

MASONRY

IN

**LOS ANGELES SILVER TROWEL LODGE
NO. 42, F. & A.M.**

By

EZRA C. LEVY

Dear Brother:

Congratulations on your election to membership and welcome to Los Angeles Silver Trowel Lodge #42.

The purpose of this document is to acquaint you with our organization as a whole, and to make you aware of some of our pertinent laws and regulations, and of the sequence of events that you can expect in your advancement through the Degrees.

The contents have been gleaned from a number of sources, including some of my own writings. We sincerely hope that you will find them useful and educational. Your comments and criticisms or suggestions to improve the presentation would be deeply appreciated.

Prepared by:
EZRA C. LEVY, P.M.

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INTRODUCTION

No brief and sketchy outline such as that given herein can give the Candidate more than a point from which to begin in his search for Masonic knowledge. Shelves of books, thousands of individual papers have been and are still being written without exhausting the subject. Study groups and research Lodges have been, and are being, formed for the purpose of spreading knowledge. Every Lodge has, or should have, a group within it, expanding the knowledge of the members of the Lodge.

WHAT IS A FREEMASON?

The answer to this question takes us back through history for many hundreds of years. The men who built the great Gothic cathedrals and other buildings out of a fine grained sandstone or limestone which, by reason of its adaptability, was called "free-stone", came to be known as "free-stone masons". This was gradually shortened to Free-mason. Additionally, a requirement for entrance in the Craft that the Candidate be a man, neither a bondsman, nor the son of a bondswoman, meant freedom to travel and work without limitation. This, naturally, would lead to freedom of mind and spirit. Today, membership is limited to adult males without regard to race, color, or creed, who are of good character and reputation.

Freedom of thought and expression is one of our prized possessions. There are eternal truths which we may contemplate. Yet, no two men think exactly alike. No two minds grasp an idea with identical results. Thus, we cherish our beliefs and give our fellow man the right to his beliefs.

A man becomes a Freemason of his own volition. No one is solicited to membership. A man seeks admission of his own free will. He makes the choice.

One of the Ancient Landmarks of Freemasonry is that Masons cannot, and should not, solicit members. One seeking admission must have a desire and ask for an application form from one who he believes to be a Mason. The applicant for admission to Freemasonry must be over 21 years of age, mentally and physically competent, and of good moral character. He must be recommended by two members of the Masonic Lodge to which he is seeking admission and obtain a unanimous favorable ballot for acceptance.

True, some countries have interpreted the ritual in a more liberal fashion. For example, the United Grand Lodge of England, Premier Grand Lodge of the World, has permitted "proper" the practice of making an approach to carefully selected men whom those making the approach consider to be suitable candidates. This is probably an outgrowth of the situation that prevailed in the Middle Ages when altered conditions of trade resulted in old guilds introducing honorary members. The fundamental requirement, in any event, is that membership must be wholly voluntary, without persuasion, so that whether approached or voluntarily requested, the application itself is of the candidate's own free will and accord.

MASONIC SECRECY

Contrary to what many believe, Freemasonry is not a secret society. It does not hide its existence nor its membership. There has been no attempt to conceal the purposes, aims and principles of Freemasonry. More than 65,000 books have been written about Freemasonry. You may select one or more from your public library or from your local Masonic Library. Freemasonry is an organization which has as its principal teachings Brotherly Love, Relief, and Truth. Its constitutions are published for the world to behold. Its rules and regulations are open for inspection. It is true that we have modes of recognition and ceremonies with which the world is not acquainted, but these are necessary as a mode of recognition among Masons who wish to make new acquaintances.

FREEMASONRY AND RELIGION

Freemasonry is not a religion, even though it is religious in character. It does not pretend to take the place of religion nor serve as a substitute for the religious beliefs of its members. Throughout the entire history of the Craft of Masonry, members of the Protestant, Jewish, and Catholic faiths as well as Hindus, Zoroasters, Moslems, Buddhists, and others have found nothing in Masonry which is incompatible with their own religious beliefs. One essential requirement of an applicant for Freemasonry is a belief in the existence of a Supreme Being.

HISTORY OF MASONRY

While tradition and allegory vest Freemasonry with earlier existence, the forebears of our Lodge system are traced to the growth of gothic architecture. The Egyptian, the Greek, and then the Roman methods of architecture were based upon the column, which supported, at first, only flat or slightly inclined roofs. The Romans employed a round or semi-circular arch which enabled them to place the columns at greater intervals. Thus, these buildings were heavy, massive, and solid in appearance, with many columns, and walls as much as 8 to 10 feet in thickness. About the middle of the 12th Century, however, a new style of architecture began to flourish. It differed essentially from these earlier forms in that it depended, not on a mass of stone to support its loads, but upon the principle of counter-balanced forces. Pointed arches, relatively thin walls, cut by numerous windows, and spires reaching as much as 400 feet toward the sky, were characteristic of these buildings.

The first example of this revolutionary type rose in 1135 A.D. just north of Paris. In England in 1150 and in Germany in 1235 followed the first Gothic structures in those lands, primarily in the building of cathedrals.

The craftsmen of these early days left no plans or drawings. How they arrived at the knowledge of counter-balanced forces is not known. The secrets of the art were transmitted orally, learned by example, and closely guarded. They met in tiled (i.e., guarded) Lodges and took apprentices only after careful appraisal of their work and character. The prime purpose of this privacy was to maintain the reputation of the Craft, to assure honest work for the wages received by those who, attracted to the Craft, might apply for admission and become initiates. The apprentices were entered on the records of the Lodge and did the roughest work, such as quarrying the stone or conveying it. They might, after several years, learn the trade sufficiently to become journeymen or "fellows of the craft", to cut and fit the stones under the direction of the masters.

This structure of Freemasonry exists to the present time. Our Lodges contain Entered Apprentices, Fellow Crafts, and Master Masons. The progress of the Candidate depends today, as it did then, upon his ability and desire to absorb the lessons of Freemasonry.

Our Masonic antiquity is demonstrated by a so-called Regius Poem, written around the year 1390, when King Richard II reigned in England, a century before Columbus. It was part of the King's Library that George II presented to the British Museum in 1757. Rediscovered by James O. Halliwell, a non-Mason, and rebound in its present form in 1838, it consists of 794 lines of rhymed English verse and claims there was an introduction of Masonry into England during the reign of Athelstan, who ascended the throne in A.D. 925. It sets forth regulations for the Society, fifteen articles and fifteen points, and rules of behaviour at church, teaching duties to God, Church and Country, and inculcating brotherhood. While the real roots of Masonry are lost in faraway mists, these items show that our recorded history goes back well over 600 years. Further proof is furnished through English statute, as, for example, one of 1350 which regulated wages of a "Master ... Mason at 4 pence per day." The Fabric Role of the 12th century Exeter Cathedral referred to "Freemasons."

The historical advance of science also treats of our operative ancient brethren, who were architects and stonemasons of geometry. It is apparent from this portrayal that they had a very real and personal identification with the Deity and that this fervent devotion provided energy to build cathedrals. They embraced the teachings of Plato and understood and applied Pythagorean relationships.

Their marks as stonemasons were derived from geometric constructions. The mighty works they wrought, cathedrals with Gothic spires pointing toward the heavens, and especially their "association" were not without danger and opposition, bearing in mind the Inquisition established in 1229, the Saint Bartholomew's Eve Massacre of 1572, and the revocation of the Edict of Nantes in 1685. These historical points remind us of the need for our cautions against cowans and eavesdroppers.

Our operative Brethren of the Middle Ages thus were the builders of mighty cathedrals throughout the British Isles and continental Europe, many of which still stand. These skilled craftsmen wrote in enduring stone impressive stories of achievement, frequently chiseled with symbolic markings. With these architectural structures of these master builders there was a companion moral code. These grew up together. Out of this background, modern Freemasonry was born.

The American colonial Masonic organizations stemmed from the Grand Lodge of England and were formed soon after 1717. Its then Grand Master appointed Colonel Daniel Coxe as Provincial Grand Master of New York, New Jersey and Pennsylvania on June 5, 1730, and Henry Price of Boston as Provincial Grand Master of New England in 1733.

George Washington joined Fredericksburg, Virginia, Lodge in 1752 and later was Master of Alexandria Lodge. As Grand Master Pro Tem of the Grand Lodge of Maryland, and while President of the United States, he laid the cornerstone of our Nation's Capitol on September 18, 1793. Items from his Masonic life which we can see today include his Masonic apron, the square and compass he used as a surveyor, and the Masonic Bible on which he took his oath of office, administered by Chancellor and Grand Master of the Grand Lodge of New York, Robert R. Livingston.

Masons are dedicated to freedom and are champions of liberty. This is as much a cardinal characteristic today as it was when colonial Masons were in the forefront of our fight for freedom and independence. Even then, however, Masonic Lodges remained sanctuaries where war passions were conciliated with brotherhood. The background thus displayed makes clear that no tyrant nor dictator can exist in a country where Freemasonry prevails, and hence the first act of a tyrant or dictator is to obliterate Freemasonry. Masons, imbued with traditional concepts of freedom and liberty, wielded a vital influence and vigorously worked to put their ideals into practice. Our distinguished Revolutionary War Brethren included, among others, these leaders: Washington, LaFayette, Franklin, Hancock, Revere, John Paul Jones, Rufus King, James Otis, Baron von Steuben and Joseph Warren.

Masons practice charity and benevolence and strive to promote human welfare. All over the world Masons care for their indigent Brethren, widows and orphans; maintain homes, support their mother countries in great wars; aid medical research, gerontology, blood banks, youth programs, military rehabilitation; contribute scholarships and practice character building.

Masons number among them today many outstanding and famous Brethren in the fields of business, finance, the arts, professions, music, and high public and military service. They have included fourteen Presidents and eighteen Vice Presidents of the United States; a majority of the Justices of the United States Supreme Court, of the Governors of States, of the members of the Senate, and a large percentage of the Congressmen. Five Chief Justices of the United States were Masons and two were Grand Masters. The five were Oliver Ellsworth, John Marshall (also Grand Master of Masons in Virginia), William Howard Taft, Frederick M. Vinson and Earl Warren (also Grand Master of Masons in California.)

World-famous, active Masons have included Will Rogers, Simon Bolivar, James Boswell, Robert Burns, Edward the VII, Giuseppe Garibaldi, George the VI, Johann Wolfgang von Goethe, Rudyard Kipling, Franz Joseph Haydn, Lord Kitchener, Louis Kossuth, Giuseppe Mazzini, Wolfgang Mozart, Jose Rizal, Cecil J. Rhodes, Sir Walter Scott, Jean Sibelius, Voltaire, and many, many others. Astronauts have included Edwin E. Aldrin, Jr., Leroy Gordon Cooper, Donn F. Eisele, Virgil I. Grissom, Edgar D. Mitchell, Walter M. Schirra, Jr., Thomas P. Stafford, Paul J. Weitz and James B. Irwin.

Masons have had a great interest in maintaining free public schools. It was our Brother Governor DeWitt Clinton of New York, a constructive statesman of unusual ability, who was largely instrumental in establishing the foundation of our free public school system in America. Masons believe as the twig is bent so is the tree inclined and that an educated citizenry is vital for enlightened living. "Knowledge is power."

All in all, an inquiry will reveal an image of Masonry as having a grand design for the betterment, happiness, and enlightenment of mankind. And he who poses these questions and then petitions and is accepted for membership will be mighty proud and grateful for a dignified, inspiring and rewarding experience.

The moment a candidate signs his petition, has been accepted, and enters a Lodge, he is immediately imbued with an easy, comfortable feeling in surroundings that are impressive and fraternal. He will find that within a regular and recognized Lodge there will be no discussions of partisan politics or religious dogma, thereby assuring brotherly tranquility. He is given a warm welcome that conveys a feeling of being very much wanted as an active integral part of the group so that he looks forward to enjoyment of time-tested and intellectual progress. The successive steps bring new thrills and adventures in a place where he participates with pleasure in the ritual and procedures. His days as an Initiate pass quickly toward new friendships, greetings and welcoming smiles of his Brethren in the Lodge and at the banquet table.

THE TRANSITION PERIOD

We have access to records which indicate that, about the year 1600, non-operative or "speculative masons" gained membership in Lodges. This was due to 2 reasons. Changes had come about in building methods which competed with the mason's trade and operative membership in lodges had begun to decline. Secondly, gentlemen and theoretically inclined scholars and professional men were intrigued by this venerable system and desired admission. These non-operative initiates became known as "accepted" masons since they were accepted without the operative skills of the craft. Hence, the term "Free and Accepted Masons" which we use today. So, gradually, over the next century and a half, as cathedral building came to an end, the makeup shifted and Lodges became entirely speculative and theoretical in their approach to the lessons of Freemasonry.

MODERN FREEMASONRY

Modern Freemasonry dates from 1717, when, on St. John the Baptist's Day, June 24th, the 4 Lodges of London came together and formed the Grand Lodge of England, the first institution of its kind in the world, thereafter known as the Premier Grand Lodge of the World. This came about because the members saw that the society was capable of much better organization through cooperative effort and could thus be adapted to inculcate moral virtues by its transformation into a purely speculative and symbiotic order. Today, there are some 150 Grand Lodges in the free countries of the world, with a membership of about 4,000,000. The laws, customs, and tenets of the old operative Freemasons were closely adhered to. The Ancient Charges were rephrased into speculative language, but with a recognizable theme continuing. The working tools became symbols, to contemplate rather than to use in actual building. With this step forward, Freemasonry spread rapidly, not only in the British Isles, but abroad as well. Within the space of 20 years, Freemasonry had entered Europe and America and soon became established in most of the civilized nations of the world. Grand Lodges were formed in Ireland and Scotland and a second English Grand Lodge (later united) was formed in 1751. From these 4 Grand Lodges have come, directly or indirectly, all other regular Lodges and Grand Lodges throughout the world.

The first Lodge known in what is now the U.S. was held in 1731 and was not a chartered Lodge, but, rather, a group of Freemasons meeting under an old custom which held that any group of Freemasons had an "immemorial right" to meet as a Lodge at any time. The first Lodge holding a charter was formed in Boston in 1733. Charters could be issued upon application to the Grand Lodge and were issued within the 13 Colonies in considerable numbers. Provincial Grand Masters, appointed by the Grand Master, acted as his representative in each of the Colonies. This was the basis for what became the American doctrine of "exclusive jurisdiction".

During, or immediately after, the Revolutionary War, these Provincial Grand Lodges threw off the control of the Mother Grand Lodge and evolved into separate Grand Lodges, each supreme in its state. Each Grand Lodge recognized the regularity of the other Grand Lodges and respected them. The lands to the west were open territory until a Grand Lodge was formed in a new state or territory and Lodges from several Jurisdictions might be separately chartered in a new area. This procedure resulted in the formation of 50 Grand Lodges, one for each of the 49 states, and one for the District of Columbia. In 1989, Hawaii, which had been heretofore under

the Grand Lodge of California, instituted its own Grand Lodge, thus becoming the 51st state of the Union to have its own, separate Grand Lodge. There are approximately 2,000,000 Freemasons in the U.S., or about half the world's total.

The Grand Lodge of California was formed on April 9, 1850 by 3 Lodges: California #1 had been California #13, chartered by the Grand Lodge of the District of Columbia on November 9, 1848; Western Star #2 (now at Shasta) had been Western Star #98 at Benton City, chartered by the Grand Lodge of Missouri on May 10, 1848; and Connecticut Lodge, now Tehama Lodge #3, was chartered as Connecticut Lodge #75 at Sacramento by the Grand Lodge of Connecticut on January 31, 1819. Lafayette Lodge #29, which received its charter too late to take part in the proceedings, lost its Wisconsin charter in a fire in 1851 and was reorganized under the Grand Lodge of California as Nevada Lodge #13 in Nevada City. There were only 4 survivors out of 11 other Lodges under dispensation from other states, but by November 1850, these 7 were joined by another 4 to total 11 Lodges and a total membership of 304.

A Grand Lodge is the administrative authority in its territory, known as a Jurisdiction. Thus, the Grand Lodge of California is the supreme Masonic power and authority in the Jurisdiction.

The permanent offices of the Grand Lodge of California are located in the beautiful Masonic Memorial Temple, situated on Nob Hill, in San Francisco. This building, dedicated in 1958 in the presence of high Masonic dignitaries from around the world, was built by the voluntary contributions of members by the annual payment of \$1 per member, and by a portion of the fees paid by each Candidate (presently \$9).

The basic unit of all Grand Lodges is the Masonic Lodge, often known as the Symbolic Lodge, Blue Lodge, or Craft Lodge. It is the Masonic Lodge that receives and acts upon petitions for the first 3 Degrees, known as the Entered Apprentice, Fellow Craft, and Master Mason Degrees.

As of January 1, 1991, there were some 536 Lodges in California, with a total membership of about 145,000. Additionally, it is estimated that there are an equal number of Freemasons resident in this Jurisdiction who have retained their membership in their former places of residence. These brethren are called "Sojourners" and have the right of visitation as long as they remain in good standing at their home Lodges. You will note the welcome given them in your Lodge. This is our duty and our pleasure, for Freemasonry is a world-wide fellowship of friends and brothers.

Many men live a lifetime and never know they must ask for admission to the world's oldest, most purposeful and greatest fraternity. They do not realize that they will not be invited. They must come in of their own free will and accord, and without persuasion, for, that is the only manner in which men can become Masons.

ORGANIZATION

Los Angeles Silver Trowel Lodge #42 is under the Jurisdiction of the Grand Lodge of Free and Accepted Masons of the State of California. Each of the other States in the Union has its own Grand Lodge, and we enjoy reciprocal recognition with all of them. You must be cautioned, however, that there are certain (so-called) Masonic organizations that we do not recognize, so should you ever plan to travel and to visit Lodges in other parts of the U.S. or in foreign countries, please check first with the Lodge Tiler or Secretary to determine if the organization you plan to visit is on the list of recognized Lodges. Otherwise, you run the risk of being expelled from the Lodge.

The Grand Lodge of California is located at 1111 California Street, in San Francisco. Once a year, on the 2nd full week in October, the Grand Lodge holds what is called its annual Communication, at which time new laws are voted upon, the Grand Master presents his rulings and recommendations, and the new Grand Officers are installed.

The Grand Lodge consists of a body of Grand Officers and their staff, Grand Lodge committees comprised of men from Lodges throughout the Jurisdiction (State), and of the Lodge representatives.

Lodge representatives (i.e., members of the Lodge who are eligible to vote on proposed measures) include the Master, Senior Warden, and Junior Warden. Each of these men is entitled to one vote. In addition, all the Past Masters of the Lodge are entitled to one collective vote. Thus, each Lodge is entitled to a maximum of 4 votes.

There are occasions when one of the officers cannot attend. In that case, the Master may pick up his ballot. If none of the officers can be present, then the Lodge may elect a representative (usually a Past Master, but not necessarily) who will be present to pick up their ballot and vote on their behalf. In that case, the Secretary of the Lodge must give said representative a suitable document of identification, attesting to the fact that he was duly elected by the Lodge to act as its representative.

Essentially, all our voting members gathering in San Francisco for the annual Grand Lodge Communication represent to California Masons what the U.S. Congress represents to its citizens.

Within the Body of our Lodge, we have 2 categories of Officers: those who are elected annually by the members of the Lodge, and those who are appointed by the Master. Elected Officers generally include, in descending rank:

- Master
- Senior Warden
- Junior Warden
- Treasurer
- Secretary

The Master and Wardens must qualify in the Lectures and Ritual of the Lodge, and several years of faithful work are the requisite of these high offices. The Treasurer and Secretary are generally Past Masters of the Lodge, and thus employed by the Lodge to fill those positions. The appointive Officers, too, must be diligent in their attention to Masonry for it is through them that the Work of the Lodge is accomplished. The appointive Officers include, again in descending rank:

- Chaplain
- Senior Deacon
- Junior Deacon
- Marshal
- Senior Steward
- Junior Steward
- Tiler
- Organist

Traditionally, and also as a matter of courtesy to the previous Masters, appointed Officers are advanced each year through the ranks by the incoming Master to the next available position, so long as the Officer in question is amenable to it, and he is qualified to hold that new position. Some offices (stations) are usually excluded from the "line", such as the position of Secretary, Tiler and Organist, which are paid positions, and are held by brethren with proven experience and capacity.

Candidates and Members should contact the Lodge Secretary on all matters. On special matters, they may contact either the Master or the Secretary. Some members and Candidates, unfortunately, will contact some of the other Officers, because they are friends or out of convenience, or whatever; unfortunately, when this happens, the "complaint" or inquiry gets lost in the shuffle. This causes a lot of ill feelings, misunderstandings, and the like. You are therefore urged to always contact the Secretary or Master, as mentioned previously,

MEETINGS

Our Lodge meetings are held presently every Tuesday of each and every month, except for legal and religious holidays, and also except for the second full week in October, when the Officers and some of the Members go to San Francisco to participate in Grand Lodge Week.

Our Business (or "Stated") meetings are usually held on the first Tuesday of each and every month, except as noted above. When it corresponds to a legal or religious holiday, it is held on the following Tuesday, except in October, when it would have to be held on the 3rd Tuesday of that month, if the 2nd Tuesday happens to coincide with Grand Lodge Week.

The Business of a Lodge is transacted at a "Stated Meeting", so called because the date, time, and place of the meetings are as set forth in the By-Laws of the Lodge and., without a change in the By-Laws, or in case of emergency by dispensation from the Grand Master, no deviation is permitted.

In our Lodge, Stated Meetings are presently scheduled for 7:30 p.m. , and are usually preceded by a dinner, scheduled for 6:30 p.m., in the dining room. For the last few years, there has been no fee for dinner except that once a year, at the time when we send the dues notices

(generally around November), the incoming Master also sends a letter requesting that you make a one-time contribution towards the cost of the dinners. The suggested donation today is \$75, but brethren may donate whatever they can afford. Some do give more to offset and make up for those who can't.

The order of Business taken up at the Stated Meeting is as stipulated by our By-Laws and in the California Masonic Code, but may be changed, within- reason, by the Master, for good and valid reason. The basic sequence is as follows:

1. Reading of the Minutes of the last Stated and subsequent Special Meetings.
2. Reports of investigating committees (on applications for membership)
3. Balloting
4. Reception of applications
5. Unfinished Business
6. Old Business
7. New Business
8. Committee reports
9. Bills
10. Communications
11. Miscellaneous

Matters, with few exceptions, are decided by a majority vote of the members present. A notable exception is that of balloting upon the application of a Candidate. Here, a unanimous ballot in favor of his admission is required. This stringent requirement, as well as the careful investigation of the applicants results in an almost total lack of dissension among our members. Differences of viewpoint or opinion can be brought together with mutual respect when men agree in the truths of Freemasonry.

The Master wields extraordinary powers in the affairs of the Lodge. His power is, however, clearly defined under the Ordinances and Regulations of the Grand Lodge. His duty to the Lodge, his love of the Fraternity, and his desire to serve its members point him out as a friend whom you will long remember.

The Past Masters of the Lodge form a group who, by reason of their service and their experience, become a bulwark of strength in the Lodge. In many cases these individuals have served their Lodge in various capacities for decades.

Committees are named each year by the Master, and through them is accomplished much of the program of the Lodge. These may include: Auditing, Refreshment, Coaching, Visitation, Public Schools, Masonic Education, Entertainment, Constitution Observance, and many others.

As mentioned previously, this Lodge received its Charter from the Grand Lodge of California. No new Lodge can be chartered without the approval of the Grand Lodge. The Charter of any Lodge can be arrested by the action of Grand Lodge. You will learn much more of the activities of the Grand Lodge as you progress with your Degrees.

We have here given you what might be termed a Candidate's overview of Freemasonry. There are matters which cannot be disclosed except as you advance in your understanding of the lessons of Freemasonry. We are, however, not a secret society. The location of our Lodges is

listed, the names of our Officers are carried in our Bulletins, and our programs are widely publicized.

The lessons of our Fraternity are transmitted in private to our candidates for the same reasons that our operative ancestors imparted their secrets to the Candidates of centuries ago. Your respect for your obligations to the Lodge is the measure of your respect for your obligation to your country, your neighbor, your family and yourself. What, then, might be considered your obligation, as a Freemason, to your Lodge and to the Grand Lodge of which it is a part? As a Candidate, you are expected to enter upon your Masonic career with determination to build yourself, with the help and guidance of your Lodge's Officers, your coach, and your own will, into a proficient and willing member of the Lodge. Remembering always that those who help you do so because of their love of the Fraternity. Your zeal should be quickened and your gratitude should make you pledge your own help to those who follow after you. If your proficiency is such that you, in time, are able to sign the By-Laws of your Lodge as a Master Mason, your duties will expand. So, too, will your opportunities.

After your initiation, you will be able to attend only your own Lodge*, and then only in meetings held on the First Degree. Similarly, the Fellowcraft is limited to meetings held in the First and Second Degrees. A Master Mason may visit all meetings of the Lodge and of all regular Lodges throughout the world. Therefore, the primary duty of membership involves attendance. Faithful attendance begins with attendance at meetings, but extends far beyond in attending to the affairs of the Lodge when called upon to serve.

Support begins with prompt payment of dues. No organization can function without adequate funds, and ours is no exception. Our dues are low. We depend partially on the income derived from the investment of our cash assets. The work supported by our dues is truly amazing. This is because of the voluntary work done by our dedicated members.

In addition to the operating expenses of our Lodge, your dues will support the activities of Grand Lodge, the Home for the Elderly at Union City, and the Children's Home at Covina, which presently also houses some of our elderly members and/or their spouses. Your dues also support the extensive program for Public Schools. Masonic Service Bureaus to aid distressed Masons and their families are maintained by our dues. So, it can be said that, in paying one's share can be found a realm of service.

Voluntary donations to the Endowment Fund and to the Masonic Foundation should be a regular portion of a Mason's giving. The pride of a Lodge in reaching Honor Roll status is the reflection of the worth of its Masonry.

The opportunity for service will present itself to you. If you grasp it, you will then begin to feel what Freemasonry means to its adherents. If you fail to carry your share of responsibility, you, in the ultimate, will become the loser. Masonry has lived through the ages because of the strength imparted endlessly by its members. They, in turn, reap as they sow, each gathering

* The exception to this rule is when a Candidate needs to visit another Lodge conferring a Degree which he is entitled to witness, and where the Masters of the two Lodges have agreed to said visit

sustenance in manifold returns. The man who gives nothing, however, receives his return in kind.

You are about to enter into a unique and satisfying period of your life. You are about to receive the Degrees of Freemasonry. We hope that you will do so with greater appreciation for them because of what you have learned by reading this document.

FOR THE CANDIDATE

In your study of the following pages, it is most important that you understand that no brief and sketchy outline such as this can give the Candidate more than a point from which to begin in his search for Masonic knowledge. Shelves of books, thousands of individual papers have been, and are being, written without exhausting the subject. Study groups and research Lodges have been, and are being, formed for the purpose of spreading knowledge. Every Lodge has, or should have, a group within it, expanding the knowledge of the members of the Lodge.

Let this, then, be a point of beginning for you.

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The answer to this question takes us back through history for many hundreds of years. The men who built the great Gothic cathedrals and other buildings out of a fine grained sandstone or limestone which, by reason of its adaptability, was called "free-stone," came to be known as "free-stone masons." This was gradually shortened to Free-mason. Additionally, a requirement for entrance in the Craft that the candidate be a man, neither a bondsman nor the son of a bondswoman, meant freedom to travel and work without limitation. This, normally, would lead to freedom of mind and spirit.

Freedom of thought and expression is one of our prized possessions. There are eternal truths which we may contemplate. Yet, no two men think exactly alike. No two minds grasp an idea with identical results. Thus, we cherish our beliefs and give our fellow man the right to his beliefs.

HISOTRICAL-FREEMASONRY AND THE LODGE

While tradition and allegory vest Freemasonry with earlier existence, the forebears of our Lodge system trace to the growth of Gothic architecture. The Egyptian, the Greek, and then the Roman methods of architecture were based upon the column, which supported, at first, only flat or slightly inclined roofs. The Romans employed a round or semi-circular arch which enabled them to place the columns at greater intervals. Thus, these buildings were heavy, massive and solid in appearance, with many columns, and walls as much as eight to ten feet in thickness. About the middle of the 12th century, however, a new style of architecture began to flourish. It differed essentially from these earlier forms in that it depended, not on a mass of stone to support its loads, hut upon the principle of counter-balanced forces. Pointed arches, relatively thin walls, cut by numerous windows, and spires reaching as much as 400 feet toward the sky, were characteristic of these buildings.

The first example of this revolutionary type rose in 1135 A.D. just north of Paris. In England in 1150 and in Germany in 1235 followed the first Gothic structures in those lands.

The craftsmen of these early days left no plans or drawings. How they arrived at the knowledge of counterbalanced forces is not known. The secrets of the art were transmitted orally, learned by example, and closely guarded. They met in tiled (or guarded) Lodges and took apprentices only after careful appraisal of their work and character.

The prime purpose of this privacy was to maintain the reputation of the Craft, to assure honest work for the wages received by those who, attracted to the Craft, might apply for admission and become initiates.

The apprentices were entered on the records of the Lodge and did the roughest work, such as quarrying the stone or conveying it. They might, after several years, learn the trade sufficiently to become journeymen or "fellows of the craft," to cut and fit the stones under the direction of the masters.

This structure of Freemasonry exists to the present time. Our Lodges contain Entered Apprentices, Fellowcrafts and Master Masons. The progress of the Candidate today depends, as then, upon his ability and desire to absorb the secrets of Freemasonry.

THE TRANSITION PERIOD

We have access to records which indicate that, about 1600, non-operative or "speculative" masons gained membership in Lodges. This was due to two reasons. Changes had come about in building methods which competed with the mason's trade and operative membership in Lodges had begun to decline. Secondly, gentlemen and theoretically inclined scholars and professional men were intrigued by this venerable system and desired admission. These non-operative initiates became known as "accepted" masons since they were accepted without the operative skills of the craft. Hence, the term "Free and Accepted Mason" which we use today. So, gradually, over the next century and a half, the makeup shifted and Lodges became entirely speculative and theoretical in their approach to the lessons of Freemasonry.

MODERN FREEMASONRY

Modern Free Masonry dates from 1717, when, on St. John the Baptist's Day, June 24th, the four Lodges of London came together and formed the Grand Lodge of England, the first institution of its kind in the world. This came about because the members saw that the society was capable of much better organization through cooperative effort and could thus be adapted to inculcate moral virtues by its transformation into a purely speculative and symbolic order.

The laws, customs and tenets of the old operative Freemasons were closely adhered to. The Ancient Charges were rephrased into speculative language, but with a recognizable theme continuing. The working tools became symbols, to contemplate rather than to use in actual building.

With this step forward, Freemasonry spread rapidly, not only in the British Isles, but abroad as well. Within the space of twenty years, Freemasonry had entered Europe and America and soon became established in most of the civilized nations of the world. Grand Lodges were formed in Ireland and Scotland and a second English Grand Lodge (later united) was formed in 1751. From these four Grand Lodges have come, directly or indirectly, all other regular Lodges and Grand Lodges throughout the world.

MASONRY IN THE UNITED STATES

The first Lodge known in what is now the United States was held in 1731 and was not a chartered lodge, but, rather, a group of Freemasons meeting under an old custom which held that any group of Freemasons had an "immemorial right" to meet as a Lodge at any time.

The first Lodge holding a charter was formed in Boston in 1733. Charters could be issued upon application to the Grand Lodge and were issued within the Thirteen Colonies in considerable numbers. Provincial Grand Masters, appointed by the Grand Master, acted as his representative in each of the Colonies. This was the basis for what became the American doctrine of "exclusive jurisdictions".

During, or immediately after, the Revolutionary War, these Provincial Grand Lodges threw off the control of the Mother Grand Lodge and evolved into separate Grand Lodges, each supreme in its state. Each Grand Lodge recognized the regularity of the other Grand Lodges and respected them. The lands to the west were open territory until a Grand Lodge was formed in a new state or territory and Lodges from several Jurisdictions might be separately chartered in a new area. This procedure resulted in the formation of 49 Grand Lodges, one for each of 48 states and one for the District of Columbia. As of this writing, Alaska is included in the Grand Lodge of Washington and Hawaii in the Grand Lodge of California, although each has the power to separate and form its own Grand Lodge.

The Grand Lodge of California was formed April 19, 1850 by three Lodges. California No. I had been California No. 13, chartered by the Grand Lodge of the District of Columbia, November 9, 1848. Western Star No. 2 (now at Shasta) had been Western Star No. 98 at Benton City, chartered by the Grand Lodge of Missouri, May 10, 1848. Connecticut Lodge, now Tehama Lodge No. 3, was chartered as Connecticut Lodge No. 75 at Sacramento by the Grand Lodge of Connecticut on January 31, 1849. Lafayette Lodge No. 29, which received its charter too late to take part in the proceedings, lost its Wisconsin charter in a fire in 1851 and was reorganized under the Grand Lodge of California as Nevada Lodge No. 13 in Nevada City. There were only four survivors out of eleven other Lodges under dispensation from other states, but by November 1850, these seven were joined by another four to total eleven Lodges and a total membership of 304.

Presently, there are over 700 Lodges in California and Hawaii, with a total membership of over 240,000. Additionally, it has been estimated that there are an equal number of Freemasons resident in this Jurisdiction who have retained their membership in their former places of residence. These brethren are called "Sojourners" and have the right of visitation as long as they remain in good standing in their home Lodges. You will note the welcome given them in your Lodge. This is our duty and our pleasure, for Freemasonry is a world-wide fellowship of friends and brothers.

THE LODGE

You may have applied to one of the oldest or the newest of our Lodges. It may be one of the largest, in point of membership, or very small. It may be located in an historic old town or city, or in one of the postwar cities of the mid-twentieth century. It matters not, for you are about to become a part of Freemasonry. Your Lodge has the same powers and privileges as any other Lodge. You can be proud of it and of its place in the Grand Lodge of California.

Each Lodge has a Master, elected by the membership at the annual meeting of the Lodge. Other elected officers are the Senior and Junior Wardens, the Treasurer and the Secretary. Other officers are appointed by the Master to serve during his year in office. This group consists of the Senior and Junior Deacons, the Chaplain, the Marshal, the Senior and Junior Stewards, the Organist and the Tiler.

The Master and Wardens must qualify in the lectures and ritual of the Lodge and several years of faithful work are the requisite of these high offices. The appointive officers, too, must be diligent in their attention to Masonry for it is through them that the work of the Lodge is accomplished.

Business of the Lodge is transacted at "stated meetings," so called because the date, time and place of the meeting are set forth in the By Laws of the Lodge and, without a change in the By Laws or in case of emergency a dispensation from the Grand Master, no deviation is permitted.

Matters, with a few exceptions, are decided by a majority vote of the members present. A notable exception is that of balloting upon the application of a Candidate. Here, a unanimous ballot in favor of his admission is required. This stringent requirement, as well as the careful investigation of the applicant, has resulted in an almost total lack of dissension among our members. Differences of viewpoint or opinion can be brought together with mutual respect when men agree in the truths of Freemasonry.

The Master wields extraordinary powers in the affairs of the Lodge. His power is, however, clearly defined under the Ordinances and Regulations of the Grand Lodge. His duty to the Lodge, his love of the fraternity, and his desire to serve its members point him out as a friend whom you will long remember.

The Past Masters of the Lodge form a group who, by reason of their service and their experience, become a bulwark of strength in the Lodge. In many cases these individuals have served their Lodges in various capacities for periods approaching a half century.

Committees are named each year by the Master and through them is accomplished much of the program of the Lodge. These may include Auditing, Refreshment, Candidates Coaching, Visitation, Public Schools, Masonic Education, Entertainment, United States Constitution Observance, and many others.

As told you earlier, this Lodge received its Charter from the Grand Lodge of California. The Grand Lodge is composed of the Master, Wardens and Past Masters of all the Lodges of California, each Lodge, regardless of age, size or location, being entitled to an equal vote. No new Lodge can be chartered without the approval of the Grand Lodge. The charter of any Lodge can be arrested by the action of Grand Lodge.

The permanent offices of the Grand Lodge are located in the beautiful Masonic Memorial Temple, situated on Nob Hill in San Francisco. This building, dedicated in 1958, in the presence of high Masonic dignitaries from around the world, was built by the voluntary contributions of members, by the annual payment of \$1.00 per member by the Lodges, and by a portion of the fee paid by each Candidate.

You will learn much more of the activities of the Grand Lodge as you progress with your Degrees. The program of your own Lodge will impress itself upon you.

We have here given you what might be termed a Candidate's view of Freemasonry. There are matters which cannot be disclosed except as you advance in your understanding of the lessons of Freemasonry. We are, however, not a secret society. The location of our Lodges is listed, the names of our officers are carried in our bulletins, and our programs are widely publicized.

The lessons of our fraternity are transmitted in private to our candidates for the same reasons that our operative ancestors imparted their secrets to the Candidates of centuries ago. Your respect for your obligations to the Lodge is the measure of your respect for your obligation to your country, your neighbor, your family and yourself.

What, then, might be considered your obligation, as a Freemason, to your Lodge and to the Grand Lodge of which it is a part?

As a Candidate, you are expected to enter upon your Masonic career with determination to build yourself, with the help and guidance of your Lodge's officers, your coach and your own will, into a proficient and willing member of the Lodge. Remembering always that those who help you do so because of their love of the fraternity, your zeal should be quickened and your gratitude should make you pledge your own help to those who follow after you.

If your proficiency is such that you, in time, are able to sign the By Laws of your Lodge as a Master Mason, your duties will expand. So, too, will your opportunity.

After your initiation, you will be able to attend only your own Lodge, and then only in meetings held on the First Degree. Similarly, the Fellowcraft is limited to meetings held in the First and Second Degrees. A Master Mason may visit all meetings of his Lodge and all regular Lodges throughout the world.

Therefore, the primary duty of membership involves attendance. Faithful attendance begins with attendance at meetings, but extends far beyond in attending to the affairs of the Lodge when called upon to serve. Support begins with prompt payment of dues. No organization can function without adequate funds, and ours is no exception. Our dues are low. The work supported by them is truly amazing. This is because of the voluntary work done by thousands of dedicated men.

In addition to the operating expenses of the Lodge, your dues will support the activities of Grand Lodge, the Home for the Aged at Union City, and the Children's Home at Covina. The Masonic Clubhouses at the Berkeley and Los Angeles campuses of the University of California are maintained by money derived from dues. The extensive program for Public Schools is supported by dues. Boards of Relief to aid distressed Masons and their families and Employment Boards to find work are maintained by our dues.

So, it can be said that, in paying one's share, can be found a realm of service.

Voluntary donations to the Endowment Fund and to the Memorial Temple Fund should be a regular portion of a Mason's giving. The pride of a Lodge on Honor Roll and Merit Roll status is the reflection of the worth of its Masonry.

The opportunity for service will present itself to you. If you grasp it, you will then begin to feel what Freemasonry means to its adherents. If you fail to carry your share of responsibility, you, in the ultimate, will become the loser. Masonry lives through the ages because of the strength imparted endlessly by its members. They, in turn, reap as they sow, each gathering sustenance in manifold returns. The man who gives nothing, however, receives his return in kind.

You are about to enter into a unique and satisfying period of your life. You are about to receive the degrees of Freemasonry. We hope that you will do so with greater appreciation for them because of what you have learned by reading this booklet.

THE ENTERED APPRENTICE DEGREE

Having been accepted for membership in the Lodge, the Officers will schedule a date for you to receive your First or Entered Apprentice Degree. At the appointed time, you will pass through the ceremony of initiation, or, as it was formerly called and still is in some places, the "making." That is, you have been made a Mason, and will thereafter be addressed as Brother. You will not, however, be a member of the Lodge, will have no right to vote or hold office, may not appear in public Masonic processions, and will not be entitled to Masonic benefits, except the right to sit in the Lodge of Entered Apprentices, where you were made.

THE OPERATIVE APPRENTICE

In the operative era in the middle ages, Apprentices were indentured to the Fellows or Masters at a comparatively young age, sometimes twelve or fourteen years of age, to learn the craft of stonemasonry, architecture and construction. They were selected from those who were of honest parentage, free born, normal, intelligent, and not maimed or defective, for the art of Gothic architecture and construction required strength, stability and study in and by those who were to erect the lofty walls and spires, set the piers, hang the vaulted ceilings, and carve and sculpture the stones which ornamented the Gothic cathedrals. They could be neither incapable nor undependable. One of the Ancient Charges required "that he be able in all degrees, that is, free born, of a good kindred, true and no bondsman, and that he have his right limbs as a man ought to have."

Apprentices were usually required to spend seven years in learning the trade, for the art had to be learned by observation and practice, since books upon geometry and related sciences did not exist. After a satisfactory demonstration of his skill, the Apprentice was, in Scotland at least, entered in the records of the Lodge, and, as an Entered Apprentice, became a full member of it. There were no degrees as we understand the term, the grades of Fellow and Master being attained by proficiency in the operative art. The degrees of Apprentice, Fellow Craft, and Master Mason now symbolically represent the operative grades, and the proficiency required in portions of the lectures represent the acquired operative skill of the stonemasons.

THE LODGE

The word, "Lodge," originally meant, as it still does, a place to sleep or dwell, and its peculiar use in Freemasonry arose from the fact that the Freemasons working on a structure were provided with a lodge or lodging in which to live. This they also used as the most available and best guarded place in which to discuss the mystery or secrets of their art, instruct Apprentices and ward off cowans and eavesdroppers. So, the word came to mean, not only the meeting place, but the meeting and the body of Freemasons participating in it. Historically, therefore, the Freemasons are the only ones really entitled to use the term, for their bodies, though it has come into general use by later societies. The Lodge is and always has been the center of Masonic activity. The operative Lodge was in the nature of a family of workmen ruled by the Master or his Warden with something like paternal despotism. So, in our Lodges, today, the Master

possesses certain arbitrary prerogatives and the Lodge is not governed entirely by the resolves of the members.

Our Lodges resemble in some respects, and differ in some respects, from those of the operative era. Our work is done in the Lodge, while, formerly, the work was done on the nearby edifice, the Lodge being only a place in which to dwell and receive instruction. The operative Fellow Craft moved freely from one Lodge to another in search of work or more desirable work, and, now-a-days, we also visit or even permanently affiliate with another Lodge, but we are more definitely identified with a particular Lodge until a change of membership is wrought with some formality.

Between the operative era when Lodges were governed by Masters or Wardens and the Grand Lodge era when formalized Constitutions and Regulations were adopted, Lodges were slowly becoming theoretic and populated more and more with "gentlemen" who were not stonemasons and often not tradesmen at all. Though, in Scotland, Lodges usually met regularly at fixed times and places, and kept minutes of their transactions, in England, customs were lax and variant, so that Lodges were often temporarily formed of any five or six Masons who put the oldest Mason in the Chair, possibly admitted one or more candidates, and closed, never to meet again. This was deemed to be proper, and such Lodges were said to meet by "immemorial right."

It was well on toward the time of the American Revolution before Lodges in this country everywhere yielded to the increasing formality of regulations and rituals. Benjamin Franklin, in 1731, became a member of an immemorial right Lodge which met regularly for some years at the Tun Tavern in Philadelphia, and George Washington was made a Mason in a similar Lodge at Fredericksburg, Virginia in 1752. Both in England and America, Lodges customarily met at taverns or inns. The First Lodge of Boston, formed in 1733, met at the Bunch of Grapes Tavern and the Lodge to which Joseph Warren and Paul Revere and other patriots belonged met at the Green Dragon Tavern in Boston.

For about two centuries now, it has been indispensable to the regularity of a Lodge that it be held pursuant to a charter from a Grand Lodge or an interim dispensation issued by a Grand Master, and a Lodge not so authorized is clandestine, so that it is a Masonic offense to attend one.

In ritualistic symbolism, a Lodge is said to be oblong, extending from east to west and from north to south, supported by the Three Pillars of Wisdom, Strength and Beauty, represented by the Master in the East, the Senior Warden in the West, and the Junior Warden in the South, while the North is a place of darkness. Possibly, this all has some symbolical relation to the path of the sun across the heavens, and the Lodge is said to be covered by the Clouded Canopy or Stardecked Heavens. From the blue dome of the heavens, is derived the name "Blue Lodge," which has long been applied to the Symbolic Lodge. The form, supports, furniture, ornaments, lights and jewels of the Lodge are explained in the lecture of this degree and you will observe that these words all have particular Masonic significance.

All these distinctions may seem to you complex and technical or even quite unnecessary or unimportant, but you must remember that Freemasonry has inherited many, if not all, of them from the dim and distant past and they are adhered to by reason of Masonic veneration for

traditions. To illustrate the source of some of these particulars, the following may be cited from old pre-Grand Lodge rituals of the 17th century:

"What makes a just and perfect Lodge?

"A Master, two Wardens, four Fellows, five Apprentices with Square, Compass, and Common Gudge."

"Where is the Master's point?

"At the East window, waiting the rising of the Sun, to set the men at work.

"Where is the Warden's point?

"At the West window, waiting the setting of the Sun to dismiss the Entered Apprentices.

"How many lights?

"Three: a Right East, South and West."

Old Lodges of the 17th century seem to have been dedicated to the Holy Saints John, but, as the Grand Lodge of 1717 did not emphasize this formality, we find the terms "St. John's Lodge" and "St. John's Mason" used in the early days of the Grand Lodge to refer to those of the old regime who had not affiliated with the new organization. For some years, the Grand Lodge held its annual, and one of its Quarterly Communications, respectively, on St. John the Baptist's Day, June 24th, and St. John the Evangelist's Day, December 27th, and this custom of meeting on one or the other of those days is followed by about twenty Grand Lodges over the world.

When the Three Degrees of Entered Apprentice, Fellow Craft, and Master Mason, and their respective Lodges, were formulated in England, the old custom was followed whereby the Entered Apprentice was a full member of the Lodge and all business was and still is transacted in the First Degree, and separate meetings were and are held solely to confer the Fellow Craft's and Master's Degrees. For some reason, not easily explained, this custom was changed in the United States, so that the Master's Lodge became predominant and controlled the other two, and all three Lodges are really Lodges of Master Masons though, at times working in the Entered Apprentice or Fellow Craft Degree.

SECRECY OF THE LODGE

Lodges are not and never have been secret in the sense that their membership or meeting places are hidden, but they have always been used to guard secrets. The principal secrets of the operative Lodges were the geometric and other formulae and rules of Gothic architecture and construction, which were guarded not merely for the self interest of the Craft, but in order that it might be closely regulated, and unworthy and incompetent workmen excluded. One of the Gothic Constitutions charged: "Thirdly and ye shall keep all of the counsel that ought to be kept in the way of Masonhood and all the counsel of the Lodge and of the chamber."

So, modern Freemasonry has inherited the tradition of secrecy, and nothing that takes place in the Lodge, whether ritualistic ceremony or matter of business, is to be divulged on the outside. Indeed, it is not good etiquette for a Mason to discuss the Fraternity in the presence of strangers, and should any question appertaining to Freemasonry arise in the presence of a Mason when strangers are involved, it is his duty to maintain a discreet silence, or to divert the conversation onto another topic

THE LAMB-SKIN APRON

Undoubtedly, operative Freemasons wore aprons and gloves, also, for protection against the rough stones. This is reflected in the symbolism of the Entered Apprentice Degree, though the character of the apron has changed to conform to the symbolism of ancient times. Almost all ancient initiations were accompanied by an investiture of some kind, and both white aprons and gloves were used as symbols of purity. In the middle ages, a gift of gloves was a fine compliment, and the operative stonemasons often received aprons and gloves, and sometimes other apparel, as part of their wages.

In 18th and 19th century Lodges, the candidate was required to "clothe the Lodge," that is, present each member with a pair of white gloves and a white apron, but this custom has become obsolete in England, where the brethren possess their own aprons, and in the United States where aprons are furnished by the Tiler.

THE WORKING TOOLS

Speculative Freemasonry makes symbolic use of the working tools of the operative Masons just as it appears to have been true of the Lodges of the 17th century in the rituals of which we find references to them.

T. G. A. O. T. U.

The Gothic Constitutions almost invariably opened with an invocation of Trinitarian Christian form, and contained some such Charge as follows:

"The First Charge is that ye shall be true men to God and Holy Church and to use no error or Heresy by your understanding and by wise men's teaching also."

By this time, you are aware that the first demand made of you was for the declaration of your belief in, and dependence upon God, and that every Lodge is opened with prayer.

While Freemasonry is not a religion and pretends neither to displace nor to compete with any religion or religious sect, it is founded upon the principle that a belief in a Supreme Being is the first attribute of a man with whom brotherly relations can safely be maintained. But, here as elsewhere, Freemasonry is moderate, for just as easily as you have formed, so may you retain your own concept of Deity, which may be any Infinite Spirit or Personality. In Masonic literature, He is commonly spoken of as The Great Architect of the Universe," i.e. T. G. A. O. T. U.

PRINCIPAL TENETS AND CARDINAL VIRTUES

The three principal tenets of Freemasonry are Brotherly Love, Relief and Truth, and the Cardinal Virtues are Temperance, Fortitude, Prudence and Justice.

In the old Gothic Constitutions, used by Freemasons three centuries ago we find such injunctions as these:

"...and also ye shall be true eache one to another, that is to saye euy Mason of the Craft of Massonry that be Massons allowed ye shall doe unto them as ye would that they would do unto you."

...and also you shall call Massons yer Fellows or Brythren and none other foul names."

...also that noe Mason schlander any other behynde his backe to make him lose his good name or his worldly goods. Also that no Fellowe within the Lodge or without mys answer another ungodly nor reprochefully without reasonable cause."

...and also that euy Mason receive and cherrishe strange Fellows when they come over the countreyes and sett them a worke, if they will, as the mann'r is, that is to saye if they have mould stones in his place, or els hee shall refreshe him with moony unto the next lodging."

...and also that no Mason shall be common player at hassard or dyce, nor at non other unlawful playes whereby the Craft might be slandered."

...also they euy Mr. & Fellowe that have trespassed against the Crafte shall stand then to the award of the Mrs. and Fellowes, to make them accord if they can, and if they may not accorde to goe to the common lawe."

From such simple and substantial injunctions to the cathedral builders came the Tenets and Virtues of Freemasonry, so that, in our day as well as in olden times, the Society comprises a brotherhood of builders, productive men who enjoy the zest of life and who are animated by morality, justice and honor.

The brotherhood of Freemasonry is not that of the monastery but requires Masons to respect, esteem, aid and encourage one another, to avoid heated encounters and needless petty differences, and even to adjust serious disputes without recourse to courts of law if possible. The urge to relieve distress is, in varying degrees, common to all mankind, but should be strong among brethren in Freemasonry, though no one is expected to do or act beyond his ability.

Temperance in Freemasonry is not thought of as especial reference to the use of alcoholic liquors and does not denote complete abstinence. It is used rather in its original sense of moderation in all things, avoidance of extremes and overindulgence of every kind. It does not mean that we should be entirely dispassionate, lukewarm and less, but rather that we should curb our passions and appetites. It does not require that we should be austere or morose but rather that we should avoid revelry and sensuality. The temperate man is a well balanced man; he does not permit himself to be carried too far in any direction or in any activity.

Prudence is closely related to Temperance for a prudent man could not well be an intemperate man. Prudence is the practical application of wisdom and, therefore, may be expected to increase with age. "Knowledge comes but wisdom lingers." A prudent man reflects before he speaks or acts. He is not impetuous and, thereby he avoids the wounding of others by a hasty word, or injuring himself by a thoughtless act.

Life being what it is, misfortune or distress may befall any man. We cannot expect life to be one continuous, uneventful voyage of joy and prosperity. Unless he is to quail before

adversity or surrender at every reverse, a man must have the fortitude which affords strength and stability to withstand shocks or even turn them to advantage. "Sweet are the uses at adversity."

What can be more difficult to define than justice? Truth in justice. To be just is to be true, straight, right and fair. We ask how are we to know what is true and just? Yet, every day we pass judgment on many things, political and social; we pass judgment on people, friend or foe; we form opinions about other men and other Masons; we try them and acquit or convict. Are we just and square? Do we condemn on partial hearsay evidence; do we accept rumor or even intended slander? We cannot be just until we know how to be just, until we know what evidence consists of, what it is worth; and we cannot be just until we learn to wait until the evidence is all in. What a rare accomplishment that is! What a rare thing is justice in the common affairs of life!

Thus, the teachings of Masonry are plain and simple; they are intended for plain men in all the ordinary affairs of life. There is nothing in Masonry to which any man of good intentions cannot subscribe or which he cannot perform. Freemasonry does not dogmatize or teach technical or doctrinal ethics, morals or religion; it does not lead to asceticism nor seek to rival any sect in the observance of religious rites or duties. It seeks to keep good men good rather than to make them perfect, and it inculcates only those fundamental truths which, tested by time, have become written on the consciences of men.

CEREMONIES OF MAKING

The ceremonies attending your making constitute a complete initiation and, were there no further degrees, would be adequate to admit one to the Fraternity. They inculcate the principal teachings of Freemasonry, for what follows is elaboration. In this degree, you have encountered a number of rites, such as the rite of salutation, the rite of disalceation, the rite of destitution, the rite of circumambulation, and the rite of investiture, all of which are as old as human societies and all of which have symbolical significance. While many have intimated and some have asserted that these ancient forms show the descent of Freemasonry from the ancient pagan mysteries and religions, no such assertion is capable of proof, and the likely supposition is that they are simply the coincidences which have been repeated time after time in all formal ceremonies through the ages. The only interpretation of the symbolism of this degree approved by our Grand Lodge is that contained in the ritual, a part of which is monitorial and the rest is only in the oral lecture as delivered in the Lodge.

THE FELLOW CRAFT DEGREE

When you take your Second Degree, you will observe a difference between the making of a Mason and the passing of a Fellow Craft. The former is more or less typical of initiations of ancient times and of all times, for, although that ceremony introduces some of the working tools as symbols, its theme is moral, spiritual and social, inculcating brotherly love, relief, truth, temperance, fortitude, prudence and justice. But the instruction to the Fellow Craft is operative, geometrical and architectural, and, though we may not assume that it simulates or approximates the instruction to the operative Mason, this degree symbolizes that function of the old Lodges, and has the same practical import as if rendered to a class in school. The lecture treats of the Seven Liberal Arts and Sciences, the Two Brazen Pillars, the Two Globes, the Five Orders of Architecture, the Three, Five and Seven Steps, and the Five Senses of Human Nature. The Fellow Craft Degree is, therefore, the most operative of the Three Degrees, and it is not too much to say that, if an operative Freemason were to return to earth, he would feel most at home in a Lodge of Fellow Crafts.

EGYPTIAN, GREEK AND ROMAN ARCHITECTURE

We are informed in the lecture of this degree that man's first shelters consisted of trees planted on end across which others were laid to support a covering. Whether or not that be the fact as to wood construction, it is true that man's first architectural efforts in stone consisted of erecting columns, between the tops of which, long, rectangular stones or lintels were laid to support the frieze, cornice, and roof. Such buildings, mostly temples, presented, to the eye, a continuous colonnade extending around the entire structure, which was of a single story with a slightly pitched, low roof. Since the principle of the truss had not been mastered therefore, unless the building were narrow enough to permit wood beams to be laid from one wall to the other, pillars were placed throughout the building for roof support. This left little space on the interior for assemblages, and temples were not used for such purpose.

No other method was known in the early days of stone architecture, and this method is exemplified in such well-known temples as that at Karnak in Egypt and the Parthenon at Athens. Such a temple might contain a shrine or the statues of gods and goddesses, which a few at a time might visit, but congregations of any considerable magnitude were held out of doors, the Greek theatres being familiar examples of such meeting places. In the instance of the Temple so prominent in Masonic legend and allegory, King Solomon had made a brazen scaffold or platform in the court yard from which he addressed the congregation of Israel; (II Chron. 6:13).

The Romans were the first to erect churches or basilicas with indoor auditoria. This they did by employing the round or semi circular arch, which being capable of supporting a much greater load than would a horizontal stone, enabled them to place the columns farther apart, to increase the intervals between them, and to leave more unoccupied floor area. The lateral thrust at the extremities of the arch where they rested on the capitals of the pillars was counteracted by the like thrust from adjacent arches until the last arch was reached where the wall of the building took the strain. This necessitated walls of great thickness, never less than four or five feet and often eight or ten. In consequence, Roman architecture was massive, solid, and heavy in appearance, the chief recourse for giving elevation to the structure being the globular dome surmounting usually the central area of the building.

GOTHIC ARCHITECTURE

About the middle of the 12th century, there sprang up rather suddenly, though some profess to find earlier intimations of its elements, an entirely new type of construction and architecture, called the Gothic and based, not upon mass of stone to secure stability, but upon the principle of counterbalanced forces. Instead of massiveness, the Gothic edifice presented the appearance of lightness, airiness, and elevation. Instead of round arches, pointed arches were used, and the walls were high and relatively thin and so cut by numerous windows that they have been called "walls of glass." The most remarkable of these windows, which served for both illumination and ornamentation, was the large circular "rose" window in the front or west end of a cathedral, flanked, characteristically, by the square bases surmounted by twin spires rising high above the rest of the edifice and sometimes more than 400 feet above the ground.

The pitched roof, though of timbered framework, was covered with slate or flat stones, the weight of which effected a lateral thrust tending to force the walls outward. To counteract this, flying buttresses were employed, that is, arches of stone rising from the ground beyond the outer walls of the building and curving inward at the top to press as great arms against the upper walls. These continued at intervals in the cathedral, except at the west end where the bases of the spires performed their function.

The interior of a cathedral was no less remarkable. Owing to the greater freedom with which windows could be set, there was better lighting. The ceiling of the nave or main auditorium, often in the form of a cross, was usually as high as 100 feet and sometimes 150 feet above the floor, barrel vaulted or cross vaulted and lined with perfectly fitting flat stones. By the skillful counterbalancing of stresses, the piers of arches were placed as much as 50 feet apart, with the advantage that the ratio of open floor area to that occupied by walls and columns was as high as 15:1.

The first example of this revolutionary type arose in A. D. 1135 in the Isle de France, a district just north of Paris, where it ultimately reached its perfection or, at least, the extreme limit of its structural innovations. In England, the first clear example was erected in 1150, and, in Germany, in 1235. For about 400 years, Gothic architecture dominated in western Europe and the British Isles, all of the more important edifices being in that style. At the close of the period or about the time of the Lutheran Reformation, there were in England 20 cathedrals, 9,000 parish churches, 645 monasteries, 90 colleges, 110 hospitals, and over 2300 chantries, all in the Gothic, though English Masons and, to the greater extent, the German, worked into their structures, modifications based on their own nationalistic ideas and precedents.

THE OPERATIVE FELLOW OF CRAFT

It is customarily supposed that the routine or typical occupation of the Fellow Crafts was the preparation of square blocks or perfect ashlar to be laid in the walls, but, when we look at their products, we must surmise that such was left largely to the Apprentices, for the most exciting work and the most characteristic features of Gothic Architecture were neither plumb, square, nor level; for examples, the pointed arches, the round windows, the flying buttresses, the fluted and decorated columns and capitals, the barrel-vaulted ceilings, the groined and ribbed vaulting, and, especially, the fan vaulting rising from the capitals. To these, were added a

miscellany of decorations and embellishments, consisting in one instance of 300 sculptured statues extending around the facade of the cathedral, almost half of which were life size or larger.

It is apparent that the talents and the occupations of the craftsmen varied from the most practical to the most artistic; otherwise, they could hardly have perfected all the elements and parts necessary for the completion of those Gothic edifices which so harmoniously combined durability and beauty, and which after no less than four centuries, and, in some instances, twice that period, remain in use and call forth the wonder and admiration of man.

The material required for such carving and sculpturing was a fine grained sandstone or limestone, which, by reason of its adaptability, was called "free-stone." Those working in that kind of material were termed "free-stone Masons," which, it is supposed, was naturally and gradually shortened to "Free Masons." Another theory has it, however, that the name derives from the Scots "free-man Mason", meaning one free of the Masons' guild.

The practical or engineering elements of the art are even less easily accounted for than the artistry. How the counterbalancing of forces was calculated or estimated and how the displacement of mass by structural members was contrived we do not know. That was the secret of the Freemasons, and it is as much a secret from us as it was from the cowans, rough-masons, wallers and rubble workers around them. In the Middle Ages, there were no books on architecture, geometry, mathematics, or physics; the secrets of the art were transmitted orally, learned by precept and example, and closely guarded. The Freemasons met in tiled Lodges, kept their own counsel, regulated their own Craft, and carefully appraised the character and reliability of those who sought to become Apprentices to the Fellows and Masters.

Quite naturally, it may be supposed that the purpose of this privacy was to preserve a monopoly which would redound to the selfish interests of the Freemasons, but the Old Charges do not bear this out, giving rather the distinct impression that the main object was to guard the honor and reputation of the Craft and assure the performance of good work by excluding unskilled and unworthy workmen. All of the Old Constitutions emphasize the rendition of honest work for the wages rather than adequate wages for the work. Once admitted to the select circle, the Freemason was a brother to every other Freemason; work or aid was afforded him; his skills and talents were fostered; his mistakes were corrected; his morals were, to some extent, supervised; the interests of the Lord or owner of the building were protected; and the dignity and responsibility of the Craft were jealously maintained. The Old Charges demanded:

"You shall doe yore work truely, & faithfully, endeavouring the profit and advantage of him, that is owner of the say'd work."

"You shall not undertake any man's work knowing yourself unable and unexpert to pforme and effect the same." "That the aspercon or discredit be imputed to the science or the Lord or owner of ye work be any wayes prejudiced." "You shall truely pay for youre meate & drink when you are at table."

"You shall not take any worke to doe at any excessive & unreasonable rates, or deceive the owner, thereof, but soe as he may be truely and faithfully served with his owne goods.

"You shall not frequent any house of Bawdry or bee a pawnder to any of youre fellowes, or others, which wilbee a greate scandall to the science; you shall not goe out to drink by night, or if

occasion doe happen that you must goe, you shall not stay til past eight of the clock, haveing some of youre fellowes, or one at least, to have you witness of the honest place you were in, and your good behaviour to avoid scandal."

Just as most of those engaged in the erection of a modern building are classed as journeymen with a few helpers or apprentices and even fewer supervisors, so, in the Gothic era, most Freemasons were Fellows, as they were called in England, or Fellows of Craft, as they were termed in Scotland. The rank or grade of Fellow was attained solely by ability, skill and proficiency in the art, though in Scotland, it appears that an entry was made in Lodge records to attest the Mason's passing to the rank. Being confident and finished workmen, Fellows were accustomed to travel from work to work or from Lodge to Lodge in search of employment or wider experience, so that the Old Charges made it the duty of each Lodge to put the traveller to work or refresh him to the next Lodge. In those days, membership was not identified with a particular Lodge; the Fraternity was an entire whole and any Lodge in which a Mason might be was his Lodge. The legends and the law were set forth in the Gothic Constitutions, the reading of which to the Entered Apprentice was, so far as known, the only ritualistic ceremony of the Lodges.

FELLOW CRAFTS OF THE TRANSITION PERIOD

At some unknown time, the Lodges had begun to admit gentlemen or non operative, theoretic members and, as a result of the increase of this element, rituals, though rather crude ones, came into use to supplement the Gothic Constitutions. Our knowledge of these early rituals is confined to certain pretended exposes made in the years following the organization of the Grand Lodge of England. They consisted merely of questions and answers, partly symbolical and partly almost meaningless, so mingled that it is uncertain whether their peculiarities resulted from a gradual corruption of a once more elegant ceremony or were intentionally so phrased to confound unwary cowans and pretenders.

For example:

"Q. What a-clock is it?

"A. It's going to Six or going to Twelve.

"Q. Are you very busy?

"A. No.

"Q. Will you give or take?

"A. Both; or which you please.

"Q. How go Squares?

"A. Straight.

"Q. Are you Rich or Poor?

"A. Neither.

"Q. Change me that?

"A. I will."

"Q. Where were you made?

"A. In the Valley of Jehosophat, behind a Rush-bush, where a Dog was never heard to bark or Cock crow, or elsewhere."

"Q. Where does the key to the working Lodge lie?

"A. It lies on the Right Hand from the Door two Foot and a-half under a Green Turf, and one Square."

In those days, there seems to have been but a single ceremony for admitting one to the Society, though some authorities have professed to find, in a very few fragmentary items in old records, indications of some additional ceremony attending the passing of a Fellow Craft. In Scotland, gentlemen or theoretic Masons were sometimes given the title of Fellow Crafts and sometimes, of Fellow Crafts and Masters, but those designations were purely honorary. This custom was not followed in England where the entrants were simply made Masons. These theoretics were often termed, "Accepted Masons" to distinguish them from the working Free Masons, and by the circumstance, the Society came to be called the "Free and Accepted Masons."

THE SYMBOLIC FELLOW CRAFT DEGREE

The Fellow Craft Degree was formulated by the Grand Lodge of England in or about 1719, evidently, by dividing and elaborating the previously used single ceremony. This appears from the fact that some of the symbolism, such as the Two Pillars and the Five Orders of Architecture which naturally would have been contained in the one-degree ritual and which are, in fact, mentioned in the exposed rituals above mentioned, were later found as they are at present in the Fellow Craft Degree. The Lodges in Scotland seem to have known nothing about a Second Degree until it was exemplified in Lodge of Edinburgh in 1721 by a Past Grand Master from London. It was obviously the intention of the Grand Lodge of England up to 1723 to have only a two-degree system, thus making the bulk of the members consist of Fellow Crafts as in the operative Lodges, the few operative Masters being represented by those who became Masters of symbolic Lodges. This is shown by the Constitutions of 1723 in which the Fellow Craft is dearly described as of the highest degree, being eligible to become Master of a Lodge and, ultimately Grand Master. Moreover, several officers of the Grand Lodge needed to be only Fellow Crafts. For many years after 1723-25 when the Master's Degree was formulated, most Masons received no more than two degrees.

The lecture of the Fellow Craft Degree represents the instruction which was given in Lodges of operative Freemasons, and is an illustration of the simple rituals which were in use prior to the formation of the first Grand Lodge, into which there had been incorporated some elements not found in the Gothic Constitutions.

THE SEVEN LIBERAL ARTS AND SCIENCES

All of the Gothic Constitutions gave a prominent place to the Seven Liberal Sciences, as an example of which we may take the "Grand Lodge" MS dated in 1583. In speaking of Geometry, it states:

"For yt is a wourthy Crafte & a curious Science for their bee seavin liberall sciences of ye wh seavin yt is one of them, and ye names of ye seavin ben these.

First is Grammr and that teacheth a man to speake trewly and to wryte trewly. The second is Rhetoricque that teacheth a man to speake fairer in subtill tearmes and the third is Dialecticke and that teacheth a man to deserue or know truth from falsehoods. And the fourth is Arithmetecicke, and that teaches a man to reken & to compt all mann of numbers. And fyfthe is Geometry and that teacheth a man the mett and measure of earth and all other things. The which science is called Geometry. And the sixth science is called Musicke, and that teacheth a man the crafts of song and voice of tongue and organe, harpe & Trumpe. And the seavinth science is called Astronomie, and that teacheth a man to know the course of the Soonne & of the Mone and of the Starrs."

Of the seven, Geometry was said to be the most worthy, because all the other sciences were founded by it and because:

"Geometry teaches a man to measure, ponderacon, & weight of all mann of thing on earthe, for there is no mann that worketh any crafte but he works by some mett or by some measure."

Some of the old MSS treat Masonry and Geometry as synonymous. In our lecture of the degree it is said:

"Geometry, the first and noblest of sciences, is the basis upon which the superstructure of Freemasonry is erected."

THE TWO COLUMNS

The Two Columns in the Lodge, which are prominently mentioned in this degree, probably, were first suggested by the Gothic legends, where two pillars are said to have been used to preserve the seven liberal sciences from destruction. Says the "Antiquity" MS of 1686:

"And these children knew well that God would take vengeance for sinn either by Fire or Water wherefore they wrote these Sciences they had Founded in two Pillars of stone that they might be found afterwards the one stone was called Carystius for that would not burn in the Fire And the other was called Latheme that would not be drowned with Water."

Then, it is related that, after the Flood, one of the pillars was found by Hermes who taught the Sciences to others, and so preserved them for posterity.

It is probable that the two pillars of stone, in the course of time, became the two Porch Pillars, and, later, were described as made of brass. Reference is made to them in the "Mason's Examination," published in 1723, and in "The Grand Mystery of Freemasons discovr'd," published in 1724, both of which were pretended exposes and both of which are considered by authorities to be old pre-Grand Lodge rituals. In these the following appears:

"Q. Where was the first Lodge kept?

"A. In Solomon's Porch; the two Pillars were called Jachin and Boaz."

"Q. How many Pillars?

"A. Two. Jachin and Boaz.

"Q. What do they represent?

"A. A Strength and Stability of the Church in all ages."

"Q. In what Part of the Temple was the Lodge kept?

"A. In Solomon's Porch at the West End of the Temple, where the two Pillars were set up."

THE FIVE ORDERS OF ARCHITECTURE

In both of the above pre-Grand Lodge rituals, the Five Orders of Architecture are mentioned, but not explained, thus:

"Q. How many Orders in Architecture?

"A. Five. Tuscan, Doric, Ionic, Corinthian, and Composite."

THE TWO GLOBES

The Globes are not spoken of in the Old Constitutions or the Rituals, and are of later adoption, probably in the early 18th century. They originally had no relation to the Two Columns or Pillars, as, indeed, they have no logical connection now, a fact which often provokes inquiries, because the arrangement seems to present both architectural and chronological inconsistency. Undoubtedly, no Globes were present in early Lodges under the Grand Lodge System. Such Lodges contained very little in the way of what became the Furniture, Ornaments, or other Symbols, for which reason, it was common practice to "draw the Lodge," that is, to depict the various objects with chalk or crayon on the floor. Later, printed floor charts were used, which, in fact, for more limited purposes, have persisted in 20th century Lodges.

Globes are first mentioned in Lodge minutes after 1725, and came very gradually into general use, being hand made, about eighteen inches in diameter, and expensive. When first introduced, they were supported by racks, frames, or pedestals set upon the floor. Their later position on the Two Columns was the result of mere expediency of getting them out of the way where they interfered with movements about the Lodge. In one of the old records it was stated that the Globes illustrated the universality of the Craft.

THE THREE, FIVE, AND SEVEN STEPS

These are partly architectural and, perhaps, partly an adoption of ancient numerical symbolism, of which there was a great variety. These numbers may derive from the metaphysics of Pythagoras who was mentioned in the Gothic Legends as an early patron and transmitter of Geometry or Masonry. His philosophy emphasized the importance of numbers, but the mystical significance of 3 and 7, particularly, runs through much ancient philosophy, odd numbers being deemed especially potent, though, the number 12, an even number, was one of the most sacred of all. In the "Grand Mystery" above mentioned appeared the following:

"Q. Why do odds make a Lodge?

"A. Because all Odds are Men's Advantage."

So, some of this odd-number symbolism had come into the Rituals before the Grand Lodge era.

THE FIVE SENSES OF HUMAN NATURE

These are not found in any of the pre-Grand Lodge Legends or Rituals and were, doubtless, incorporated later as an illustration of the significance of the number 5.

The elementary character of the lecture of this Degree should disappoint no one; nor is it proper to say, as some have done, that it is intended to be a compendium of knowledge of the 18th century. Like much else in Freemasonry, it is the remnant, survival, or development of elements constituting ritual or doctrine of several centuries ago. Freemasonry has always been a method or means of instruction, partly scientific, partly artistic, and partly moral, ethical and symbolical. It has patronized the arts and sciences, fostered education, and encouraged the free flow of information and the expression of ideas. As an example of this spirit of freedom, it has placed no censorship upon speaking or writing about Freemasonry, so long as essential secrets are not divulged; and the abundant literature upon the subject, which, in many instances has distorted the history, doctrine, and meaning of Freemasonry, itself, shows how extensively this privilege has been exercised.

So, symbolically, the Fellow Craft is the architect, the scientist, the artist, the builder of the Craft.

THE MASTER MASON DEGREE

You have now attained the highest degree in Freemasonry as recognized by our Grand Lodge and Grand Lodges generally. You are not yet, however, fully instructed in all there is to be known about the Fraternity, for there has not been time to impart to you much about its history, laws, customs, doctrine and purposes; and even its symbolism, philosophy and lessons must necessarily have been presented briefly and without elaboration or complete explanation. The ritualistic ceremonies through which you have passed are allegorical and symbolic suggestions which are subject to different interpretations, and are designed to arouse reflection rather than to present a prescribed dogma. Freemasonry states its teachings but once and briefly; the novitiate must make the necessary application of them. There is much in its doctrine which does not appear upon the surface; and there are many customs inherited from former times or which have grown up by usage, which are peculiar to the Society and which can be understood only when viewed against that background.

In the Entered Apprentice Degree, you were *initiated or made a Mason* in ceremonies having much in common with those employed by societies of antiquity. You were *passed to* the Degree of Fellow Craft by being symbolically conducted through a course of instruction in architecture or operating Masonry. You have now been *raised* to the Degree of Master Mason in ceremonies differing from both the others; more dramatic, less obvious, and less easily explained.

Thus, by a short ceremony, you have secured a title, Master Mason, which, in bygone days, would have been earned only by much more effort and expenditure of time. In the operative era the Masters were comparatively few, when the term was applied only to those elected and installed to preside over Lodges. Until the year 1723, the bulk of the Craft consisted of Apprentices and Fellow Crafts, the latter being qualified to become Masters of Lodges, and, in due time, even Grand Masters.

Between 1723 and 1735, a third degree had appeared, which, at first, was conferred only by the Grand Lodge, and, although it was soon released to the Lodges, it came very slowly into use, was at first conferred only in the so-called "Master's Lodge," and not by Lodges generally until about the middle of that century.

But, from about 1750, this degree, often called the Sublime Degree, has been conferred in all Lodges, and the government of the Craft, theretofore administered in the Entered Apprentice's Lodge, as it still is in England, was transferred in America to the Lodges of Master Masons, so that in this country all Lodges are Lodges of Master Masons, though sometimes working in lower degrees, and all business meetings are conducted in a Lodge of Master Masons.

FREEMASONRY AND ITS TEACHINGS

The newly raised Master Mason is likely to be somewhat bewildered and to ask himself: What is Freemasonry? What is it for? What does it do? What does it teach? What good is it? What should I do to improve myself in Masonry?

In answering these and similar questions it is necessary first to reflect that no two men are in all respects alike or think alike; no two men gain exactly the same understanding from the presentation of an abstract idea. There are great groups which think along the same lines, and so form nations, churches, political parties, clubs and societies, but not all in any one of them think exactly alike. Freemasons think along the same lines, but no two have exactly the same capacity or entertain exactly the same concept of Freemasonry. Often their ideas are widely divergent. Freedom of thought and expression is one of our prized possessions.

Some Freemasons are highly spiritual, believing that the teachings of Masonry lead to an understanding of the Infinite, and, to this class, Freemasonry is a religion, a Lodge is a sacred Place, and admission to the Fraternity is analogous to taking holy orders. Others are raised to a new philosophy of life and better social ideals. Some find only a confirmation and strengthening of what they already felt or believed. There are some who deem Freemasonry synonymous with occultism, cabalism, mysticism or theosophy. Others think it is directed toward upholding the Constitution and the public schools and promoting good citizenship. A large class find interesting historical problems and seek to trace its obscure origin and the course by which it has reached its present position. Many are principally concerned with administrative features and see little but technical and sometimes abstruse principles of Masonic law. Others are completely occupied in the art of memorizing and rendering the ritual, while a few accomplish all they desire by "working up" through the chairs. Occasionally, one will appreciate only the social contacts, recreation and refreshment around the banquet table. Finally, there are some on whom Freemasonry makes very little impression at all.

While many private writings treat of one or another of these subjects exclusively, it is the peculiar character of Freemasonry that it does not emphasize or specialize in any of them; it presents all of its phases and elements for such attention as the Mason cares to give; no effort is made to control the thinking of Masons; and there is no censorship on speaking or writing so long as essential secrets are not divulged. In short, the significant part of the word, (Freemasonry) is the syllable "Free."

Tolerance is a prominent feature of Freemasonry; it applies to its own members as well as to others. True tolerance consists not merely of withholding criticism of the actions or beliefs of those with whom we do not agree; but of declining to reach conclusions that others are necessarily wrong. Tolerance is the refusal to judge; not merely the failure to persecute. The tolerant man, while not fearing to form his own conclusions, recognizes that others may be right and he may be wrong.

Masonry does not dictate to the Mason what his understanding of the ceremonies shall be, nor does it surfeit him with preaching. It presents its symbols, legends, ceremonies, lectures and charges, and allows the Mason to place his own interpretation upon them, form his own concepts, and derive as much or as little from them as his capacity or interest may permit. In proportion as the Master Mason studies and appreciates what Masonry has to offer, in that measure is he, the Lodge, and the whole Fraternity the richer.

Masonic literature is quite voluminous and quite varied. It is said that more books have been published about Freemasonry than upon any other single subject; some say over 100,000. Many of these present widely divergent ideas, and a large proportion of them are either false, misleading or of doubtful authenticity. There is probably no subject upon which so many

inaccurate, though generally harmless, addresses, essays and books have been delivered or published. If, upon the proof of such error, the offending publication would retire into oblivion, as it should, the atmosphere could be cleared in a reasonably short time, but such is not the case. As a false rumor continues to travel long after its falsity is established, so Masonic fiction which has long been disproved is still in circulation, particularly in the so-called "Masonic" magazines, and much appears almost daily in the guise of Masonry which is foreign to any doctrine or principle recognized by our Grand Lodge.

Therefore, the more we read what is written and hear what is spoken about Freemasonry, the more we approach the conclusion that no one knows what Freemasonry is, or, if some one does, we have no way of knowing who that one is. We encounter repeated statements to the effect that "Masonry teaches this" or "Masonry stands for that," but such often means merely that the author believes this or that and, not having confidence in the carrying power of his shot, affixes his doctrine to, and depends upon, Freemasonry to add the necessary influence. The views expressed are only those of the individuals.

Consequently, it should not be inferred that all Masonic writings through the years have been authentic, reasonable, or true. On the contrary, fiction has continued to be mixed with fact, though the latter is slowly gaining ascendancy. Hence, one must develop a judgment of Masonic literature to avoid being misled.

This would seem to present a discouraging outlook to the newly raised Master Mason, but the situation is not so dire as it appears. The authorized doctrine, tenets, teachings and conduct of Freemasonry are in the custody of Grand Lodges, which determine what is and what is not Freemasonry and what is and what is not proper Masonic practice. These bodies are exceedingly conservative, and glory in their adherence to time honored institutions, customs and beliefs. They have a responsibility which the individual author does not sustain, and they are not seeking to sell books as the individual author often is. It is true that the Grand Lodges of the World, or even the 49 Grand Lodges of the United States, are not and never have been in complete agreement. But it will be observed that the constitutions and municipal or civil laws of the 50 States and of the District of Columbia are in no two instances identical. Yet they all pursue a course easily recognizable as free, constitutional government. They all regulate the conduct of their citizens along similar lines so that a person in moving from one state to another scarcely notices any change. In the same way, the corresponding Masonic Jurisdictions, though differing in some details of law or doctrine, offer no remarkable differences which the ordinary Mason observes.

The best source from which to ascertain the true principles and practices of Masonry in each Jurisdiction is the Annual Proceedings published by the Grand Lodge. As a general reference, Mackey's Encyclopedia is generally considered authoritative. The California Masonic Code contains all of the laws and ordinances of California Masonry as well as the Landmarks, the Old Charges, and the Constitutions.

It has been said that Freemasonry is "a progressive science taught by degrees only"; that it is "a beautiful system of morality veiled in allegory and illustrated by symbols"; that it is "not a religion but is emphatically religion's handmaid." These are aphorisms, not definitions, for many other societies have, and do teach by, degrees which inculcate morality, employ allegories and symbols, and promote religious ideals. Let us see what are the distinguishing features of Freemasonry.

- (1) We know that the Fraternity is descended from the Lodges of medieval operative Masons, and is a speculative society founded on their constitutions, charges, legends, customs and craft.
- (2) We find teachings of morality running like a silver thread through its doctrine from the earliest times to the present.
- (3) Freemasonry has always inculcated brotherly love, equality of Masons in the Lodge mutual aid and assistance, and has invoked prohibitions against quarreling with, slandering or supplanting a brother, and even against law suits between Masons.
- (4) The Fraternity has always been conceived of as an entire whole, so that the individual Mason, no matter where he may travel, is possessed of modes of recognition with which to prove his identity and which entitle him to the privileges, though at the same time subjecting him to the responsibilities of Masonic obligations.
- (5) Members are and always have been bound by obligations administered in solemn form.
- (6) Certain mental, moral and physical qualifications have always been required in the candidate.
- (7) Masons have always met in Lodges, governed by Masters, assisted by Wardens.
- (8) Lodge meetings have always been secret, the members being restrained by their obligations from divulging their transactions on the outside.
- (9) Freemasonry has always adhered to the principle of refraining from political partisanship and sectarian religious discussions, and has been loyal to the civil government of the country. But do not confuse Masons, as individuals, with the Institution of Freemasonry. When we are assembled in Lodge, we are bound by our principles, rules and regulations. Outside of Lodge, we are governed Masonically in our conduct, but we are free, as individuals, to express ourselves and be actively concerned in religious and political matters to a degree not proper within a Lodge.
- (10) The Society has preserved, and based its ceremonies on old legends of the Craft.
- (11) Lectures and charges have always been used as means of instructing the candidate.
- (12) Modern Speculative Freemasonry has become organized into Grand Lodges headed by Grand Masters, usually one in each nation, state or other political subdivision.
- (13) A belief in some Supreme Being and, in some places, in the immortality of the soul, has become a demand made of the candidate.
- (14) The Bible or other Volume of Sacred Law is generally, in modern times, required as a part of the furniture of the Lodge, called one of the Great Lights, and used for the obligation of the candidate.

(15) Most modern Grand Lodges limit Freemasonry to the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, the last named including the Legends of King Solomon's Temple, though several Grand Lodges conferring or recognizing additional degrees are deemed regular.

The foregoing items contain the principal attributes and peculiarities of Freemasonry, though there is some divergence of opinion. Many dogmatic assertions have been made as to what is indispensably required to constitute a regular and legitimate Masonic body, but often, such are misleading and, in some instances, themselves, innovations.

Freemasonry is a complicated structure, and must be studied to be understood. Statements to the effect that Freemasonry never changes but is the same yesterday, today and forever, are extravagances of language originating before the history of the Society was understood. Freemasonry tends to remain unchanged, and there is a strong sentiment in the Fraternity against innovations, but it changes slowly all the while, and, in some instances, has undergone marked alteration in comparatively short periods. Freemasonry, as a philosophy, is not likely to be improved much, and, therefore, innovations will probably be impromptu and ill-fitting improvisations.

Masonic principles, teachings, and many symbols, were not originated by the Society. It has merely selected certain virtues which are as old as mankind, and which have, through the ages, proved sound and indispensable to moral and spiritual integrity. and to a well-ordered society. These are neither extreme in their scope, difficult in their nature, nor impossible to practice. There is nothing complicated, cabalistic, or mystical about the symbolism of Freemasonry, nor do the allegories require great profundity to understand, though they may be open to different interpretations.

Brotherly Love, Relief, Truth, Temperance, Fortitude, Prudence, Justice, Faith, Hope, and Charity existed long before Freemasonry. We meet them first, not when we enter the Lodge, but when we are born, and in proportion as we have approved and practiced them, we are the better material for the structure which the Craft endeavors to erect. It offers some shock to the self-complacency of modern civilization to realize that many of these virtues were generated among simple, primitive people and are somewhat eroded or submerged by the struggle and competition of modern society. Amid the perils of the sea, the hardships of the arid plains, the dangers of the forest, men, instinctively and for their own self-preservation, practice a sort of Freemasonry, but amid the throngs of a great city, even common neighborliness is a rare trait. It is the purpose of Freemasonry to preserve these simple fundamental tenets in spite of the corrosive influence of modern life.

It is often supposed that the principles and teachings of Masonry are designed to bring about something of a moral regeneration in the candidate and there are even words in the ritual which might seem to evince that purpose. Experience has shown that it is, in most instances, a forlorn hope to reform a man so easily and quickly; nor is any such thing the policy of the Society. It has been said that the object of Freemasonry is to keep good men good rather than to make them perfect. It is not a reform school, and if it be deemed necessary that a revolutionary change be made in a man's character or conduct, the Investigating Committee has failed to perform its proper function. The candidate must be a just and upright man prior to his acceptance. It is not our objective to "save" him unless he falls after he has become one of us.

It is a complete misconception to suppose that our Founders were savants, occultists, alchemists, mystics or extreme religionists. They were nothing of the kind; they were workmen and belonged to a "trade" as distinguished from the nobility and clergy. They were architects, engineers, sculptors and builders, skilled artisans who adorned Christendom with some of the most stupendous, lasting and beautiful works of man, still standing to prove the fundamental honor and dependability of the Craft. These men were not bleached in the shadows of the cloister, but were ruddy, vigorous men tolling in the wind and sun. They were honest, sincere workmen.

It is a remarkable commentary upon the enduring qualities of the Old Charges and the consistency with which Freemasonry has adhered to them for some five or more centuries that the modern Mason who will live up to their spirit will fairly well fulfill anything that Masonry of today requires of him.

As expressed in the Constitution of 1723, the standard was to be good men and true, or men of "Honour and Honesty." A Mason, therefore, should be strong, filled with the zest of life, finding pleasure in work and not looking down upon those whose tasks are more menial than his own. He stands upright, respecting himself as he respects the rights and positions of others, deals on the level, acts upon the square, and sheds honor upon himself and upon his Fraternity. One can hardly be of that character and, yet, spend his time in the company of idlers or roisters or frequent places of unrefinement; nor can he habitually use coarse or vulgar speech or inflict boorish manners upon his associates. One may avoid dishonesty and yet not be honorable; one may be harmless and yet not be gentle; one may respond to his absolute obligations and yet not be honest. A Mason should be a good and responsible citizen, interested in the welfare of his nation, community and fellow citizen, a good husband, father and friend, and, finally, he should be a gentleman.

Freemasonry is not intended to be a religion or to displace or rival any sect or creed. It does not presume to define the Infinite which no finite mind can comprehend. To it, the Supreme Being is the Great Geometrician; into further refinement it does not venture. It goes thus far, because, in the long course of human events, those nations and those men who have believed that the All-Seeing Eye watches over them and sees their innermost souls, have, on the whole, enjoyed the greatest happiness, have most fairly shared the blessings of civilization with others around them, and have come nearest to justifying man's belief in his being created in the image and likeness of God. None have attained perfection; Freemasons do not claim it.

Some men claim to find in Masonry "all the religion they need," but that is their own conclusion-not a creed of the Fraternity. Such claims do a disservice to the Fraternity, and are resented by all religious institutions. In fact, the Masonic Lodge would make a very poor and unsatisfactory substitute for a house of worship, if for no other reason than it would be a *man's* temple from which fully half the human race would be excluded. Into this "temple," his children under the age of twenty-one could not enter. Masons are encouraged to support and regularly attend the temple of their choice. Religious forms are, to some extent, adopted not in competition with, but in emulation of the temple. One of our Past Grand Masters said before Grand Lodge, "Freemasonry is not a religion, but it is the handmaiden of religion."

DUTIES AND PRIVILEGES OF THE MASTER MASON

The ease with which you have attained the rank of Master Mason may lead you to regard lightly the honor, and to seek no further for deeper meanings, responsibilities, and benefits. This you can not do in justice to yourself because no one is able to learn very much about Masonry simply by going through the ceremonies. You have barely scratched the surface. It is a dignity which men of all stations in life, even princes and rulers, have esteemed, so that, in your own country, as well as abroad, many great and good men have felt privileged to be numbered among the votaries of Freemasonry, and many of them have accepted high offices in its councils. The names and accomplishments are readily available in books, so that no further reference will be made to them lest it be said that we attempt to elevate ourselves by name association, and lest we be misled into a false self assurance. It is rather for us to stand upon our own record, to advance by our own efforts, to look at ourselves and ask: who is there among us to be pointed out with pride by future Freemasons?

Let us therefore, live, not in the past, but in the present and for the future. Let us study all phases of Freemasonry in order to improve ourselves and preserve the standards of the Fraternity.

It is the duty of the Master Mason to belong to some Lodge, attend its meetings as often as possible, take part in its work, and contribute to its support. He should live conformably to the precepts of Freemasonry, be loyal, and endeavor, so far as his ability permits, to reflect honor upon it.

He must obey the Master's gavel, conform to the resolves of a majority of the Lodge, and do all in his power to promote peace and harmony, which are fundamental objectives in Lodge administration. He is obligated to conform to the Constitution and Regulations of the Grand Lodge under which his Lodge is holden, and to observe Masonic rules of decorum in whatever Jurisdiction he may be.

When appointed on a committee or assigned by the Master to perform some service for the Lodge, his response should be prompt and efficient. Such conduct will furnish an excellent example for others.

A Mason should, in addition to rendering his regular dues to the Lodge, contribute to the Masonic charities conducted by the Grand Lodge, which are, principally, the Masonic Homes at Union City (formerly known as Decoto) and Covina. It is also his duty to aid and assist worthy, distressed Master Masons, their widows and orphans, but, unless the circumstances are particularly dire or urgent, the best method of performing this duty is to refer the matter to the Master or Secretary of the nearest Lodge, or to a Board of Relief, since those agencies are experienced in such affairs, and know how to appraise the amount and kind of relief appropriate.

A Mason's privileges are somewhat reciprocal to his duties, for those things which he is requested to do for others, he has the right to expect from his brethren. He is entitled to a Masonic greeting, or even relief, particularly when traveling and cast among strangers. In every community of any considerable size he will find a Masonic Lodge and will receive helpful advice and assistance from brethren upon whom he can rely with confidence.

The Master Mason has a voice and a vote upon every matter which may come before his Lodge, and he may be appointed or elected to office. Should he, unfortunately be charged with a Masonic offense, he has the right to a full and fair trial before a Commission of his brethren

based upon specific written charges, to appear by himself or by counsel, and to be confronted by the witnesses. If not satisfied with the decision in his Lodge, he may appeal to the Grand Lodge where the record of his trial will be reviewed by the able and experienced Committee on Grievances.

If a Master Mason resides for a time in a place distant from his Lodge, he should keep in touch with the Fraternity by visiting other Lodges. If he desires to withdraw from his Lodge in order to affiliate with another Lodge, or for any other reason, he is entitled to receive a dimit upon oral or written request made at a stated meeting, but he will not be entitled to any Masonic benefits or privileges while holding a dimit for more than one year from its date.

Finally, the Master Mason has the unusual opportunity of performing a very valuable service to his Lodge and to the Fraternity by informing himself upon the broad subject of Freemasonry and imparting this knowledge to his less diligent brethren.

APPLICANTS FOR DEGREES

The Regulations of our Grand Lodge provide that an applicant for degrees must be a man, no woman nor eunuch; free born, being neither a slave nor a son of a bond woman; a believer in God and a future existence; of good moral conduct, capable of reading and writing; having no maim or defect in body that may render him incapable of learning the art, and physically able to conform substantially to what the several degrees respectively require of him. One is ineligible who is engaged either as principal, agent, or employee in the saloon business, except in connection with and as part of the operation of a bona fide hotel or restaurant, or as a dealer in wholesale or retail packaged liquors.

But these are only the minimum requirements. Many fulfill them who are not proper material for a Lodge. It is, therefore, the most important function of the Lodge to separate the dross and use only the good metal. It should be borne in mind that, out of thousands of men who are selected and raised to the degree of Master Mason in California during a year, there will come, on the average, one Grand Master of the Grand Lodge, Masters of all Lodges, and a corresponding number of other officers who will administer the affairs of the Fraternity in future years.

Each member will have the right to say something about that selection but many will have an especial duty to perform in serving on Committees of Investigation. Each of these Committees consists of three members unknown to the membership of the Lodge and usually unknown to each other. The size of many of our Lodges and the size of the communities in which they are located are such that, in many instances, candidates will be strangers to most of the members of these Lodges, who will depend entirely upon the reports of the Committees.

How are these Committees to function? What sort of investigation shall they make? How are they to appraise the material since no rules have been expressly formulated for their direction? If even one member returns an unfavorable report to the Master, the applicant stands rejected. If only two Committeemen report favorably and the other does not answer, the report is said to be "favorable," whereas, if all three answer favorably, the report is said to be "full and favorable." This seems to be prudently designed to ward off the unfit, but what criteria are to be used to influence the report one way or the other? No halfway report is acceptable; it must be

yes or no. Ask your Master what you should do when you are requested to investigate an applicant, for it is the Master's duty to "direct and instruct" his investigating committees.

There has prevailed, in some quarters, the notion that every man has a natural "right" to become a Master Mason, unless some positive disqualification or deficiency can be discovered in him. That is not so. Freemasonry is a private society which can accept or reject whom it pleases. It has always carefully selected its candidates and has denied the "right" of some individuals and some classes to enter. For this, it need make no explanation or apology. Undoubtedly some men are rejected who should be admitted; some are accepted who should not be, and, therefore, our Committee on Grievances has trial records to review each year involving charges of un-Masonic conduct, though, as in the case of the civil law, not all offenders are intercepted and brought to trial. No Mason likes to profer charges against a brother, yet it is sometimes necessary and important to the reputation and well-being of the Craft to do so.

There can be no doubt that material of indifferent or even objectionable quality will be built into the Lodges if the Committees of Investigation and the brethren feel that the burden of proof is on them to find positive unfitness in the applicant. It is rather on the applicant to prove his worthiness. Our duty is to Freemasonry; not to those who seek admittance.

There is not much problem when a Lodge in a small community receives the application of a longtime resident, he being known by reputation at least to most of the Lodge. But, in large communities applicants are often known only to the recommenders and, sometimes, not well known to them. There is too much tendency for Master Masons to recommend applicants on the assumption that it is but a formality, and that all questions and doubts will be solved by the Committee of Investigation. Recommendations should be honestly made and should mean that the signer knows and approves the Masonic qualifications of the applicant.

Committees of Investigation should explore the history of the applicant as to his family and public relations back as far as is possible, and, if they cannot find a clear record, back to the time the applicant reached his majority, they either should not report at all or report unfavorably. If a man is worthy and a sincere admirer of the Order, he will feel complimented to know that it is so careful in admitting him. If the applicant is reluctant to disclose his past or seems to infer that it is his own private business, that is his privilege; let him keep such matters entirely to himself and remain out of the Lodge.

The problem respecting the applicant who has lived in the community for only the required period of six months or but little longer, offers peculiar difficulties, but can be and must be adequately handled. It must be realized that any man can, over a period of at least six months or a year, in a new community, maintain exemplary conduct which may be at variance with his former career. The places and periods of his former residences should be ascertained, and letters should be addressed to the Masters of Lodges there inquiring as to the Masonic qualifications of the applicant. This almost always produces results, for Masters, even in foreign Jurisdictions, feel complimented to be thus depended upon by a Lodge which shows its diligence in guarding its doors. In writing such letter, it is best to secure the necessary letterhead from the Secretary so that the recipient will know that it is official.

One rotten apple in a barrel will, in time, spoil the whole. Like attracts like, and a Lodge which once begins to run to mediocre material will soon find no other available. If by it one applicant be admitted who is known to be a sharp dealer or of shady reputation, how can the

Lodge expect to attract men of superior attainments? Will men of education, culture or refinement seek to associate with those rude and unpolished?

Qualifications for the degrees of Masonry require something more than mere absence of criminal or dishonest conduct; some positive qualities of worthiness should be demanded. A Mason should be an upstanding, dependable man, something above the average. The test is not so much: has he ever done wrong, but what has he done of good? No man is wholly good nor wholly bad; these qualities are mingled in varying proportions. So it is not fair to judge a man by a single act or deed, unless it be extremely good or extremely bad, but rather the test is: taking his life as a whole, has it been upright, honorable and respectable? Is he fair, just, generous, and kindly? Does he bear a good reputation and has he borne a good reputation in all the places where he has resided? Would he make a good friend? Would you trust him? Will he add something to the Lodge and make it a better Lodge, otherwise than by payment of fees and dues?

What does the word "home" seem to mean to him? What are his family relations? Is he industrious, provident, and prudent? Does he pay his debts? Has he been in the toils of the criminal law?

The station which a man occupies is not as important as the station which he seeks to occupy; is he looking upward or downward; is he moving forward or backward; would he appreciate the teachings of Masonry?

It is best to acknowledge our faults the better to guard against them, and, so, it may well be frankly stated that some commercialism must inevitably creep into Freemasonry just as it does into houses of worship and other places where it is foreign to the fundamentals of the organization. Perhaps it is natural to want a larger Lodge, more members, a finer temple or hall, and an increased Lodge income. Then there is economic pressure on the Lodge to show a cash balance; it needs money to pay rent, interest, taxes, bills for light, heat, water, and telephone; the salaries of the Secretary, Tiler, and Organist; it should have dinners, refreshments, and entertainment; and it must render Masonic relief. We should control these forces which urge us to accept applicants (good ones if available, but in all events, applicants).

To these considerations there is added the fact that the work of Lodges consists largely of conferring degrees. No candidate, no work, no meetings, except stated meetings, and those of less and less interest. But if satisfactory applicants do not knock at the door of the Lodge, it is much better to devise other activities and occupations for the Lodge than to work on poor material.

We know this is possible, because, for many years the approximately 5000 Lodges under the United Grand Lodge of England have had only an average membership of 80 per Lodge, and many accept but two or three applicants during a year. In California, the average membership is over 300 per Lodge. The ideal probably lies somewhere between the two extremes, but, certainly, it must fall short of the point where brethren of the same Lodge are complete strangers to each other. A Lodge ought to be a group of friends.

PEACE AND HARMONY

Among the most important duties of the Master and the most vital objective of the Lodge is the maintenance of peace and harmony among the Craft. With speculative Freemasons, as with the operative, work cannot be well done unless there is cooperation and mutual good will and esteem. The Old Charges directed that, if a Mason should see a fellow unable to complete a piece of work, he should help him to amend it and give instruction freely.

There is nothing so destructive to peace and harmony as carping and fault finding. It is not helpful; it is not constructive; it aids no one; and it builds nothing. Much needless dispute arises from differences of opinion about trivialities. Let us ask ourselves how much will this matter in a week or a month hence? What difference will it make in the long run? The answer is usually, none.

There have been schisms in Masonic Lodges and Grand Lodges, some very serious. Lodge charters have been revoked, Masters deposed, Masons expelled and groups of brethren split into discordant factions. Yet great principles have seldom been the causes; trivialities, slight errors, personal ambitions, and spite, have been the most abundant sources of strife. Then when the fires of passion have burned themselves out, and the salve of time has healed the wounds, the disaffected elements, wondering how it all happened, have been brought together by the administration of simple Masonic tenets at the hands of a few cool-headed sympathetic brethren.

One of the great decisions of Masonic jurisprudence was that of Grand Master Leonidas Pratt in 1873 (see C.M.C., Sec. 128-D; and Ross Digest, Sec. 470). He ruled that when there are two factions within a Lodge, and a majority decision is reached on a matter, the minority faction must cease and desist all further resistance or opposition to the measure passed by the majority and, in fact, the minority members are to lend their best efforts to support the decision thus reached. He admonished the minority to patiently submit and "yield a cheerful support in all things, and wait for time and season and wiser counsels to bring your brethren to your own views and wishes." He further added "the will of the majority is the law of a Masonic Lodge. He who does not yield a cheerful obedience to that will, when fairly expressed, proves himself unworthy of the fraternal confidence and trust of his brethren and establishes his unfitness to be a member of the Masonic household."

Masons should not harbor grudges or let the fires of resentment smoulder within them. A quiet conference with the Master or other officer designated by him will nip most confusion in the bud. We should remember the admonition to use good counsel. All men are possessed of reason and a sense of justice. Calm words fairly stating fact and giving solid reasons and advice awaken sanity and honor, but harsh words evoke anger.

If the Master discerns any smouldering resentment, he should promptly call the brethren concerned into conference, bring the trouble to the surface, and, with the greatest fairness he can command, reconcile the differences, and he should require his officers to report to him anything they hear that seems likely to disturb the peace and harmony of the Lodge.

THE MASTER OF THE LODGE

The presiding officer of a Lodge is the Master, but, though that is his only title as fixed by the Regulations, he is ordinarily addressed as "Worshipful Master" or "Worshipful." The title

has its derivation in an old English term of honor and respect, and has come down to us from early days of Operative Masonry.

A Lodge is not a parliamentary body in the ordinary sense and does not conduct its business transactions as would a literary society or a convention. The Master possesses somewhat arbitrary power in the conduct of the work and business of the Lodge, and some attention must be given to the customs and rules of Masonry in order to understand these peculiarities.

A convenient way to grasp, and keep them in mind, is to think of the Lodge as a family of artisans employed in the construction of a medieval cathedral, and the Master as the one in charge of the work and of the Lodge, governing the Fellows and Apprentices with paternalistic, benevolent sternness, giving them aid and instruction, and insisting upon their efficient performance and upright, moral conduct, yet, at the same time, being bound by the same charges of the Freemasons and, in that sense, being on a level with them. It is worth remarking here that, although in most other trades the Masters formed societies of their own, and did not mingle with the workmen, the opposite custom prevailed among the Masons, not only in Britain, but on the Continent of Europe.

So faithfully does Speculative Freemasonry adhere to old customs that those principles aid us in understanding the powers and duties of the Master and the conduct of the Lodge as governed by modern regulations.

The Master of the Lodge lays out the work upon the Trestleboard, that is, he determines what work shall be done, which degree will be conferred, and when. He fixes the time of each meeting except stated meetings, which are provided for in the By-Laws of the Lodge. He may congregate the Lodge upon any emergency, and has the power to summon its members whenever the business of the Lodge requires it. He must see that the duties of the various officers, especially those of the Secretary, are punctually and faithfully performed, and he may remove any officers for sufficient cause. In short, he is the executive officer of the Lodge and is responsible to the Grand Master and the Grand Lodge for its proper operation in accordance with the Constitution and Regulations of the Grand Lodge and the By-Laws of the Lodge.

At a business meeting, he has the power to decide what matters are proper and what are improper to be discussed, and he may terminate debate upon any question which either transgresses Masonic law or threatens the peace and harmony of the Lodge. All present must obey the Master's gavel and there is no appeal to the Lodge from a ruling by the Master, the proper remedy for his error, if any, being by appeal to the Grand Master or the Grand Lodge. A Lodge cannot try its Master, but charges may be proffered against him in writing by any five Master Masons, in which event, the Grand Master, or the Grand Lodge, if in session, will assemble a Commission of from three to seven Masters or Past Masters to try the case.

In the language of the Regulations, the Master has power

- (1) To congregate his Lodge whenever he shall deem proper;
- (2) To issue, or cause to be issued, all summonses or notices which may be required;
- (3) To discharge all the executive functions of the Lodge; and
- (4) To perform all such acts, by ancient usage proper to his office, as shall not be in contravention of any provision of the Constitution or Regulations of the Grand Lodge; and it is his duty

- (1) To preside at all meetings of his Lodge;
- (2) To confer all degrees in strict accordance with the ritual which has been, or may hereafter be ordained by the Grand Lodge;
- (3) To give, in full, the lectures appertaining to each degree, at the time it is conferred, in accordance with such ritual;
- (4) To attest at each stated meeting of his Lodge all minutes and records of proceedings as approved at such meeting by the Lodge;
- (5) To superintend the official acts of all of the officers of his Lodge and see that their respective duties are properly discharged; and
- (6) To carefully guard against any infraction, by the members of his Lodge, of its own By-Laws, of the Constitution or Regulations of the Grand Lodge, or of the General Regulations of Masonry.

It will be observed that, to some extent, the powers and duties of the Master are governed by "ancient usage" and by the "General Regulations of Masonry," thereby recognizing and invoking, to some extent, a Masonic unwritten or common law. Such generalization is necessary, because it would be difficult, if not impossible, to draft specific regulations covering every set of circumstances which might arise. Hence, we occasionally have to look back to time honored practice to ascertain the powers and duties of the Master as we do, also, with respect to the conduct of members and other Masonic activities.

While the Junior Warden often confers the Entered Apprentice Degree, and the Senior Warden, that of the Fellow Craft, it is the duty of the Master to confer all degrees or permit some qualified Master Mason to do so. Accordingly, the Warden's work is done pursuant to an invitation from the Master. The Master cannot, however, request another Lodge to confer a degree for him, that being done by resolution of the Lodge.

The Master may, at any time, call a Warden to the Chair, and he should do so if he desires to enter extensively into the debate of any question before the Lodge. Any vacancy in office, except that of Warden, may be filled by appointment by the Master for the unexpired term. The Master should see that the Junior Warden prefers charges against any Mason who violates Masonic law. It is his duty to install his successor in office or to arrange for the installation by some other qualified Past Master.

To justify the possession of such powers and to discharge any duties, the Master must be well qualified by considerable experience. He must be well versed in Masonry, competent to lead and direct, worthy of the respect of his brethren, and of a character fit to stand as the exponent of his Lodge. He should not be flighty, excitable, high tempered or unfair, but frank, just, dignified and courteous.

The exercise of the Master's office with satisfaction to all requires unusual tact and ability and an abiding conviction of the merits of Masonic brotherhood. He should realize that too much self-esteem belittles a man and the exercise of too much power destroys him.

The brethren, on the other hand, must not expect each Master to have all the virtues and none of the faults of his predecessors. Each Master will be different. If he is not entirely satisfactory, it is much better to reflect philosophically that he'll not be in office forever, than it is to act surly or unfriendly toward him. Be especially courteous and helpful to a Master you do not like; it is good training.

THE GRAND LODGE

The first Grand Lodge of Masons was that founded at London in 1717 by the Four Old Lodges. This was followed by one in Ireland in 1730, and one in Scotland in 1736. From one or the other of these, together with a second Grand Lodge formed in England in 1751, Freemasonry was disseminated over the World. Both of the two Grand Lodges of England were active in founding Lodges in America.

There was a two-fold purpose behind the foundation of the first Grand Lodge: First, to effectuate and complete the speculative development which had slowly been under way for more than a century; and, secondly, to bring more regularity into the management of the Craft.

The first was evidenced by the revision of the Old Charges into the six Articles entitled, "The Charges of a Free-Mason," which comprised a rather faithful speculative interpretation and paraphrasing of the Old Charges so as to adapt them to the new plan. In addition, rituals were prepared for the Entered Apprentice and Fellow Craft Degrees, probably by 1721, for in that year, the Fellow Craft Degree was exemplified in Scotland for the first time by one of the London Masons. The ritual of the Master's Degree followed several years later. By these changes, Freemasonry, though retaining operative terminology and working tools, became entirely a speculative moral and social order, so that stonemasons had no claim upon the Society different from that of men generally.

The second objective was effected by the General Regulations of 1721-22, thirty-nine in number, making detailed provisions for the conduct and administration of Lodges and of the Grand Lodge. These set the precedent for many regulations of the present day.

In the pre-Grand Lodge era, there was really no organization of Masonry, each Lodge conducting its affairs much as it saw fit, though conforming generally to the Old Charges. A Lodge could be formed at any time or place by any five or six Freemasons, and, sometimes, such a Lodge could make Masons and close never to meet again. This gave rise to abuses, the so-called "Leg-of-Mutton" Masons being those who would form a Lodge and make Masons for the benefit of a dinner, furnished, of course, by the candidate. Obviously, there came to be much uncertainty as to who were and who were not legitimate Freemasons. An effort to correct that evil is noted in the "New Articles" which began to appear in the Old Charges about the year 1670, and which required the sojourning Mason to bring with him a certificate from the Lodge in which he had been made, and to have his name enrolled on a parchment.

The first Grand Lodge pretended to have authority only in London and Westminster, but the success of the new body was so great that new Lodges were rapidly formed and the Craft throughout the nation came to recognize its authority and acquiesced in its government. By 1721, twenty Lodges were represented in the Grand Lodge and in 1730, ten more were added.

From that time, the Grand Lodge grew rapidly in numbers and esteem. In 1721, the precedent was established of electing a nobleman as Grand Master, and this example was soon adopted by other like bodies in the British Isles.

The first governing bodies in America were called Provincial Grand Lodges, not being true Grand Lodges, but instrumentalities of the Provincial Grand Masters who were appointed as the personal representatives of the Grand Master in Britain. The first of these was formed at Boston in 1733, but, in a few years, all of the Thirteen Colonies were embraced in one or the other of such Jurisdictions, which sometimes overlapped.

During and following the American Revolution, these Provincial Grand Lodges either expressly threw off control from the Mother Grand Lodges, or gradually evolved into independent Grand Lodges, one in each of the new States. The first was Massachusetts Grand Lodge, formed in 1777, followed in the next year by the Grand Lodge of Virginia. Thus, there grew up what is known as the American Doctrine of Exclusive Territorial Jurisdiction, which means that there can be but one Grand Lodge in a State which has exclusive jurisdiction therein, so that no other Grand Lodge will invade that territory by forming Lodges. Prior to the formation of such Grand Lodge, territory was, however, deemed open, so that, in many of the areas which later became States, Lodges had been formed by several Grand Lodges. When these became numerous enough they would come together and form a Grand Lodge. In about half of the Western States, this action was accomplished before statehood. The process of formation resulted in a total of 49 Grand Lodges, including the District of Columbia. Lodges in the State of Alaska are under the Jurisdiction of the Grand Lodge of Washington.

Four Lodges were chartered in California by eastern Jurisdictions as follows: Western Star Lodge No. 98 at Benton City by the Grand Lodge of Missouri, May 10, 1848; California Lodge No. 13 at San Francisco by the Grand Lodge of the District of Columbia, November 9, 1848; Connecticut Lodge No. 75 at Sacramento by the Grand Lodge of Connecticut January 31, 1849; and Lafayette Lodge No. 29 at Nevada City by the Grand Lodge of Wisconsin April 20, 1850. Western Star Lodge was not organized until October 30, 1849, and California Lodge was not formally organized until November 15, 1849. Connecticut Lodge was organized January 8, 1850.

After a preliminary attempt in March, 1850, the Grand Lodge of California was formed at a meeting in Sacramento April 19, 1850, by the first three Lodges above named which were ranked as follows: California Lodge No. 1, Western Star Lodge No. 2 (now at Shasta), and Connecticut Lodge, now Tehama Lodge No. 3. Lafayette Lodge was chartered too late to take part in the proceedings, but after fire had destroyed its charter in 1851, it was reorganized under the Grand Lodge of California as Nevada Lodge No. 13.

Eleven Lodges were formed in California under dispensations from the Grand Masters of Louisiana, Indiana, Illinois, New Jersey, Virginia, Massachusetts, Ohio and Florida. Four of these developed into permanent Lodges as follows: Pacific Lodge at Benicia, under dispensation from Louisiana in 1849, became Benicia Lodge No. 5. Davy Crockett Lodge at San Francisco, under dispensation from Louisiana, became Davy Crockett Lodge No. 7 (later San Francisco Lodge No. 7); Langely Lodge at Marysville, under dispensation from Illinois in 1850, became Marysville Lodge No. 9, and, later, Corinthian Lodge No. 9; and Sierra Nevada Lodge at Grass Valley, under dispensation from Indiana in 1848, became dormant, but was reorganized as Madison Lodge No. 23.

The Grand Lodge was organized five months before California was admitted to statehood. By November, 1850, eight Lodges, in addition to the first three, had been chartered as follows: Jennings Lodge No. 4 at Sacramento; Benicia Lodge No. 5 at Benicia; Sutter Lodge

No. 6 at Sacramento; Davy Crockett Lodge No. 7 at San Francisco; Tuolumne Lodge No. 8 at Sonora; Marysville Lodge No. 9 at Marysville, San Jose Lodge No. 10 at San Jose; and Willamette Lodge No. 11 at Portland, Oregon. The membership was then 304 Masons.

At the close of the fiscal year June 30, 2000, there were 389 Lodges, with a membership of about 91,000, including 1604 plural members. There were also three Research Lodges.

The exact title of our Grand Lodge is: The Most Worshipful Grand Lodge of Free and Accepted Masons of the State of California. The Lodges comprising it are called "constituent Lodges." It is composed of the Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Grand Lecturer, Judge Advocate, Grand Chaplain, six Assistant Grand Lecturers, Grand Orator, Assistant Grand Treasurer, Assistant Grand Secretary, Grand Marshal, Grand Standard Bearer, Grand Sword Bearer, Grand Bible Bearer, Senior Grand Deacon, Junior Grand Deacon, Senior Grand Steward, Junior Grand Steward, Grand Pursuivant, Grand Organist, Grand Tiler, Past Grand Officers, Past Masters of this Jurisdiction, and the Masters and Wardens of the several chartered and duly constituted Lodges or the representatives thereof. The seven first named Grand Officers are elected annually; the rest are appointed annually by the Grand Master.

The Grand Lodge is the Supreme Masonic power and authority in this Jurisdiction, possessing all the attributes of sovereignty and government, legislative, executive and judicial. Each Grand Officer (except the Grand Tiler) and each Past Grand elective officer has one vote. The Past Masters of each Lodge, collectively, have one vote. The officers or representatives of each Lodge represented have three votes which may be cast by any one or more of the Lodge officers or representatives present.

The Grand Lodge meets in San Francisco during the week beginning on Monday of the second full week in October, and the officers or representatives of at least twenty per cent of the chartered Lodges constitute a quorum for the transaction of business. Special meetings may be called by the Grand Master at any time and must be called on the request of the Masters of at least twenty per cent of the chartered Lodges. Many ceremonial meetings are held, however, for such purposes as instituting and constituting Lodges, laying cornerstones, funerals, etc., for which a quorum is not required.

Since there may be as many as 2500 members in attendance on the Grand Lodge, the dispatch of business would be retarded and difficult were it not for the continuous operation of various committees throughout the year and, also, their attendance on Grand Lodge. These are of two kinds, Standing and Special.

The Standing Committees are those on: Jurisprudence, Policy and General Purposes, Finance, Grievances, Credentials, Pay of Members, Charters, By-Laws, Correspondence, Grand Lodge Week Activities, Lodge Financing, Necrology, Ritual, Masonic History, Public Schools.

The Special Committees generally include: Research, Constitution Observance, Taxation, De Molay, Columbia Temple, Distinguished Guests, Commercialism, Sojourners, Music, Insurance, Cemeteries, Board of Library Commissioners, Scholarships.

In addition, there are the Trustees of Masonic Homes, Masonic Homes Endowment Board, Investment Committee, Committee on Recognition of Foreign Grand Lodges, Code

Commission, and Board of Control. (The last named coordinates the work of the various Boards of Relief and Employment Agencies.)

The total personnel of all Committees and Boards exceeds 200, so that the work and authority of the Grand Lodge is in many hands.

The revenue of the Grand Lodge is derived from its invested funds and various fees and assessments, thus: \$75 for a dispensation to form a new lodge; \$50 for a charter; \$1.00 for each degree conferred by a Lodge, approximately \$19 per year for each member borne on Lodge rolls, and various fees for dispensations of miscellaneous character. The Grand Lodge may levy special taxes or assessments. Each applicant for degrees or for affiliation from a foreign Jurisdiction, including those from a foreign Jurisdiction who petition to form a new Lodge, must pay \$25 for the use of the Masonic Homes.

The Grand Lodge is not erected for show or glory or to overawe the Lodges, but is absolutely necessary for the regular and efficient government of the Craft. It operates as a central agency to secure uniformity in ritual and law and to keep the affairs of Masonry in the Jurisdiction running smoothly, in addition to which it corresponds with other Grand Lodges for the regulation of interjurisdictional matters. Without such an authoritative directing head, confusion would soon ensue and irregularities of all kinds could become so numerous and perplexing that the existence of the Order would be imperiled. The actions of the Grand Lodge sometimes seem severe, especially to the Mason or the Lodge disciplined, but one may be assured that they are tempered by mercy to the full extent justified by experience so as not to defeat their purposes.

References have been made to the many and various statements of what Masonry teaches or stands for or does, but it must be remembered that these are made without responsibility while those who have the burden of conducting a Grand Lodge often do not follow those ideas. Masonic writers are venturesome, but Grand Lodges are conservative and attempt to adhere to time-honored precedents, so as to keep in the current of that great stream of Freemasonry which has come down from past ages, rather than to become engulfed in the eddies and cross currents of error and dispute. The true measure of what Freemasonry is can be ascertained only from the proceedings of Grand Lodges.

Though it is not generally realized, the annual proceedings of Grand Lodge printed each year by the Grand Secretary and distributed to the Lodges is one of the most informative and valuable books for one who wants to understand the current operations and interpretations of Freemasonry. First, it contains the Grand Master's report which relates to Masonic activities in this State during the preceding year, the questions which have arisen and the Grand Master's rulings thereon and recommendations for future action. Secondly, it contains the reports of various Boards and Committees upon their work during the year and the various resolutions proposed or adopted. Thirdly, it contains informative figures and statistics about Lodges and Grand Lodges. The very informative report of the Committee on Correspondence, previously included in the Proceedings, is now published quarterly in the "California Freemason" the official publication of this Grand Lodge. All these data are factual and current and, it may be said, can be obtained nowhere else. Finally, for inspiration and general appreciation of Masonic ideals, there is the Grand Orator's address.

One will also observe from these Proceedings what a hold Freemasonry takes upon men, for most of the work of Grand Lodge is done without compensation and often at the out-of-pocket expense of the participants, and especially it is noteworthy that those upon whom the Fraternity has conferred its highest honors and who could easily have retired years ago to rest upon their laurels are still active in the work and return year after year to render diligent service and offer advice and counsel. The Proceedings should be read by every Mason each year.

THE GRAND MASTER

The Grand Master is more than the presiding officer of the Grand Lodge; he is Grand Master of Masons in California, and exercises many functions independently of Grand Lodge, although subject to its ultimate control. The regular Communications of Grand Lodge occupy but one week out of the year. But Masonic activities are going on all the time, Lodges are being formed and others constituted, officers are being installed, grievances are arising, relief is being administered, Masters are making inquiries for advice and direction, the Masonic Homes are in operation, communications are received from foreign Jurisdictions, some 25 or 30 Boards and Committees are giving and receiving suggestions, and many other items of business are constantly in the process of being transacted.

All of this goes on fifty-one weeks out of the year under the direction of the Grand Master assisted by his Deputy, Wardens, and other Grand officers, especially the Grand Secretary and his Assistant, who, in addition to their routine duties, are valuable adjutants to the Grand Master. At the same time, the Grand Master is making visitations to Lodges and Districts to inspect the working of the Lodges and to carry to them such message as he deems desirable. He receives the gavel and is entitled to preside over any Lodge he visits.

During this period, the Grand Master is the supreme Masonic authority whose orders and decisions are binding upon all Lodges and Masons in California subject to approval at the next Communication of Grand Lodge. At that time, the Grand Master makes a detailed report of his activities and decisions and of his recommendations for future action. His report is then segregated into the sections corresponding to the several Grand Lodge Committees, principally those on Jurisprudence, Policy and General Purposes, and Finance, who make their recommendations thereon to the Grand Lodge by which they are approved or rejected.

The Grand Master has power to issue dispensations for the formation of new Lodges, and various dispensations to Lodges to hold elections at other than the usual times, to ballot on petitions without reference to a Committee, to receive applications from those who have been rejected within twelve months, or from those in the armed forces. He also has power to convene any Lodge, inspect its proceedings and compel its conformity to Masonic usage; to arrest the charter or dispensation of any Lodge for good cause; to suspend the Master of any Lodge from the exercise of his office for good cause; to transfer Masonic trials from one Lodge to another for convenience of witnesses or other good reasons; to require attendance of and information from any Grand Officer relative to his office, to fill vacancies in elective Grand Offices and to remove any appointive officer and appoint his successor, to appoint representatives near other Grand Lodges and receive representatives from them.

The powers of the Grand Master in the Grand Lodge are similar to those of the Master in the Lodge. No appeal may be taken from his rulings in the proceedings of the Grand Lodge but,

as in the instance of the Master, he is subject to trial for abuse of power, violation of the Constitution or Regulations, or un-Masonic conduct. The charges must be proffered in writing by five Masters of Lodges and heard before five Past Grand Masters who are members of Lodges in California.

THE INSPECTOR

To assist the Grand Master and Grand Lodge in the supervision of all the Lodges, and to bring uniformity into the exemplification of the ritual and the observance of Masonic law and custom, the Lodges in California have been divided into Masonic Districts averaging four Lodges to each District, under the immediate supervision of an Inspector who represents the Grand Master in his District. The Inspector does not possess all of the prerogatives of the Grand Master, though he is entitled, on official visits, to be received with Grand Honors.

The Inspector must be a Past Master and proficient in the ritual. It is his duty to visit each Lodge in his District when desired by the Lodge, or when he deems it necessary; to inspect and correct the work; to report the working condition of each Lodge to the Grand Lecturer annually; to examine the records and books of the Lodge and the manner of transacting business, especially, in making returns to Grand Lodge, in conformity with the Constitution and Regulations, and to report thereon to the Grand Master; to instruct and qualify the officers of Lodges, and issue certificates of qualification; to require any Lodge in his District to be convened for inspection; to attend the Lodge of Instruction held by the Grand Lecturer at each annual Communication of the Grand Lodge; to organize Officers' Associations in his District; to appoint an Officers' Coach in each Lodge in his District. The Inspector is naturally the leader of District activities and encourages and directs District Officers' Associations.

LAWS AND CUSTOMS OF FREEMASONRY

Freemasonry is not just another fraternal order, nor is a Lodge merely another meeting to attend. The Free and Accepted Masons constitute the oldest fraternal order in existence and they have furnished the foundation for all other modern fraternal orders. Many of these have borrowed the word "Lodge" and some of the outward forms, yet have not copied exactly. The Society retains certain marked peculiarities, and, among these, are its laws and customs, based upon the Old Charges of the operative Freemasons. Though modern times have witnessed some variations or additions, the similarity between the old and the new is such that one would fairly conform to what symbolic regulations require of him by following the precepts contained in the Old Regulations.

The Constitutions of 1723 contained the first Symbolic Charges, which were faithful paraphrases of the Operative Charges, and the thirty-nine articles of the General Regulations provided more detailed and specific rules for the management of the Grand Lodge, its Lodges and their members. These have been the models for all modern Constitutions and Regulations.

While it is not true, as so often stated, that Freemasonry can suffer no change, and must remain the same yesterday, today, and forevermore, it is true that the Society changes reluctantly and slowly. There is, and always has been, such a strong aversion to alterations, that to denounce, as an innovation, any proposed new practice, even though ostensibly beneficial, is

usually sufficient to defeat it. Hence, it might be charged that Freemasonry is reactionary and unprogressive. But the fact is that, without catering to the changing moods of the times and without indulging in each new fad or vibrating with each new thrill that sweeps over the country, but adhering to simple and fundamental truths and relying upon the stability of its time-tested ideals, Freemasonry has steadily grown in popularity and esteem, has attracted men of outstanding character and ability, and has outnumbered every other secular society.

It has steadily maintained an aloofness from affairs of state and does not permit partisan politics to be discussed or considered in its Lodges. Yet it was, in a sense, a political product, being nurtured in the lap of that constitutional freedom which hailed in the British Isles and bearing the indelible stamp of Anglo-Saxon ideals and institutions. The people of those Isles migrated to the four corners of the earth, seeking not for conquest or gold, but to settle and make their homes. They took with them, in addition to their household goods and family heirlooms, their ideals of political liberty, the Common Law, the Holy Bible, and Freemasonry.

It is worth remarking that, in those homelands and colonized areas, Freemasonry has most persistently retained its original character and form, has attained its highest development and acclaim, and has enjoyed the greatest peace and harmony. For, though Freemasonry was, in the early 18th century, transmitted to the Continent of Europe, and seemed to attract men of the finest quality and, at times, to show prospects of great accomplishment, its existence there has ever been precarious, and few decades have passed which did not witness either internal stress, variation in form, or persecution by Church or State. In short, it did not find, in Europe, the political or social climate to which it was accustomed and in which it was designed to flourish.

Grand Lodges in this country became independent during and following the Revolution when constitutional principles were much discussed and these naturally found their way into Freemasonry, so that, just as we had sovereign states, we came to have sovereign Grand Lodges or Masonic Powers which were used to exercise legislative, executive and judicial functions, and, just as no state could enjoy its prerogatives within the boundaries of any other state, the American Doctrine of Exclusive Jurisdiction became generally recognized. Though an innovation, it was a very necessary and beneficent one, preserving, as it did, the autonomy of each Grand Lodge without injury to any of the others, and conducing to the peace, harmony and good government of Masonry.

On the other hand, the tendency of modern times has been to ignore the old idea of "one-Masonic-family." so that, while it is still true that a regularly made Mason is entitled to certain recognition wherever he may be, the tendency is to regard him more and more as "belonging" elsewhere and as a visitor by utterance. This is partly the result of the division of the Fraternity into so many Grand Lodges, but, while all these Masonic Jurisdictions stand on their several rights and dignities, and deal with each other somewhat at arms length, there is a community among them like that between friendly nations. When two Grand Lodges agree in the main upon the laws, customs and forms of Freemasonry, they recognize or open fraternal correspondence with each other. Such relations exist among all of the Grand Lodges of this country, but there have been short periods when they did not, and, for many years, some Grand bodies in Europe have not been accorded such recognition by Grand Lodges in the United States.

The laws of Masonry in this Jurisdiction are set forth in a compilation designated "The California Masonic Code, Annotated," and consist of the Constitution and Regulations of the Grand Lodge. The Cross References and Annotations embrace decisions of Grand Masters and

resolutions acted upon by the Grand Lodge annually since 1850. They cover a great variety of questions which have arisen and been decided.

Lodges are sometimes said to be subordinate to their Grand Lodge, but the preferable term is constituent—that is, the Lodges constitute or form the Grand Lodge. The policy of the Grand Lodge of California is not to domineer or rule arbitrarily, but to regulate, and assist its constituent Lodges to perform their functions regularly and efficiently, and to keep within the bounds of Masonry. The responsibility, therefore, of maintaining the honor and prosperity of the Fraternity rests, in the first instance, upon the Lodges, and this burden must necessarily be borne by the officers and the most attentive and loyal members of the Lodges.

Except in unusual events or in the regular course of appeal from Lodge action, the Grand Lodge does not deal with individual Masons, but it does make the laws and regulations which the Lodges are required to enforce. These are numerous and, in some instances, technical, so that some study is necessary to master them. Every Master Mason should have at least some familiarity with this subject. Many of these laws will be found in the "Master's Handbook," others in "Masonic Law and Custom," but for a full treatment, the Masonic Code must be consulted.

At this place, only some of the rules most useful to the average Master Mason will be mentioned, omitting those appropriate to the Master and other officers with which they are presumably familiar.

SECRECY

Masonry is not a secret society in the sense that its meeting places, members, doctrine, and objects are unknown. Some prefer to call it a private society, and all authorities agree that secrecy, as applied to its modes of recognition, rites, ceremonies, and even most of its business transactions, is vital. The principle of secrecy was inherited from the Old Charges where it served the very practical purpose of confining knowledge of Gothic Architecture to the Freemasons and excluding the inexpert and untrustworthy from exercising that science.

If all the doings of Masonry were common property, there would be little or no distinction between those within and those without the Fraternity, and, hence, its governing bodies would have little control over it. Only by secrecy, can the Mason be assured that others who assert Masonic rights are equally bound by Masonic obligations.

Much has been said and written about the universality of Freemasonry, but this must be understood in a technical sense. It does not mean that all persons are entitled to the privileges of the Society, but only that no line is drawn on account of race, color, creed, or social position, some of all classes being admitted strictly on their qualities as individuals, and that it was purposely designed to be non-sectarian.

Nothing which occurs in a Masonic Lodge should be discussed in the presence of outsiders, and this is particularly true of balloting on applicants. A regular and orderly proceeding has been provided whereby the Secretary of the Lodge informs the applicant of his acceptance or rejection; he has certain directions and information to impart to the accepted applicant, and he returns the fee to the rejected applicant. It is best to let the officers of the Lodge perform their appointed duties. On the matter of balloting, secrecy extends even between

brethren of the same Lodge, for no member has the right to ask, nor may a member disclose how his ballot was cast.

Another matter on which it is important to maintain secrecy is with respect to any discord or confusion which may arise in the Lodge. It is bad enough if confined there, but to expose the matter to the public is not only to have it distorted and magnified, but to render less possible the proper Masonic conciliation. Also, such disclosure subjects the Fraternity to public ridicule.

There is a natural urge for a person to want to be the first to report an item of news, but Freemasons should govern that impulse so far as concerns Masonic affairs.

VISITING, AVOUCHMENT, AND EXAMINATION

Corollary to secrecy are a number of procedures for admitting brethren to a Lodge. The visitor must first present to the Tiler, a certificate of good standing which is normally a receipt for dues under the signature of the Secretary and seal of his Lodge. Unless that Lodge is known to the Tiler, he consults the current List of Lodges which contains the names and numbers of most of the recognized Lodges in all parts of the world. From that point, admission may be gained either by avouchment or by examination.

To vouch for a brother, a Master Mason must have sat in Lodge with him or must have examined him under proper authority, for example, by direction of the Master. Private examination on one's own initiative is not permitted.

Avouchment must always be in the presence of at least three, the vouching brother, the visitor, and the brother of the Lodge to which the avouchment is made. It cannot be made by letter or telephone. Having sat in a York Rite or Scottish Rite body or any other body, except a Lodge of Master Masons does not enable one to vouch for a visitor. Examination is constructed by a committee consisting usually of two Master Masons appointed by the Master for that purpose, who, after administering the test Oath, satisfy themselves that the visitor is a Master Mason.

A Master Mason should visit other Lodges whenever he can. He should countersign his receipt for dues immediately upon receiving it so that if lost, it may not so easily be used by an imposter. One intending to visit a Lodge should be present about half an hour before the time for the Lodge to open, and even earlier, if the meeting is expected to be largely attended. The right to visit is qualified and may be denied, and should be, if the Lodge to be visited intends to discuss some delicate personal matter.

BALLOT; OBJECTION BEFORE OR AFTER

Balloting on applicants is one of the most important functions of a Lodge, because by the ballot, the future of the Fraternity is determined.

If the investigation and election of applicants is not carefully and conscientiously performed, nothing can save the Society from mediocrity. If but one black cube appears, a

second ballot is at once taken to guard against possible error, but, if there is black, a second time, no further ballot can be had. Each member present must vote and no member may leave the Lodge while balloting is in progress.

Prior to the ballot, a member may object orally or in writing privately to the Master. Then, no ballot can be had until the objection is withdrawn, and, unless withdrawn within sixty days after announced by the Master at a stated meeting, the applicant stands rejected. If a candidate has been initiated or passed, a member may object orally or in writing privately to the Master to further advancement, but in this instance, the cause of the objection must be stated. If no cause be stated, the Master may disregard the objection. If the cause seems to the Master insufficient, the Lodge decides whether or not further investigation shall be made. If the Master deems the cause sufficient, or, if the Lodge decides that further investigation shall be made, a hearing is had before a special committee which reports its findings to the Lodge. The Lodge may, then, by a two-thirds vote of members present, by secret ballot, decide to confer the remaining degree or degrees.

GOOD STANDING

Every Master Mason should belong to some Lodge, pay his dues, and attend its meetings. Dues may be paid quarterly, but the work of the Secretary and the expense of collection will be reduced if dues are paid annually. Some Lodges issue life memberships and some do not. The life membership fund of a Lodge is a perpetual fund and no part of it can be diverted to the general fund upon the death or dimission of a life member.

A member in arrears for twelve months in payment of dues who fails to pay the same after notice is delivered to him, will be declared suspended, unless such dues are remitted by the Lodge, or further time be granted. He shall be restored to good standing upon payment of all arrearages within two years after his suspension, but, after two years, he may be restored only by a two-thirds vote of the members present, together with the payment of all arrearages. No Lodge may levy an assessment in addition to the regular dues.

DIMISSION

A member of a Lodge in good standing, against whom no charges are pending and whose dues are paid, may withdraw therefrom by giving notice orally or in writing at a stated meeting of his intention to do so. He is, thereupon, entitled to receive a certificate of withdrawal, also called a dimit, and no vote on his request is necessary. A recommendatory dimit, however, may be granted only by a majority vote of the Lodge.

If a member desires to withdraw for the purpose of affiliating with another Lodge, the preferable method is to file with the Secretary of the second Lodge, an application for affiliation, together with a receipt showing dues paid in his Lodge for at least three months in advance, and, also, a written request to his Lodge for a dimit. If the applicant is elected to membership in the second Lodge, the Secretary thereof will obtain the dimit from the applicant's Lodge and, upon receipt thereof, enter the applicant as a member of the second Lodge.

QUORUM

A Lodge cannot meet for any purpose unless the Master or a Warden is present, and, except for conferring degrees, seven members are necessary. Business can be transacted only at a stated meeting, except for making collections or appropriations for charity, conferring degrees, ceremonial observances, electing a representative to Grand Lodge, balloting for commissioners to try charges for un-Masonic conduct, or, upon dispensation from the Grand Master, balloting on an applicant without reference to a committee or receiving or acting upon an application from a restricted applicant within less than twelve months after his rejection.

There can be no adjourned meeting; each meeting must be separately opened and closed.

MASONIC OFFENSES

Masonic Penal law differs from public criminal law not only as to the procedure at trials, but substantively in that the exact nature of the prohibited conduct is, in most instances, not so precisely defined. While a breach of public criminal law is, in and of itself, when proved at a Masonic trial, a Masonic offense, a Mason may, without violating any public law, subject himself to one or the other of the only Masonic penalties imposed, that is, reprimand, suspension or expulsion. In civil life, any action, no matter how rude, unprincipled, or unconscionable it may be, is innocent unless expressly or by necessary implication, prohibited. But this is not so in Masonry where penalties apply to a broad class of acts known as un-Masonic conduct.

Some acts are expressly forbidden, for example: Masons shall not appear in public in Masonic clothing, except for a funeral or other strictly Masonic duty or ceremony; a Lodge may not sponsor any financial undertaking or commercial venture without approval by the Grand Master; a Lodge may not send out any circular concerning legislation by the Grand Lodge or the election of any Grand Lodge Officer, but it may instruct its representative relative to voting upon any proposition before Grand Lodge; Lodge funds shall be used only for Masonic purposes, including expenses of the Lodge, charity, relief, sending representative to Grand Lodge, testimonials to retiring officers and (not to exceed thirty per centum of its total revenue) for refreshments and fraternal intercourse; and no spirituous, malt, or fermented liquor may be used or served at any Masonic gathering.

Many acts of un-Masonic conduct are not expressly described in the Ordinances, but are held to be such in Edicts of the Grand Master or in resolutions supporting the report of the Committee on Grievances in numerous particular cases reviewed by the Grand Lodge. It may sound unfair or unjust to say that one may be found guilty of un-Masonic conduct for some act not prohibited by name, but really it is not so, for the rules of moral upright and gentlemanly conduct required of Masons are so simple and fundamental that any man of good character will instinctively obey them, and one who does not must at the time be warned by his conscience.

By way of illustration, and not to give a complete list, the following may be cited as having been held to be Masonic offenses: the use of abusive, vile, offensive, obscene, or profane language; gambling; frequenting a house of ill fame; consorting with lewd women, disreputable or immoral conduct; declaring unbelief in a Supreme Being; defrauding a brother or a Lodge; deserting a wife or family; drunkenness; disclosing Masonic secrets, misrepresenting the Lodge or its proceedings; failing to the Master's gavel; subordinating Masonry to business; other similar

acts or omissions. In short, it may be said that conduct by which a Mason brings reproach upon himself and upon the Fraternity is likely to be held a Masonic offense.

There is another peculiarity of Masonic law to the effect that a sojourning Mason who is a member of some other jurisdiction is subject to Masonic discipline by the Lodge nearest his place of residence or where a Masonic offense is committed. While it has sometimes been asserted that the prosecuting Lodge may even expel the offending brother from the rights and privileges of Masonry, everywhere, including his home jurisdiction, the law in California is that the adjudication affects the California Mason's standing only in this state, and, on the other hand, a California Mason expelled by a foreign Lodge does not stand expelled here, though he may be tried by his own Lodge on the same charge.

Let it not be supposed, however, that the activities of Masons consist largely of the enforcement of penal sanctions, these matters being touched on here for the purpose of informing the newer Mason generally of their nature and relation to his conduct. They are necessary, and are enforced only so far as may be necessary in order to safeguard the Fraternity's well-being.

MASONIC CHARITIES

The Old Charges of the Freemason required, not only brotherly aid and assistance among those in the Lodge, but also, that Masons traveling over the country should be given work or furnished with money to the next Lodge. Masonic charity has been a corner stone in the doctrine of the Fraternity and, under the Speculative System, it is extended to the widows and orphans of deceased brethren.

It was formerly supposed that general charity and the relief of distress among the public was a Masonic duty, so that many Masonic addresses a century ago stressed this virtue. The City Fuel Fund of Philadelphia, formerly called the Freemason's Fund, was started by the deposit in trust of one-third of the proceeds from the sale of the old Masonic Temple in that City. This fund is still in existence and is used for supplying fuel to indigent persons. Again, upon the dissolution of a Lodge in New Hampshire, the Court held that the assets of the Lodge were a trust for general charity. Masonic Lodges of the last century often contributed to such social and educational movements as the American Bible Society, the American Colonization Society, and the like.

As time went on, it became apparent that unless Lodge dues were to be inordinately increased, the small amounts of outside charity which would be available in addition to that necessary for Masonic relief must be inconsequential. Accordingly, many Grand Lodges, including our own, forbade the expenditure of Lodge funds for other than Masonic purposes.

It is not generally known how much Masonic relief is rendered. In the smaller communities, Lodges handle such matters through committees or special appropriations, but, in the large centers, where Lodges are numerous, it has seemed best to coordinate their relief through Boards of Relief (also known as Maconic Sericve Bureaus). In 2000 there were 10 such boards in this Jurisdiction, one each in Bakersfield, Fresno, Long Beach, Los Angeles, Orange County, Sacramento, San Diego, San Fransisco, San Gabriel Valley, and Santa Clarita Valley.

In addition to relief, an Employment service is operated in four cities, Long Beach, Los Angeles, San Diego, and San Francisco.

Just as these Boards of Relief and Employment Services coordinate the efforts of Lodges, so the Board of Control of Grand Lodge performs a like function for them.

Outstanding among Masonic charities in California are the Masonic Homes, that for the aged at Union City and that for children and the aged at Covina.

The Home for the Aged was begun and dedicated in 1898. It consists of a main group of buildings in which can be housed approximately 350, with a large dining room seating that number. Parlors, sitting rooms and reading rooms are provided, and, in addition, there is an auditorium and a Lodge room. These buildings sit on an eminence surrounded by grounds appropriately landscaped. In recent years there have been an average of 135 men and 230 women guests cared for in the Home at Union City.

In 1960, a new, thoroughly modern, four story hospital, with 131 bed capacity, in single and double rooms, was completed and the space used for the former 70 bed hospital was remodeled for other use.

The Home for children and adults at Covina accommodates children of Master Masons who require such assistance, in addition to many seniors. It consists of five main buildings on a 35-acre plot and has a capacity of 200. The plant is complete in every particular with a hospital, playgrounds and swimming pool. In recent years there have been an average of about 35 boys and 25 girls in the Home. New farm buildings supply every need for a comprehensive and complete 4-H program.

HISTORY OF LOS ANGELES LODGE #42

In joining this Lodge, you have joined one of the oldest* Lodges in California, and certainly one of the major Lodges in the State, with a high standing and recognition.

The historical notes presented herein are taken from the centennial edition of the history of our Lodge.¹

In reality Masonic relations so far as they have affected the inhabitants of Los Angeles and its vicinity began with many of its future citizens before they reached the Pueblo. The occasions on the overland trail where Masonic charity was needed and where it was displayed were many. Dr. Obed Macy made himself known to many distressed brothers in his overland train, and when he established himself here as proprietor of the Bella Union Hotel his place served as a center through which Masons came to know one another.

One of the most prominent members of the Craft in the State in 1853 was Myron Morton. He had been a lawyer in Troy, New York, where he had been associated with Gen. Mather. He was a member of Company H of the New York Volunteers, and stationed at San Francisco. He served as one of the five delegates from San Francisco to the State Constitutional Convention in 1849, his election having been almost unanimous. To him was delegated the task of phrasing the Constitution. Important land litigation brought him down here. Although initiated in California Lodge No. 1, he received his second and third degrees in Los Angeles Lodge No. 42.

There was an attempt in 1851 to organize a Lodge here. A meeting was held at the Botica in November of that year for such purpose, but the want of proper credentials and the lack of men competent to serve as officers made it futile. On March 16, 1853, a meeting was held at Morton's office, at which he served as Secretary, and out of this evolved Los Angeles Lodge No. 42. The Grand Master granted a dispensation October 10, 1853.

The first meeting of the Lodge was held December 17, 1853, with seven members and six visitors present. Two of the offices were held by visitors during the first year. They later affiliated.

The institution of the Lodge and the installation of officers took place on the anniversary of St. John the Baptist, June 24, 1854. This occasioned the first public Masonic procession in this part of the State. Sixty men participated, and their appearance in Lodge regalia excited the keenest interest of the populace.

During this period under which the Lodge was under dispensation more than thirty different visitors graced the Lodge Room, coming from a dozen different Jurisdictions. Some of

¹ Lodges are assigned numbers in numerical sequence. Thus, Los Angeles Lodge was the 42nd Lodge in California to get a charter. However, since some of the older Lodges have folded and surrendered their charters, our Lodge is presently the 29th oldest active Lodge in California.

these were men that held high standing in the State; such as, for instance, Isaac Hartman, the famous expert in land law; Senator J. P. McFarland; and J. H. Hollister, the famous pioneer.

The first Worshipful Master was a well known citizen. The Dorseys had long been prominent in the history of the South, their principal seat of activity being Maryland. Hillard P. Dorsey was born in 1821 in the Georgian placer-mining town of Dahlonego. This little village still exists, although it is now 25 miles away from a railroad. A century ago it was the scene of great activity. Here were the gold placer mines of John C. Calhoun, and of many another argonaut. The Dorseys moved to Mississippi with the waning of the mining excitement, and during the Mexican War, Hillard served as Captain of Company C of the Mississippi Regiment under Col. Jefferson Davis. He was then a Past Master, but we do not know of what Lodge. He arrived in California in September, 1849, and was soon appointed Receiver of the United States Land Office. In 1851 he was a member of the San Jose Lodge No. 10. He came to Los Angeles County in 1852 and acquired valuable land holdings near San Gabriel. He was a pioneer in the cultivation of walnuts.

In September of 1854 a most tragic encounter occurred between Dorsey, the Worshipful Master, and a brother Mason residing in the central part of the State. Ill feelings had existed between them for some time. Dorsey claimed that he had in vain tried to bring about harmony. While he was standing in Dr. Myles' office, his assailant fired at him but the bullet miscarried. Dorsey was unarmed, but quickly turned and seized his enemy by the throat. A bystander handed him a pistol, but Dorsey thrust it aside and declared that the matter would have to be settled by a duel. Wide-spread interest was at once aroused on account of the prominence of the men. In May, 1854, the Grand Lodge had ruled the dueling between brother Masons would be penalized by expulsion and the Grand Master warned them to abandon their plan. Nevertheless, the duel took place two weeks later on the hills back of Oakland. Each suffered a severe wound and the Grand Lodge expelled them both. Thus, a new Worshipful Master came to preside over Los Angeles Lodge No. 42 at the very beginning of its history.

Jacob Elias, the Senior Warden, came from New York City. He was a successful merchant. At the organization of the Hebrew Benevolent Association in June, 1854, he served as secretary and treasurer. He carried on his business here very much after the old Spanish fashion. He had a store in the Temple Building and sold dry goods, clothing and general merchandise. His advertisement stated that he would "exchange merchandise for lumber, hides, or gold dust."

Thomas Foster, the Junior Warden, was the most polished and accomplished citizen of Los Angeles in the fifties. He was a physician. His wife was a highly educated Scotch woman, and their home the intellectual center of the town. The Doctor was a Southerner, and, after the fashion of some of the other residents of Dixie, he always appeared in public attired in Prince Albert coat, topped off with a silk hat. He was Mayor in 1853, and with his wife performed yeoman service initiating the public schools. While he was Mayor he appeared before the City Council and admonished them that the Pueblo should give the Indians better treatment, that it needed a better water supply and that it must have a public school.

Dr. Foster's family was an interesting one. His wife took the initiative in many matters of importance in the City. They were greatly interested in the organization of Mills College, one of the daughters served as a professor in that college for many years. Dr. Foster was the most educated, refined and distinguished man in the Pueblo, and served as spokesman on important occasions.

Arnold Jacobi, the Secretary, was a cultivated Prussian and an expert violinist. He served as President of the meeting held in March, 1853, to organize the Masonic Lodge. At that time he was a member of the City Council. He returned to Germany before the Civil War.

James R. Barton, the Treasurer, was the heroic figure of the old Pueblo. He was a Missourian who became interested in agriculture in this county at an early date. His great renown was gained as the County Sheriff, in which capacity he served from 1851 to 1855. He began a second term in 1857 but was tragically killed in the performance of his official duty.

The other charter members were substantial citizens. Alpheus P. Hodges was the first Mayor of the City of Los Angeles under the Charter of 1850. He was a well educated physician and musician. He also served as County Coroner, and by way of business was for a time proprietor of a hotel.

Obed Macy has been previously noted in the accounts of the meetings of Masons. He was of New England ancestry and practiced medicine in Indiana prior to coming to California in 1850. His many charities to the early inhabitants put him high in their esteem.

Lewis C. Granger was an attorney who served as County Attorney in 1852 and City Attorney in 1855. He was active in public school affairs and was well known as a fluent orator. A. C. Clark was associated with Banning in his commission and forwarding business. Timothy Foster was the County Treasurer, 1854-55. Morris L. Goodman was a citizen of substance who was held in high esteem. His main activity was as a rancher, yet he served as City Councilman, County Supervisor and Member of the School Board. He was a charter member.

Jacob Rich was a substantial merchant, having a store on the east side of Los Angeles Street. He was the second visitor to affiliate.

Of W. A. Smith we unfortunately know nothing, save that he served as Tyler.

It was a matter of some difficulty to supply the Lodge with a proper meeting place, halls being small, and two-story edifices being very few. An adobe building on the west side of Main Street was selected. It stood on the site later occupied by a store at 349 North Main Street. On its north was the garden of Basil Bauchet and on the south the court yard of the Lafayette Hotel. Ricketty stairs on the outside of the building took the members upstairs. The anteroom had a curtain between it and the landing. The floor was covered with straw matting. The chairs all had seats of crossed rawhide. The Altar and other pieces of furniture were made of redwood by local artisans. One of the important features of the equipment of the Lodge Room was an imposing wooden chandelier carrying candles as sources of light. This ornamental piece of equipment had an active social career. The Protestant Ladies, Odd Fellows, and the Hebrew Benevolent Association borrowed it frequently, some brother becoming the sponsor in each instance and guaranteeing its safe return. It even made a tour to El Monte.

At the session of Grand Lodge in May 1855, the Lodge reported twenty-three Master Masons. It was one of the small, unimportant Lodges of the State, there being about forty others having each a larger membership, among them being Lodges in towns that we have forgotten, such as Georgetown, Columbia Bar, Mokelumne Hill, Rough & Ready, Volcano, Forest City and Todd's Valley. The growth of the Lodge was not rapid. At the outbreak of the Civil War in

1861, the membership was sixty-one. In 1863, there was a great defection, twenty members withdrawing during the year.

But these statistics give little conception of the life of Los Angeles Lodge No. 42 during this period of its solitary existence in the old Pueblo. You will first of all want to meet the Worshipful Masters.

The brethren who were members during this period and the visitors will also prove of much interest. Many of the important inhabitants of the period from 1853 to 1869 were Masons. They fall into three groups: (1) those that affiliated with Los Angeles Lodge No. 42; (2) those who visited the Lodge but maintained their membership in their home Lodges; and (3) members of the Craft who had been away from their home Lodges so long that they had lost their standing and did not visit, but who were nevertheless recognized as Masons and who were active in Masonic charities.

The Masters during the period we have in view were Granger, Foster, Elias, Alexander, Lander, Peterson, Prager, Edelman and Rowan.

Dorsey's successor was Lewis C. Granger, who was one of the very first Americans to bring an American family here. Most of the American pioneers had married Spanish wives. Granger was then a City Councilman. He was an attorney, and a well known orator. He had been a clergyman, and in the Spanish newspaper we note as an item, in June, 1851, that he had officiated at the wedding of Jonthan Scott and Mary Cox, the paper referred to him as "Don Luis Granger Obispo de la Secta de Bautistas." He served both as City Attorney and District Attorney.

Henry N. Alexander held the important positions of Wells-Fargo Agent, City Treasurer and County Treasurer. Inasmuch as the express agent then had to fill the functions of Chamber of Commerce, banker and Rotary Club, in addition to the duties of his regular employment, it goes without saying that he was a citizen of the utmost consequence. The local Wells-Fargo office had a safe, it honored checks on San Francisco banks, and issued bills of exchange. It even had scales for weighing gold dust. At the time of the uprising of the inhabitants against the Americans, in July 1856, the management of affairs was placed in the hands of Alexander, Myron Morton, and Judge W. G. Dryden, another active Mason.

James H. Lander was a Harvard graduate and a lawyer. He came here with Henry Mellus on a Yankee trading ship. He was the first person to devote attention to title searching, and served in many important capacities, among them being City Attorney for three terms, and Secretary of the Los Angeles and San Pedro Railroad, which built the line from here to Wilmington. He had a certain amount of notoriety from living so far out of town, his residence being on the northeast corner of Fourth and Spring Streets.

William H. Peterson is the heroic figure of the Lodge, since he held it together during the critical period of the Civil War. At the time of his death, in 1868, he was Senior Grand Warden of the Grand Lodge. He was a native of Philadelphia and came west on account of the Mexican War. He served as assistant to Lieut. Emory of the Engineering Corps with Kearney's army, and established himself here in the early fifties. He was a lawyer and held several positions of public trust. It is recorded that he was the foreman of the first Grand jury. In the popular eye, he held brilliancy by reason of his activities as a peace officer. The capture of Garcia, a notorious bandit,

who at the time of his seizure had two large six-shooters and a sixteen-inch bowie knife on his person, was a typical adventure.

Sam Prager was a merchant. He came here from Grass Valley, where he was a member of Madison Lodge. He is remembered by many on account of his long service on the Masonic Board of Relief. His death occurred in 1907, and Rabbi Edelman, who was his successor as Master, officiated at his funeral, this being his last religious service.

Abraham W. Edelman was one of the best loved citizens of all Southern California. He was born in Poland, came to America in 1851 and settled in New York. He resided in San Francisco from 1819 until chosen Rabbi of the orthodox Congregation B'nai B'rith of Los Angeles in 1862. His convictions compelled him to resign in 1886, when local Jewery instituted a much more liberal ritual. Fortunately, the purchase of a large lot for a home at the corner of Sixth and Main Streets proved a good investment, it enabled him to retire in comfort and gave him an opportunity to gratify his many charitable inclinations. He demitted long enough to help establish Wilmington Lodge, but soon returned his membership here. He served four years as Worshipful Master.

Thomas E. Rowan was a very popular citizen of Los Angeles, and he was best remembered as Mayor of the city. His father was one of the early merchants, and Thomas soon became an important figure in political life. He served as County Supervisor, County Treasurer, and City Treasurer. He was also one of the charter members of the famous 38's, the first Volunteer Fire Company ever to serve in Los Angeles.

A STORY OF OUR MEMBERS

It would be almost impossible to give favorable notice here to all of the members of the Lodge during the period ending in 1869. Our effort will be to give a picture of the Lodge and its workings during this time. We must avoid confusion, and as a consequence we shall note certain representative members only, whom we shall place in groups. First, we shall consider those members who are of particular interest because they were the true pioneers of this section. If the contemporaneous members could be consulted, they would no doubt give first rank to James R. Barton. He served as County Sheriff twice in the early fifties, and no better subject could ever be chosen to pose as a typical western Sheriff, either from physical appearance or responsibility to his trust.

Benjamin S. Eaton was distinguished not only for his own activities but by reason of his relationship with several important early Families. He is perhaps best remembered now on account of his share in the development of San Pasqual Ranch, on which Pasadena now is located.

Jonathan R. Scott was an enormous man physically and was also the most important attorney in this County in the early fifties. His activities extended far beyond the province of the law, and the first flour mill was started here as joint enterprise on the part of three Masons, namely: Abel Stearns, James H. Lander and Scott. As justice of the Peace, he administered the oath of office to Hodges, the first Mayor.

John W. Shore was also a Virginian who adhered to the habit of wearing a silk hat. He served as County Superintendent of Schools for a short time and was County Clerk for a long

time. Shore attracted quite a lot of attention when he was in public, because he had a negro servant in almost constant attendance upon him.

Dr. Obed Macy was of the greatest practical service in getting Masons together in the early fifties. He was a physician who brought his family overland in 1850 in order to seek a more desirable residence on the basis of climate and healthfulness. In 1853, he took over the Bella Union Hotel. He did not practice medicine regularly after arriving here but was famous for his charitable assistance along that line to persons in distress. His residence was far out of town, at the southwest corner of Broadway and Third Street, where the Edison Building now stands. The Bella Union served as a gathering place for Masons before any Lodge organization was effected.

Don Benito Wilson, otherwise known as Benjamin D. Wilson, was the first County Clerk and the second Mayor of the City of Los Angeles. He came to this section before the Americans had possession, and on account of the fact that he was a foreigner, was compelled to stay sixty miles from the sea coast. Consequently, he established himself on the ranch on which the City of Riverside is built. His adventures and exploits were numerous. Bear Valley was discovered and named by him. He came to be a very important promoter of horticultural enterprises and was a substantial land holder.

Dr. James B. Winston was quite an interesting figure in the early days. He came here from Virginia but did not practice his profession. He also was one of the proprietors of the Bella Union Hotel and engaged in various mining enterprises. He was very active in the social affairs of the community, and before his marriage to the daughter of Juan Bandini, he and his friends organized most of the dances.

The next group to be considered is made up of those who were very active in carrying on the practical burdens of the Lodge. In addition to the Masters we have already noted, we would find the following men to be very much in evidence:

Henry D. Barrows came to California from Boston. He was well educated and had a certain amount of talent as a musician. His services as organist were highly appreciated when the Lodge finally was able to get a little melodeon. The correspondence which he sent to the San Francisco Bulletin during quite a substantial period is of great value to the student of history. During the Civil War he served as United States Marshal and at a later date was an important merchant.

J. Frank Burns was one of the early residents of San Gabriel. He conducted a public school there at a very early date and served as County Superintendent of Schools in the year 1855. He also was United States Marshal, City Treasurer of Los Angeles, Chief of Police of the City of Los Angeles, and County Sheriff at different times.

Sam C. Foy was a native of Washington, D. C. The gold excitement brought him to Calaveras County early in the fifties. His main enterprise was the operation of an extensive harness and saddlery business, such an establishment being one of the most important lines of business in this part of the State during the period we are discussing. His old establishment on Los Angeles Street stood until a few years ago.

Dr. R. T. Hayes was a very highly regarded physician who worked in partnership with Dr. Thomas Foster, one of the early Masters. He succeeded in a very large measure to Foster's position as a representative or presentable citizen and was of considerable service to the public in such capacities.

Sam Meyer was a Prussian who came here in 1853. He was engaged in mercantile enterprises of various sorts and was very famous because of his crockery store on Commercial Street. He served the Lodge as Treasurer for a number of years. His residence was one of the early attractive frame buildings of the town, most of the other inhabitants living in adobes.

William Workman, Sr., had been made a Mason in England, and his connections with the Hudson Bay Company brought him to America. He came to this Country in 1841 and was a very important figure, as will be indicated by matters subsequently mentioned in this account.

William Workman, commonly known as "Uncle Bill," was the nephew of William Workman, Senior, whom we have already noted. His father, David Workman, was accidentally killed by a fall when on a business trip. The interest and assistance that was manifested by the Masonic Lodge at that time made a great impression on his son, so that he became a zealous Mason while still a very young man. He rendered substantial services to the Lodge as Secretary. A visitor to the Lodge would also have met many of the most important figures of the time in the business and commercial world.

Horace C. Allanson, the merchant, was one of the interesting, figures of the time. He was an English nobleman who left England on account of some disappointment. He hid the details of his family connections during his lifetime, but at his death papers were found which established his rank. He served as Secretary of the Lodge in 1857 and took much interest in the establishment of a Public Library in the City.

Caspar Behrendt was a native of Danzig. He had resided in Mexico and in San Francisco prior to establishing himself here. He was an active merchant and had his residence on the south side of Fourth Street, just west of the present Angelus Hotel.

George Carson was at that time a merchant. He came here from Illinois after having served in the Mexican War and was engaged in the hardware business with John D. Hicks, another member of the Lodge. He married Victoria Dominguez and became interested in the management of their holdings. His various enterprises in connection with the cattle and sheep business were of considerable moment in early days.

John M. Griffith was one of the most important men in the lumber and transportation business. He is not to be confused with Griffith J. Griffith. John M. Griffith was an active agent in the formation of the Chamber of Commerce and was one of the first citizens to build a substantial residence in the outlying part of the City—on Broadway south of Second Street.

Isaias W. Hellman was a Bavarian who came to the United States in 1842 and who established himself in Los Angeles in 1859. At first he was engaged in the stationery business, but by the end of the Civil War was a very important dry goods merchant. At the close of the period we are discussing, he entered into partnership with three other Masons, namely: William Workman, F. P. F. Temple and James R. Toberman, to carry on a banking business.

Harris Newmark is well known to the members because he lived a long and useful life, and has left a very interesting book of reminiscences. He was not very active in the Lodge during the period here in question, because he planned to move to New York, and in November 1862, demitted from Los Angeles Lodge No. 42. Brother Newmark returned to Los Angeles in 1870 to make this his permanent home, and affiliated with the Lodge that year.

Wallace Woodworth and William H. Perry were very important figures. Woodworth was a nephew of Isaac Williams, who has been previously mentioned, and his first activities here were in connection with the cattle business on the Chino Rancho. He established himself in the City of Los Angeles in the lumber and milling business with Perry. Many of his activities were in connection with politics. He served as Chairman of the County Committee of the Democratic party of which he was then in control, and was Chairman of the Board of Supervisors and President of the Los Angeles City Council. Perry came here from Ohio in 1853 on account of his health, and at the time of his arrival was in a precarious condition. He completely recovered, however, and was the first one to engage in strictly business enterprises on a large scale. He finally became the owner of timber lands, mills, vessels, wharves and lumber yards. He was also the main figure in the organization of the local gas and local water company. He served the Lodge quite zealously in various capacities. Perry and Woodworth put up a building for the Lodge.

Among those whom you would have found in attendance at the Lodge during the same period, many were of interest because of marked personality or public prominence. One of the first to have been noted, no doubt, would have been Edwin A. Sherman. He was a cousin of General Sherman and has held great fame in California Masonic circles as the author of "Fifty Years of Masonry in California." At the beginning of the Civil War, he came down here from Sacramento and soon established himself in San Bernardino. There, he formed the famous "Union Club" which supported the Federal government. He also maintained a newspaper there and had many thrilling exploits on account of his open support of the Union.

J. Lancaster Brent came from an old Maryland family. He was an attorney of great Prominence and succeeded to the position formerly held by Jonathan Scott. The public schools obtained strong support at his hands, and in 1853 he was made one of the Public School Commissioners. His main strength lay with the Spanish population, and much of his business had to do with land titles; in fact, he brought the first land patent here from Washington. He was an ardent Southerner during the war. Prior to that, he had national recognition and was made one of the official visitors to West Point.

Henry Hamilton came from Londonderry and was in the mines in 1849. He conducted a newspaper at Mokelumne Hill. He was very active as a newspaper man here, where he became editor of the Star in 1856. His support of the South was so vehement that for a time during the Civil War he was imprisoned at Alcatraz Island in San Francisco Bay.

Isaac Hartman came overland in the early fifties, bringing his wife with him. Two children were lost on the overland journey. He served as City Attorney in 1854 and became an important figure in land litigation. His reports are standard authorities on the subject. The Lodge looked to him in its early days for active aid in perfecting the work, and great credit is due him in this line.

Matthew Keller was from Queenstown. He had been educated to be a Catholic Priest and was well versed in languages and music. Prior to the gold excitement, he was in Mexico but came to California in 1850. His great service to the community lay in importing and perfecting various tropical and semi-tropical fruits. In the early fifties, he built a substantial brick house on Alameda Street and had an improved piece of property in the rear given over to vineyard and orchards.

Henry Mellus came to California in a sailing ship. He settled in the pueblo, married a Mexican lady, became a prominent citizen. He was elected Mayor in 1860, and died while holding that office.

The French were well represented in the Sainsevains and Vignes. Old Louis Vignes was the patriarch of the group and established a cattle-like place around the big Aliso Tree which later became so famous. Jean L. Sainsevain was the great patron of the local Lodge and many of the picnics were held on his grounds. Sainsevain was very closely connected with the development of the water supply of Los Angeles and was held in high esteem by the public at large, who called him "Don Louis." His son, Michel, was also a member of the Lodge, as was likewise a nephew, Vital F. Vignes.

The Germans of course had representatives. One of the most active ones being John Goller, who carried on extensive wagon manufacturing. He perfected spring buggies which were shipped all over the State, and he even built a Hackney Coach. He took an active share in Political affairs and in his shop developed some men who later became prominent in the business of the city. He was greatly in demand as a blacksmith, and his prosperity increased to the extent that he constructed one of the first brick business blocks in Los Angeles.

Ireland contributed three interesting members. John G. Downey came from Roscommon, and was a druggist by profession. He served as Governor of the State from 1859 to 1862, and represented Los Angeles Lodge No. 42 in the Grand Lodge of 1860. He also had large real estate interests and at one time was the owner of Warner's Ranch.

The United States Army was well recognized in the two Majors, namely: Major I. H. Carleton of the First Dragoons, who was in command of Camp Fitzgerald at Los Angeles, and Major Heintzelman, who was raised in the Lodge in 1860. These two men were important figures in the direction of military affairs here during the Civil War period.

Los Angeles was called the toughest place in the world. Brother Burns, County Sheriff, reported that for awhile there were as many as four to fourteen dead Indians dragged out of the corral every night and dumped into a ditch. Many members joined a vigilantes committee and helped to restore law and order.

A STORY OF THE LODGE AT WORK

Los Angeles in 1853 was in many respects a primitive settlement, as has been made clear already. The Lodge, therefore, meant a great deal more to most members than does such an institution at the present time. The complete absence of clubs, churches, benevolent associations or hospitals, and similar organizations, made the situation very serious to any one in distress. The first business of the Lodge, therefore, had to do with the aiding of those in need. Sickness

was common and there was a dearth of nurses, so that one of the common duties of the Mason was to "sit up" with some sick member. There was a constant flow of travelers through the Pueblo, so that the Lodge was under the obligation of devoting a great deal of attention to sojourners in distress. We find many instances like the following:

"Vote to lend \$50.00 to Brother to enable him to get home."

"Drew money in favor of Mrs. widow of a brother Mason."

"Committee appointed to aid the children of deceased Brother....."

The fact that there was no Protestant Clergyman in the Pueblo placed quite a burden on the Lodge in the matter of conducting funerals. Some of these were of great moment; such, for instance, as the funeral of David Workman, in November 1855. You will recall that he was the man to whom Kit Carson was apprenticed. He had been accidentally killed by a fall in the mountains when on a trip to the mines. The funeral was held at the residence of his brother, William W. Workman, Sr., at Puente, and was attended by more than 200 persons. Lexington Lodge at El Monte joined with Los Angeles Lodge No. 42. Thomas Foster served as Master and John G. Downey as Senior Deacon. This was the first occasion on which the Lodge figured prominently in the public eye outside the city.

Another most impressive occasion was the funeral of Sheriff Barton, who was one of the Charter Members of Los Angeles Lodge No. 42. He had headed a posse which was in pursuit of some Mexican bandits. The entire posse, excepting one member, was killed in the hills back of what is now called Laguna Beach. This occasioned the utmost excitement among the inhabitants of Los Angeles and surrounding country, and the funeral was the most impressive that had yet been held here. Two of the posse were not Masons, but their funerals were conducted by the Craft on account of the lack of a clergyman. The procession was the longest ever held here.

The interment was in the Masonic plot in the public cemetery, which ran to the east of Grand Avenue on the hill back of the site of the High School. An elaborate fence was built around the burial place, and it was believed that Barton would be recognized as a hero by the public for all time, and that the burial place would be an object of interest. However, the old cemetery has been destroyed and the bodies in the Barton plot were removed and interred in Rosedale Cemetery.

It was recognized by the members of the Lodge at the outset that they had responsibilities beyond the strict limitations of the Lodge Room walls. At the beginning of the year 1858, the following resolution was adopted:

"Resolved that this Lodge hold a meeting at the Lodge Room each and every Sunday at 2:00 o'clock P. M., for the purpose of Masonic Lecturing and mutual instructions and improvements."

The question of a suitable Lodge Room was something upon which a great deal of effort was expended. A building fund was started in 1854 but without practical results. During the year 1855 a committee was at work examining different houses which might be suitable for Lodge purposes, and negotiations were undertaken with the important land owners looking to the construction of a suitable building. In May, 1858, arrangements were finally perfected with Perry and Woodworth for the construction of a building on the east side of Main Street, which would have a satisfactory room on the second floor for Lodge purposes. In order to encourage this building, the Lodge loaned money to aid the enterprise, for which it obtained interest at the

rate of one and one-half per cent per annum. The rent of the Lodge Room was \$20.00 a month, and by the end of the year 1858 it had been finished and furnished, although there was considerable friction regarding the lighting. Among the bills presented to the Lodge were those for candles and matches, and later for coal oil. In the early part of the year 1863, there was a great deal of discussion directed toward having a satisfactory lantern hung outside the door. A melodeon was obtained in 1862, so the Lodge, with the famous chandelier we have previously mentioned, was able to get in full action. This building stood at 416 1/2 North Main Street.

The open support of the Lodge was given to the establishment of a Protestant Church, and the ceremonies, in April 1861, in connection with the laying of the cornerstone, were quite impressive. The procession was formed in front of what was the Downey Building on the north side of the Plaza. This embraced in addition to the Masonic Lodge, the Teutonic Singing Society, the Odd Fellows Lodge, the Mayor and the Common Council of the City of Los Angeles. The church building was at the southwest corner of Temple and New High Street, which is the northeast corner of the grounds of the present Court House. The principal address was delivered on behalf of the Masons by Cameron E. Thom, who was for such a long period an important figure in the fraternity in the City of Los Angeles. The ceremonies of laying the cornerstone were conducted by Dr. Thomas Foster, Past Master. The members of the Lodge turned out in force.

Another occasion on which the Lodge functioned, was the memorial to Abraham Lincoln, April 19, 1865. It is interesting to note that some of the southern members participated in this exercise, although the feeling at that time was very high and Los Angeles was predominantly a southern community.

At the end of the Civil War, when conditions had been brought into a little more amiable form, arrangements were perfected whereby F. P. F. Temple, who was Master of the Lodge at El Monte, constructed a building on the west side of Spring Street to be known as a Masonic Temple. This building stood until it was destroyed for erection of the present City Hall. At the time of its construction, it was considered as being quite an achievement in the building line. The Los Angeles Daily News, in its issue of January 1, 1869, comments on it as follows:

"The hall itself is an imposing building, two stories high, and 35x80 feet deep, and erected under the supervision of E. J. Weston, Architect. The Lodge Rooms are well ventilated and furnished throughout in the most elegant manner; handsome carpets on the floor, and all the usual furniture of a Lodge Room of finest quality; it is lighted by three elegant chandeliers and a number of jets, making twenty-five lights in all, and is a credit to the taste and liberality of the officers and members of Los Angeles Lodge No. 42. The front is relieved by ornamental moulding in stucco and the bricks are painted and pointed."

The ceremonies in connection with a dedication of the new hall were very elaborate. They started at 3:00 o'clock in the afternoon. The parade was from the old hall on North Main Street to the new building, and was under the direction of Billy Buffum. Sam Prager officiated as Grand Master pro tem and was assisted by J. Frank Burns, Rabbi Edelman and Henry D. Barrows. The orator on this occasion was Cameron E. Thom. Masons from all over Southern California attended, and a very sumptuous dinner was served at the Lafayette Hotel at 8:30 o'clock. The completion of this hall was merely one of the important events in the course of public improvements accomplished at about this time. During the first part of the year 1868, gas works were established and the work of construction of the railroad between Los Angeles and

San Pedro was under way. During the first part of 1869, the locomotive began to run from San Pedro along the line of the construction and the curious citizen began to make trips toward Wilmington in order to see the iron horse in movement. In January 1869, the City Water Company turned the water through its tunnel, and iron pipes were laid as far out as Spring, and even to Fourth Street.

At that time as many as six stage coaches were required to carry the passengers from Wilmington to Los Angeles, and it was recognized that the City needed better communication. During the year work began on the Pico Hotel which was regarded as the summit of achievement. The streets of the City were sprinkled for the first time and the gas lights along the streets were regarded as a marvelous advent.

Oftentimes, the disciplining of members served important ends. It is recited that one very warm controversy between two of the members was settled where the two "in the spirit of universal charity which says that 'to err is human, to forgive is divine,' met at the altar and renewed their pledges of fraternal love."

It will be our next duty to look into the matter of the relation of the Lodge to the strangers in our midst, and to consider the social and fraternal activities of Los Angeles Lodge No. 42.

A STORY OF OUR VISITORS

The influence of the Masonic Lodge extended throughout the Southwest. We have already called attention to the fact that many men such as Isaac Williams and Henry Mellus were recognized as Masons by reason of their Masonic charities, although they did not attend Lodge. The attendance of visitors, however, was very extensive and of great influence. At the first meeting of Los Angeles Lodge No. 42, visitors were present from different parts of the State of California, and from New York, Virginia, Illinois, Georgia and Texas. At that time the mining Lodges were very active. They had a large membership; in fact, several of the mining towns were much larger at that time than Los Angeles. Many of the Communications received by the Secretary were from mining town Lodges, and after the names of the visitors we find such notations as: Western Star No. 2 (this being Peter Lassen's Lodge), Downieville, Gold Hill, Columbia Bar, Mokelumne Hill and Virginia in Nevada. A sprinkling such as this was common even at a single meeting. During this period, visitors came from practically every State and territory within the Union, and also from Canada, Great Britain, Ireland, France, Australia, Denmark, Mexico and Jamaica.

Certain local Masons who did not affiliate were of great prominence and manifested their interest in the Lodge at all times, such as Abel Stearns, Cameron E. Thom, Judge Dryden and Edward J. Kewen. Abel Stearns was the wealthiest citizen of the County. In 1858 he was assessed for more than twice as much as was the nearest competitor, Temple. Cameron E. Thom had been Warden of Sutter Lodge in Sacramento. He was District Attorney here for three terms, and was a citizen highly esteemed by all. Judge Dryden was a very picturesque County Judge. Kewen was the first Attorney General of the State. He was also an orator of great fluency. Among the prominent California citizens who dropped in on the Lodge during this period, the following might be noted: E. H. Hollister, who had so much to do with the development of the central counties of the State, and who was a close friend of Matthew Keller and Phineas Banning; and John C. Cremony, founder of the famous Bohemian Club of San Francisco, who was made a Mason in San Diego Lodge and came to be of prominence in San Francisco. He was

connected with the Boundary Commission which fixed the line between the United States and Mexico, and also served in the United States Army. His book, "Life Among the Apaches," is of great interest.

E. W. Morse, who had such a high standing in the City of San Diego as a citizen, was also a visitor, as well as L. J. Yaeger of the same Lodge, who designated his residence as Fort Yuma. Yaeger was an important figure in the early settlement of this section by reason of conducting the ferry which took passengers across the Colorado River. He also sold Supplies and during the Civil War helped the Federal government very extensively.

Julio Carrillo, of Santa Rosa, was the first Californian to be made a Mason, and regularly visited Los Angeles Lodge No. 42.

The social activities of the Lodge had an importance which we should not underestimate. The Americans who had come to this section in early times married Spanish women. Their families were Spanish in every respect, and it was not until the Masonic Lodge served as a meeting place that the men with American wives and daughters had a gathering place. At the end of 1855, the Masons and the Odd Fellows combined and gave a grand ball which continued until four o'clock in the morning.

On St. John's Day, in 1856, the Masons gave a ball which was very highly complimented by the Los Angeles Star, which in its account stated:

"A more brilliant company could not be found in California than graced the hall on this occasion-embracing every variety of female loveliness, from the budding charms of sweet sixteen, to the matured grace and dignity of matronly beauty. The dresses of the ladies were gay, rich and tasteful, and nothing could exceed in picturesque effect the appearance of the assembly as the gay dancers wheeled along in the giddy mazes of the waltz, or gracefully glided to the stately music of the Spanish dances. Of course, no exertion was spared on the part of the hosts to render the guest happy, and we are sure we will be borne out by the experience of all present, in saying that this was the most agreeable party ever assembled in Los Angeles. The Masonic fraternity are deserving of all praise for the complete success of their efforts on the occasion. Refreshments circulated freely throughout the evening."

Frequently thereafter social affairs were held, of which the following note made on St. John's Day in 1862 is typical:

"An agreeable reunion was held at the Lodge Hall in the evening as arranged by the Committee, graced by a numerous attendance of lady friends."

The St. John's Day celebrations were great events in the social life of the time. The first one, namely that held in 1854, was at the old Cota residence on Requena Street. There was no hall or other public place available for the crowd at that time, but through the liberality of Mr. Rowe, who owned the Santa Anita Rancho, his town house was utilized. On this occasion Isaac Hartman delivered the oration. In 1860, the oration was delivered by S. F. Reynolds, the prominent newspaperman from San Diego. The celebration in 1861 was particularly brilliant. The band from the United States Dragoons at Whilmington was brought up, there was a public parade, and an oration by Gitchell in the old Court House Room, followed by a picnic at the Sainsevain grounds, and a ball in the evening at the Bella Union Hotel.

In 1862, R. F. Hayes delivered the oration. In 1863, it was delivered by Judge Dryden. In 1864, there was a very large attendance and the celebration was held in the Tivoli Gardens. The oration was delivered by Judge Van Decar, who was at that time Grand Priest of the Royal Arch Masons of the State. Carrillo and Cremony were both present on this occasion.

The efforts of the Lodge to raise money for the necessary charities led to some very curious arrangements. In January 1867, the proprietors of Lee and Ryland's Circus turned the affair over to the Lodge for its own benefit, and Sam Prager, Rabbi Edelman, Judge Mallard. Thomas Rowan and Uncle Bill Workman took control of the performance. The newspaper in describing the event states:

"Their cosmopolitan circus gave one of its most recherche performances at their Pavilion on Main Street for the benefit of the Masonic fraternity of this City. The floor of the Pavilion was decorated with tastily arranged Masonic emblems, under the artistic care of Dr. Hayes, a member of the order. The Pavilion was festooned with American, French and Mexican flags, and presented a fine as well as a patriotic appearance. As a matter of course, the Pavilion was filled with an appreciative audience."

Many a newcomer got his first foothold and acquaintances in the community by meeting first the brethren in the Lodge Hall. Here people from all walks of life assembled on a common ground, sharing the good Fellowship of Freemasonry.

From the foregoing, we must be convinced that the members of Los Angeles Lodge No. 42 had much to do with the early development of Los Angeles. After the period of the four first Mayors, the control of public offices went back practically into the hands of the Californians from 1860 until 1872, when James R. Toberman, a Lodge member, was elected Mayor.

Yankee institutions had a hard struggle to establish themselves. The public schools, however, were given a firm foothold and throughout this period the members of the Lodge were the main supporters of this institution. In the years 1860 and 1861, J. W. Shore was the County Superintendent, and during this time the public schools showed a remarkable increase in growth. In 1860, there were 288 pupils in the City of Los Angeles and 172 in the County outside the City. This increased in 1861 to 483 in the City of Los Angeles and 207 in the County outside the City.

The Library was largely supported by the members of the Craft, and in initial meetings for its organization, held in April 1859, the following members had an important part, namely: H. N. Alexander, P. Sichel, H. C. Allanson, J. Fleischman and William H. Workman.

The local railroad was a matter of great importance, and in its organization the following members were very active: B. D. Wilson, John G. Downey, Matthew Keller, J. B. Winston, Wallace Woodworth, Stephen H. Mott, and James H. Lander.

The list of local enterprises in which the members of the Lodge constituted the main-springs, could very easily be vastly expanded.

The occupation of the new Lodge building in 1869, gave added life to the affairs of the Lodge. Many new members came in and the older members who had become somewhat dormant, were aroused to fresh activity.

Wilmington and Pentalfa Lodges were chartered in 1869, and a general awakening took place all over Southern California in all lines, so that in a few years the community was completely revolutionized. More and more good men desired to become Masons.

Los Angeles Lodge No. 42 may justly claim to be Parent to all Masonic Lodges of Los Angeles and surrounding counties, and rightly acknowledges its direct children, three having received Charters previous to 1870. A few are listed below:

Lexington No. 104, El Monte,	Chartered	1856
Wilmington No. 198, Wilmington,	Chartered	1869
Pentalpha No. 202, Los Angeles,	Chartered	1869
Downey No. 220, Downey,	Chartered	1872
Pomona No. 246, Pomona,	Chartered	1877
Pasadena No. 272, Pasadena,	Chartered	1883
Anchor No. 273, Compton,	Chartered	1883
Southern California No. 278, Los Angeles,	Chartered	1884

Enough has been said to make it clear that many good men of old Los Angeles Lodge No. 42, during the period of this story, were truly the founders of this region. For us they are imposing figures of the past. The common indifference to them must be explained as arising from lack of information concerning them rather than from want of real merit on their part. From the Lodge membership came the first Mayor under City Charter of 1850, and several others elected later; also the first Superintendent of Schools and the first active American Sheriff.

Our landmark known as the "Old Masonic Hall in Los Angeles", located at 416 1/2 N. Main St., in Los Angeles, is administered by a committee appointed by the Grand Lodge of Free and Accepted Masons of California. This facility is part of the "El Pueblo de Los Angeles State Historical Park". It was the fourth two-story building to be constructed in Los Angeles. The old Temple is part of the "Historic Sites and Buildings" committee of Grand Lodge.

The Old Masonic Hall was constructed by the firm of Perry and Woodworth in 1858. The first floor was used for commercial purposes and the second floor by the Lodge. The Lodgeroom was 24 feet by 36 feet, and had a seating capacity of 60 persons. Los Angeles Lodge #42 met here from 1858 to 1868. The Lodge has since relocated five times: first at the corner of Grand Avenue and Hope Street, in a building housing a number of Masonic Bodies, including Blue Lodges, York Rites, and so on; secondly at the corner of Beverly Blvd. and Flores, in what is now called the Fairfax District; thirdly, in the Scottish Rite Building on Wilshire Blvd; fourthly, when the Scottish Rite building was condemned by Los Angeles city hall, in the Masonic building at the corner of Vermont and Los Feliz Blvd. at which time Los Angeles Lodge merged with Silver Trowel Lodge; and, finally, in Santa Monica. These relocations were due to changes in membership, and to changes in the demographics of the various sites. The Old Masonic Hall remained idle for many years, and like other buildings in the Plaza, deteriorated.

In 1959 the building was purchased by the California State Park Commission and made part of the Pueblo de Los Angeles State Historical Park. Steps were taken to restore this

Masonic Hall to its original condition. After years of dedicated work by many people the task was finally completed. This effort was spearheaded by Bro. Matthew M. Codon, Master of Los Angeles Lodge #42 in 1923.

As you ascend the stairway of this historic building, it becomes evident that much pride and joy are reflected in this monument to Freemasonry. There are many mementos graciously donated or loaned, the photos of the pioneer Masters of Los Angeles Lodge #42, the dog-eared records, the foot-pump operated organ which is over 100 years old, the pot bellied stove, the hallowed altar with candles, the gas burning chandeliers (now converted to electricity for safety), the secretary's scrolled desk and many other treasures of yesteryear.

The Grand Lodge of California conducted a cornerstone laying ceremony and dedication of a plaque on August 25, 1962. The former was placed in the southwest corner of the building, while the latter was installed in the Lodgeroom. The Temple was again dedicated on May 2, 1981 by the Grand Lodge when it hosted a joint meeting of the three California Grand Lodges: the Grand Lodge of California, U.S.A., the Grand Lodge of Baja California, and the Grand Lodge of Baja Sur, Republic of Mexico.

The Old Masonic Hall is still used for Masonic activities. Lodges and Concordant Bodies may rent the Temple facilities. A modern centralized air conditioning and heating system has been installed for the comfort of members, visitors, and guests. It is open to the public as a Masonic Museum on Tuesday, Wednesday, Thursday, and Friday from 10 a.m. to 3 p.m.

HISTORY OF SILVER TROWEL LODGE # 415

On the morning of December 23, 1909, fourteen brethren recognized by each other as Master Masons assembled at the office of H. H. Meday in the I. W. Hellman building in Los Angeles for the purpose of taking the necessary steps to organize a Masonic Lodge which would meet in the daytime. There were present six musicians, Bros. R. W. Burns, Max E. Esberger, C. L. Bagley, W. J. Howe, Humphrey Taylor, and W. F. Arend; one stage hand, Bro. J. S. Fogel; an attorney, Bro. Arthur Wright; a restaurant owner, Bro. C. W. Lyke; a detective, Bro. F. R. Clayton; an accountant, Bro. H. H. Meday, and Bro. A. J. Lockert, who worked in the Tax Collector's office.

At the time of organizing the Lodge, a large Silver Trowel was sent around the world for the purpose of spreading the cement of brotherly love to all Masons withersoever dispersed, and as a lodge of Masons was being organized, the meetings of which were to be held in the daytime, it was suggested by Bro. Fogel, and deemed most appropriate, to name the lodge Silver Trowel, as they were spreading the cement of brotherly love and providing a place for Masons to meet and partake of the benefits of Masonic communication which by circumstance was being denied them.

Also present at their first meeting were Right Worshipful Deputy Grand Master Dana R. Weller and Bro. E. B. Spencer, Past Master of Southern California Lodge No. 278, the last two being present in an advisory capacity. Bro. Meday was elected chairman, and Bro. Burns was elected secretary.

The next meeting was held December 29th, 1909. Bro. Meday was elected the proposed Master, Bro. Arthur Wright, Senior Warden, and Bro. Albert J. Lockert, Junior Warden. A dispensation was prepared and sent to the Most Worshipful William Frank Pierce, Grand Master of Masons in California.

This was not the first time a Daylight Lodge was suggested in Los Angeles. A certain Bro. Cartwright had approached the proposition. His idea was a Lodge organized and composed principally of printers or those in the printing trades. Apparently his idea did not meet much encouragement, although perhaps it bore fruit indirectly, as sometime later Bro. Motley Flint, at the time Grand Master, sent for Brother R. W. Burns and asked him what he thought of the idea of starting a Daylight Lodge of Masons in Los Angeles; Bro. Burns would be the organizer. The idea appealed to Bro. Burns, but in talking over the necessary steps to be taken, Bro. Flint stated that the charter members should forward about \$100 apiece to purchase the required clothing, furniture, jewels, etc. In 1909 \$100 was close to a month's wages for most people. The fees for the degrees in the Blue Lodge were generally around \$50. This chilled the enthusiasm.

However, the idea once planned, persisted in Bro. Burns' mind. He took up the matter with Bro. Dana R. Weller, who expressed the opinion that it would be sufficient for the charter members to put up \$10 apiece. Bro. Weller suggested that Bro. Burns be the first Master, but he was in doubt about being able to qualify in the work in so short a time and thought probably most of the brethren whom he would like as associates in the venture would be under a like limitation. Bro. Weller then offered to induce three or four Masons, who were qualified in the work, to join in the enterprise. The result was the first meeting on December 23, 1909.

At the first preliminary meeting, Bro. H.H. Medley was elected Chairman and Bro. R. W. Burns was elected Secretary. Bro. J. S. Fogel suggested that the proposed Lodge be named "Trowel Lodge," but Bro. F. R. Clayton proposed that the name be "Silver Trowel Lodge" which later was adopted. A committee was appointed to secure a proper lodge room; by motion the charter members were requested to advance \$10 each for organization expenses, the chairman was instructed to communicate with other daylight lodges to obtain information; and a vote of thanks was tendered Southern California Lodge No. 278 for their kind offer through Worshipful E. B. Spencer (Inspector) of the use of their jewels as long as Silver Trowel might need them. This offer was an example of the kindness which has always met Silver Trowel in their contacts with other Lodges in the city.

At the second meeting, also held at Bro. Medley's office, it became evident that Bro. Bagley had withdrawn due to the pressure of studies necessary to his graduation from the College of Law, University of Southern California (June 16, 1910), leaving eleven of those who attended the first meeting. Two new members appear on the scene, Bro. Harley Hamilton, a musician, and Bro. John C. Stick, an attorney, making in all thirteen of our original charter members, there being no further changes. It took twelve Masons to ask for dispensation for a new Lodge. Thus there seemed to have been a question in the minds of the brethren as to the legality of the action taken at the first meeting, and they proceeded to do everything again. The object of the meeting was re-announced, the Lodge was upon motion again named "Silver Trowel Lodge," the same committees were reappointed for the same purposes, and means were taken to raise funds. In addition thereto, they elected Bros. Meday, Wright and Lockert to be the first Master, Senior and Junior Wardens, respectively, although when the Petition for Dispensation was prepared and signed at the same meeting, Bro. Clayton is named Junior

Warden. Bros. E. B. Spencer and John Lockert, the latter Past Master of St. Cecilia Lodge of Chicago, also appear at this meeting in an advisory capacity.

There were four more meetings of the Charter Members. Various steps were taken and preparations made. Clothing, jewels, furniture, etc. were purchased and approved; the dues and fees were fixed; the qualifications of candidates were discussed; the time and place of meetings were defined; also the consent and approval of all nineteen of the Lodges in the Los Angeles District was obtained. We notice that Bro. Burns acted as secretary at the first two meetings after which Bro. Stick filled that position.

At the meeting of March 29, 1910, Bro. Meday was given a vote of confidence. At this meeting Bro. Max Esberger was reported sick. He died September 16, before the charter was granted, this being Silver Trowel's first loss by the Grim Reaper.

Finally, at the meeting of April 20th, 1910, Bro. Meday announced that the last dimit had been received and the Petition for Dispensation had been sent to the Grand Master on Sunday, April 17, 1910, to be presented personally by Bro. E. B. Spencer. We are informed that the reason more of the brethren were not invited to become signers of the petition was because of the anticipated delay in obtaining the proper dimit necessary to accompany it, Lodges being notoriously slow in this matter at the time. Another resolution passed at that meeting was to present each brother at his raising a small silver trowel, also the Lodge gave each of the thirteen charter members one of these trowels. At this final meeting, committees were appointed to arrange for the first stated meeting of the Lodge.

The Dispensation was granted April 25th, 1910, by Most Worshipful Grand Master, Frank Pierce, and the first meeting location was held Wednesday morning, May 11th at eleven o'clock A.M. and after the Dispensation was read, the first petition for membership was presented from Lewis Stone, together with a petition from Clinton H. Williams, who became their Master in 1927.

There is practically no ceremony necessary at the starting of a Lodge under Dispensation. There is no Installation, the Masters and Wardens are named in the Dispensation, the other officers being appointed by the Master. But it seems the charter members felt that the opening of the first Daylight Lodge in Southern California was really an auspicious occasion and deserving of more. Bro. Dana R. Weller stated Silver Trowel was the first Lodge, as far as records show, which was inaugurated with ceremony in California. (Grand Lodge Proceedings, 1910, page 165). There were present the following officers: H. H. Meday, Master; Arthur Wright, Senior Warden; Frank R. Clayton, Junior Warden; Charles W. Lyke, Treasurer; John C. Stick, Secretary; Robert W. Burns, Senior Deacon; William F. Arend, Junior Deacon; Jacob S. Fogel, Marshal; A. J. Lockert, Senior Steward; William J. Howe, Junior Steward; Harley Hamilton, Organist; and A. J. Maas, Tiler, with the other members and visitors as shown per the Tiler's register.

After the Master stated that the Most Worshipful Grand Master had been pleased to grant the Dispensation, the above named officers presented themselves about the altar in the form of a living trowel, at which time the Right Worshipful Deputy Grand Master Dana R. Weller, with the assistance of Bro. E. B. Spencer of Southern California Lodge No. 278, consecrated the clothing and furniture of the Lodge to its particular purpose, presenting each officer with

appropriate clothing after which the officers took their several stations and places, and Silver Trowel was opened in due and ancient form and the Dispensation was read.

CHRONOLOGY

December 23, 1909	First meeting to form a Lodge
April 25, 1910	Dispensation signed by Grand Master
May 11, 1910	First meeting under Dispensation and institution
(date uncertain)	First petition for degrees, Lewis Shepard Stone.
(date uncertain)	First petition for affiliation, Bro. R. V. Musso.
June 15, 1910	First intiation, Lewis Shepard Stone.
July 6, 1910	First Entered Apprentice passed, Elbert James Clapp.
September 7, 1910	First Fellowcraft raised, Elbert J. Clapp.
October 5, 1910	The Lodge first met at New Masonic Temple at Pico and Figueroa.
October 19, 1932	The Lodge first met at Westgate Temple at Pico and New Hampshire.
June 4, 1952	The Lodge first met at Hollywood Masonic Temple.
(date uncertain)	The Lodge first met at Elysian Temple at Vermont and Franklin.
October 2, 1996	The Lodge meets for the last time for a day-time stated meeting.
November 14, 1996	The first stated meeting of the newly consolidated Los Angeles Silver Trowel Lodge No. 42, an evening and day-time Lodge.

WHENCE CAME THE NAME SILVER TROWEL LODGE

In 1905, Bro. C. Fred Crosby, Past Master of Justice Lodge No. 753, New York City, N. Y. was inspired with the thought of sending a large trowel around the world with a message of love and affection to all Masons withersoever dispersed. The then Senior Master of Ceremonies of Justice Lodge No. 753 (who would later to become Right Worshipful) sponsored the following resolution that was immediately adopted:

“As the Trowel teaches all Master Masons that it is their duty to spread the cement of brotherly love and affection among the Craft, wherever opportunity offers; Justice Lodge No. 753, of the 8th Masonic District, proposes to increase such opportunities by sending forth a SILVER TROWEL to journey among the brethren throughout the length and breadth of the land. It has been planned that a delegation from Justice Lodge shall visit some Lodge, to be thereafter determined upon, and formally present this Trowel, with the understanding that within thirty days, that Lodge shall present the Trowel to some other Lodge upon the same understanding and so on, and on, through a series of years: The Trowel eventually to be returned to Justice Lodge, and be presented by it, to the Grand Lodge of the State of New York, to be deposited among the archives of the Temple. The Trowel is to be accompanied upon its travels by a suitably engrossed book, in which will be recorded the history of its journeys from Lodge to Lodge.”

A "Silver Trowel Committee" was formed with Brother C. Fred Crosby as Chairman and six members. Charles Glenn, Master of Justice Lodge that year wrote to Grand Master Frank Robinson asking for his approval; it was received on March 22, 1905 (a day later). The ceremony of dedication and consecration took place at the Grand Lodge Room, Masonic Hall, 71 West 23rd Street, New York City, on October 20, 1905, and Most Worshipful Frank H. Robinson, Grand Master, was in charge. Assisting at the ceremony were four Grand Lodge officers, including M. W. Townsend Scudder, then Deputy Grand Master. Their signatures, as

well as those of many others, appear in the Trowel Album, together with their photographs and those of the Silver Trowel Committee. The following message was engrossed in the front of the book:

"To all Master Masons to Whom These Presents May Come, Greetings:

Whereas, The Trowel teaches all Master Masons that it Should ever be their Beneficent Duty to spread the Cement of Brotherly Love and Affection among the Craft, wherever and whenever Opportunity Offers:

Therefore Justice Lodge No. 753 of the Eighth Masonic District of the Grand Jurisdiction of the State of New York, Worthily Desiring to Multiply Such Opportunities, send forth this SILVER TROWEL to Journey among the Brethren throughout the length and breadth of the United States, bearing wherever it may go, a Message of Friendship, and trusting that it may Prove a Worthy Instrument in Uniting More Closely the Brethren of the diverse Lodges, who might otherwise never have Labored together in Wielding this, the Chiefest of the Working Tools of the Master Mason, in joining more firmly the Living Stones in our Great Fraternal Structure of Free and Accepted Masonry. (...) It is our fervent Hope and Desire that this Trowel, wherever it shall go, may be received in the Spirit of Fraternal Fellowship in which we send it forth, and that every Lodge into whose temporary custody it may be committed shall, within a period of thirty days, transmit it into the keeping of some other Lodge."

Each Lodge receiving the Trowel was requested to observe certain ceremonies, a copy of which was included in the Trowel Album.

The first Lodge to receive it was Genesee Lodge No. 507, Rochester, N. Y., which accepted it on December 7th, 1905, later to pass it on to Hornesville Lodge No. 331, and so on. Canadian Masons hailed the Trowel when the Buffalo Brethren delivered it to Barton Lodge, No. 6, Hamilton, Ontario. At Cedar Rapids, Crescent Lodge No. 25, employed the Trowel in their annual celebration of St. John's Day, December 27, 1905. In South Dakota, the Trowel was received by the Grand Lodge. In Nebraska, the Trowel was sent to Fairbault Lodge No. 9 for their February 7th 1907 Golden Jubilee Celebration. Later, Capital Lodge No. 3 of Omaha, Nebraska received it with eight hundred Master Masons in attendance, including ten Past Grand Masters. Twelve hundred Master masons were present at Willamette Lodge No. 2 in Portland, Oregon.

Whilst the Trowel was in the custody of Southern California Lodge No. 278, it traveled 1,059 miles visiting fifty-two Lodges, from Mt. Lowe to Salton Sea. The Trowel was then transmitted to Anahuac Lodge No. 141 of Mexico City. Their 1909 page in the Album includes views of the two famous mountains, Popocatepetl and Ixtlaichuatl.

The Trowel was taken to the tomb of George Washington on November 2nd, 1923, only a day after it had been employed at the laying of the cornerstone of the Washington Memorial at which event Grand Masters from every State in the Union were present; likewise former President Taft and President Coolidge. There were over forty thousand Masons present.

From December 1924 to April 1932, the Trowel remained with its "Mother Lodge" and since then it has made only three visitations. It was in Lynbrook Lodge No. 1018, Lynbrook, N. Y. on April 8th, 1932, and in Los Angeles, CA on October 16th, 1935, that being the occasion of the Golden Anniversary of Southern California Lodge No. 278. Handsomely engrossed parchments record that the Trowel "was escorted into the Lodge Room by twenty-three Past

Masters of the Lodge in the formation of a living Trowel and presented at the Altar at which it was received on December 16th, 1908. The same evening, the presence of the Trowel was the “predominating feature” of the twenty-fifth birthday of Silver Trowel Lodge No. 415 of Los Angeles, for which the Lodge was named. It was received at the Altar, being presented by a delegation from Southern California Lodge.

The last history of the Trowel was compiled in April 1936 by Harry Konwiser and Herbert Walwyn. We do not know where the Trowel is today. Several visits in the summer of 1996 to the Library of the Grand Lodge of New York have confirmed that indeed the Trowel is missing. The Trowel Album is also missing. Justice Lodge No. 753 no longer exists, and its file at the Library includes only a few mementos, a copy of the History of the Trowel and a couple of photographs of the Trowel.

The Trowel was received with great honors in nearly every Grand Jurisdiction in the United States. Since starting its adventure in 1905, the Trowel covered 20,000 miles, been through 23 states, in Canada and Mexico. It has been welcomed by governors and consecrated by 12 Grand Lodges.

COACHING

In order to advance from one Degree to the next higher Degree, it is necessary for a Candidate to pass an examination in open Lodge. This consists of a coach asking the Candidate certain questions, and the Candidate replying to them. In order to learn the answers, the Lodge will make available to the Candidate one of its members, a Coach, who is proficient in the Work (i.e., the ritual). The Coach and Candidate should arrange to meet on a regular basis for training sessions, at which the Coach will teach the Candidate the answers to each question, and the meanings thereof. To facilitate the memorization process, the Grand Lodge, at its October 1989 Communication, approved the use of "Cypher Rituals", or code books, wherein all the Work is written out in abbreviated form through the use of symbols and letters in lieu of words. This way, the Candidate may, at his leisure, practice his lessons between meetings with the Coach, and thereby expedite the learning process. These Cypher Rituals, published by the Grand Lodge of California, are available from the Lodge Secretary.

Although the Lodge and the Coach will make every effort to train the Candidate, it behooves the Candidate to also endeavor to coordinate with the Lodge, the Head Coach, or the appointed Coach to obtain coaching. If all else fails, Candidates MUST contact the Secretary or, in his absence, the Master, to resolve any problem. This is of paramount importance, because in accordance with Section 2670 of the California Masonic Code (our body of governing laws), if a Candidate fails to advance within 3 years of the date in which he received his First Degree, he is subject to dismissal, and all his fees may be forfeited. In that event, if the Candidate in future decides he wants to get back into the Lodge, he will have to pay the fees for the remaining Degrees all over again.

MASONIC SERVICE BUREAUS

The Masonic Service Bureau is primarily established for the purpose of properly relieving the distress of Masons who are members of Lodges in other Jurisdictions and their widows and orphans while residing in the area of the Masonic Service Bureau, and of those whose Lodges are in other areas of California. This includes, but is not limited to, arranging and conducting funerals of such deceased Masons, making investigations requested by Lodges of this and other Jurisdictions, visiting sick sojourners, operating clearing houses as to applicants for the Degrees of Masonry and for affiliation and such other proper Masonic activities as may be authorized by the Committee on Masonic Service Bureaus of the Grand Lodge.

Lodges located within convenient areas (as determined by the Grand Lodge Committee) may form a Masonic Service Bureau under a compact to be agreed upon among themselves and approved by the Grand Lodge Committee and the Grand Master. This compact may provide, among other things, for paying the expenses of the Executive Secretary and the bureau in such a manner as may be deemed proper and legal according to the Rules and Regulations of the Committee on Masonic Service Bureaus.

MASONIC FUNERALS

One of the privileges of membership in the Masonic Fraternity is that, if desired, a Master Mason in good standing is entitled to a Masonic funeral if either he or his family requests it.

A Masonic funeral may be conducted at a Chapel, or at graveside. It is preferably conducted prior to a religious ceremony, and lasts about 15 minutes.

Advance notice is required for a Masonic funeral, because the Lodge must place an advertisement in the local newspaper to notify the membership at large, and must also have time to call some of its members and arrange for a couple of the qualified brethren to conduct these services.

In California, it is customary for a Mason to be buried in the lambskin apron he was given the night he was Raised. If you intend to have a Masonic funeral, you are therefore advised to:

1. Notify the Secretary of the Lodge to that effect.
2. Inform the members of your immediate family of your wishes, and of the following:
 - a) Where you keep your apron
 - b) Give the apron to the mortuary immediately, prior to their sealing the casket.
 - c) The Roster of Lodge Officers, and who to call in case of death (The Secretary, Master, etc.)

WAIVERS OF JURISDICTION

A Waiver of Jurisdiction is nothing more than a conditional release granted by Lodge action to an Entered Apprentice or Fellowcraft Mason of that Lodge who desires to complete his degree work in some other Lodge within the Jurisdiction of California. The Entered Apprentice or Fellowcraft must request the Waiver in writing and present it for his Lodge's action at a Stated Meeting. If granted, it becomes the official notice to the designated Lodge that it is authorized to receive the application of such Entered Apprentice or Fellowcraft. Waivers are issued only to candidates, not to members, and they apply only to the release of "control" exercised by a Lodge over its own candidates.

When a Lodge issues a Waiver of Jurisdiction to a candidate, it permits that candidate the privilege of transferring to another Lodge for the completion of his degree work, if elected in the other Lodge and thus become a member thereof.

It should be understood that the Lodge in which a candidate is initiated (excluding a courtesy initiation) gains and maintains jurisdictional control over the candidate as long as he remains an Entered Apprentice or Fellowcraft. Consequently, a Waiver of Jurisdiction may only be granted by action of the Lodge at a Stated Meeting. A majority favorable vote of those members present at the Stated Meeting is required to grant the Waiver, and the Waiver must designate the specific recognized Lodge to whom it is being directed.

The Waiver of Jurisdiction, once issued, permits the designated Lodge to act upon the application of the candidate. If the designated Lodge elects the candidate, the Secretary must immediately inform the Lodge that issued the waiver that the candidate has been elected. If the candidate's fees and contributions were not previously forfeited, the Lodge granting the Waiver would issue a check, in the name of the candidate, for the amount his Lodge charges for the unconferrred degree or degrees. The check would be forwarded to the Secretary of the electing Lodge for transmittal to the candidate.

When the candidate receives his next degree, the Secretary, when reporting him on the Monthly Report, should include a notation indicating in which Lodge the candidate received his Entered Apprentice or Fellowcraft Degree.

Should the application be rejected by the designated Lodge, the Waiver becomes null and void and jurisdictional control over the candidate reverts to the issuing Lodge. If the candidate then desires to make application to still another Lodge, he must once again request a Waiver of Jurisdiction from his Lodge in favor of another specified Lodge and once again approval of the issuance of the Waiver must be by a majority favorable vote of those present at a Stated Meeting.

A candidate who has had his fees and contributions forfeited in accordance with C.M.C. 2670, should he desire to continue with his degree work in a Lodge other than the one in which he was initiated and/or passed, must apply for a Waiver of Jurisdiction to the Lodge in which his fees and contributions were forfeited and action thereon is taken in the same manner as described above. If the Waiver is approved, the candidate is at liberty to make application to continue with his degree work in the Lodge specified in the Waiver by paying the unconferrred degree fees charged by that Lodge together with the Grand Lodge contribution. If the Waiver is not

approved, the candidate is stopped but still has the right of applying for his remaining degree or degrees in the original Lodge. In that event, he must repay to that Lodge the fees charged for the unconferrred degrees plus the Grand Lodge contributions, be investigated and balloted upon the same as any other candidate. (See Forfeiture of Fees and Contributions)

ENTERED APPRENTICE AND FELLOWCRAFT DIMITS

An Entered Apprentice or Fellowcraft Mason of a Lodge in this Jurisdiction who has moved to another Jurisdiction and against whom no charges are pending, may apply for, in writing, and receive from the Lodge in which he was Initiated or Passed, an Entered Apprentice or Fellowcraft Dimit.

It should be understood that a Dimit is issued only to a candidate who has moved permanently to another Jurisdiction and who wishes to be released from the Lodge where he is presently attached. The Secretary must, at the time of issuance, refund any monies which represent degrees not received, and also the candidate's contribution. The Fees and Contributions are not refundable if the Lodge has declared these items forfeited at an earlier time.

A copy of the letter which transmits the monies, must be sent to Grand Lodge office for replacement of the candidate's contribution which the Lodge has refunded.

DIMITS OF MASTER MASONS

A Dimit, or Discontinuance of Membership, is issued to members of a Lodge as long as they are in good standing, i.e., as long as their dues are paid at least through the month of issuance. It represents a total termination of membership.

A Mason who has requested a Dimit (in writing) and been issued one, must be elected into a Lodge within 1 year of the date of issuance, otherwise he forfeits all his rights and privileges as a Mason, except the right to apply for affiliation. Hence, a Mason wishing to transfer from one Lodge to another should preferably apply for membership to the new Lodge first, and AFTER he is elected to membership, send a "Request for Dimit" to his former Lodge. This way, there is no discontinuity of membership, and consequently he has no problems to face.

These various factors are established in separate sections of the CMC., listed hereunder for reference:

§23020. MULTIPLE MEMBERSHIP. This Grand Lodge recognizes and authorizes membership in more than one Lodge under the following conditions:

1. A member of a Lodge of this Jurisdiction residing in the Jurisdiction of another Grand Lodge which allows dual membership may affiliate with one or more Lodges in that Jurisdiction while retaining his membership in this Jurisdiction. He becomes a dual member.
2. A member of a Lodge of any other Grand Jurisdiction which allows dual membership may affiliate with one or more Lodges under this Grand Lodge while retaining his membership in such other Jurisdiction. He becomes a dual member. (1985)
3. A member, in good standing, of a Lodge in this Jurisdiction may retain such membership and affiliate with any one or more other Lodges under this Grand Lodge or join in a petition for a dispensation for a new Lodge and may present a paid up dues receipt in lieu of a dimit or demand for dimit. Such a member becomes a plural member.
4. Upon election of a multiple member or the formation of a new Lodge containing one or more multiple members, the Secretary shall immediately notify the Grand Secretary and also every other Lodge in which a multiple member holds membership.
5. A multiple member shall pay all dues required by each Lodge wherein membership is held and shall have all the rights and privileges of membership in each of the Lodges except that he shall not be Master, Warden or Secretary of more than one of such Lodges at the same time, and except that the burden of the relief of a multiple member, his wife, widow and orphans shall rest on the Lodges in which he holds membership in proportion to the length of membership in each.
6. Suspension by a Lodge in the Jurisdiction of this Grand Lodge for non-payment of dues of a multiple member shall immediately, and of itself, suspend his membership in all Lodges in this Jurisdiction, and the Secretary of any Lodge suspending such a member shall immediately notify the Grand Secretary and also every other Lodge in which the multiple member holds membership. Like notice shall be given in case of reinstatement by a Lodge in the Jurisdiction of the Grand Lodge of California which shall immediately and automatically restore him to membership in every other Lodge in this Jurisdiction of which he was a member upon payment of any dues required or the performance of any other obligation required for such restoration to membership. (1976)

When non-payment of dues is the cause of suspension, such action shall become effective only after a sixty-day prior Notice of intent to Suspend has been sent to every other Lodge in which the member holds membership, during which period such other Lodge may contact the member in an effort to avoid such suspension. If within said sixty-day period such member has failed to obtain good standing in all Lodges involved, he shall be suspended, and such suspension shall immediately terminate his membership in all Lodges in this Jurisdiction.

Suspension by a Lodge in any other Grand Jurisdiction for nonpayment of dues shall forthwith suspend his membership in all Lodges in this Jurisdiction but shall be handled in the same manner as provided in this section for members suspended by a Lodge in this Jurisdiction by giving sixty days notice, and provided further, that the restoration of such a member shall be in the same manner as provided in this Code. (1986)

7. Nothing in this section shall be construed to prevent a multiple member from receiving a certificate of discontinuance of multiple membership as provided in this Code if otherwise entitled to the same.

8. Dual membership as used herein, is defined to be membership in Lodges of different Grand Jurisdictions. Plural membership as used herein, is defined to be membership in two or more Lodges, in the same Grand Jurisdiction. A multiple membership as used in this section is defined to be either dual or plural membership.

9. The Grand Secretary shall keep a record of all members holding multiple membership and shall provide forms to cover this section.

10. Suspension or expulsion by a Lodge in the Jurisdiction of this or any other Grand Lodge, for other than non-payment of dues, of a multiple member shall forthwith suspend or expel his membership in all Lodges in this Jurisdiction, and the Secretary of any Lodge in this Jurisdiction suspending or expelling such a member shall immediately notify the Grand Secretary and also every other Lodge in which the multiple member holds membership. Provided further that any member who has been suspended or expelled in any other Grand Jurisdiction for other than non-payment of dues, and who is subsequently restored to membership therein, may also be restored to membership in this Jurisdiction in the same manner as is provided in this Code for members suspended or expelled by a Lodge in this Jurisdiction initially. (1986)

11. A member of a Lodge of any other Grand Jurisdiction recognized by this Grand Lodge which allows dual membership may, whether residing within or without this Jurisdiction, affiliate with one or more Research Lodges under this Grand Lodge while retaining his membership in such other Jurisdiction (1979).

§23060. STANDING OF DIMITTED OR NON-AFFILIATED MASTER MASON. A dimitted Mason, or non-affiliated Master Mason by reason of the revocation or arrest of the charter of his Lodge, shall remain in good standing for a period of one year following the date of his dimit, or certificate of membership status issued by the Grand Secretary. Should he fail to become a member of some Lodge within the period of one year from the date of such dimit or certificate, he shall not thereafter be entitled to any of the rights, privileges or benefits of Masonry, except the right to apply for affiliation.

Upon rejection of an application for affiliation, the Lodge shall return all amounts paid to it by such applicant.

§23100. WITHDRAWAL AND DIMITS FOR ENTERED APPRENTICES AND FELLOW CRAFTS. An Entered Apprentice or Fellow Craft, against whom no charges are pending, may

withdraw from his Lodge and apply for membership and advancement in another Lodge by obtaining a waiver of Jurisdiction and dimit from his Lodge.

§23050. METHODS OF DIMITTING. A member of a Lodge, in good standing, against whom no charges are pending, and whose dues are paid, may withdraw therefrom at any time by giving notice in writing of his intention to do so at a stated meeting. Upon such notice the Master of the Lodge shall order the Secretary to issue a dimit forthwith in the form provided as evidence of such withdrawal.

Where transfer of membership from one Lodge to another within this Jurisdiction is involved, the Secretary, upon receipt of notification of election, shall immediately issue the dimit in the form provided for in the Code and report the fact of such issuance to the Lodge at the next stated meeting.

Where transfer of membership from one Lodge to a Lodge in another Jurisdiction is involved, the Secretary upon the request of a member in good standing, against whom no charges are pending, may issue a Certificate of Standing which shall specify the date through which the member's dues are paid, and which shall state that a dimit will be issued upon receipt of notice of election in another Lodge if such notice is received prior to the date through which dues are paid. Upon receipt of notification of election, the Secretary shall immediately issue the dimit in the form provided, and shall report the fact of such issuance to the Lodge at the next stated meeting.

An Entered Apprentice or Fellow Craft who has permanently moved from the Jurisdiction of California, against whom no charges are pending, may withdraw from his Lodge at any time by giving written notice of his intention so to do at a stated meeting, and he may receive an E.A. or F.C. dimit.

A multiple member of a Lodge in good standing, against whom no charges are pending, and whose dues are paid, shall be entitled to withdraw from any such Lodge at any time by giving notice of his intention so to do at a stated meeting, and he shall receive a Certificate of Discontinuance of Multiple Membership.

ANNOTATIONS

§26050. AFFILIATION. A Mason against whom no charges are pending may apply to any Lodge in the Jurisdiction for affiliation, and if rejected, may apply again as often as he chooses to do so. In order that his application can be received by a Lodge, he must prove to the satisfaction of the Master that he is a Master Mason and must accompany his application by the affiliation fee required by such Lodge, if any; and

1st. If the applicant be a member in good standing in this Jurisdiction, a receipt from the Lodge of which he is a member showing that his dues are paid together with a written request to his Lodge for a dimit, except as provided in 4th below (1989),

If elected, the Secretary shall immediately complete and forward the request for dimit. Membership in the electing Lodge shall commence as of the date of the issuance of the dimit and dues shall commence as of the first of the month next succeeding, as provided in the Uniform

Code of By-Laws. The receipt of the dimit and the date it was issued shall be reported to the Lodge by the Secretary at the next stated meeting.

2nd. If the applicant be a member of a Lodge in another Grand Jurisdiction, the sum of twenty-five dollars for the use and benefit of the Masonic Homes of California unless such contribution had theretofore been made by the applicant, and either a certificate of good standing in his Lodge and a statement by the applicant that he desires to retain his membership therein, or a certificate from his Lodge that a dimit will be issued on notice of his election to membership in a Lodge of this Jurisdiction.

In cases of dual membership, and in cases where a dimit accompanies the application, membership in the electing Lodge shall commence as of the date of election and dues shall commence as of the first of the month next following such election. In cases where the dimit is issued after election, membership in the electing Lodge shall commence as of the date of the issuance of the dimit and dues shall commence as of the first of the month next succeeding, as provided in the Uniform Code of By-Laws. The receipt of the dimit and the date it was issued shall be reported to the Lodge by the Secretary at the next stated meeting.

3rd. A dimit from the Lodge of which he was last a member, regardless of its age, or a satisfactory explanation in writing of his inability to furnish such dimit, together with the contribution to the Masonic Homes of California as hereinabove required, if he be a member of a Lodge in another Jurisdiction; or, if he was last a member of a Lodge whose charter is revoked or under arrest, a deposit of a sum equivalent to six months' dues of the Lodge to which he applies for affiliation.

4th. If the applicant be a member in good standing in this Jurisdiction and desires to hold plural membership, a receipt from the Lodge of which he is a member showing his dues are paid. Membership in the Lodge shall commence as of the date of the election and dues shall commence as of the first of the month next succeeding as provided in the Uniform Code of By-Laws. (1989)

FEES

The fee structure for the Degrees as of the year 1991 was as follows:

Lodge fees	\$189
Masonic Homes	25 (tax-deductible donation)
Washington Memorial	5
California Memorial	9
TOTAL	\$228

The Lodge fee was divided as follows:

First Degree	\$100
Second Degree	50
Third Degree	39
TOTAL	\$189

The contribution to the Masonic Homes is in compliance with Section 13030 of the California Masonic Code (CMC), the Masonic laws by which we are governed in California, which states as follows:

§13030. CONTRIBUTIONS FOR MASONIC HOMES. Each petitioner to form a new Lodge, and each applicant for affiliation whose dimit or certificate is from a Lodge of a Jurisdiction other than California, and each applicant for the degrees shall accompany the petition or his application with a contribution of twenty-five dollars for the use and benefit of the Masonic Homes of California, unless he shall have paid such contribution on a former application, either for the degrees or affiliation, to a Lodge of this Jurisdiction.

On occasion, a Candidate may not complete all his Degrees in his original Lodge. In that case, the division of fees is controlled by Sections 13030 and 13040 of the CMC, which read as follows:

§13030. REFUND OF CONTRIBUTIONS. if an applicant shall die before being raised or be elected to membership in another Lodge beyond this Jurisdiction under a dimit issued by his Lodge, or shall be denied advancement by action of the Lodge, the fact shall be certified to the Grand Secretary by the Secretary of the Lodge and the Grand Secretary shall thereupon cause the contributions to be returned to the Lodge, which shall thereupon refund the payment to the widow or representative of the deceased applicant, or to the applicant himself as the case may be, except when contributions have been forfeited.

§13040. MEMORIAL CONTRIBUTIONS. In addition to the contribution to the Masonic Homes, each applicant for the degrees shall accompany the application with a contribution of five dollars for the use and benefit of the Endowment Fund of the George Washington Masonic National Memorial, and the sum of nine dollars for the use and benefit of the California Masonic Memorial Temple; all such contributions shall be transmitted by the Lodge to the Grand Secretary at the times and in the manner specified on forms provided for that purpose; the Grand Secretary shall pay the same over to the Grand Treasurer to be held by him subject to allocation

and payment by order of the Grand Master. In the event of death or denial of advancement, before the candidate is raised, such sum shall be returned to the Lodge in the manner, and for disposition as provided in the preceding section for the return of the Homes contribution in a like event. (1980)

There are occasions, however, where the fees are not refunded or divided. This occurs when a Candidate moves out of the area, and wishes to continue with his Degrees, but wishes to remain a member of his original (mother) Lodge. In such cases, the Degrees and required coaching may be conferred upon the Candidate by a local Lodge, by request of the Candidate's mother Lodge, and with the approval and consent of the local Lodge. In such a case, the local Lodge confers the Degrees on the Candidate as a matter of courtesy to that Candidate's mother Lodge, for which reason these are commonly referred to in our Craft as "Courtesy Degrees".

There are occasions wherein a member of the Lodge finds out that a particular Candidate is going through the Degrees, a fact of which he was not previously aware because he had not attended Lodge at the time when the Candidate's name was mentioned. If the member has VALID reasons for wanting this Candidate out, he must place his objection before the Master of the Lodge, who shall be governed by Section 26270 of the CMC.

§26270. DECISION OF LODGE ON OBJECTION. Upon the reception of the reports of the committee appointed to resolve objections, if the cause assigned be, in the opinions of two-thirds of the members present, not a valid and Masonic one (the vote being taken by secret ballot upon slips of paper having written thereon "Yes" or "No"), the Lodge may confer the degree in the same manner as if no objection had been made; and if it shall decide that the cause assigned is not a valid and Masonic one, the Master shall not allow the same objection to be made a second time. The decision is final and may not be reconsidered and no appeal may be taken therefrom. If the objection is sustained, the contributions and the part of the fee for the degree or degrees not taken by the applicant shall be returned to him.

The Candidate thus "stopped from advancement" shall have the status of one rejected for the unconferrred degrees, his status shall be reported to the Grand Secretary, and the interval applying to other rejections or withdrawal of an application must elapse before application may be made for advancement. Such application shall be made on the regular form "Application for Degrees" and shall take the usual course of investigation and ballot.

There are frequent occasions wherein, for one reason or another, the Candidate has not completed his 3 Degrees within a period of 3 years from the date when he received his First Degree. In such a case, and if the reason for the delay is entirely the Candidate's fault, but excepting such events that are out of the control of the Candidate, such as having to serve in the Armed Forces, or being sent out of the area by his employer, then the Candidate's fees may be forfeited by the Lodge, in accordance with Section 26330 of the CMC.

§26330. FORFEITURE OF FEES AND CONTRIBUTIONS. If a candidate does not present himself qualified for the Second and Third Degrees within a period of three years from the date of his initiation as an Entered Apprentice, the Master shall direct the Secretary to forward to such candidate either by registered letter or certified mail, with return receipt requested, deposited in the U.S. Post Office, addressed to him at his last known address, a notice advising him that

unless he shall present himself for advancement, on or before a specified date (at least sixty days in advance) his fees for the unconferrred degrees and all of his previous contributions will be declared forfeited.

The foregoing action shall not be taken by the Master or Secretary, however, until after the Master has appointed a committee of two or more members of the Lodge to investigate and report back to the Master why the candidate has not presented himself qualified for the Degree or Degrees involved.

On the date specified, the Master shall declare the fees forfeited unless further time shall have been granted by a vote of the Lodge.

A candidate thus denied advancement shall be considered only as an Entered Apprentice or a Fellow Craft with the right of applying for the remaining Degree or Degrees, and paying the fees and contributions therefor, subject to investigation and election, the same as any other candidate.

CONCLUSION

We hope this book has given you a birdseye view of Masonry, its organization and workings, so that you may be in better position to appreciate the lessons of Masonry, and the teachings embodied in our three symbolic degrees.

There is a great deal that is not written herein.

One of the purposes of Freemasonry is to induce men to seek knowledge. Hence, some information is left out with the hope that you will seek to find it and, through this procedure, help others also to improve themselves through the lessons of Masonry. We therefore encourage you to ask questions and seek such knowledge. The answers may not always be transmitted easily. You may have to work at it. But that is part of Masonry. Indeed, as you progress through your work, becoming more and more engrossed in its lessons, you may want to join one of our many Research Lodges where brethren like yourself continuously delve into books, papers and investigations to find answers to many questions and then codify them in papers for open publication, that others may benefit thereby.

In fine, the future of Masonry is hereby partly entrusted to your care. For it to survive, and for you to enjoy its lessons, you must make a commitment to participate actively in its organization and ritual.

Again, congratulations on your election, and may you bring increased glow to our Craft.