

INTRODUCTION

“The Twenty-four-inch Gauge
is an instrument used by operative Masons
to measure and lay out their work.”

. . . but we, as Free and Accepted Masons, are taught to use it for a more noble and glorious purpose. This "*24-Inch Gauge*" is to be used to measure and lay out the work, of the Masonic Lodge. It being divided into eight equally important chapters, we are instructed to use the whole as a source for the purpose of improving lodge fellowship, lodge service to others, lodge programs of Masonic substance and leadership development of lodge brothers and officers.

"The 24-Inch Gauge" is to help lodge officers develop an agenda that will be *educational, interesting, exciting, inspiring* and designed to develop an appreciation for the *Power of Freemasonry* among members and guests. It is a tool to help us "improve ourselves in Masonry" and in every other way.

"The 24-Inch Gauge" is a compilation of educational and programming ideas from different sources. It includes the "New Leadership Manual" (Chapter 4). This handbook is a convenient resource to assist in planning lodge programs and activities that will stimulate enthusiasm and loyalty. It is designed to help change dull, "business meetings" into ones with minimal business time and with programs to fill the needs of brethren in search of more Light in Masonry.

"The 24-Inch Gauge" replaces the former Officer's Training Guide which has been used by Masonic leaders for the past 25-30 years as a guide to lodge operations in the Jurisdiction of the Grand Lodge of Free & Accepted Masons of the State of New York. It does not replace the need for officers and brethren to participate in *Leadership Courses, Training Seminars, Masonic Study Groups*, or to read other *Masonic Literature*. It is a set of tools to help lodge officers and the brethren become more effective leaders so as to better stimulate all to be more involved in the process of making good men better.

“The Twenty-four-Inch Gauge” was originally designed and compiled in 1993 and since updated by members of the Leadership Services Committee from “*Lodge Service Letters*” Articles, Programs, Guides, the revised “*Officers Training Guide*” and the “*Road to the East.*” Continuous improvement makes us all better. If you have any suggestions for improving “The Twenty-four Inch Gauge,” please communicate with us. Your suggestions, if acceptable, will be included in the next edition.

It is our hope that all Masons will use this handbook in developing their leadership skills, enhancing Lodge programs and stimulating their brethren to greater participation and involvement.

THE COMMITTEE ON LEADERSHIP AND EDUCATIONAL SERVICES
Masonic Hall, 71 West 23rd Street
New York, N.Y. 10010-4149

GRAND LODGE

FREE AND ACCEPTED MASONS
OF THE STATE OF NEW YORK

"THE TWENTY FOUR-INCH GAUGE"

A Lodge Resource Handbook

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Chapter I

The Meeting

advertised cannot be stressed enough. It is essential to have your business

Make use of the existing talent in your Lodge by forming a Programming
consider favorite Lodge traditions.

"Twenty Meeting Set-Up" (page 7). Meet with the programming team and
Plan for degree work at Stated or Special Communications. Fill out the
progresses. Plan back-up programs for the possible last minute

The presiding officer of any Lodge sets the Craft to work. He stands in the
that people work best at what they enjoy. Start each meeting with a firm

If all has been properly prepared you and your brothers can relax and
experienced at your Lodge meetings, will keep the brothers coming back

The meeting truly is the Pay-Off.

ELEVEN REASONS FOR BEING LOYAL TO FREEMASONRY
or
THE POWER OF FREEMASONRY
Taking pride in our fraternity

1. Freemasonry is the oldest and most prestigious fraternal organization known to recorded history. The blueprint for fraternalism.
2. Fraternalism is needed in our present society more than ever before.
 - a) Members of a family learn to love, respect, appreciate, have compassion for and to live harmoniously with each other.
 - b) Freemasonry is an expansion of the family circle. Masons learn to be better brothers within the Masonic family and thence to the world at large.
3. A genius of Freemasonry is the emphasis it places on the need to support a set of moral values which has withstood the test of time. It is a privilege to be loyal to that fraternity which continues to stabilize a moral code that is being eroded by indecision, experimentation and indifference by others.
4. A second genius of Freemasonry is its proposition that one cannot build a better society without first building better ingredients of that society -- e.g.: men. We can be proud of our Ritual, which is filled, with lessons of how to be better and more "upright" men.
5. Freemasons played a noble and impressive role in the formation of the United States government. Much of the insights, concerns and brilliance of Masonic stalwarts such as George Washington, Ben Franklin, Peyton Randolph, Robert Livingston and scores of others helped to develop that profound document we call our Constitution. Every Freemason can be proud of the American and Masonic heritages which are so closely related. The concepts of liberty, freedom and fraternity are Masonic concepts.
6. The Masonic Home at Utica is an example of Masonic principle put into action. It is a sense of satisfaction to know that at the Home, over 450 individuals are guests of the New York State Freemasons.
7. The Masonic Medical Research Laboratory, also at Utica, and operated by the Grand Lodge of Free & Accepted Masons of the State of New York, continues to make regular and important contributions in medical research. This work ultimately will lengthen and enhance the quality of life of every human being.
8. Fraternities can help to break down the greatest of all barriers to a healthy society -- the caste system that grows out of uncontrolled egos. Freemasonry is unique in this effort by teaching that it is a place "for the high, the low, the rich, the poor to meet together -- on the level". This one important contribution alone is worth all the support that can be given to Freemasonry.
9. Freemasonry is an international Fraternity. It exists in nearly every country except where totalitarian governments outlaw it by decree. Freemasonry is perhaps the strongest tie that binds the world into a universal brotherhood. It certainly has the potential to be even a stronger cord for that noble purpose.
10. Freemasonry is an educational institution. It teaches that a part of being a Freemason is to learn to improve oneself. It offers and promotes many opportunities for its members to grow as individuals.
11. Freemasonry is probably the first, and certainly continues to be, the strongest force to promote ecumenism.

TWENTY MEETING SET-UP

<u>MONTH</u>	<u>MEETING</u>		
			The following suggested programs are available within this booklet, <i>"The Twenty Four Inch Gauge,"</i> unless otherwise indicated.
1.	MAY 1st.	ANNUAL MEETING - ELECTION OF OFFICERS.....(Hdbk) <i>Review the highlights of the recent Grand Lodge Session.</i>	
2.	MAY 2nd.	INSTALLATION OF OFFICERS	(Monitor)
3.	JUNE 1st.	BROTHER BRING A FRIEND.....	page 53
4.	JUNE 2nd.	SOJOURNERS' NIGHT	page 248
5.	SEPT. 2nd.	REDEDICATION NIGHT	page 253
6.	SEPT. 1st.	BACK TO BASICS	page 257
7.	OCT. 1st.	MASONIC QUIZZES	page 177
8.	OCT. 2nd.	VIDEO NIGHT	page 296
9.	NOV. 1st.	MASONIC SERVICE ASSOCIATION SHORT TALK....	page 292
10.	NOV. 2nd.	THANKSGIVING DAY PROGRAM.....	page 265
11.	DEC. 1st.	PUBLIC AWARENESS AND EDUCATION, An Outline To Promote.....	page 100
12.	DEC. 2nd.	THE MASONIC THREE R's Reunion, Refreshment and Renewal.	page 73
13.	JAN. 1st.	ROLL CALL NIGHT	page 247
14.	JAN. 2nd.	OUR SONS & DAUGHTERS.....	page 268
15.	FEB. 1st.	WASHINGTON MASONIC PROGRAM.....	page 272
16.	FEB. 2nd.	DEWITT CLINTON AWARD PRESENTATION	page 261
17.	MAR. 1st.	THE LODGE AND THE COMMUNITY.....	page 267
18.	MAR. 2nd.	PAST MASTERS' NIGHT	page 252
19.	APR. 1st.	LADIES' NIGHT <i>A Saturday Evening may even be more appropriate.</i>	page 228
20.	APR. 2nd.	GRAND LODGE NIGHT	page 251

This is only a suggested format. Every meeting night should include a program. Every meeting should also include a "Masonic Minute." A five to ten minute talk containing some Masonic Light, given by any brother. Besides the suggested programs, you will have an Official Visit from the District Deputy Grand Master. You also could invite the Staff Officer and the Assistant Grand Lecturer for a program relevant to their responsibilities. You should also plan Degree Nights, with actual candidates or exemplars, which could be at Stated or Special Communications.

Use this form to plan your tentative programming schedule for the year. Keep in mind that the Twenty-Meeting Set-Up is just a suggestion. Dates and times for lodge officer meetings (for officer formation, training, rehearsals and planning) should be included in your term plan. You should also plan Special Programs for non-meeting nights, weekends and Summer Activities.

MONTH	MEETING	NOTES <i>and other meetings</i>
JUNE	1.	
	2.	
<i>Summer Activities</i>		
<i>JULY</i>		
<i>Summer Activities</i>		
<i>AUGUST</i>		
SEPTEMBER	1.	
	2.	
OCTOBER	1.	
	2.	
NOVEMBER	1.	
	2.	
DECEMBER	1.	
	2.	
JANUARY	1.	
	2.	
FEBRUARY	1.	
	2.	
MARCH	1.	
	2.	
APRIL	1.	
	2.	
MAY	1.	
	2.	

RECOMMENDED PROGRAM FOR INCREASING ATTENDANCE

1. **A PLAN FOR EACH COMMUNICATION.** Make every meeting an interesting night. Plan Programs. Invite guest speakers, use ideas in this booklet, make use of the Masonic Service Association's "Short Talk Bulletins", Digests and Videos. Need more ideas? Contact the Grand Lodge Leadership Services Committee. However, remember to stick within the bounds of propriety, good sense and always circumscribed by Masonic Law.
2. **RESPECT THE TIME OF YOUR BRETHREN.** Start the meeting on time. Have your business in order and coordinated with the Secretary. Keep your business meeting as short as possible. *See program timelines on page 117.*
3. **PUBLICIZE EVERY MEETING IN ADVANCE.** Advertise coming events and activities in your Lodge newsletter and in local newspapers.
4. **APPOINT AN ATTENDANCE COMMITTEE.** Follow up on your absentees. Contact them by mail or phone and visit all local members. Make regular visits to the sick, aged and shut-ins.
5. **GIVE EVERY SIDELINER SOMETHING TO DO.** Give those sideliners a special reason for coming. Plan a "Back To Basics" Night, where the sideliners can speak on subjects that interest them or when they may wish to do Degree Work.
6. **PLAN SPECIAL OCCASIONS.** Awards, Birthdays, Anniversaries, Past Masters' Presentations.
7. **DEVELOP SOCIAL LIFE ACTIVITIES.** Plan Families' and Ladies' Night Programs.
8. **EXEMPLIFY THE WORK.** Be serious, sincere and dignified. *Rehearse the opening and closing. Rehearse for Degrees and special programs.*
9. **HAVE PRIDE IN THE OFFICERS OF THE LODGE.** Every Brother should have an understanding of the importance and role of each Officer. The Officers should be a team.
10. **HAVE A BIG BROTHER (Mentor or Shepherding) PROGRAM.** This is necessary for all candidates. A Brother should be assigned to a Candidate and work with him and help him in his first year of Masonry.

NOTE: Many lodges have taken advantage of this program with good results and have increased their attendance and membership.

THE MEETING IS THE PAY-OFF

PRELIMINARY CHECKS:

1. Confer in advance with the Secretary on:
 - a. the program agenda: it should be written and he should have a copy
 - b. any correspondence and/or issues he has -- you may wish him to emphasize, shorten or postpone certain items.
2. Remind the Sr. Deacon, or another appropriate officer, that you want each brother to be greeted. A welcome handshake sets the tone for an enjoyable evening.
3. Confer with the officer that sets up the Lodge and check that all is in place. Advise him of any special needs you have for that evening's program.
4. Shake hands and talk to your members and visitors. If there are any strangers whom you may wish to introduce, obtain their names (and correct pronunciation), titles and home lodge.
5. When an interesting program has been well advertised, previously unknown Masons may show up. Designate several officers in advance who can conduct a brief and courteous examination.
6. If many ranking visitors are expected, appoint a qualified overseer of Protocol.
7. Appoint a sidliner to sit with a newly raised Brother if his Mentor is an officer or is unavailable.

THE MEETING ITSELF:

1. Begin on time.
2. Speak loudly and clearly, but do not rush.
3. Know your agenda well enough to be able to move smoothly and decisively from one item to another.
4. If you have properly prepared yourself in advance, the evening will be a success, so relax and enjoy yourself.
5. Recognize visitors by proper titles and names.
6. Ensure the observance of Masonic etiquette at all times. Brothers must be recognized by the Master before initiating discussion.
7. You, as Master, have the gavel, and if a subject gets out of hand, use it to terminate discussion.
8. Handle routine business with dispatch.
9. Have every meeting contain an aspect of Masonic "light", especially if the program is a non-Masonic topic.
10. When a guest speaker arrives, have him escorted into the Lodge without undue delay. Place him in the East to the Master's immediate right. As soon as practicable, conclude the business and give the speaker a proper and courteous introduction.
11. When the speaker has concluded his remarks, or when you have completed your program -- CLOSE! Do not permit anyone to start a new discussion.
12. Always leave plenty of time for fellowship over refreshments.

That is all there is to making your program a SUCCESS.

Masonic Etiquette

Prepared by the Grand Lodge of the State of New York through the Committee on Leadership and Educational Services for the use of Lodges and their members.

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GARY A. HENNINGSSEN, PGM

Grand Secretary of the Grand Lodge

of Free and Accepted Masons of the State of New York

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Introduction

MASONIC etiquette belongs to the empire of good Manners, together with certain additional concepts peculiar to Freemasonry. We study it because we are convinced of its power to help maintain harmony. It is a form of courtesy to the individual and a manifestation of respect to the Craft.

Every aspect of the entire Masonic system promotes an attitude of reverence and respect in order to sustain unity and harmony.

Harmony is the first law of the Lodge. Where discord enters, Freemasonry leaves. For one man to live in unity with another, is the very essence of the Craft. Etiquette helps to prevent schisms and discords from arising.

A unique and evolutionary creation of the Fraternity Masonic etiquette had its foundations laid by those Operative Masons to whom, as cathedral builders, architecture was more an art than a trade, and who learned refinement from their daily work. Its superstructure arose, generation by generation, through the decline of cathedral building, the two centuries of transition, through the formative period of the Speculative Craft, and has evolved to its present stage of nearly three centuries of experience in tens of thousands of Ancient Craft Lodges. It stands on a level with the Landmarks, the Constitutions, the Ritual, and the Symbols of Freemasonry.

The information in this book, in some cases, is guided by laws, regulations or edicts adopted by Grand Lodge. However, for the most part, the writing represents rather conceptions of the subjects drawn from experience and observation. They are offered as counsel, advise, suggestion and enlightenment.

Pages are divided into sections. The subjects of the sections are arranged alphabetically for convenience.

If reader discovers omissions, or feels that full justice has not been done on a subject, he is invited to communicate with us. His suggestions, if acceptable, will be included in the next edition.

This book of MASONIC ETIQUETTE was originally written in 1949 by R\W\Henry G. Meacham, Grand Lecturer. It has been condensed and updated in this revised printing.

COMMITTEE ON LEADERSHIP AND EDUCATIONAL SERVICES
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Of Masonic Etiquette in General

Webster's UNABRIDGED DICTIONARY defines the word *etiquette* as "the established rule of procedure and ceremony in a court or in any official or other body." It may be defined for the present purposes as that set of conventions, rules written or unwritten, customs, and traditions by which Masons are expected to govern their speech and actions when engaged in the rites and ceremonies of the Craft when in Masonic assemblies, and in their behavior toward each other as individual Masons. Either of these definitions, like any others that might be framed, is dry and inadequate, and serves only as a general indication of the nature of the subject. Etiquette is best defined by its own practices, many of which, as they are generally observed in the Grand Jurisdiction of New York, will be described in pages to follow. Emerson said that, if good manners were lost, it would be necessary for the next gentleman to rediscover them. This applies with full force to Masonic etiquette: without it our Fraternity would be impossible.

Through Masonic etiquette, Masons acknowledge and express respect for the Craft; make pleasant contacts with their fellows; smooth the paths of duty; establish an equality of treatment for all Brethren, whatever be their station or conditions; protect the good name of the Fraternity; and greatly assist in establishing that harmony and unity which is one of the great aims of Freemasonry. The influences of Masonic etiquette touch the life of every Mason at every point, and whatever it touches it beautifies and ennobles.

Where a group of Masons act as a unit, as in a Lodge Communication, etiquette takes the form of proper decorum. Loud talk, restless moving about, laughter, smoking, flippancy, irreverence toward the Worshipful Master and other constituted officers of the Lodge, passing between the Altar and the East, omission of the Sign of Fidelity, giving no heed to the business in hand, improper

entering and leaving—no man needs to consult a book of etiquette in order to accept the fact that such indecorous behavior is dangerous to the harmony of the Lodge. It is in such an atmosphere that ill will and hard feelings, not to mention the more serious menace of schism and feud, are most likely to take root to the great danger of the Craft. A Worshipful Master who permits the intrusion of such indecorum is not faithful to the duties of his office.

The oldest of all our records, *the Regius Manuscript*, written in 1390 A.D., emphasizes the necessity for paying due respect to the Craft. In the *Constitutions* of 1723, published by our Grand Lodge in its *Book of Constitutions*, it is specified, "A Mason is obliged by his Tenure, to obey the moral law . . . A Mason is a peaceable subject to the Civil Powers . . . The Persons admitted members of a Lodge must be good and true men . . . You are not to hold private Committees (in defiance of the Lodge), or separate conversation, without leave from the Master. nor to talk of anything impertinent or unseemly, nor interrupt the Masters or Wardens, or any Brother speaking to the Master, nor behave yourself ludicrously or jestingly while the LODGE is engaged in what is serious or solemn; but to pay due Reverence to your Master, Wardens, Fellows and put them to worship"; that is, pay them the respect due their office.

To show how the centuries join together on this subject, and how the same necessity for decorum is discovered, the following is an excerpt from an address by Grand Master M.:W.:John A. Dutton to his District Deputy Grand Masters in 1929:

"In your official visits and at all other times, you are expected to exercise, supervision over the various Lodges in your Districts. When you attend a Communication of a Lodge, see that the Lodge observes proper decorum. It seems unnecessary to remind you that smoking should not be allowed in any Lodge while at work. A

Lodge Communication should be conducted with that degree of order and decorum that we expect to find in the church.

"At the conferring of Degrees, be particular to see that nothing boisterous creeps into the Work. The Degrees should be conferred not only with as perfect ritualistic form as possible, but also with impressiveness. The impression made upon the candidate in his First Degree in Masonry will remain with him through his entire Masonic life. Laughter and frivolity have no place in the conferral of any Degrees. Particular attention is called to the instructions for the Third Degree in the meeting of the candidates by the ruffians. It has no place in the conferring of the Third or any other Degree. Degrees should be impressive."



Addressing the Chair

The rules of order in Freemasonry do not permit discussion, during a Communication, among the Brethren. The Brother who has anything to say to the Lodge, whether it be to enter discussion or to make or second a motion, must rise to his feet, give the sign, and address the Worshipful Master, retaining the sign until seated.

Aged and Infirm

Members of a Lodge who, because of age or infirmity, find it either difficult or impossible to attend the assemblies of their Brethren, stand in need of special consideration by their Lodge; and, because of their condition, they are particularly appreciative of the kindness or courtesies that may be shown to them. A Lodge will maintain its contacts with them; will see that they are visited; will send them messages on special occasions, and perhaps encourage its members to remember them now and again with appropriate gifts or other reminders. Some Lodges follow the admirable custom of

holding an annual "Patriarch's Night" in honor of aged members; others make it a practice at certain intervals to send vehicles for those physically able to attend Lodge but who haven't the means.

Altar

No Brother shall pass between the Altar and the East while the Lodge is at Labor, except when required to do so by ritualistic performance. There should be no obstruction between the East and the Three Great Lights; and, since the Great Lights are the particular responsibility of the Worshipful Master, no Brother should ever obscure his view of them, except as necessary during the conferral of Degrees.

Symbolically the Altar is a cube in shape, though in practice it is frequently made oblong. Its top should be at least large enough to hold the Open Bible. The ballot box should never rest upon the Bible but by its side or on a small stand or table, west of the Altar.

The Altar must not be covered or decorated with the national or any other flag, although it may be draped with a black altar cloth underneath the Bible in observance of the death of a Lodge Brother, or by direction of the Grand Master. (See under "Memorial Observance")

The shape, size, accouterments, and location of the Altar have together a symbolism of their own. It is in the center of the Lodge room. All ritualistic work is done around it. At its foot the candidate is obligated and brought to light. From it the Holy Bible sends out its rays like the sun in the midst of its planets. It is the nucleus of the Masonic life—the sacred point within the circle of the Brotherhood. Its sacredness is the guiding principle in all our attitude towards it.

Anteroom

As soon as a Brother enters a Masonic hall to attend a Communication he comes under the sway of Masonic etiquette. If he is

late, he should not indulge in loud talking that may be heard in the Lodge, and his demeanor toward other Brethren, whom he may meet there, should be courteous and respectful—there, as well as elsewhere, Masonry does not give any man license to take personal liberties with another! This is especially true if any candidates are present waiting their call to the preparation room; to give them the impression that vulgar conduct, levity, practical joking, or other forms of disrespect are countenanced by the Craft as a misrepresentation of the Lodge. The Tiler has it especially in charge to see that anyone in the anteroom observes the same decorum as he would in all other precincts of the Temple. Moreover, the Tiler, if he rightly understands his own art, will see that the anteroom is kept clean and in order; the aprons neatly piled; books, newspapers, and litter not left scattered about; a fitting place, in short, through which to make entrance into a Masonic Lodge.

In the Jurisdiction of the Grand Lodge of the State of New York there is no authorized *Tiler's Oath*. No person is to be admitted into a Masonic Lodge except by permission of the Worshipful Master. When a would-be visitor appears, it is the duty of the Tiler to notify the Worshipful Master of the presence of the visitor. The Worshipful Master may appoint a Committee to examine the visitor and report to the Master concerning the visitor's order, and if he has convinced the examining Committee that he is a Mason, then in all probability the Worshipful Master will grant him permission to enter.

If a Brother is late, he does not enter the Lodge until permission is obtained from the Master, through the Junior Deacon and the Tiler, for him to do so. He should enter through the Outer Door only.

The Inner Door is for use only during the conferral of Degrees. To permit it to be used otherwise is a disturbance or dislocation of the entire system of the ritual. It is the Tiler's duty to see that this rule is rigidly enforced.

Apron

When wearing clothing that would conceal the Apron, always wear the Apron on the outside of the garment, except when wearing a formal cutaway (tails).

A Grand Lodge officer should wear the Apron of his office, not only to pay proper respect to the Lodge or Grand Lodge, but also as a means to identify the office he holds or the highest office held, except when filling an office in the advancing line of Lodge officers. At Masonic Memorial Services, all Lodge officers and Brethren, regardless of station, should be clothed in white aprons. The Grand Master may grant dispensation for wearing officer regalia for special occasions outside the Lodge room. Inside the Lodge at public functions, when the Bible is open on the altar, officers should wear regalia, and Brethren should be clothed in Aprons.

When gloves are worn, there are no fixed rules as to their detail, except that they should be white.

The Apron of a Master or a Past Master, unless he also carries the title of Right Worshipful, should be white, trimmed with blue and silver alone, never purple and gold. (See "Jewels.")

Ballot

The Grand Lodge *Constitutions* make discussion of the ballot a Masonic offense. Except for the Holy Bible, the ballot is the most sacred thing in the Lodge. Every Mason owes to his Lodge the duty of protecting it against poor material, and every Mason owes to every petitioner a fair ballot the only protection a petitioner has against unfair discrimination and unreasonable prejudice. The upright man and Mason will never allow personal spite to influence his behavior at the ballot box. The Tiler, if a member of the Lodge, has a right to ballot and should be urged to do so.

Bible Presentation

It is the custom in this Grand Jurisdiction, for Lodges to present to each candidate a copy of the Holy Bible.

The Bible may be presented at the time the Master of the Lodge believes appropriate. When presented in the First Degree, it preferably is done prior to the Master's work at the end of the Degree.

When presenting the Bible always give it to the candidate *open*. Thus it is a symbol of the way the Book lay upon the Altar; symbolically, that the Bible be opened and read frequently in the home.

"Brother" is a Title

In the usages of Freemasonry, "Brother" is neither a sentimental or familiar form of address but is a title -as much so as Worshipful, Right Worshipful, or Most Worshipful, and must always be used as such. A man does not attend a Lodge Communication in his capacity as a private individual; he is not Joe, or Bill, or John. He is there in his capacity as a Master Mason, and for this reason, should never in open Lodge refer to "Bill B.," but always to "Brother B." in the same literal sense as any other officer in Lodge or Grand Lodge.

Always address a Grand Lodge Officer at any Communication by his correct title. He in turn must show the same courtesy to other Grand Lodge Officers present as well as to the Worshipful Master and to the Brethren of the Lodge. The rule of etiquette should be precisely observed, no matter what ties of family or friendship may exist. The use of the word "Sirs" in conjunction with any Masonic title is improper.

Chaplain

As an officer of the Lodge, or while acting in that capacity, the correct place for the Chaplain during a Communication is in the East at the Worshipful Master's immediate left.

During the recital or reading of those portions of Scripture assigned to the perambulation in each of the Degrees, the Chaplain should stand at the Altar, taking a position on its west side, facing the Master. Full directions for the correct rendition of this ceremony are given in District Conventions. (See under "Prayer.")

The prayers and those portions of the Scriptures assigned to the circumambulations should be recited or read by the Chaplain, standing west of the Altar facing East. A Chaplain may kneel to pray.

Clothing

See under "Apron," "Master's Hat," "Jewels," and "Dress."

Masonic Correspondence

When addressing mail to a Mason, do not put his title as such on the envelope. It should be addressed as follows:

Mr. John Doe

In the salutation of the letter, however, the title should appear as:

*R \ W \ John Doe
71 West 23rd Street
New York, N. Y. 10010-4149
Dear Brother Doe:*

Discussion in Lodge

Many Lodge propositions are decided by ballot because the business of Masonry is so democratically managed. The discussion of such proposals and business in Lodge, Grand Lodge, and other assemblies has a large importance and must be properly safeguarded lest it be corrupted into acrimonious argument or degenerate into a conflict of personalities; in other words, discussion also has its etiquette.

Etiquette for the Fraternity is set forth with great weight and feeling in the *Old Charges*, to which prior reference was made. Regulations governing discussion in Grand Lodge are prescribed in the *Rules of Order*,

printed with the *Constitutions*; regulations for discussions in Lodge are imbedded here and there in the *Constitutions*, are stated in Lodge *By-Laws*, and elsewhere. They all belong to a prescribed mode of conduct defined as *Masonic etiquette*, especially in our discussions.

There are three great prohibitions in all Masonic discussions:

All sectarian discussion, all argument or statement *pro* or *con* as to the merits of politics, of any given religion or theological creed, of racial questions, of private business, or of any other non-Masonic subject by which men are divided into classes, feuds, schisms, or are opposed on sectarian issues, is at all times forbidden.

It is strictly forbidden to discuss a petitioner (other than to read his petition and indicate whether the report of the Investigating Committee is *favorable* or *unfavorable*), and for a Mason to reveal how he has voted, or in any way to seek to persuade members to vote one way or another.

All offensive personal remarks, all expressions of bitterness or ill will, acrimoniousness, and all or any slurs upon the Lodge or its officers, Grand Lodge or its officers, and the Fraternity itself, and all flippant, unseemly, or discourteous remarks addressed to the Lodge or to its officers, are condemned alike by the principles of common courtesy and etiquette and by the disciplinary laws of the Craft.

A Brother wishing to participate in a discussion in open Lodge should always rise, come to the *Sign of Fidelity* and when recognized by the Worshipful Master and with his permission, thank him for his recognition, and then speak on the subject at issue in the fewest possible words. The *privilege of the floor* should not be used as an opportunity to deliver a speech merely for its own sake.

District Conventions

See under "Grand Lecturer."

District Deputy Grand Master

In the absence of the Grand Master or Deputy Grand Master, when the District Deputy Grand Master (DDGM) visits a Lodge in his District, whether it be formally or informally, he does so at the direction of; and as the Deputy of, the Grand Master. He should never be addressed by his first name during any part of Lodge ceremonies. Such conduct demeans his office.

Except when the Grand Master or Deputy Grand Master are present, when visiting Lodges in his District, the DDGM should always be announced by the Tiler and the Junior Deacon as "about to enter." He never "craves" nor "seeks admittance," for he may walk in, and just as either the Grand Master or Deputy Grand Master could, he may take the gavel from the Master, and preside over the meeting, whether the Master wills it or not.

A District Deputy Grand Master is required by our constitutional law to visit officially every Lodge in his District at least once during his term. He comes there to perform certain specific duties required by Grand Lodge and to give the Brethren the message of the Grand Master. This message contains matters of importance concerning that which the Grand Master, in his wisdom, deems necessary to inform the Craft. The remarks of the DDGM then are of supreme importance. It is his evening. No program of speeches, not related to his visit, should be allowed. What he has to say should stand out; nothing must detract from it.

Except upon his own express invitation, nobody should sit in the East with the District Deputy Grand Master during his official visit except the Lodge's Master, Chaplain, and the Grand Lodge Staff Officer (GDC, GS, GSB) assigned to the District and accompanying the DDGM.

Other exceptions are elective Grand Lodge Line Officers—the Grand Master, Deputy Grand Master, Senior Grand

Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary. As a matter of courtesy no District Deputy Grand Master would be so forgetful as not to insist that any Past Grand Master honoring him (the DDGM) should occupy a seat in the East.

In his District, the DDGM is outranked only by the Grand Master and/or Deputy Grand Master.

The District Deputy Grand Master is the personal and official representative of the Grand Master in his District. Every honor, every token of respect due to the Grand Master must, therefore, be paid to his Deputy. In this way the office of Grand Master is honored through the office of his Deputy.

The *Constitutions* of Grand Lodge requires that a Lodge shall pay the expenses of the District Deputy Grand Master incidental to his official visit. In some Districts, where the Lodges are widely scattered, a visit means an expenditure of time, energy, and money, and while the DDGM is always happy to give his time and energy, he should not be called upon to spend his own money for purposes in no sense private to himself; especially in this case, when his coming is not in his own name, but as a personal representative of the Grand Master. It is an act of courtesy, both to the Grand Master and to his personal representative, to discharge so elementary an obligation.

District Dinners

In many of the Districts having some form of District Association, it is a custom to hold an annual banquet to which the members of all the Lodges are invited.

If a Grand Master, his Deputy, an appointed representative of either, or any other speaker, is to attend a District (or Lodge) dinner, all possible arrangements for meeting and entertaining him should be made in advance. In the case of the Grand Master and Deputy Grand Master, these arrangements, including the program outline,

must be cleared through their respective Grand Marshal or Deputy Grand Marshal.

When the speaker is introduced, his full title (if he has one) should be used, his present office, or offices, named, and such other information concerning him should be given to enable the audience to have the speaker identified in their minds. The speaker always should have prior notification as to whether or not the attire is to be formal.

It is to be hoped the time will come when the questionable story will go the same way as drinking, gambling and profanity as being unworthy of the dignity of Masonic sanctuaries and assemblies. Anything of a questionable character, anything of an "off color" nature, is an affront to the gentlemen in the audience and an affront to Grand Lodge itself, there represented.

Dress (Attire)

The matter of attire depends entirely upon circumstances and is a point Grand Lodge leaves to each constituent Lodge to decide, though much may be said in favor of formal attire, since it is a mark of respect to the Fraternity.

One thing is certain: if any of the officers are required to wear formal attire, all the officers should wear it without exception; and if he and his colleagues wear it, the Worshipful Master should use a hat to correspond—not a soft hat, a straw hat, or a cap. The members will dress according to private taste—normally with tie and jacket—and it is proper that they enter the Lodge room with Apron properly arranged beforehand, and any other regalia, jewels, etc., in due order.

There is a philosophy in dress, as in so many other things, and the dress proper to Masonic occasion is no exception. Its principle is good taste; its practice is to wear such attire as shows respect to the Brotherhood and expresses the dignity of Masonry.

Election to Office

There is neither law nor tradition that gives any officer of the Lodge a "right" to be advanced to either an elected or appointed office.

In many Lodges the officers seem to believe that, if one of their number is absent, the officer next lower should occupy the chair of the absent one. Advancement of elected or appointed officers is proscribed by *The Constitutions* and is explained in the *Standard Monitor* under the Second Prerogative of the Worshipful Master:

"Second Prerogative. — To fill temporarily all vacancies that may occur in the Lodge offices.

"As it is his duty to set the Craft at work, it is necessary that he have the active cooperation of all the officers, and if any are absent he has full power to select from the Brethren present such as he may deem competent to discharge the duties. There is no *advancement by right*. If the Senior Warden is absent the Junior Warden does not *ex-officio* fill the West. The Master appoints a Senior Warden *pro tem*."

The sole and only general requirement—save in the two or three instances where a man must have held previous office—is that a possible office holder shall have the necessary fitness. But previous office holding is no guarantee of this. The officer should be advanced only if he is fit or proves his proficiency for advancement. And if he is not advanced for lack of proficiency or fitness, neither he nor his friends should take offense. A Brother may be unfit to hold any Masonic office for any number of reasons, all of them creditable to himself; such a thing could be said of many excellent Masons. They are not cast for office holding, and will themselves be happier and their Lodge be the gainer if they use other opportunities for service. If a Lodge cannot "drop from the line" any incumbent of proved unfitness without engendering ill feelings thereby, it needs to

instill into its members a clearer conception of the Masonic system and a feeling of greater loyalty, to its welfare.

Emblems and Symbols

The symbolical system is absolutely essential to Freemasonry. This system is the foundation of our Ritual, interrelationships and character development—even Masonic etiquette. It is the Craft's one method of teaching its principles to its members, and if that method is mutilated its teaching suffers. For these reasons it is of the utmost importance that a Lodge shall take pains to see that the emblems and symbols are of a correct design, are well cared for, and are placed at the correct positions.

The Altar should be in the center of the room, its sides square with the sides of the room. The Great Pillars should be of the correct height and design and placed one on each side of the Inner Door, the Pillar bearing the Celestial Globe to stand at the candidate's right as he enters. The Ashlars should be on the Master's platform, or one of its steps: one at either side; the Perfect Ashlar near the Southeast corner, the Rough Ashlar toward the Northeast. See the *Standard Monitor* for these locations.

The Letter *G* should be above the Master's chair, and should be of tasteful design. The appurtenances used in the Middle Chamber Lecture of the Second Degree should be adequate in size, dignified in appearance, correct in design, and replaced when they become worn from use. Slides should not be used in the Middle Chamber Lecture as a substitute for physical participation by the candidates. The Holy Bible should be handled with care and reverence and when any of its pages become soiled or torn they should be cleaned or replaced. A bookmarker should never be in evidence on the open Bible. Jewels, regalia, staffs, Aprons should be kept in good order, never suffered to grow shabby or be handled carelessly or in a manner showing neglect.

No individual who has private theories concerning the emblems and symbols should be permitted to violate the requirements and usages of the Craft. Freemasonry is no man's private property, and no man has the right to impose his private notions upon anything appertaining to the Ritual. And, by the same token, it is the height of impropriety for a Lodge to permit any member's name to be engraved upon the embroidered or painted on the dressings of the Altar, stamped or embossed upon the Holy Bible, or otherwise displayed in, or on, anything belonging to the Ritual and its exemplification.

Examining Committee

See under “Visitors.”

Flag

The national Flag should be on a staff placed in the East, in the corner to the Master's right. It is improper to use the Flag as a drapery for the Altar, as bunting, hung with stripes vertical as a banner or standard or for decoration purposes, or in lieu of upholstery or as drapery on, or in, any of the chairs, seats, or stations of the Lodge room. The Flag should be given precedence over a Lodge banner, or any other banner, emblem, or device used for a similar purpose in the Lodge room, in public processions, or when displayed on a Masonic building. If a Lodge banner is used it should never be placed in the East—on or next to the Master's dais—but behind either the Treasurer's or the Secretary's desk, preferably the latter. (See also Grand Master's Edict July 1989 in the 1990 *Proceedings*)

Grand Honors

Grand Honors are a mark of respect, in a form inherited from the past, accorded to Grand Lodge officers, and, under certain conditions, to Worshipful Masters and to Past Masters, at the discretion of the Worshipful Master of the Lodge. In a Grand Communication they are given to the Grand Master and to visiting Grand Masters, always led by the Grand Marshal. In a Lodge

Communication they are given to Grand Lodge officers if officially present as such, and whether or not they are given to Past Grand Lodge Officers must be decided by the Worshipful Master.

Grand Honors always must be led by the Master in Lodge meetings, except when given to the Grand Master or Deputy Grand Master; in such cases they are led by the Grand Marshal, Deputy Grand Marshal or by one deputized to act as such. Save in the exception above noted they should always be led by the Master of the Lodge or by one to whom he has surrendered the gavel. No Brother is to be formally received and given Grand Honors after the reception of the Grand Master, the Deputy Grand Master, or the District Deputy Grand Master except at their discretion. Applause should never follow the giving of Grand Honors since Grand Honors are a form of Masonic applause.

Worshipful Masters who are uncertain as to the correct manner in which Grand Honors should be given may call upon the Grand Lecturer for an explanation and an exemplification at a District Convention; the same may be obtained at anytime through an Assistant Grand Lecturer.

Grand Lecturer and District Conventions

The District Deputy Grand Master should call a District Convention to order. That done he introduces the Grand Lecturer, who immediately proceeds with the work of the Convention.

At the time of presenting him, the District Deputy should, as a fitting courtesy, hand the Grand Lecturer the gavel. At the close of the Convention the Grand Lecturer will return it to him.

It is the principal duty of the Grand Lecturer to teach the *Standard Work* exactly as it is prescribed by Grand Lodge; neither he nor any other Mason has power to change it. Any effort to argue with him as to what

the *Standard Work* is, or should be, or any attempt to embarrass him by trick questions, is out of place.

The Assistant Grand Lecturer should make the assignment of officers in advance of the Convention. This courtesy is due the Brothers thus selected. If after accepting such an assignment a Brother discovers that he will be unable to attend, he owes the courtesy to his District of sending immediate word to that effect to the Assistant Grand Lecturer. It derogates from the dignity as well as from the success of a Convention to make changes or assignments at the last minute.

Every Lodge officer should attend his District Convention each year; it is not a matter of personal preference but of duty—a duty he owes his Lodge, for nothing is more detrimental to the welfare of a Lodge than slovenly ritualistic work.

It is important that the District Deputy should have a Convention begin on time.

Grand Honors should be given to a Grand Lecturer at the time he is introduced. He, and any other Grand Lodge officer present, should be addressed always by proper title.

If an Assistant Grand Lecturer conducts a Convention, he should receive the same courtesies as a Grand Lecturer except Grand Honors, unless he bears the title of *Right Worshipful*, in which case the District Deputy Grand Master may accord him Grand Honors or not, as he chooses.

The duties and powers of the Grand Lecturer are set forth in the Grand Lodge *Constitutions* as follows:

“The Grand Lecturer shall be a Master or Past Master of Masonic skill and learning, and shall have power to appoint one or more competent assistants in each Masonic District subject to the approval of the Grand Master.

“It shall be the duty of the Grand Lecturer and his assistants to impart the *Standard Work and Lectures* approved by

Grand Lodge to the Lodges or Brethren in this Jurisdiction, in such manner as the Grand Lodge may prescribe, and to hold annual Conventions for the exemplification of the *Standard Work* in all of the Masonic Districts in the State.”

Grand Lodge

Grand Lodge is the great source of power in the Craft. It has legislative, administrative and executive Jurisdiction over all matters pertaining to the Fraternity. Our Masonic traditions are in its keeping. It is only right that our respect for its officers be shown by adhering to certain rules of etiquette necessary to maintain that respect, and this etiquette must be punctiliously observed. Grand Honors and the Sign of Fidelity are symbols of that honor and respect.

The *Rules of Order* found in the Grand Lodge *Constitutions* have for one of their principal purposes the maintenance of proper decorum in Grand Lodge sessions. They specify certain rules of conduct laid down and to be followed by all present at a Grand Lodge Communication. Talking, promiscuous moving about the room, failure to address the Grand Master when speaking, are all violations of common courtesy and gentlemanly conduct. In an assemblage numbering over one thousand it is essential that these rules be strictly adhered to in order that business coming before Grand Lodge be dispatched with celerity and at the same time in a dignified manner. These rules of decorum are applicable to Lodges as well as Grand Lodge.

Grand Lodge Officers

Rules for receiving all Grand Lodge officers are substantially the same except in the case of the Grand Master, the Deputy Grand Master, or the District Deputy Grand Master. (See under “District Deputy Grand Master”.)

When representing the Grand Master in his District, the DDGM should always be announced by the Tiler to the Junior Deacon

and by the Junior Deacon to the Worshipful Master as "about to enter." (See section on "District Deputy Grand Master".)

A District Deputy Grand Master should be announced by the Tiler and Junior Deacon thus:

"The Right Worshipful _____ , District Deputy Grand Master of the _____ , District, representing The Most Worshipful _____ , Grand Master of Masons in the State of New York, is about to enter."

Announcing the Grand Master should be done by the Grand Marshal in the East in the following language:

"Brethren, The Most Worshipful _____ , Grand Master of Masons in the State of New York, is about to enter."

The principle underlying these forms is that neither the Grand Master, the Deputy Grand Master, nor the DDGM in the absence of either, hold the status of an ordinary visitor who must request admittance. Moreover, they stand in an official relationship to a Lodge that empowers them to enter it and to preside over it on any occasion when duty requires them to do so.

On the visit of the Grand Master or Deputy Grand Master to a Lodge, the Grand Marshal, Deputy Grand Marshal, or a Brother acting as such, is announced by the Junior Deacon to the Master as "The Grand Marshal (or Deputy, or Acting Grand Marshal) of The Grand Lodge of Free and Accepted Masons of The State of New York." The Grand Marshal enters (outer Door remains open), salutes West of the Altar and proceeds to the East where he raises the Lodge and announces the Grand Master, as described above. He returns to the outer door without saluting, as he does not leave the Lodge room, and escorts the Grand Master West of the Altar. The Grand Master salutes the Worshipful Master, and immediately proceeds to the East, without verbal greeting by the Worshipful Master. And having arrived there, the Grand Marshal immediately introduces the Grand Master in

the words above used and leads Grand Honors (the Worshipful Master does not lead here; see under "Grand Honors") then hands the gavel to the Grand Master, who may seat the Brethren and return the gavel to the Worshipful Master, after which the Worshipful Master personally greets and welcomes the Grand Master to the Lodge. The order of business from then on is conducted according to the pleasure of the Grand Master, to whom every courtesy should be shown.

This same procedure holds for the reception of the Deputy Grand Master in the absence of the Grand Master. The Worshipful Master should receive any visitor, official or otherwise, from the East, and should never step down from his rostrum to greet him.

The Master must at once uncover as the District Deputy Grand Master enters the Lodge, call up the Lodge with three strokes of the gavel, and remain uncovered until he leaves the room, except during the conferral of degrees. (The Grand Marshal or Deputy Grand Marshal raise the Lodge and announce the entrance of the Grand Master or Deputy Grand Master.)

When receiving Past Grand Masters or Elected Grand Line Officers, the Worshipful Master will raise the Lodge before their entrance. When any other current Grand Lodge Officer visits a Lodge, he is invited to enter. He salutes at the Altar and without greeting there, proceeds to the East where the Worshipful Master raises the Lodge, makes the introduction, leads in the giving of Grand Honors and greets the visitor. No applause should be given after the Grand Honors have been completed. For Past Grand Lodge Officers in delegations in such numbers as to crowd the East, they may be greeted West of the Altar and given Grand Honors while there, followed by the instruction to their conductor to "please seat their Brethren as near the East as possible."

The order of reception is defined under *Masonic Protocol* (see "Visitor Protocol")

Grand Marshal

The Grand Marshal—there is also a Deputy Grand Marshal, who acts in event of his absence and assists in event of his presence—is the majordomo of Grand Lodge. During Grand Lodge Communications, he conducts the procession of Grand Lodge Officers into and out of the Grand Lodge room, leads in giving Grand Honors, and makes certain announcements. He has similar duties at special ceremonials, as cornerstone layings, dedications, etc.

When the Grand Master, in person, or through a Deputy, consents to conduct a cornerstone laying, dedication, joins a contingent of Masons in a parade, etc., for a Lodge, District or Masonic-related organization, the ceremony or program, from the moment of his consent, becomes a Grand Lodge activity, and is under the control of Grand Lodge; therefore all matters appertaining to the functions of a Marshal, arrangement of processions, ordering and arrangement according to precedence, giving of Grand Honors, and all similar details and arrangements are exclusively in the Grand Marshal's care, and should be left to him or arranged according to his instructions. It is common courtesy to send the Grand Marshal a copy of all invitations to the Grand Master. Copies of proposed programs and completed visit information form must be sent to the Grand Marshal for his approval.

Grand Master

See under "Grand Lodge Officers."

Jewels

According to the Grand Lodge *Constitutions* the "jewels of the officers of Lodges shall be of silver or white metal." Gold is reserved for Grand Lodge jewels and should not be used by the constituent Lodges. Occasionally one sees Lodge jewels, part silver and part gold even on staves—but this is incorrect. Cases have been observed of Lodges accepting and using solid gold jewels as a present from some outside organization;

this is improper in principle as well as a violation of Masonic Law. See the *Book of Constitutions*.

The jewels of Grand Lodge officers are gold or the color of gold (yellow, not white) and should always be worn at Grand Lodge functions.

Officers' jewels are a part of the official and necessary insignia of office, and are bestowed as such at the time of installation and should always be worn and respected as such, never as personal or private adornment. In case of questions concerning design, dimensions, etc., of Aprons and jewels, standards will be furnished on application to the Lodge Supplies of Grand Lodge.

Marshal

The duty of the Marshal of a Lodge is clearly set forth in the *Standard Monitor*, in his installation ceremony. "It is your duty to have charge of and conduct the processions of the Lodge, and to assist the Senior Deacon whenever that officer may require your services. On all such occasions the good order that may be displayed mainly depends upon your zeal, knowledge, and discretion."

A Marshal who understands the floorwork and the conducting of processions will greatly enhance the dignity, orderliness, and beauty of processions in the Lodge room.

Directions by the Marshal may be given by voice (moderate tones, not loud militant commands) or movements of his baton.

Masters of Ceremony

The duties and functions of Masters of Ceremony are stated in the *Standard Monitor*.

"Installing Officer—My Brothers, you have been appointed Masters of Ceremony of this Lodge, and will now be invested with the badge of your office. You, as proxies for the Senior Deacon, are to see that candidates for the several Degrees are duly and truly

prepared. In the Preparation Room you are to permit no levity, but are expected to conduct your work therein so as to leave an impression on the minds of those seeking Masonic *Light*, that our institution is dignified and refined, and that its ceremonies have in reality symbolic meaning."

For sake of correct usage in titles we should observe the following: In Grand Lodge are officers on the Grand Master's staff known as "Grand Directors of Ceremonies." In the Lodge, however, it is "Senior Master of Ceremony," "Junior Master of Ceremony," "Senior and Junior Masters of Ceremony."

In the Installation of Lodge Officers, "Stewards" are installed—not "Senior and Junior Stewards." These two officers should be known simply as "Stewards." Neither outranks the other.

Master's Hat

We have no written law requiring that a Worshipful Master shall remain covered at all times but to wear a hat is so old a custom, is so generally recognized as a symbol of his office, and is so integrally a part of the system of Masonic symbolism as a whole, it is fitting that he do so. The hat is an emblem of the Master's authority, a distinguishing mark of the importance of his office, a visible and conspicuous sign of his position as presiding officer and titular head of the Lodge. Being such, it is not a personal property of the Master as a private individual, but belongs to the Lodge, like his Apron or jewel, and it is this fact that should determine his use of it.

The hat should always be removed during prayer as a sign of respect to the Sovereign Grand Architect of the Universe. It should be removed when giving the obligations as a token of their solemnity. If a Masonic Memorial Service is held in church or cemetery chapel, it should be removed as a sign of reverence. In Grand Lodge Communications, of course, only the Grand Master remains covered.

The kind of hat a Master should wear is determined by good taste. A cap or a straw hat is always inappropriate. With full evening wear, only a silk hat should be used; it is also better to wear silk when attired in tuxedo though in many circumstances a black derby or homburg is in good taste. The only governing principle, as said above is good taste, and, in deference to that, a Master will never wish to wear any style of hat that will attract attention out of oddity or will derogate from the dignity of his office.

Memorial Service

At a Masonic service for a deceased Brother, including the procession to the cemetery and the rites of interment, the requirements of Masonic etiquette are unusually strict. In the procession, the same decorum should be observed as in the Lodge room; no smoking, no laughter, no loud talking, and Brethren should neither join nor leave the lines without permission from the Worshipful Master. The general directions for the proper observance of these ceremonies are found in the *Standard Monitor*; they are the code of etiquette proper to the occasion and should be strictly observed.

At the death of a Brother, the Worshipful Master may order the Lodge to be in mourning for a period of thirty days. During this time the Altar should be covered with a suitable cloth of black crepe on top of which the Bible is placed. A small band of black crepe is to be tied to the head of each staff, to each of the three gavels, and to the Marshal's baton.

Not all Masters are gifted in the art of public speech. It is an art not easily acquired. To read or to recite well requires time, patience, thought and practice. Therefore, the Master not so gifted would do well to choose from among his Brethren an officiant capable of rendering the printed Masonic Service in a manner which will be a source of comfort to those bereaved. If rendered in such a manner, the Masonic Service is impressive.

Every Master should read carefully the printed directions just before the Service in the *Standard Monitor*. This ceremony is of great importance and there is no need to elaborate on it other than to point out that Masonic Services are the most common method of presenting ourselves to the public. A good impression is mandatory; and that good impression has been known to attract new members.

You will observe that the Monitor calls for a white Apron, which means that Officers' Aprons and jewels are not to be worn at the public Masonic Service, nor is Grand Lodge regalia in order. This includes Present and Past Grand Lodge officers, Present and Past Masters of Lodges, who are to be clothed in white gloves and Aprons, the same as all Brethren. For this is not an occasion that calls for any parading of rank. We are engaged in the simple and dignified ceremony of burying our dead, and the white Apron worn by all is simply a symbol of that equality of rank within the Craft.

In the event of the deceased being a military man, the following rule is to be observed: the Apron is to be placed on top of the coffin and the Flag draped over both the coffin and the Apron.

The white Apron is to be laid upon the coffin, not tied upon the body. The Apron is a symbol of life and work and is not to be tied upon that which is lifeless. One sprig of Acacia should be deposited upon (not in) the coffin by the officiant.

The Masonic Service should be given with dignity and expression to bring out the meaning. In this Service are many words difficult to pronounce and many phrases not easily rendered. This requires thought, care and study on the part of the person who is to render the Service, in order to bring out the warmth and comfort for those bereaved.

Office

An office in Lodge or Grand Lodge exists quite independently of the Brother who may at any given moment chance to occupy it. Its duties and functions are permanently established, defined and regulated by law, and are not to be changed. No office is the private property of the man who holds it; it belongs, not to him, but to the Craft. The office is not to conform to him; he is to conform to it. Nor are the dignity and decorum that accompany any Masonic office to be neglected.

Order in Lodge Room

By order in Lodge is meant that all members present behave in a seemly manner: the discussion and conduct of business is carried on according to the laws of Grand Lodge and the By-laws of the Lodge; ceremonies are conducted in due form; all the signs and gestures of courtesy and respect are given; no loud talking, jesting, or unnecessary moving about is permitted, and harmony and dignity prevail. The responsibility for maintaining order rests with the Worshipful Master.

Past Grand Master

A Past Grand Master should be received in the same manner as any other Grand Lodge officer when he visits a Lodge; but whereas it is not always necessary to invite Past Grand Lodge officers to the East, no exception should ever be made in his case; he should invariably be given a place of honor near the Master, and Grand Honors should be given. If a Past Grand Master visits a Lodge, he should be received before the Grand Master and Deputy Grand Master, (or District Deputy Grand Master in the absence of either of the former when in a Lodge of his own District). (See under "Grand Honors", and "Visitor Protocol".)

Prayer

Religion is an essence, not an accident, of Masonry. It stands at the heart of the Fraternity, as the Altar, a symbol of the faith, stands at the center of the Lodge room. The Master should call upon the Chaplain to perform his office and the Chaplain himself should perform it with deliberateness, earnestness and sincerity, and in a dignified manner expressive of the genuinely religious character of the Craft. The Worshipful Master should not consult memoranda during prayer; the Secretary should discontinue his work; all should rise, be at the Sign of Fidelity and keep absolute silence while it is being given. The prayers should be in words prescribed by the Ritual. Prayers should for the most part be given at the Altar. No Lodge should be closed without a prayer. (See also under “Chaplain.”)

Preparation Room

A wise Worshipful Master will use every possible precaution to see that good taste, courtesy, and thoughtful kindness are displayed to the utmost in the Preparation Room where all degrees begin. Here a candidate receives his earliest first-hand impressions of the Craft; he comes a total stranger to all the practices and requirements of the Lodge, and often is nervous, apprehensive, ill at ease, not knowing what to expect, and fearful lest he cut for himself a sorry figure in whatever may follow. The best way to teach him in this time of beginning that the Lodge is worthy of respect, is for the Lodge to show respect to him. Clothing him in ritualistic garb should be done with tact, by Brethren of considerate spirit who realize that entrance into Masonry is no mere formality but a serious and fateful experience. Ritualistic garb should be kept in good condition and freshly laundered. When he is led through the Inner Door the Lodge should be a place of quietness, each officer at his station or place designated by the ritual, ready and alert to perform his part lest the impression be conveyed that initiation is a hastily improvised ceremony.

The Inner Door the one leading from the Preparation Room into the Lodge room—should never be opened except for the purpose of admitting or returning candidates. Any other door, or doors, leading into the Preparation Room or to some place other than the Lodge room, should be kept locked during the preparation of candidates. Candidates are prepared by the Masters of Ceremony and no one else should ever be present with them except when the Secretary enters during the First Degree, or the Senior Deacon, the Master or someone delegated by him appears. Ask the Grand Lecturer about this during a Convention.

The Senior Deacon is responsible both for the physical condition and for the decorum of the Preparation Room. The Masters of Ceremony are told during their installation that they are to act as the proxies for the Senior Deacon in the preparation of Candidates. This makes the Senior Deacon responsible for the accuracy of their work and the atmosphere of the Preparation Room. By a proper attitude toward the candidate in the Preparation Room his respect for the Institution may be tremendously increased or it may be shattered for all time by an improper attitude and a lack of respect for his feelings.

In the Preparation Room care should be taken to prepare the mind of the candidate for that which is to follow. The ritualistic garb of the work is but a symbol, wherefore it is important that the atmosphere of the room be such as to inspire in the mind of the candidate a respect for that which is to come. A “Chamber of Reflection” formed by turning off the lights in the Preparation Room with but the illumination of a candle or candle flashlight is done by many Lodges, not to scare the candidate, but to add to the dignity and solemnity of the occasion.

Presents to Candidates

The custom of making presents to candidates at the end of some degree is un-Masonic except when they are given to all the candidates. M.:W.:John A. Dutton,

when Grand Master, raised and discussed this question in a complete and luminous manner:

"We teach equality in Masonry. If there are five men receiving a Degree, and some are given presents and the others are not, instead of imparting a sense of equality, we create a sense of inequality. The candidate may not feel that it is the fault of the Lodge, but it is humiliating for him to stand with others who are receiving presents while he receives nothing."

Protocol

(See "Visitors Protocol")

Publicity

The names of petitioners or candidates may not be disseminated to non-Masons because of the possibility of rejection of petitioners, or acceptance or rejection of candidates for further advancement. Their names may be publicized after conferral of the Third Degree.

Photographs of Degree work are forbidden, but there is no restriction against publishing the names of those that will participate, or have participated, in a Degree conferral.

Lodges and Districts are encouraged to publicize events that are open to the public and to include in such publicity a brief explanation of the general nature of Freemasonry. The latter should be approved by Grand Lodge to preclude dissemination of misinformation about the Craft.

Punctuality

The Worshipful Master is charged with the responsibility to insist that his officers be on time. He should insist that his officers notify him in advance if they expect to be tardy or absent in order that he may make provision to have their places filled. If he opens his Lodge at the time prescribed by the By-laws and when the constitutionally required number of officers and members are

present, and make a practice of doing so, his members will form the habit of being on time.

Concerning the Worshipful Master's authority and duty to open his Lodge on time, the Third Duty given in *The Standard Monitor*, under the subject: "Duties of the Worshipful Master," says: "To open his Lodge at the time specified in the By-laws and close it at a suitable hour." The Worshipful Master should conduct the business of the Lodge with dispatch and eliminate lengthy intermissions.

Ritual

Mirth has no place in the exemplification of any of the Degrees of Masonry. The prominence of the Letter *G* in the East, the Altar and Holy Bible in the ritualistic work preclude any words or actions which might evoke laughter.

To break into applause because a ritualist has performed some part well destroys the illusion and reduces the Ritual to the level of a play; nor should applause be given when a candidate has been raised. A Brother does not take a part in his own name or perform it in his own proper person; his individuality should be sunk out of sight, both to himself and to his Lodge, lest he intrude himself between the candidate and the Ritual.

The Brother raised has done nothing to merit applause. Offering himself as a candidate to Masonry is done of his own free will and accord. If we wish to express our pleasure, congratulate him by a handclasp when the Lodge is called to refreshment.

The Ritual is designated to be effective in the inner life of the candidate, a genuine moral and spiritual experience by which he enters a new kind of life wherein he will stand obligated to perform duties and make self-sacrifices; the obligations he will take will be legally binding on him, and his vows must be genuine or he will be led into harmful hypocrisy. On any other interpretation of it the Ritual degenerates into

play, into an empty ceremony, self-falsified and without meaning, and the whole structure of Freemasonry is shattered. A Lodge that holds fast to this truth will no more permit levity to ruin the effect of its work than it would permit its Treasurer to falsify a check.

The Third Degree, especially, is of the highest possible seriousness, not a drama, not a play, but a genuine spiritual experience. If Degree Teams wear costumes, they should be in good taste, correct and accurately historical and not obviously for stage effect.

It is improper to discuss the Ritual in public, or to advertise it, or to publish pictures of it, in anyway by which the secrets of Masonry may be unlawfully revealed to the profane world (ref. *The Constitutions*).

Sign of Fidelity

A comprehensive explanation of the use of this sign, especially as used during degrees, can best be obtained by attending the Grand Lecturer's Convention. The sign should not be given, unless clothed as a Mason (with Apron). Some guidelines follow:

1. The Sign of Fidelity should always be given by an officer of a Lodge when addressing or being addressed by any officer of higher rank, either in the Ritual or during the transaction of any business of the Lodge.

2. Every Brother in the Lodge must be on his feet and at the Sign of Fidelity whenever the Lodge is at prayer; whenever the Senior Deacon attends at the Altar; and whenever the Brethren form the Symbolic Lodge during an Obligation, they must, with the exception of the Worshipful Master, Masters of Ceremony, Stewards, Organist and candidates, be at the Sign.

3. In the Second Section of the Second Degree occurs a place where all Brethren of the Lodge must be at the Sign, but this also must be left for explanation by the Grand Lecturer's Convention.

4. The Sign should not be given when a class of candidates enters the Lodge in any

Degree; nor when a Worshipful Master or a Grand Lodge officer enters the room, except that when the Grand Master or Deputy Grand Master enter all come to the Sign of Fidelity and remain at the Sign until Grand Honors are given.

5. The Sign of Fidelity is given on four notable public occasions—at a Memorial Service, at the Laying of a Cornerstone, at the Dedication of a Lodge building, and at Public Installations. The wearing of Masonic Aprons designates when the Sign should be given.

6. Do not come to the Sign of Fidelity during the invocation at a banquet table. The sign is not given if an Apron is not worn.

7. The Sign of Fidelity is to be given in the Lodge during the *Pledge of Allegiance* to the Flag of our Country and the singing of the *National Anthem*.

Signs

Signs belong to the inner essence and esoteric life of the Craft; accordingly they should always be given with careful accuracy and with full decorum. Under no circumstances should the Master, Wardens or any Brother remain seated while giving a Sign. As a matter of courtesy, the Master should rise and return the salute of a Brother entering the Lodge. Brethren who pass from one side of the Lodge room to the other side should not, on passing the Altar, give the Dueguard and Sign of the Degree on which the Lodge is open.

Speakers

An invited speaker is a guest of the Lodge. He should not be permitted to enter without escort or to find his own seat. At the time he is introduced, he should be in the East, at the Master's right, and in introducing him the Master should give his name clearly, address him by title, name his home Lodge, give such other information about him as will enable the hearer to identify him, and announce his subject plainly so that all can hear; also clearly explain the occasion that

called for him in order to give his address its necessary background. At the time of the introduction the Lodge will be quiet, without talking or moving about, and the Secretary will not continue writing or rattling papers during the address. A proper introduction is half the speaker's battle and, especially if he has come from a distance and without fee, is a courtesy to which he is entitled.

In engaging a speaker, the Master should take care to give him all necessary instructions; under what circumstances he is to speak, on what subject, for how long, for what purpose, and whether or not he should dress formally. If he is paid a fee, the payment should be made the same night; if a fee is not paid, strict care should be taken promptly to reimburse him for his expenses. After he has come and gone, the Lodge, or the Master in its name, should write him a letter of appreciation.

Speakers usually are busy men; if they give of their own time and energy, particularly when visiting a strange Lodge or a Lodge at a distance, it is the most elementary of courtesies to extend them every hospitality and to see that they are put to no expense. If a fee is paid, a full understanding as to its amount should be had beforehand.

One of the essentials of hospitality to a visiting speaker is to see that he can begin strictly on time, a courtesy he will wish to repay by concluding on time. .

Titles

The titles belonging to all Grand Lodge officers are described in *The Constitutions*, as follows:

The title of the Grand Master shall be "Most Worshipful." The remaining Grand Officers, including the Commissioners of Appeals, the Trustees of the Masonic Hall and Asylum Fund, Masonic Medical Research Laboratory Board and Directors,

and Trustees of the Livingston Library shall be "Right Worshipful."

The title of a Master or a Past Master is "Worshipful", of a Grand Representative is "Right Worshipful"; of an Assistant Grand Lecturer is "Very Worshipful." A Lodge or Grand Lodge officer on any Masonic occasion should be addressed or referred to by his title. Never address a Worshipful Master as "Worshipful Sir," but as "Worshipful Master." Also, the words are "Brethren" or "Brothers" (no such words as "Brothern" or "Brethern"). Wives and widows are our "Sisters" (and there obviously should be no such reference to them as "Sistern".)

Visiting Masters

Visiting Masters and Past Masters are usually paid the honor of a welcome by name, with their proper title of "Worshipful" (unless they hold the title of "Right Worshipful") and the Master may invite them to a seat in the East if he wishes. The fact that they come as representing a Lodge, rather than in any private capacity, entitles them to courtesies and respect one regular Lodge owes another. They should not be invited to the East when it is occupied by any elective Grand Lodge Line Officers, the District Deputy Grand Master, or the Staff Officer.

Visiting "Teams"

If a Degree "Team" visits another Lodge to confer a Degree, its relationship to the Lodge it visits is as guest to host, and the Lodge should therefore be careful to avoid any kind of unseemly conduct on the part of any of its members. And, of equal importance, ascertain in advance that it will not introduce into its work any feature not acceptable to the host Lodge or to its Worshipful Master. This is one reason why there should be used only the Ritual as Grand Lodge prescribes it.

Visitors

Visitors should be treated with courtesy. If circumstances are such that the Master decides no visitors are to be present, or if he believes that a visitor might disturb the peace and harmony of the Lodge, the visitor(s) must be informed, with great tact and diplomacy, that visitors will not be admitted.

If an Examining Committee is appointed to meet with a visitor, it should deal with him in a kindly and considerate manner. Catch questions, attempts to trip him up by trickery, or any attempt of the Committee to “show off” its own knowledge in order to humiliate the visitor, are un-Masonic in spirit. The only duty of a Committee is to assure itself that the stranger is a Master Mason in good standing in some regular Lodge; for it to go beyond this is to exceed its authority.

After introducing the visitor to the Worshipful Master the Committee should assist the Senior Deacon to find him a seat and, when opportunity offers, to introduce him to the Lodge members, and otherwise make him feel at home.

Delegations of Brethren sometimes visit neighboring Lodges. It is a fine custom on these occasions, practiced in many of our Lodges, for the Masters to call up the Lodge as the delegation enters, necessarily so if Masters, Past Masters or Grand Lodge officers are in the delegation.

The Grand Lodge law governing visitors is found in *The Constitutions*: “No visitor from this jurisdiction shall be admitted into any Lodge without due inquiry and satisfaction as to his good Masonic standing; nor shall he be admitted or be permitted to remain therein if his presence

will disturb the harmony of the Lodge or embarrass its work. The names of visitors to Lodges must be announced in open Lodge, and either there vouched for, or, before examination, a certificate of the visitor's standing in a Lodge warranted by the Grand Lodge must be presented.

“Any visitor from another Jurisdiction, unless personally known, applying for examination for admission to a Lodge in this Jurisdiction shall be required to present a certificate of his membership in the Lodge from which he hails. Such certificate shall be authenticated as follows:

1. By the Grand Secretary of the Grand Lodge in which such Lodge is located, as to the regular standing of the Lodge.
2. By the Secretary of the Lodge as to the Masonic standing of the Brother; and
3. By the signature of the Brother in whose name the certificate is issued, for personal identification.

A Brother has the right to see the Charter of the Lodge he is visiting if he so desires. A Tiler's attitude toward visitors should be courteous. All decisions concerning them should be made by the Master or a Committee appointed by the Master, and a Tiler should carry out this decision with tact and without questioning it or commenting on it.

Visitor Protocol

There is a well-defined system of etiquette for the reception of present or past Grand Lodge officers by a Lodge or at other Masonic functions. This system for the order of their reception may be found in the most current copy of the *Masonic Protocol* published and updated as needed by the Grand Marshal.