

MASONIC ETIQUETTE AND INSTRUCTIONS



GRAND LODGE
A.F. & A.M. OF OREGON

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MASONIC ETIQUETTE AND INSTRUCTIONS

By Authority of
The Grand Lodge of Ancient Free
and
Accepted Masons of Oregon

The written Masonic law of Oregon may generally be said to be composed of the Code, the Ritual and the Manual. The Code contains the Masonic Constitution, the By-Laws governing Grand Lodge, the By-Laws governing constituent Lodges, and the Penal Code. The Ritual is the cypher of abbreviations which constitutes the key to the Secret Work and those portions of the Degrees which may properly be written. The Manual contains information relating to protocol and procedure governing most Masonic assemblies and ceremonies.

There is an implied obligation that officers memorize all work, lectures, charges and Grand Lodge Instructions associated with their office and that of the next office. The purpose of the following is to serve as an aid in using the Code and in following the Instruction Notes contained in the Ritual and the Manual. Check these sources for detailed instructions. Brethren working in the conferral of Degrees should review the Instruction Notes in the Ritual as part of their preparation.

1. a. This booklet is available from the office of the Grand Secretary. Each Lodge should have copies for the Worshipful Master, Senior Warden, Junior Warden, Senior Deacon and the Deputy Instructor.
- b. Proper titles should always be used during Lodge meetings. The Code prescribes the titles for Grand Lodge Officers. (For example, the Grand Master should be addressed as “Most Worshipful Brother,” NOT “Most Worshipful Sir.”)

- c. Intentional deviation from the Ritual is a Masonic offense and should never be permitted.
- d. Good work, neat and appropriate dress and well planned meetings impress the Candidate and visiting Brethren and encourage attendance.
- e. The officers should always sit erect and have both feet on the floor. Do not cross the legs.
- f. A Lodge may call to refreshment on any Degree.
- g. As a courtesy to the Candidate and to the Brethren giving the lectures, charges and instructions, the Brethren in attendance should remain in Lodge until the Degree has been completed. Careful attention will assist in the memorization of these parts.
- h. All signs should be given by a mental count of one-two-three-four, with the forearm and upper arm at right angles. The GH sign, second position, shall also be at right angles with the upper part of the arms in a horizontal position.
- i. The Worshipful Master always leaves his station on the left (South) side of the pedestal and returns on the right (North), except at the Visitation of the Grand Master or the Official Visitation of the District Deputy, when he returns on the left (South) with his guest at his right.
- j. The Worshipful Master removes his hat:
 - (1.) During all prayers.
 - (2.) During the Salute to the Flag.
 - (3.) When he relinquishes the gavel or his station.
 - (4.) During Degree work as directed in Instruction Notes in the Ritual.

- k. Reference to a costume Degree as “Full Form” is incorrect. Our Ritual is the full form. A costume Degree is what its name implies — a Degree in which the participants are in costume.
- l. When Lodge is opened and a Brother wants to get the Master’s attention: He should rise, give the Due Guard (on the degree on which the Lodge is opened), and when recognized by the Master, he should give penal sign and begin speaking. When called upon by the Master, he is not required to salute; just rise and respond.
2. a. The Junior Deacon, not the Tyler, should open and close the door. Check the Instruction Notes in the Ritual regarding raps.
- b. The Senior Deacon and the Junior Deacon will meet at West side of Altar, facing West, after purging Lodge. (See Ritual, p. 10)
- c. During opening ceremonies of all Degrees, when called to order by the Senior Warden, Brethren shall look to the West and give p-s in unison with the Senior Warden.
- d. The Worshipful Master should rise promptly at the proper time in the opening and closing ceremonies. Check Instruction Notes in Ritual.
- e. The Chaplain will stand (or kneel) West of Altar when offering the opening and closing prayers, or remain at his station if physically unable to do so.
- f. The Chaplain may offer prayer when Lodge is being opened or closed in short form. Prayer offered at any Masonic function should end non-sectarian.

- g. The Worshipful Master should wait until the Senior Deacon salutes after displaying Lights before directing the Junior Deacon to inform the Tyler.
 - h. The Flag salute shall be given the first time the Lodge is opened for a meeting. The optional Flag ceremony is recommended at the opening and closing of Stated Communications. If used in opening, it should also be used in closing.
 - i. The Senior Deacon should open and close the Holy Bible with reverence, but not too slowly. Whether open or closed, it should lie squarely on the Altar, never at an angle.
 - j. When the Holy Bible is closed, the Square and Compasses should be placed in a disarranged but orderly manner beside it.
 - k. When candles or individually controlled lights are used, they should be lighted E — W — S, and extinguished in reverse order.
3. When a Lodge is being closed by the Grand Master, he should be addressed as “Worshipful Master” throughout the closing ceremony.
4. a. It is important that the Worshipful Master recognize visiting Grand Lodge Officers, Past Grand Masters, District Deputies, current Worshipful Masters and all other visiting Brethren.
- b. A warm welcome should be extended to the visitors after the opening ceremonies. The Senior Deacon, or someone especially appointed by the Worshipful Master, should act as chairman of the reception committee,

making visitors and members feel at home, and assign a “host” to any Brother visiting for the first time, who will remain with him throughout the evening.

c. The Worshipful Master may welcome visiting Brethren where they are or he may direct that they be escorted to the East, or to the Altar, for introduction and welcome.

d. When escorting a Brother, the Senior Deacon or other officer acting as the escort offers his right arm to the Brother being escorted.

e. When Grand Honors are accorded, the recipient should be in the East, facing West.

5. a. In the Grand Secretary’s office there is a Master Key for each Degree. A copy of the Master Key is also available through the Grand Lecturer.

b. Proficiency certificates expire in four years and re-examination is required for renewal. There are three levels of Proficiency: Basic, Intermediate and Advanced. Contact the Committee on Masonic Instruction for details.

c. The Deputy Instructor (Proficiency Card Holder) should correct and advise those in charge of the ritualistic work and other ceremonies of his Lodge. The Deputy Instructor or another Certified Instructor and Examiner will conduct schools when requested by a Lodge or a group of Brethren.

d. A Brother assigned to coach or instruct a candidate should be approved by a Certified Instructor and Examiner and the Worshipful Master as being proficient in the lecture(s) involved.

e. Candidates’ proficiency lectures should be conducted

by the Worshipful Master, or at his direction, by a Certified Instructor and Examiner or the Brother who has been assigned as the coach. The Candidate may ask and answer the questions if he prefers.

6. a. The Worshipful Master should appoint a well qualified Brother to serve as “preparation room officer” who would be responsible for the availability and condition of the necessary paraphernalia. He would also prepare each Candidate both physically and mentally, assuring him of the dignity and solemnity of the occasion. Only the Candidate and the preparation room officer shall be in the preparation room.
- b. Deacons and Stewards, when walking together, should carry their rods in the outside hand, at an angle of 45 degrees. When standing, the rod should rest upon the floor and be held in a vertical position, the forearm forming a right angle with the body, and the other arm shall hang naturally by the side. When saluting, the rod should be supported by the shoulder.
- c. The Stewards always walk abreast when going to the preparation room, the Senior Steward at the right of the Junior Steward.
- d. When conducting a Candidate, the Senior Deacon should grip the wrist firmly, with his arm under that of the Candidate.
- e. Always place the Candidate’s hands on the edge of the Altar (left by the Senior Deacon, right by the Senior Warden) before causing him to kneel. After the obligation, again place his hands on the Altar and arrange him

in a comfortable position.

f. The Worshipful Master should place his right hand on that of the Candidate during the obligations, removing it after the words “p — s.” He should not otherwise touch the Altar or Great Lights until after completion of the obligation.

g. The Candidate’s hand shall be used to demonstrate the penal sign of the obligation after repeating the words.

h. The Stewards walk abreast of the Worshipful Master to the East after the obligation and remain facing East until the Worshipful Master seats the Lodge, at which time they face right and return to their places.

i. The Senior Warden stands at the right of, and close to, the Candidate while the Worshipful Master is instructing the Candidate at the Altar. The Worshipful Master should look at, and speak to, the Candidate, not at the Senior Warden.

j. The Wardens preferably should instruct in the step and sign from their stations. If the station platform is too small for effective instruction, the Wardens may step down in front of their stations, facing the Senior Deacon and Candidate, and instruct on the level.

k. The Senior Deacon may orally instruct the Candidate in giving the step and sign. In the FC^o the Senior Deacon should raise the Candidate’s left arm with his right as an aid in learning the proper method.

l. The Senior Deacon returns to his place during the presentation of the Apron and while the Worshipful Master presents and explains the Working Tools.

- m. While presenting the Apron, the Worshipful Master or the Brother designated by him to make the presentation, will stand just South of the Master's station, on the level with the Candidate. If the presentation is made by other than the Worshipful Master, he should stop after "as an EAM." The next directive will be given by the Worshipful Master.
- n. When presenting the Working Tools the Worshipful Master shall rise and display each one individually as it is mentioned and explained.
- o. The Senior Deacon should go to North side of Lodge, facing West, while the Stewards conduct the Candidate to the preparation room. The Candidate shall be between the Stewards, three abreast.
- p. When placing an EA on the first step, do not place him on the first step of the Master's station, but two or three steps East and South of the Senior Deacon's place, facing East. The Senior Deacon advances with the Candidate by the step of EAM, without saluting.
- q. The Candidate shall be placed West of the Altar, facing East, to receive the Charges and Grand Lodge instructions.
7. a. First R does not shake hands with the Candidate.
- b. A 24-inch gauge and a square shall be used as directed in the Ritual.
- c. There must be no roughness in this work. This is a most serious, solemn and tragic event.
- d. Third R may go to West to symbolize preparation of site. Others retire in different directions, but remain

nearby.

- e. As King Solomon and Brethren arrive at grave, each assumes MM d-g, holding until all are in position, then all give GHS in unison with King Solomon. MM d-g does not precede GHS when GHS is given again.
- f. The Senior Deacon must immediately take charge of the Candidate after the explanation of the five points. The Candidate should never be left alone.
- g. No recess for general congratulations to the newly-raised Brother should be taken following the raising, he should be conducted by the Senior Deacon to the place reserved for receiving the lecture.
- h. Presentations should only be made after the newly-raised Brother has signed the By-Laws.
8. The Masonic position of attention should only be assumed in tyled meetings and official Masonic ceremonies.
9. The Masonic Funeral Service is one of the few public ceremonies of our Order. It should always be given from memory by a Brother who is fully qualified to perform the work. It is beautiful and carries an inspiring message. Only White Aprons shall be worn; never Officer's Aprons, Jewels or the Master's Hat.
10. The use of profanity and vulgar or obscene language in the Temple, whether during a Communication or later at the refreshment table, constitutes conduct unbecoming a Mason.
11. Whenever a Brother, especially an Officer, prepares to participate in any Masonic activity, whether it be atten-

dance at Lodge, funeral ceremonies, or any other instance wherein he will be representing Masonry, he should give particular attention to his dress and grooming. He should always be clean, correct and conservative. It should be eminently apparent to all that he considers his Masonic responsibilities to be of the utmost importance, worthy of reverence and respect.

12. The ceremony of presenting a 50-year jewel is only exceeded in importance by a visit of the Grand Master, an official visit by the District Deputy, and very few other Masonic ceremonies. It should always be well planned and should be the crowning feature of the meeting. The presentation should preferably be made by the Grand Master, his District Deputy, or another Grand Lodge Officer. While the presentation may be made before the Altar, the recipient should always be escorted to the East and accorded the Public Grand Honors. He should also be accorded the privilege of responding from the East and should remain there until the Lodge is closed. Other 50-year members present should also be appropriately recognized.

GRAND HONORS

The reception of visitors with honors due their rank is an ancient custom of the Fraternity, but no Mason, except the Grand Master or the District Deputy on his official visit has the right to demand that he be accorded the Grand Honors of Masonry.

The Worshipful Master of the Lodge is the sole judge

of what honors, if any, shall be tendered the visitor, except at the visitation of the Grand Master or his duly accredited representative or the official visit of the District Deputy. A duly accredited representative is one who is in possession of written authorization upon an approved form to represent the Grand Master on that particular occasion.

PRIVATE GRAND HONORS

The Private Grand Honors are the due-guards and penal signs of the three degrees, to be used only on seven occasions:

1. When a Masonic Hall is consecrated.
2. When a new Lodge is constituted.
3. When a Grand Master is installed.
4. When a Master is installed. (Tyled installation only.)
5. When the Grand Master, or his duly accredited representative, is received on a visitation to a Lodge.
6. When the District Deputy is received on his official visitation.
7. Upon the reception of a visiting Grand Master or his duly accredited representative.

DISCRETION SHOULD BE OBSERVED IN ACCORDING THE GRAND HONORS.

Prior to the entrance of the Brother entitled to the Private Grand Honors, the Craft should be informed emphatically that the Private Grand Honors consist of the Due Guards and Penal signs of the three degrees only.

FUNERAL GRAND HONORS

The Funeral Grand Honors are very different from the normal Grand Honors. See the Standard Manual (Grand Honors) for the differences.

PUBLIC GRAND HONORS

The Public Grand Honors consist of a three-times-three battery or clapping of the hands in unison, as follows: Give three claps of the hands, the right uppermost, reverse the hands and give three more, reverse and give three more. Whether the honors are Public or Private, they should always be given with the recipient in the East, never on the sidelines.

The Worshipful Master should instruct all officers and escorts: **TO ESCORT, YOU OFFER YOUR RIGHT ARM.** The District Deputy in his own District is the ranking Officer if the Grand Master is not present. If a Past Grand Master holds an office in the Grand Lodge, he is escorted according to his present office and not as a Past Grand Master. The District Deputy in his own District, all Past and Present elected Grand Lodge Officers should be escorted by way of the North. Appointed Grand Lodge Officers, visiting District Deputies, visiting Worshipful Masters and any other Brethren should be escorted by way of the South. The Order of Escort is as follows:

OFFICE	TITLE
District Deputy of the Grand Master (In his own District)	Right Worshipful
Deputy Grand Master	Right Worshipful
Senior Grand Warden	Right Worshipful
Junior Grand Warden	Right Worshipful
Grand Secretary	Right Worshipful
Asst. Grand Secretary	Worshipful
Grand Chaplain	Right Worshipful or Right Reverend
Grand Lecturer	Worshipful
Senior Grand Deacon	Worshipful
Junior Grand Deacon	Worshipful
Grand Marshal	Worshipful
Grand Orator	Worshipful
Grand Historian	Worshipful
Senior Grand Steward	Worshipful
Junior Grand Steward	Worshipful
Grand Standard Bearer	Worshipful
Grand Sword Bearer	Worshipful
Grand Organist	Worshipful
Grand Pursuivant	Worshipful
Grand Tyler	Worshipful
Past Grand Masters	Most Worshipful
Visiting District Deputies of the Grand Master	Right Worshipful

Visiting Grand Lodge Officers from other Jurisdictions

should be escorted immediately after their Oregon counterpart. There is no particular order necessary in escorting Worshipful Masters. Past Grand Masters, Past elected Grand Lodge Officers and Past Masters retain the titles of Most Worshipful, Right Worshipful and Worshipful, respectively, for life.

RECEIVING THE GRAND MASTER OR THE DISTRICT DEPUTY OF THE GRAND MASTER

Every visit by the Grand Master to a Lodge meeting is an official visit. In order to follow the proper procedure for receiving the Grand Master or the District Deputy of the Grand Master on his official visit, the Worshipful Master of the Lodge and his officers should always be prepared for this occasion.

Upon the Grand Master demanding admission, the Tyler raps three times at the door, with proper response by the Junior Deacon, and reports as follows:

“Most Worshipful Brother, _____, Grand Master of A.F. & A.M. in Oregon demands admission.” The Junior Deacon closes door, salutes, and reports to Worshipful Master in the same form the Tyler reported. The Worshipful Master shall immediately appoint a member of the Craft to escort the Grand Master and his official family. The escort will approach the altar, salute and retire to the anteroom. The Worshipful Master shall then give three raps to bring the Lodge to attention. The Worshipful Master shall

direct the Brethren to form two parallel lines from the door to a point south of the altar. The Deacons will dress the lines. Room should be left at the end of the two lines nearest the Worshipful Master for the Grand Lodge officers. The stewards should be at the end of the lines, without staves. The Wardens and all other Brethren not needed to form the two parallel lines, shall remain at their stations or places. The Deacons will then form an arch with their staves immediately inside the door. The Junior Deacon opens the door and instructs the Tyler to admit the Grand Master. The Deacons shall remain at the door until the Grand Master and his official family have passed; then they shall lower their staves.

The Grand Master is on the right of the escort as they proceed to the East. When near the station of the Worshipful Master they will halt and the escort will present him to the Worshipful Master, as follows:

“Worshipful Master, it is my privilege and honor to present to you Most Worshipful Brother _____, Grand Master of A.F. & A.M. in Oregon.” The Worshipful Master will then descend from his station to the floor and welcome the Grand Master on his own behalf and on behalf of the Lodge and other Lodges present, if this is a District meeting.

The Worshipful Master will offer his right arm and escort the Grand Master to the East, after which he will present him to the Brethren, concluding with an order for all present to salute the Grand Master with the Private Grand Honors of Masonry. The Worshipful Master then

removes his hat and presents the gavel to the Grand Master who will seat the Brethren. The Worshipful Master then takes his place at the left of the Grand Master. The Grand Master will then give further instructions.

The Grand Master must always be invited to close the Lodge.

The District Deputy of the Grand Master, when making an official visit to a Lodge in his district, shall be received in the same manner as the Grand Master except the wording shall be as follows: Right Worshipful Brother _____, District Deputy of the Grand Master of District No. _____ of the Grand Lodge of Oregon, demands admission.

ALTAR

The Altar of Freemasonry is a symbol of the Altar of antiquity, and the Worshipful Master represents the priest who officiated at that Altar. On our Altar rest the three Great Lights of Masonry. Therefore, except in the ceremonies where the candidate and officers, like the worshipers of old, pass around the Altar, no one should pass between the Altar and the Worshipful Master while the Lodge is at labor, for the Worshipful Master is then officiating at the Altar of Freemasonry.

The Altar should not be covered or decorated by the national or any other flag. Any embroidery, sign, or any indication of any individual or any organization other than the Lodge itself or the Grand Lodge is strictly forbidden. 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. Its sacredness is the guiding principle in all the etiquette that concerns it.

Masons entering or leaving the Lodge room while the Lodge is at labor must stand west of the Altar and salute the Worshipful Master with appropriate due guard and sign. If the Worshipful Master does not wish the Brother to retire, he will tell him so and not respond to the salute.

APRON

If there is a purpose in wearing the distinguished badge of a Mason in the Lodge room, it should be worn in such a manner as to not only show pride of the owner in being one of those who may wear such a badge, but also that it may serve the purpose for which it is intended. Our Masonry may be invisible, but the Apron should not be.

The Apron must be worn outside the coat, not beneath it.

The Apron should always be treated with respect. It is the distinguished badge of a Mason. The man who hears the Apron Lecture in the first degree, and afterward handles his Apron as he would a mopcloth, should be given the lecture over and over until it is thoroughly understood. The member who after the Lodge is closed, wads up his Apron and throws it on the nearest chair or tosses it into a convenient corner, should be re-taught not only how to wear his Apron, but how to care for it as well.

At the conclusion of a communication, or whenever a Brother shall leave the Lodge, he shall properly deposit his

Apron in the Tyler's room. All Lodges should provide an appropriate place for the return and storage of all Aprons.

DIGNITY

Next to the church, no place should demand greater dignity, respect or reverence than a Masonic Lodge. Present always, while a Lodge is in session, is the open Bible. Certainly then, it is no place for frivolous or irreligious conduct.

Freemasonry can and should be dignified in form and ceremony, but equally important it should cherish the good fellowship and friendly contacts which make for a real and not a theoretical Brotherhood. The proper balance between dignity and informality should be practiced by the Worshipful Master and his officers. This will set an example for the Brethren and decorum in the Lodge will be practiced.

The interpretation of our Masonic Ritual should be dignified, beautiful and vital and although our ritual does not change, the type of Lodge officers is anything but static. It is therefore necessary that the Worshipful Master sets an example for his officers by being neat in appearance and sitting erect in his station with his feet flat on the floor. By performing the duties of his office in a pleasant, proficient and dignified manner, the Worshipful Master will be an inspiration to his officers and members and the Lodge will operate in a manner commensurate with Masonic custom.

SPEAKERS

When a speaker is expected, he should be given specific

directions for reaching your meeting place, and it should be the assigned duty of someone (appointed by the Worshipful Master if he is unable to attend to it) to meet the guest on his arrival at the place of meeting. Courtesy to invited speakers is long remembered and poor manners to them are seldom forgotten. DON'T let your speaker arrive at the Lodge Room (or banquet hall), wait vainly for some sign of recognition, then have to introduce himself and inquire for the Worshipful Master. The man who meets him should "stick by him."

Moreover, it may serve you well to remember that he is, as a rule, giving freely of his time, talents and energy to fill the appointment, and should be shown every thoughtful courtesy that can be extended to him. Don't make him sit through a long-drawn period of entertainment (and other numbers of secondary importance) before giving him the opportunity of contributing that for which you invited him. Don't neglect to see to it that he is accorded adequate introduction when he is presented, not only his name, but where he is from, his connection with Masonry, if any, and perhaps the circumstances of his being invited to speak. A speaker appreciates being introduced at the time he was invited to speak. If he is from out of town, he is happy if he is met and escorted either to Lodge or to his hotel. If his journey involves payment of his expenses by the Lodge, his check should be ready for him before he leaves. If his address has been the principal event of an evening, his talk should close the program. No anticlimaxes of "a few remarks" should then be asked by the Worshipful Master of any Brother,

except a Grand Master or his District Deputy, who may be present for the occasion.

VISITORS — VISITING — EXAMINING COMMITTEE

Those visiting a Lodge for the first time fall into the category of special guests. In this group there will be found those requesting the courtesy of an Examining Committee.

One of the rights and benefits of membership in the Masonic Fraternity is that of visiting another Lodge. However, in order to enjoy this privilege one must satisfy the Lodge of his eligibility.

It is not a difficult task for the Examining Committee to determine a Brother's qualification in a very short time. It is not intended that the examination should be so incomplete as to make it a farce; nor is it necessary to be so exact in minor details as to make it an inquisition. The committee must be satisfied beyond a reasonable doubt, but do not use any of the time in non essentials in order to impress the visitor with your knowledge of the Ritual.

The first step is to examine the Brother's dues card. This will give his name, signature, the name and number of his Lodge and the jurisdiction from which he comes. Second, establish his identity. This can be done by matching signatures, Driver's License, Social Security Number, Registration Certificate or any other means of identification he may have upon his person. Three, verify the legality of his Lodge from the list of Regular Lodges. Four, retire to a secure place and administer the Test Oath, and proceed with the

examination.

The grips, signs and words are considered the essentials. If he can give them there is no need for further examination. The committee must make allowances for the fact that there is a slight variation in the manner of giving words, etc., from one jurisdiction to another. If it has been some time since the Brother sat in a Lodge, it may be necessary to vary the questions in order to obtain the desired information.

While a visiting Brother has the right to inspect the Charter, and the Worshipful Master may grant him this privilege, yet, based upon the fact that a visitor cannot produce the Charter of his Lodge, therefore, if we accept him after checking the List of Regular Lodges, as coming from a regularly constituted Lodge, the same evidence should be sufficient to prove to him the legality of the Lodge he desires to visit.

Occasionally, a Past Master from another jurisdiction may present himself and request an Examining Committee composed of Past Masters. This would indicate that he comes from a jurisdiction where it is the custom to be examined by those of equal rank.

The committee composed of Past Masters should be provided as a matter of courtesy, because, by so doing, we would be extending to him the courtesy that would be tendered us were we in his jurisdiction. A visitor who may be personally well known as a Mason to some Brother present, who can vouch for him as such, is interpreted to mean that the Brother has sat in a Lodge of Master Masons with the Brother for whom he so vouches.

Visitors who come to a Lodge expecting a fraternal welcome never forget either its offering or its refusal. The visitor from another jurisdiction is happy when the Brother who introduces him, sits with him and makes him feel at home. A perfunctory welcome from the East and neglect for the rest of the evening are not characteristic of that jewel of Masonry, the belief of every traveling Brother that he can find “a home away from home” in any Masonic Lodge in the land.

A visitor who has been examined and proved himself a Master Mason prior to the opening of a Lodge may be seated with one or more of the examiners, or he may be introduced to the Senior Deacon, whose function is to welcome and introduce visitors. While the introduction process may vary according to the custom of the individual Lodge, the visitor should always be introduced to the Lodge at the appropriate time, giving such information as the visitor may desire, and someone should act as his personal host throughout the evening.

A visitor whose examination is completed after the Lodge is open should be escorted into the Lodge by the examining committee, introduced from the altar after being recognized by the Worshipful Master, and seated with one or more of the examiners, who should continue to act as host.

THE REFRESHMENT TABLE

One of the most neglected parts of our planning for Lodge meetings is the refreshment table. While much thought and planning is given to the meeting in the Lodge

room, little attention is devoted to the program at the refreshment table. This part of our meeting is of the greatest importance and should in no way be slighted. An equally important part of our reason for existence is the exchange of fellowship among the Brethren. This is one of the principal reasons why many of our members attend Lodge. A properly conducted refreshment table provides for an enjoyable part of the meeting if kept within reasonable time limits. We have all seen Brethren who do not stay for refreshments, giving as their reason for leaving that the hour is too late, which in many instances is true. It is also probably true that there are many times when they feel that the refreshment table proceedings do not offer them anything.

The Worshipful Master and the Junior Warden should not linger unnecessarily in the Lodge room after Lodge has been closed. Any required administrative details may be accomplished after the refreshment table has been adjourned. The Worshipful Master should proceed promptly to the refreshment table to greet his guests and visitors. The Junior Warden's duty is to supervise the hour of refreshment and it is under his control, but the Worshipful Master is responsible for its operation. Therefore they should jointly plan this activity. The Junior Warden should be sure that the Brethren have time to converse and enjoy their refreshments before calling the meeting to order. As toastmaster he must not forget that Masonic protocol and etiquette shall apply.

The Junior Warden should always bear in mind, when calling on Brethren to speak, that many persons do not enjoy speaking before groups and feel embarrassed when

forced to do so. He should never call directly on anyone to speak without first having obtained that Brother's consent. He should always offer the opportunity to speak in such a manner that the Brother can gracefully decline if he so desires. Visitors should be the first to be offered the opportunity to speak. The Grand Master should be the last person to speak — if he is not present, the District Deputy of the Grand Master in the Lodge's district should be the last to speak. If neither are present, the Worshipful Master is called upon last.

The Junior Warden must keep control of the proceedings. He must set the tone of the meeting and guide it along a planned path. He must maintain order and not allow individual conversations while some Brother has the floor. A good laugh is enjoyed by all and humor should be encouraged, but the biting or insulting type should be discouraged. Smutty and off-color stories are definitely out of place. An admonition to "keep it clean" or similar comment by the Junior Warden after such an incident will usually prevent similar remarks by subsequent speakers. Do not let a Brother indulge in long-winded reminiscences.

Discussion topics should be planned to correlate with the purpose of the Lodge meeting or with the plans of the Worshipful Master. Some Brother may be asked to be prepared with a two or three minute talk to use on these occasions when it is difficult to get a discussion started.

The refreshment table should become a part of your meetings that the Brethren will look forward to.

FUNERAL OBSERVANCES

A Mason in good standing in a Lodge at the time of his decease is entitled to Masonic burial services. A Lodge may, upon request of relatives or friends, conduct the funeral service of a Mason who has been dropped for non-payment of dues — provided the Worshipful Master of the Lodge of which the deceased was last a member shall decide that, in other respects, he is deserving of the service.

The burial of a deceased Mason is a Masonic ceremony. It is, therefore, necessary that during the entire service, the Lodge shall be “at labor.” The Lodge may be opened and closed at the Lodge’s temple, or, when more convenient, the Lodge may be declared open and closed at a funeral parlor or other place, but minutes of the Communication must be recorded.

A Masonic Funeral Observance must be by the Grand Lodge or a Lodge of Master Masons. When the observance begins, the Worshipful Master or his appointed representative has exclusive control until he has finished. In the event of the death of a Mason whose funeral is to be held during the Annual Communication of the Grand Lodge, the Worshipful Master or Wardens, or, in their absence, the Immediate Past Master available shall have the power to assemble and open the Lodge and bury the deceased Brother with Masonic Ceremonies. If the Brother conducting such funeral rites shall not be the Worshipful Master or a Warden of the Lodge, he shall report on the burial at the next Stated Communication of such Lodge and the report shall be entered in the minutes. The Grand Master may issue a special

dispensation to a Masonic group, association or to a qualified Brother to open any Lodge within the jurisdiction for the sole purpose of conducting Masonic Funeral Ceremonies. When such occurs, the Brother presiding over the funeral should make prompt report to the Lodge of which the deceased was a member, and such report must be included in the minutes.

There are three types of recognized Masonic Funeral Observances. These include the Full Masonic Funeral Service, a Committal Service conducted at graveside, and a Memorial Service, which may be conducted at any appropriate place and at any time after the Brother's passing, the remains not being present. While a Memorial Service may be held in a tyled Lodge, an open Memorial Service should not be held without a request by, or consent of, the family. It should be held at such time and place as a respectable number of Brethren may be assembled, and special efforts should always be made to secure such attendance.

In all of these cases, it should be noted that the services suggested in the Manual are not ritual. It is not compulsory to follow without deviation the language as printed. Our purpose is to provide solace and comfort to the bereaved, and the Orator may, and should, when desirable, vary the service to meet the requirements of the particular case. We should never criticize a funeral Orator for deviation, but we should always expect him to prepare and memorize what he is going to say. Any Brother taking part in a funeral service must be fully prepared, to avoid presenting the Craft in an unfavorable light before the public.

While it is primarily the responsibility of the Worshipful Master to conduct Masonic funerals, yet not all Worshipful Masters are gifted in the art of public speech. It is an art not easily acquired. To recite well requires time, patience, thought and practice. The Worshipful Master not so gifted would do well to choose from among his Brethren a Brother capable of presenting the Masonic Funeral Service in a manner which will be a source of comfort to those bereaved. When so presented, the Masonic Funeral Service is impressive to all who hear.

On funeral occasions appropriate conservative clothing should be worn. The only Masonic regalia proper to be worn includes White Aprons, White Gloves, the badge of mourning (crepe on the left arm), and the Sprig of Acacia. No other Masonic regalia should ever be worn, regardless of rank, including the Master's hat. This symbolizes the equality of all Masons in response to the call of the great Architect of the Universe.

ALWAYS

summonses	always
upon	(when referring to time)
designs	(when referring to tb)
design	(when referring to F.C.)
clad	(when referring to clothing)
clothed	(when referring to apron)
secret (adj.)	arts, parts, points
fixed	firm
great	good
H—St's J—	
MM (sing.)	degree
furthermore	(in obligation)
this L	(when JD addresses Tyler)
particular	never peculiar
proved	never proven
horrid	never horrible
admission	never admittance
about	never around
retired	never remote
probability	never possibility
turned	never tucked
toward	never towards
further	never farther
bare	never bared
lawful	never legal
memorial	never memento
come you	never came you
you came	never you come
revest	never re-invest
report	never repute
dependent (upon me)	never depending
becoming (weary)	never being

