



THE ILLINOIS TABLE LODGE

A MODERN ADAPTATION OF THE
ANCIENT TABLE LODGE TO MASONIC
EDUCATION INSPIRATION AND ENJOYMENT

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TABLE LODGE OFFICERS AND CAST

Master.....	Ritual
Senior Warden.....	Ritual
Junior Warden.....	Ritual
Secretary.....	Ritual
Chaplain.....	Ritual
Senior Deacon.....	DG&S
Junior Deacon.....	Tacit
Tyler.....	Ritual
4 Responders.....	6-minute talks
2 Discoursers.....	6-minute talks
Brethren at ceremonial table.....	Tacit

RITUAL

Opening

Master: *

Officers and brethren sit at their assigned places at ceremonial table. Other brethren sit at extra tables where they choose.

Tyler stands at right hand of the Senior Warden and opposite the Junior Deacon. The glass for his toast sits on the table at his left hand

Master: **Brother Tyler, you will retire, close the door and see that none pass or repass but such as are duly qualified and have permission**

Tyler exits, tyles outside the closed door. Master does not wait:

Master: **Brother Senior Warden, are all present Master Masons?**

SW: **All present are Master Masons, Worshipful (.)**

If EA or FC are present, Senior Warden continues:

SW: except (_____) Entered Apprentice (s) and (_____) Fellow Craft(s). With your permission, I shall introduce (them) (him)

Senior Warden arises. EA and / or FC arise(s) when introduced. The following is an example:

SW: Brother _____ and Brother _____ Entered Apprentices and Brother _____ , Fellow Craft (s). We are pleased to have you with us.

Senior Warden may go to the altar.

SW: **Permit me to impress on your mind that Freemasonry is not a club or an association that you join and then push aside because of the conflicts of other interests. Should your business and social life leave little time for your Masonic lodge, think not that faithful lodge attendance is the measure of your worth as a Freemason. The application of Masonic principles to daily life – in business, in social contacts, in civic affairs, in political responsibilities – has nothing to do with attending lodge. You are set apart as a Freemason. All your life, you support Masonry because it teaches men to think for themselves, and stands as a bulwark of democracy and the church and is the only worldwide brotherhood. Do not merely confess that you “belong” to the masons – say with full assurance, “I am a Mason”**

Brethren applaud. Senior Warden and EA and / or FC sit.

If visitors are present, the Master says:

Master: Let us welcome our visitor(s).

Visitor(s) arise when introduced. The following is an example:

Master: Brethren, I have the pleasure of introducing Brother _____ of _____ Lodge No. _____ and Brother _____ of _____ Lodge No. _____. (Brethren) (Brother _____), have no doubt about the cordial hospitality of our welcome. May this occasion, persuade you to share our hospitality whenever your circumstances permit.

Brethren applaud. Visitor(s) sit(s).

Master: Brother Junior Warden.

Junior Warden arises.

Master: Your duty at a table lodge?

JW: To call the Craft to Table Instruction, superintend them during the hour thereof; see that none exceed the allotted time for responses and discourses, sound the gavel as a warning when necessary, a definite time-plan being essential to a Table Lodge.

Master: You will call the craft.

JW: Arise Brethren.

All arise.

JW: By authority of a dispensation granted by Brother James E. Durbin, Most Worshipful Grand Master of Ancient Free and Accepted Masons of the State of Illinois, I call the Craft to Table Instruction. Brethren, prepare to give Grand Honors.

Master: Together, brethren,

Brethren ooo ooo ooo

Master: Brother Chaplain, the invocation.

Chaplain: Supreme Ruler of the Universe, we would reverently invoke Thy blessing at this time; wilt Thou be pleased to grant that this meeting thus begun in order may be conducted in peace and closed in harmony. Amen.

Brethren: So mote it be.

Master: *

All sit.

First Degree Response

Master: Freemasonry is a progressive moral science, divided into different degrees, so that we may benefit by a regularly developed system of instruction. Each degree has a purpose in itself as a part of a complete whole. Brother Senior Deacon,

Senior Deacon arises and faces the Master.

Master: Arrange the lights in the Entered Apprentice degree.

Senior Deacon goes to the altar and arranges, then he steps back with the DG&S. As the S & C are placed, the Master begins the knocks

Master: * SW: * JW: *

Senior Deacon returns and sits.

Master: A lodge of Entered Apprentices is rightly termed a lodge of Masons because an Entered Apprentice, who has benefited by the teachings of moral improvement in the first degree, retains the traits of a Freemason, even though by chance he may advance no further in the mysteries of the Craft. The first degree lecture expounds on the symbolism of a lodge, the tenets of a Mason's profession, and the four cardinal virtues. Brother (1) _____

Brother 1 arises.

Master: You will rehearse:

- | | | |
|------|---|-----------------------|
| (1) | <i>the form of a Lodge</i> | |
| (2) | <i>the Coverings of a Lodge</i> | |
| (3) | <i>the Furniture of a Lodge</i> | |
| (4) | <i>the Ornaments of a Lodge</i> | |
| (5) | <i>the Jewels of a Lodge</i> | |
| (6) | <i>one of the tenets of a Mason's profession:</i> | <i>Brotherly Love</i> |
| (7) | <i>one of the tenets of a Mason's profession:</i> | <i>Relief</i> |
| (8) | <i>one of the tenets of a Mason's profession:</i> | <i>Truth</i> |
| (9) | <i>one of the four cardinal virtues:</i> | <i>Temperance</i> |
| (10) | <i>one of the four cardinal virtues:</i> | <i>Fortitude</i> |
| (11) | <i>one of the four cardinal virtues:</i> | <i>Prudence</i> |
| (12) | <i>one of the four cardinal virtues:</i> | <i>Justice</i> |

Brother (1) recites the appropriate ritual: sits.

Master: Brother (2) _____

Brother (2) arises.

Master: **You will respond.**

Brother (2) delivers a 6-minute response, sits.

Junior Warden arises promptly and speaks with enthusiasm. He proposes a toast to one of the twelve titles recited by the rehearser.

JW: **Worshipful Master, I propose a toast to _____ !**

The Master speaks with a command.

Master: **Stand to, brethren!**

All arise, pick up their glasses in unison, raise their glasses "at present" with the Master.

JW: **To _____ !**

Brethren: **To _____ !**

All drink in unison and set down their glasses in unison.

Master: *

All sit.

Second Degree Discourse

If EA present, the Master says:

Master: And now, my Brother Entered Apprentice(s), it is time for you to retire.

Entered Apprentice(s) arise(s).

Master: We are looking forward to your advancement in Masonry and your presence with us as (a) Fellow Craft(s). You may return with the Tyler at the proper time.

Master: **Brother Senior Deacon.**

Senior Deacon arises and faces the Master.

Master: **Arrange the lights in the Fellow Craft degree.**

Senior Deacon goes to the altar and arranges; then he steps back with the DG&S. As the S&C are adjusted, the Master begins the knocks.

Master: ** SW: ** JW: **

Senior Deacon returns and sits.

Master No man with a fair intellectual curiosity can progress to the Middle Chamber without observing that he has been introduced to complete worldly knowledge. Here should be developed an incentive to continue his learning. The Senior Deacon's lecture in the second degree introduces the five orders of architecture, the five human senses, and the seven liberal arts and sciences. Brother (3) _____.

Brother (3) arises.

Master: You will discourse on:

- (1) the Five Orders of Architecture
- (2) the Tuscan order of architecture
- (3) the Doric order of architecture
- (4) the Ionic order of architecture
- (5) the Corinthian order of architecture
- (6) the Composite order of architecture
- (7) the Five Human Senses
- (8) the human sense of Hearing
- (9) the human sense of Seeing
- (10) the human sense of Feeling
- (11) the human sense of Smelling
- (12) the human sense of Tasting
- (13) the Seven Liberal Arts and Sciences
- (14) the art of Grammar
- (15) the art of Rhetoric
- (16) the science of Logic
- (17) the science of Arithmetic
- (18) the science of Geometry
- (19) the art of Music
- (20) the science of Astronomy

Brother (3) delivers a six-minute discourse. Sits.

Brethren applaud.

Third Degree Response and Discourse

If FC present, the Master says:

Master: And now, my Brother Fellow Craft(s), it is time for you to retire.

Fellow Craft(s) arise(s).

Master: We are looking forward to your advancement in Masonry and your presence with us in all our Masonic activities. You may return with the Tyler at the proper time.

Fellow Craft(s) exit(s), closes the door.

Master: Brother Senior Deacon.

Senior Deacon arises and faces the Master.

Master: Arrange the lights in the Master Mason's degree.

Senior Deacon goes to the altar and arranges; then he steps back with the DG&S. As the S&C are adjusted, the Master begins the knocks.

Master: * SW: *** JW: *****

Senior Deacon returns and sits.

Master: Brother Senior Warden, w m y a MM?

SW: M o.

Master: Brethren, you were made a Master Mason in a Masonic Lodge. Your obligation as a Master Mason contains your duties and responsibilities to your Masonic brother, to your lodge and to your Grand Lodge. Each tie in the obligation is preceded with the word "furthermore" of which there are eleven. Brother (4) _____.

Brother (4) arises

Master: You will rehearse:

- | | | |
|------|--------------------------|-------------|
| (1) | The first furthermore | (conform) |
| (2) | The second furthermore | (answer) |
| (3) | the third furthermore | (keep) |
| (4) | the fourth furthermore | (aid) |
| (5) | the fifth furthermore | (assist) |
| (6) | the sixth furthermore | (sit) |
| (7) | the seventh furthermore | (knowingly) |
| (8) | the eighth furthermore | (cheat) |
| (9) | the ninth furthermore | (have) |
| (10) | the tenth furthermore | (give) |
| (11) | the eleventh furthermore | (give) |

Brother (4) Furthermore.....

Brother (4) sits.

Master: Brother (5) _____

Brother (5) arises.

Master: You will respond.

Brother (5) delivers a six-minute response; sits.

Junior Warden arises promptly.

JW: Worshipful Master, I propose a toast to the _____th furthermore!

Master: Stand to, brethren!

All arise, pick up glasses, "present" with the Master

JW: To the _____th furthermore!

Brethren: To the _____th furthermore!

All drink, deposit glasses in unison.

Master: *

All sit.

Master: The allegory in which every Master Mason has taken an active part is an exemplification of resurrection, I symbol of rebirth. Purified as an Entered Apprentice, educated as a Fellow Craft. Every beneficiary of speculative Masonry has quit his old life, pursued in darkness, and has been raised to a new and upright life on the five points of fellowship. Brother (6) _____.

Brother (6) arises.

Master: You will rehearse:

- | | | |
|-----|--------------------------------|-----|
| (1) | the first point of fellowship | (F) |
| (2) | the second point of fellowship | (K) |
| (3) | the third point of fellowship | (B) |
| (4) | the fourth point of fellowship | (H) |
| (5) | the fifth point of fellowship | (C) |

Brother (6) _____ to _____,

Brother (6) sits.

Master: Brother (7) _____

Brother (7) arises.

Master: You will respond.

Brother (7) delivers a six-minute response; sits.

Junior Warden arises promptly.

JW: Worshipful Master. I propose a toast to the _____th point of fellowship!

Master: Stand to, Brethren!

All arise, pick up glasses, "present" with the Master.

JW: To the _____th point of fellowship!

Brethren: To the _____th point of fellowship!

All drink, deposit glasses in unison.

Master: *

All sit.

Master: The third degree lecture calls our attention to nine classes of emblems or symbols of Masonry. Brother (8) _____.

Brother (8) arises

Master: You will rehearse:

- (1) the Pot of Incense
- (2) the Beehive
- (3) the Book of Constitutions Guarded by the Tyler's Sword
- (4) the Sword Pointing to a Naked Heart
- (5) the Anchor and Ark
- (6) the Forty-seventh Problem of Euclid
- (7) the Hour Glass
- (8) the Scythe
- (9) the S-M, the S and the C

Brother (8) recites the appropriate ritual; sits.

Master: Brother (9) _____

Brother (9) arises.

Master: You will respond.

Brother (9) delivers a six-minute response; sits.

Junior Warden arises promptly.

JW: Worshipful Master. I propose a toast to the _____!

Master: Stand to, Brethren!

All arise, pick up glasses, "present" with the Master.

JW: To the _____!

Brethren: To the _____!

All drink, deposit glasses in unison.

Master: *

All sit.

Master: Brother (10) _____

Brother (10) arises.

Master: You will now favor us with a discourse on:

(The following subjects are suggestions)

- (1) Thumbnail Sketch of Masonic History
- (2) The five great Religions
- (3) Christianity and Freemasonry
- (4) Worldwide Brotherhood
- (5) Love God – Love your Brother
- (6) Preconceived Rules of Conduct
- (7) Church and State
- (8) Public Schools
- (9) Masonry and Youth
- (10) Bolshevism
- (11) Masonry's Enemies
- (12) Resistance to Tyranny

Brother (10) delivers a six-minute discourse; sits.

Brethren applaud

Closing

Master: Brother Junior Warden.

Junior Warden arises

Master: You will call the Craft.

JW: Arise, brethren.

All arise.

JW: We have met in peace, and now in harmony, I call the Craft from Table of Instruction. Brethren, prepare to give the Grand Honors.

Master: Together, brethren.

Brethren: ooo ooo ooo

Master: Brother Chaplain, the benediction.

Chaplain: And now may the blessing of Heaven rest upon us and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. Amen

Brethren: So mote it be.

Master: Brother Junior Deacon, admit Brother Tyler.

Junior Deacon moves toward the door promptly, even while the Master addresses the Senior Deacon.

Master: Brother Senior Deacon.

Senior Deacon faces the Master.

Master: Take charge of the lights.

Junior Deacon exits, notifies the Tyler. If the meal follows, he notifies the headwaiter.

The Tyler enters promptly and stands at the place where he stood before he left the room; faces east.

If an Entered Apprentice or Fellow Craft is waiting, he follows the Tyler and moves to his original place. If two or more, they move in tandem.

Senior Deacon goes to the altar and takes charge of the lights; returns and remains standing.

Master: **Brother Tyler, the Craft awaits your toast.**

Tyler: **Let us drink the age-old, traditional toast of the Craft – To all Freemasons wheresoever dispersed over the face of the earth. May our brethren of all nations be united under the mantle of universal friendship and brotherhood for the benefit of all mankind.**

Master: **Together, brethren.**

All arise, pick up glasses, "present" with the Master.

Tyler: **To all Freemasons Wheresoever Dispersed!**

Brethren: **To all Freemasons Wheresoever Dispersed!**

All drink, deposit glasses in unison.

Master: **Stay as long as you wish, brethren, or go as your occasions call you.**

Master: *

THE PURPOSE OF THE TABLE LODGE

Officers of Masonic lodges have a tendency to put degree work ahead of everything else. This has caused a lot of men to lose interest in the fraternity – not having an opportunity or desire to practice ritual, and nothing else offered to them, they have stayed away from lodge meetings and some of them have dropped out of the fraternity. Therefore, the problem before the lodge officers is to furnish something else to those brethren who are not interested in ritualism. The lodge needs an activity that all members can participate in and not restrict itself to just one phase of the brotherhood.

Light entertainment is not the answer. It is not what we do to entertain our brethren that will revitalize our fraternity; rather, it is what we do to bring them an understanding of the principles and purpose of Freemasonry. The great need is for our brethren to see below the surface of Masonic ritual. We must bring Masonry out of the lodge room and into the open. So, it is necessary to have additional activities to teach the brethren the meaning of the words and to satisfy the questioning mind.

Most of our brethren are more interested in the social aspects of the Craft. This is the merit of the Table Lodge--it satisfies the social interests while it illustrates Masonic principles. Its purpose is to provide, with the festivities of the banquet, enjoyment and instruction. The instruction is designed to enlighten the mind, touch the heart, and engage the will of the brethren. Action is interjected by rising, lifting the glasses, sounding off, and drinking the toasts together. Every brother participates. The combination of action and good fellowship, with high-minded discussion of Masonic principles, is the characteristic of the Table Lodge.

Here is the opportunity for each brother to do something, to write something, to say something, to give something, to be something. There is need for brethren who are able and willing to explore the meaning of the words and how the lessons can be applied to everyday living. Ritual has no utility unless it applies to the day-by-day affairs of life.

Masonry is a course of moral instruction. If we believe that there is still a place in the world for the "homely virtues" which have made America great, then we stand for the things that the Masonic fraternity stands for. We should leave the Table Lodge with a firm resolution to apply the principles of the fraternity to our daily lives.

FROM ANCIENT TO MODERN

Table lodges may be traced back more than two centuries in France and England. The earliest ritual of the French Table Lodge was long and elaborate. In modified form, a similar ceremony was then used in England and America and continued as late as the American Revolution. The tradition has generally fallen in to disuse in the United States. However, in recent years, the Table Lodge has been revived by several Grand Lodges for the observance of the Feast of St. John the Evangelist, and on other occasions for Masonic fellowship.

Although the ritual has become greatly abbreviated in recent years, the universal characteristic of the Table Lodge has been retained with the drinking of toasts. All of these Table Lodge programs became monotonous the more they are repeated because the ceremony and ritual do not change. Ultimately, attendance falls off for the same reason that brethren will not repeatedly sit on the sidelines for Masonic degrees. In Illinois, the Table Lodge program has been revised to produce a variety of subjects that will never be monotonous and may well be expected to maintain interest.

This different use of the Table Lodge was conceived on the premise that "sugar coated capsules" of Masonic education can be made both instructive and entertaining. The ritual is brief and serves as a framework for selected short recitations from the first and third degree lectures (12 and 9 choices), the obligation (11 choices), and the points of fellowship (5 choices); each of these recitations is followed with the drinking of a toast to the respective Masonic virtue and with a response which illustrates the practice of that virtue in everyday life. A discourse is delivered on the orders of architecture or the human senses or the liberal arts and sciences (20 choices). A final discourse propounds a selected general Masonic subject (infinite choices). The responses and discourses are timed for six minutes each, the subjects are always different, and the whole program lasts one hour.

PLANNING THE TABLE LODGE

Authority for holding a Table Lodge is a dispensation from the Grand Master. Request for a dispensation should specify the time and place. If a series of Table Lodges are to be held, possibly once a month, a single dispensation can cover the entire series. A single dispensation can cover two or more lodges that hold a joint Table Lodge.

Two or more lodges may cooperate in conducting a Table Lodge. Of course, it is preferable for each lodge to conduct its own Table Lodge. The more action in a Masonic district, the better.

Table Lodges will gain in popularity when they are conducted once a month, possibly October through March or September through April. They could be held two weeks following the stated meeting of the Masonic lodge (some lodges would want to change their bylaws to one stated meeting a month).

Table Lodges may be conducted at midday, preceding or following " luncheon.

There should be no attempt to acquire a record crowd or to put on an "extravaganza" program. Good attendance is desirable if it is not so great that the individual brother is lost in the crowd and denied the opportunity of intimate fellowship. The purpose of the Table Lodge is to draw men to the lodge who have been staying away-and to impress on them the dignity of man as a co-worker with God.

Never combine the Table Lodge with anything else. This is not the time for a Past Masters' night or fifty-year pins. The ritual provides for the introduction of visitors and this is the extent of introductions. There should be no extraneous remarks invited or volunteered. Either conduct a Table Lodge or have something else; do not concoct a mixture.

Do not attempt any form of light entertainment. Dinner music may be had during the dinner, but there is no music during the Table Lodge (except to illustrate a discourse on music).

It is not necessary for the officers of the Masonic lodge to serve as officers of the Table Lodge. The more brethren involved in Masonic lodge activities, the more will be the interest of the brethren in lodge affairs. .

Rehearsals are essential. Masonic lodges that have conducted successful Table Lodges have held enough rehearsals for the officers and participants to know what they were doing.

Any intermission between the Table Lodge and the dinner should be avoided. The Table Lodge will require an hour, almost exactly. A promptly served dinner is usually finished in a half-hour, provided that the dessert is served with the dinner.

Ladies, or other non-Masons, may serve the dinner. If the dinner follows the ceremony, no part of the dinner is served until the Table Lodge is closed and the Tyler's toast has been drunk. If the dinner precedes the ceremony, the Table Lodge is not opened until after the dinner is over and the tables have been cleared. The waiters fill the toast-glasses before the Table Lodge is opened, whether this be before or after the dinner.

Only Masons may attend the Table Lodge. The membership of each visiting brother must be verified. The ritual provides for the presence and retirement of Entered Apprentices and Fellow Crafts so that they may enjoy the inspiration and fellowship early in their careers; certainly, they will dine with the Master Masons.

Whether aprons are worn in an Illinois Table Lodge is subject to the pleasure of the Worshipful Master of the Masonic lodge that conducts the Table Lodge. If the brethren at the ceremonial tables wear aprons, then all brethren who attend should wear them. If aprons are worn, they should be freshly laundered. Brethren at the ceremonial tables should be attired in business suits or tuxedos. All brethren should be dressed in a manner that will reflect their respect for their lodge and Freemasonry.

If brethren are seated at tables extra to the ceremonial tables, they should join in giving the Grand Honors and drinking the toasts.

There should be no smoking during the Table lodge, although permissible in connection with the meal.

TABLE LODGE FURNITURE

The Table Lodge is usually held in the dining room of the Masonic temple; where this is inadequate, the meeting can be held in a lodge room or in a hotel room that can be adequately tiled.

The ceremonial tables are set up in the shape of an elongated "U" that is large enough to provide ample walking space about the altar in the center of the "U". All participants (except the Deacons) are seated on the outside of the tables. Including the eight Table Lodge officers and the ten program participants, the minimum attendance would be as few as eighteen brethren. For a large crowd, extra tables can be set parallel to the sides on both sides of these additional tables. A typical Table Lodge plan and possible arrangements of extra tables are shown as follows.

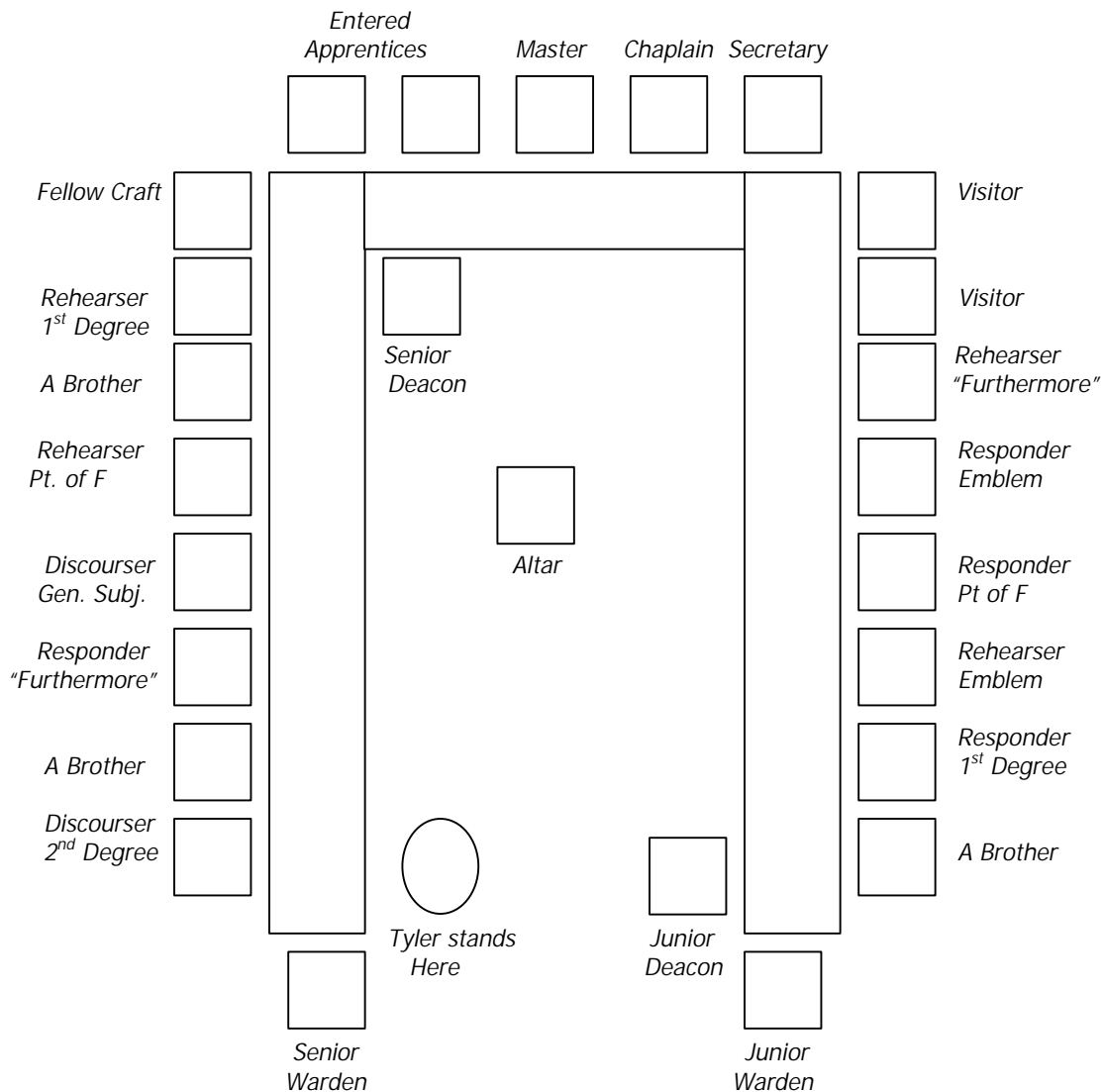
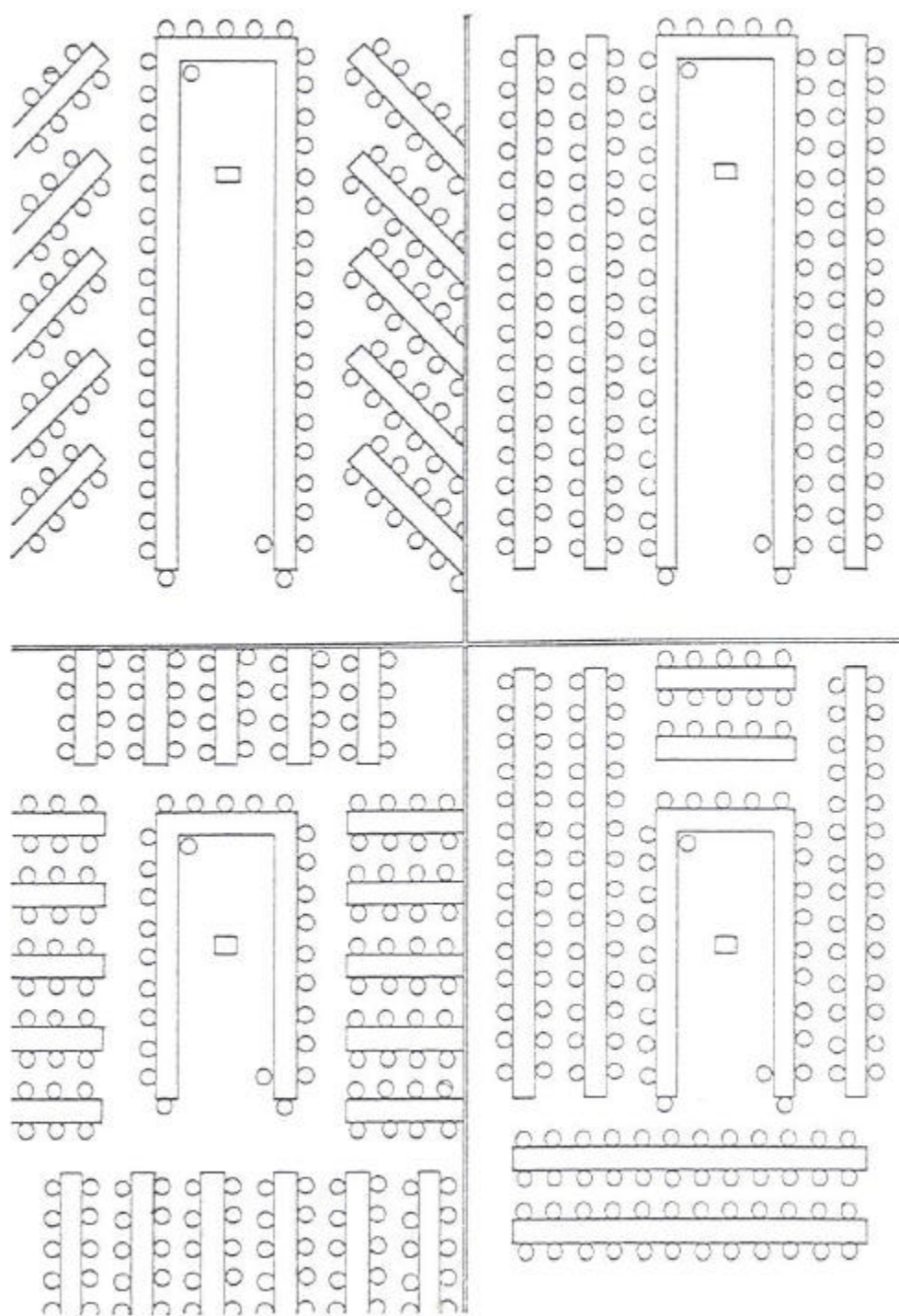


Table Lodge
Typical Seating Arrangement



The altar at the center of the "U" can be smaller than usual but it should be attractive. The closed Bible, square, and compass are on the altar before the brethren are seated either for dinner or for the Table Lodge. There are no lesser lights; and there is no kneeling pad, Neither the lodge's charter nor the Book of Constitutions need be present.

All kinds of decorations are possible for a Table Lodge. Attractive tablecloth, evergreens, fruit in baskets, corn-wine-oil arrangements, square-and-compass decorations, candelabums, candles and subdued lighting suggest themselves. Dignity and beauty set the tenor and adorn the Table Lodge.

Toast glasses should be placed on the table before the brethren are seated, whether or not the dinner precedes or follows the Table Lodge. Small goblets are preferable.

The Master and the Wardens will each require a gavel and a gavel block. No rods will be required by the deacons and no hat by the Master.

HOW TO ORGANIZE A TABLE LODGE

The Table Lodge is always preceded or followed with a dinner or luncheon, and good Masonic fellowship. One of the greatest aids in developing Masonic fellowship is the festive board. This was ever so in Freemasonry and will continue. Perhaps the first step is to appoint a brother who is interested, enthusiastic and capable in the preparation and serving of food. The Table Lodge should be nurtured with good meals, even though the charge is commensurate with the quality.

The Table Lodge committee will go out into the Masonic community and urge the brethren to prepare and deliver responses and discourses. There comes to mind community leaders, clergymen, schoolteachers, and newsmen; but by no means should the participants be confined to these professional brethren. Here is an opportunity to find another sphere of activity for brethren of all vocations and avocations.

When a brother insists that he cannot make a talk, suggest that he read his response. The program can very well carry two readings while the other four brethren make their talks from memory or from notes. If a brother insists that he cannot prepare a talk, advise him to seek the help of someone who has a talent for this sort of thing: his wife, a friend, his pastor, a librarian or a teacher.

Four brethren can be found to rehearse the short pieces of ritual and it may be well to enlist brethren who must then memorize the ritual they are to recite.

What true Mason can excuse himself by saying that he is "too busy making a living" to participate in the Table Lodge program? If he does not give his time to Masonry, we can be sure that he will give his time to other organizations and

causes. A busy man needs an avocation that will completely absorb and dominate his mind and leave no room for his daily worries. In addition, he cannot prepare and deliver an effective Masonic talk and think about anything else. Masonry is not only good for the soul; it is also good for the body.

Retirement is most likely to disturb responsible business and professional men, say psychologists. Before retirement, these men should develop an intellectual avocation. Masonic philosophy is the answer - the Table Lodge is the vehicle.

CONDUCTING THE TABLE LODGE

The gavel is never employed to "call up" the brethren. They arise when the Master orders, "Stand to, brethren," or when the Junior Warden directs, "Arise, brethren." They sit when the Master sounds one knock with the gavel.

It should be suggested to the brethren that they sit back from the table far enough to enable them to arise and sit without restraint or noisy shifting.

It may be well to suggest to the brethren that they conserve their beverage until the fifth and final toast has been drunk.

On the back cover of this booklet is a Master's Worksheet which the Master can reproduce (on 8 1/2 X 11 sheet) and enter the names of the rehearsers, responders, and Discoursers and the parts they will take. He can use this as a prompting sheet while he presides.

The Master should conduct the meeting with dispatch and definiteness. For instance, "Stand to" is a command. The Junior Warden should be so enthused with each of the talks that he "jumps up" proposes a toast to the Masonic principle just propounded.

While the Junior Deacon, the Tyler, and Entered Apprentices and Fellow Crafts are walking, the program is at a standstill. It is suggested that they take the shortest routes, avoid square turns, and move "with deliberate haste."

Responses are preceded with ritual and are followed with the drinking of toasts. The two discourses are not preceded with ritual and consequently are not followed with toasts - hence, the discourses are followed with applause.

The Secretary of the host lodge should record these meetings in the lodge minutes in detail as a Masonic event for the historic value these minutes will have.

THE RESPONSE IS NOT A LECTURE

Do not attempt a lecture on what the ritual means. Try to avoid "lecturettes". It is the lecture that has emptied our lodge rooms. The Table Lodge is expected to cast a different light on Masonic principles; and to accomplish this, the responder should present examples of Masonic principles in action.

Tell a story - a homespun story if you please - of an event in which you were involved that illustrates the ritual just recited. Tell a story concerning someone you know or read about that serves as an illustration. Alternatively, make up a story, an example of Masonry in action. Pointing out the moral of the story, or stories, is a proper conclusion of the talk and can be inspiring and interesting.

The Iowa Masonic Library, Cedar Rapids, will send the following books of Masonic stories to any Mason - he needs only pay the return postage:

These Were Brethren	Carl H. Claudy	24 stories
Hand to Back	William M. Stuart	20 stories
Low Twelve	Edward S. Ellis	15 stories
High Twelve	Edward S. Ellis	12 stories

There are so many ways to develop an interesting short talk. Human interest is most apt to hold the attention of the listeners, Here are suggestions for the starting of short talks that will attract and hold the interest of listeners:

"I was walking down the street the other day and."

"My father used to tell me"

"Sometimes I read Dr. Crane's column on applied psychology."

Do not be confused and talk about the symbol or why the symbol was selected by the fraternity. The talk should be concerned with the Masonic principle or virtue that the symbol represents. For example, the beehive. The talk should not be a dissertation on the life of the bee or why the beehive was chosen as a symbol; rather, the talk should illustrate the virtue of industry, or the dependence of mankind on each other, or the accumulation of knowledge and understanding.

THE DISCOURSE MAY BE A LECTURE

There are two discourses in the program. The first one is a selected subject from the orders of architecture, the human senses, or the liberal arts and sciences. These subjects are a part of the Fellow Craft's degree as an introduction to a liberal education. Therefore, the discourse may be academic and without moral implication. Imagine what an architect, engineer, physician, psychologist, teacher, or musician can do with these subjects. The possibilities of each of the twenty subjects are infinite.

The last talk in the program is a discourse on a general Masonic subject. The number of subjects that may be chosen is unlimited but the presentation should be strictly Masonic. Here again, the discourse should be informative, whether with or without a moral implication. Avoid religion, politics, or controversial social programs.

THE RESPONSES AND DISCOURSES ARE TIMED

The Junior Warden is equipped with an easel (perhaps six inches high by five inches) having seven hinged placards) that display, respectively, big block numbers: blank, 1, 2, 3, 4, 5, 6. He faces this easel toward the responder or discourser. When the speaker begins, the Warden times him with a timepiece (a stopwatch is helpful), and exposes the appropriate numbers as the minutes elapse. When he exposes the number six, he sounds one knock with his gavel. In the rare case that seven minutes have elapsed, the Junior Warden arises and interrupts the speaker with the exclamation, "Worshipful Master, I propose a toast to." The speaker is thus preempted and resumes his seat.

The responder or discourser should not be embarrassed, and certainly not aggrieved, when he is warned with the gavel or preempted by the Warden - this is merely the mechanics of the definite time-plan. He can avoid the warning by pre-timing his talk at about 5-1/2 or 5-3/4 minutes. There is no impropriety when the speaker is overtaken with the warning of the gavel; he then can conclude his talk comfortably within the next 15 to 30 seconds.

When the talk is prepared, more than enough material should be written to consume six minutes. Then the talk can be typed (elite type on 8-1/2 X 11 sheet), allowing 3/4 inch margins. When the talk is read aloud at a normal speaking rate, the timing will work out at ten lines to the minute. So, the length of the talk should be about 55 to 60 typewritten lines; and sentences and words can be deleted to trim the material to that length.

The talk can be memorized - it can be read - it can be delivered with the aid of notes. If the talk is prepared but delivered without notes or text and without rote memory, each practice of the talk should be checked with a timepiece. The same admonition applies when the speaker contemplates an extemporaneous delivery.

BEVERAGES FOR THE TOAST IS NON-ALCOHOLIC

The ceremony of drinking the five toasts should conform to the dignity of the occasion and must observe the rules of the Grand Lodge. Alcoholic beverages may not be used at a Masonic banquet. Provide a beverage that will add to the festive spirit and still be consistent with Masonic standards. A good fruit punch is best, hot or cold, as befits the season. Several recipes for such a preparation are listed here.

HOT WASSAIL CUP (Serves 36)

1 lb. 4 oz. sugar,
1 qt. & 1 pt. water
1/4 tbs. whole cloves
5 cinnamon sticks
5 allspice berries
2 1/2 tbsp. chipped crystallized ginger.
Boil for 10 minutes. Cover and let stand
1 hour in warm place. Strain, then add:
1 qt. strained orange juice, 2 1/2 cups
strained lemon juice, mixed, 2 1/2 qt.
sweet cider. When ready to serve, heat
quickly to boiling point. Pour over
crabapples or roasted apples in punch
bowl. Yield: 1 gallon and 1 quart-

HOT SPICED CRANBERRY PUNCH (Serves 30)

2 qt. cold tea made double strength 1
six-oz. can undiluted frozen lemonade
1 qt. sweetened cranberry juice
1 qt. orange juice.
Heat mixture with 6 or 5 sticks of
cinnamon bark, 2 tbsp. whole cloves, 2
tbsp. allspice, tied in cheesecloth bag

COLD CRANBERRY PUNCH {Serves 50}

6 pt. cranberry juice cocktail
1 1/2 qt. Orange juice (12 oranges)
2 1/2 cups lemon juice (12 lemons)
3 cups pineapple juice
3 cups sugar
1 1/2 qt. Water.

COLD FRUIT PUNCH {Serves 50}

Juice of 15 oranges
Juice of 12 lemons
Juice of 4 grapefruit
4 lb. sugar.
Add ice water to make 2 3/4 gallon of
liquid. When ready to serve add 1 qt.
ginger ale.

PARTY PUNCH (Serves 40}

4 qt. water
3 cups sugar
2 cans (6 oz.) frozen lemon juice
1 qt. apple juice
2 qt. cranberry juice
1 pt. orange juice
1 pt. strong black tea.
Mix water and sugar; bring to boil.
Combine with rest of ingredients. Mix
well. Chill before using. Makes 2 gallons.

FRUIT MEDLEY PUNCH (Serves 35)

1 can (6oz.) frozen concentrated
lemonade
1 can (6 oz.) frozen concentrated orange
and grapefruit juice
1 can (6 oz) frozen concentrated
tangerine juice
6 cups cold water
1 cup cold tea
2 qt. cold ginger ale.
Combine juices, water and tea, and mix
well. Add ginger ale; pour over block of
ice in punch bowl. Makes about 4 qt.

MASTER'S WORKSHEET

Let us welcome our visitors. Brethren, I have the pleasure of introducing

Bro. _____ of _____ Lodge No. _____, _____, _____

Bro. _____ of _____ Lodge No. _____, _____, _____

FIRST DEGREE

Bro. _____, you will rehearse the _____

Bro. _____, you will respond.

SECOND DEGREE

Bro. _____, you will discourse on

APPLAUSE

THIRD DEGREE

Bro. _____-, you will rehearse the _____ furthermore

Bro. _____, you will respond.

Bro. _____, you will rehearse the _____ point of fellowship

Bro. _____, you will respond.

Bro. _____, you will rehearse the _____

Bro. _____, you will respond.

Bro. _____, you will now favor us with a discourse on

APPLAUSE
