicate our lives to the service of our fellow men. With me, Brethren – To The Memory Of Our Departed Brethren!

Response: To The Memory Of Our Departed Brethren!

Brethren, I have the honor to propose a toast to the Most Worshipful Grand Master of Masons in Oregon – Symbol of our continuing relationship to an ancient Craft; to the Grand Lodge over which he has been called to preside. May he direct with wisdom, decide with justice and plan with a vision worthy of the Fraternity he serves. With me, Brethren – To Our Most Worshipful Grand Master!

Response: To Our Most Worshipful Grand Master!

Brethren, it gives me special pleasure to call for a toast to ______ Lodge – the Lodge so close to the hearts of its members, commanding through long years an interest and loyalty unshaken by adversity and unspoiled by prosperity. So may we reflect its integrity and stability in our daily lives. With me, Brethren – To ________ Lodge!

Response: To ________ Lodge!
Brethren, a toast to our visiting brethren – our guests of the evening who will not doubt the cordial hospitality of our welcome. May this occasion persuade them to share our hospitality whenever their circumstances permit. With me, Brethren – To Our Visiting Brethren!

Response: To Our Visiting Brethren!

And now let us drink the age-old, traditional toast of the Craft – To all Freemasons wheresoever dispersed over the face of the earth – may our Brethren of all nations be united under the mantle of universal friendship and brotherhood for the benefit of all mankind. With me, Brethren – To All Freemasons Wheresoever Dispersed!

Response: To All Freemasons Wheresoever Dispersed!

The toasts must be given by those indicated except those to the Holy Saints John, Our Departed Brethren, and The Grand Master. These three may be given by any Brother designated by the Master. If at all possible, each of the toasts should be memorized. Short of this, the first and last line of each one should be memorized.

Brethren cross arms and join hands, forming a chain – all sing.

Traditional Ode: “Auld Lang Syne”

Should auld acquaintance be forgot,
And never brought to mind?
Should auld acquaintance be forgot,
And auld lang syne!

Chorus

For auld lang syne, my dear,
For auld lang syne,
We’ll tak’ a cup o’ kindness yet
For auld lang syne!

Then here’s a hand my trusty frien’,
And gie’s a han’ a’ thine;
We’ll tak’ a cup o’ kindness yet
For auld lang syne.

Closing of Table Lodge

Brothers Senior and Junior Warden, are all the Brethren in order?

In unison, SW and JW respond:

They are, Worshipful.

What is the hour?

Midnight

What is your age?

Three years.

In consideration of the hour and age, inform all our brethren both on the column of the North and South, that we are about to close this Table Lodge, ending our work in the usual manner.
SW  Calls up the Lodge. Brethren in the column of the North, I inform you, on behalf of the Worshipful Master, that we are about to close this Table Lodge, ending our work in the usual manner.

JW  Brethren in the column of the South, I inform you, on behalf of the Worshipful Master, that we are about to close this Table Lodge, ending our work in the usual manner.

Brethren follow WM in giving batter, three times three

WM  My Brothers, the Table Lodge is closed.

Brethren, our National Anthem. Join in singing the first stanza.

O say can you see, by the dawn’s early light,
What so proudly we hail at the twilight’s last gleaming,
Whose broad stripes and bright stars, through the perilous fight,
O’er the ramparts we watched, were so gallantly streaming?
And the rockets red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
O say does that star-spangled banner yet wave
O’er the land of the free and the home of the brave?

WM  Raps gavel once. A Lodge of Entered Apprentice Masons is then closed in the regular manner.