

OFFICER'S MANUAL

For use of
Craft Lodges
Under

**THE GRAND LODGE
OF
NEW BRUNSWICK**

Compiled by
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March, 2009

ACKNOWLEDGEMENTS

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This guide is not meant to replace the Constitutions and Regulations of the Grand Lodge of New Brunswick, nor the official policies of the Board of General Purposes. It is meant to be used in conjunction with them, and where there is a conflict, real or perceived, then those official publications will prevail.

Every effort has been made to provide the Worshipful Master with some information that he may find useful in the running of his lodge, written in plain language and hopefully covering the basics he needs for a successful term in office.

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Oakland, NB
March 24, 2009

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Article I. FOREWORD

Upon assuming the obligation and charges administered to him at his installation, each officer of a Masonic Lodge assumes certain duties and responsibilities which will result in a successful administration in direct proportion to the extent that he meets the challenge and opportunity offered him in the manner in which he adopts these responsibilities.

Leadership is not necessarily in-bred in every Masonic officer; it is not expected to be. This is a natural virtue with which only a few are blessed. Yet it is possible that each officer can leave his mark for good upon the Craft through conscientious effort and study in becoming a proficient administrator and presiding officer.

With the assumption that all officers are willing to expend the necessary effort and study, this Manual has been revised with the sincere hope that it will contribute to their becoming "duly and truly prepared" to accept their related responsibilities.

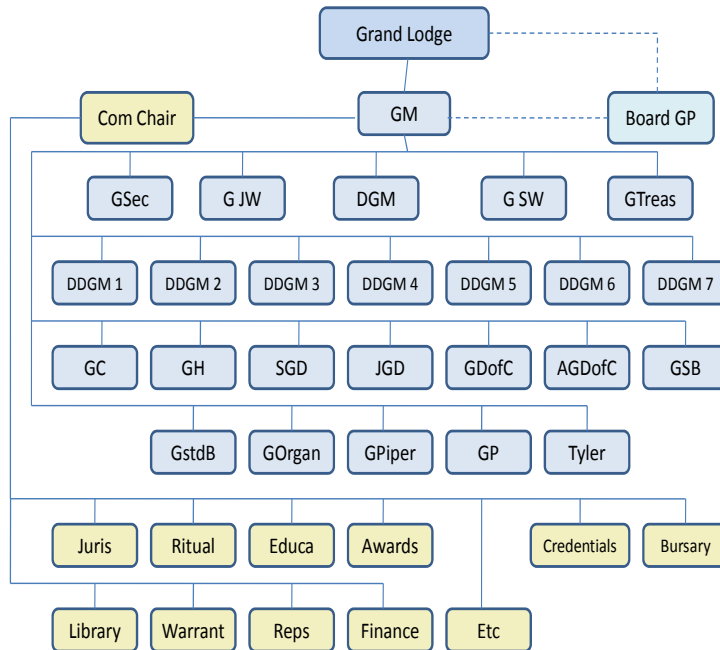
Even though this Manual is not intended to represent a digest of the Grand Lodge of New Brunswick Constitution or the Ritual, reference will be made to them from time to time where necessary to clarify a point; however any reference is made only in the interest of clarity. Should there be any difference of interpretation between this Manual and the Constitution or Ritual, the Constitution and Ritual shall supersede in all cases.

Flow Chart for Grand Lodge

Grand Lodge is the supreme governing body of Masonry in New Brunswick headed by The Grand Master. All Masters, Wardens and Past Masters of Lodges are voting members

The Board of General Purposes is a body created for the purpose of conducting the business of Grand Lodge between sessions, and to assist the Grand Master in the good governance of the Craft. Past Grand Masters and Senior officers of Grand Lodge are members by virtue of their position. The others, no less than ten, are appointed by the Grand Master. The Board meets four times per year, usually June, November, February and March.

See Constitution for further details.



Organizational Chart Of Subordinate Lodges

There are 43 lodges constituted in New Brunswick, ranging in number from 1 — 56 and organized into 7 Districts. Numbers 9, 14, 19, 25, 29, 34, 40, 41, 43, 45, 46 and 53 are dormant, as of December 31, 2006.

District 1

| No | Name | Instituted | Mem | Location |
|----|-------------------|------------|-----|------------|
| 1 | Albion | 1825 | 67 | Saint John |
| 2 | St. John's | 1802 | 87 | Saint John |
| 3 | Hibernia | 1837 | 101 | Saint John |
| 8 | Carleton Union | 1845 | 210 | Saint John |
| 13 | The Corinthian | 1853 | 138 | Hampton |
| 21 | Zion | 1863 | 94 | Sussex |
| 22 | The New Brunswick | 1868 | 144 | Saint John |
| 30 | St Martins | 1872 | 64 | Saint John |

District 2

| | | | | |
|----|------------------|------|-----|--------------|
| 4 | Sussex | 1840 | 40 | Dorchester |
| 16 | Lodge St Andrews | 1856 | 36 | Rexton |
| 23 | Keith | 1853 | 152 | Moncton |
| 24 | Zetland | 1861 | 57 | Shediac Cape |
| 44 | Westmorland | 1922 | 54 | Port Elgin |

District 3

| | | | | |
|----|----------------|------|-----|-----------|
| 17 | Northumberland | 1857 | 141 | Newcastle |
| 18 | Miramichi | 1859 | 64 | Chatham |
| 27 | Lodge St John | 1861 | 129 | Bathurst |

| | | | | |
|----|-------------|------|-----|-------------|
| 32 | Campbellton | 1876 | 118 | Campbellton |
|----|-------------|------|-----|-------------|

District 4

| | | | | |
|----|------------|------|-----|---------------|
| 11 | Woodstock | 1847 | 134 | Woodstock |
| 31 | Benjamin | 1876 | 103 | Andover |
| 35 | Carleton | 1896 | 83 | Florenceville |
| 39 | Colebrooke | 1906 | 44 | Grand Falls |
| 48 | Tobique | 1945 | 52 | Plaster Rock |

District 5

| | | | | |
|----|-----------|------|-----|-------------|
| 5 | St Marks | 1845 | 64 | St Andrews |
| 7 | Sussex | 1846 | 112 | St Stephen |
| 12 | St George | 1855 | 141 | St George |
| 26 | Victoria | 1870 | 72 | St Stephen |
| 36 | Ashlar | 1900 | 80 | McAdam |
| 38 | Mananook | 1905 | 34 | Grand Manan |
| 55 | Abnaki | 1984 | 46 | Deer Island |
| 56 | Sunset | 1995 | 33 | Campobello |

District 6

| | | | | |
|----|-----------------|------|-----|-------------|
| 6 | Hiram | 1878 | 149 | Fredericton |
| 33 | Alexandria | 1877 | 168 | Fredericton |
| 42 | Sunbury | 1915 | 45 | F'ton Jct |
| 47 | Grand Lake | 1935 | 54 | Minto |
| 50 | Cherry Mountain | 1948 | 101 | Harvey |
| 51 | Landmark | 1957 | 104 | Boiestown |
| 54 | Granite | 1980 | 62 | Nackiwick |

District 7

| | | | | |
|----|--------|------|----|--------------|
| 15 | Howard | 1855 | 89 | Hillsborough |
|----|--------|------|----|--------------|

| | | | | |
|----|-----------|------|-----|------------|
| 20 | Harmony * | 2004 | 91 | Salisbury |
| 37 | Steven | 1902 | 46 | Peticodiac |
| 49 | Acacia | 1947 | 153 | Moncton |
| 52 | Coverdale | 1959 | 114 | Riverview |

* Amalgamation of Salisbury Lodge #20 (1860) and Fownes Lodge #45 (1922).

Regular Meeting Nights of Lodges
On facing page

| Sun | Mon | Tue | Wed | Thu | F | S |
|---|--|---|--|---|---|----|
| 1st | Zion #21 Campbellton #32 Alexandria #33 Coverdale #52 | Saint John's #2 *Sussex #7 *Sunbury #42 *Howard #15 *Mananook #38 | *St George #12 Keith #23 | *St Marks #5 Hiram #6 Carleton Union #8 Woodstock #11 Benjamin #31 | | 16 |
| 2nd | *Lodge St Andrews #16 Lodge St John #27 | Hibernia #3 Northumberland #17 Steven #37 | Corinthian #13 *Colebrooke #39 *Westmorland #44 *Grand Lake #35 | New Brunswick #22 Zetland #24 *Victoria #26 Carleton #35 *Cherry Mountain #50 | | 14 |
| 3rd | Miramichi #18 Harmony #20 | *Landmark #51 | Albion #1 Sussex #4 *Granite #54 *Abnaki #55 | *Tobique #48 *Ashlar #36 | | 9 |
| 4th | St Martins #30 Acacia #49 | | | Sunset #56 | | 3 |
| *opens at 8:00 p.m.; all others 7:30 p.m. | | | | | | |

Article II. OFFICERS OF THE SUBORDINATE LODGE

Section 2.01

Worshipful Master

The term "worshipful" is a title of honor. Originally, it applied to Magistrates and Mayors of small English towns and was used in Canada until the late 60's or early 70's. Masonry adopted the title. Opponents of Masonry point to this title as proof that Masonry is a "cult" given to "worship" of individuals.

The Worshipful Master, Chief Executive Officer of the Lodge, not only presides, but also rules and governs. His authority is total within his Lodge and only appeal of his decisions is to the Grand Master or Grand Lodge. He sets the Craft under his direction to work and gives all necessary instruction. Symbolic of his rank and authority is the hat and the gavel.

The Hat, when worn by the Worshipful Master, when all others are hatless, is an emblem of superiority of rank and position. Thus does the Master remove his hat when the Grand Master makes an official visit to his Lodge.

The gavel is the symbol of authority. It borrows its name from its shape: like that of a 'gable' or 'gavel' end of a house. In some jurisdictions a gavel may also be referred to as a 'Hiram', because like that renowned architect, it governs the Craft and rules the Lodge as Hiram did in the Temple.

Powers, Authority and Duties of the Worshipful Master

The Master is responsible to the Grand Lodge and the Grand Master for the government of his Lodge. It is therefore necessary and proper that he should have a large discretionary authority in its government and control and not be subject to the control and direction of the members. His authority must be commensurate with his responsibilities. The Master is, however, circumscribed and bound by the obligations of his office and his promises and agreements at the time of his installation.

Responsibilities

- a. Follow Grand Lodge Constitution
- b. Observe the established usages and customs'
- c. Preserve the landmarks
- d. Examine visitors

- e. Read and preserve the Antient charges
- f. Preserve the secrecy of the ballot

Additional responsibilities:

- g. Schedule emergent meetings
- h. Prepare the agenda
- i. Conduct the business
- j. Ensure offices are filled
- k. Select committees & give them direction
- l. Plan, Delegate – without involvement, no commitment
- m. Preserve order
- n. Provide education and training
- o. Preserve the dignity of the office of WM

There are many more!!

This may sound grandiose, but the WM is sitting in the OC of KS for one year. Imagine that KS has turned it over to you for one year with all the power and respect it deserves. You have the responsibility to return the chair to KS at the end of your year, intact.

The rights of a worshipful master

Although a Lodge meeting generally follows parliamentary procedure, the WM possesses far more power over his assembly than does a chairman. The WM has the responsibility to preserve the rights of his office.

- a. The WM has the sole right to appoint committees. Any motion from the floor to appoint a committee is out of order; this, however, does not preclude any brother offering it as a suggestion.
- b. Can the WM refuse entry to any MM of his Lodge who is in good standing? —The WM has the right to refuse entry to anyone to his Lodge except the GM or DDGM
- c. Can the WM be removed from his office by his lodge members? —The WM may be subjected to a trial but cannot be tried by members of his lodge for the simple reason he cannot preside over his own hearing; therefore, any complaint in this regard must be elevated to the Grand Master's level.
- d. The WM has the right to refuse to approve the minutes if he believes they contain improper material.
- e. How much control can the WM exercise over debate on a question? — The WM has full control over the debate. He may terminate the debate

by any one member or the entire lodge at his discretion. He may delay the debate or postpone it even until a future meeting should he feel it is appropriate. Too heated, someone missing, not enough information, etc.

- f. Can the WM make a motion while he is in the chair? —Yes. The WM can make a motion, second it, (or any motion) and put it to the question all on his own. He can disallow a motion, refer it, or defer it without putting the matter to a vote. He is not likely to do so in the ordinary course of business, but has full authority in this regard should circumstances warrant such action.
- g. Can the WM put a motion to the question before it is seconded. —Yes, without being challenged. A chairman can also do this if he perceives there will be unanimous consent, but he may be challenged.
- h. Can the WM vote on a motion while he is in the Chair? —The WM may vote twice on one motion if necessary. The first time on the regular vote and the second time to break a tie.
- i. Can the WM rule any motion out of order? —He can rule any motion out of order but should be cautious in doing so. He should rule out of order any motion or amendment he thinks may be confusing or frivolous. Any motion that would reduce his power. And any motion which violates the Constitution or Bylaws.

Even though the WM possess all of this authority, he must rule wisely for the good of his lodge and Freemasonry. The Grand Master will support a WM who is in the right but will come down hard on one who abuses or misuses his power.

What the Master May Not Do

1. Draw money from the Treasury of the Lodge except by vote of the lodge.
2. Inflict penalties or grant demits; these can only be done by the Lodge.
3. Make or admit, pass or raise a member in less than 28 days, except by dispensation of the Grand Master.
4. Resign from his office.
5. Remove any officer without consent of the Lodge
6. Convene his Lodge on Sunday
7. Initiate more than five at the same communication, unless by dispensation of the Grand Master.
8. Initiate any person not having attained the age of 21

9. Call special communications without giving “due and timely notice,” if within the Master’s power to give it. The Master may not, at a special communication, permit any business to be transacted other than that for which the communication was called.

10. Change the date or place of stated meetings which have been fixed by the by-laws of the Lodge.

11. Permit the Lodge to suspend its by-laws.

12. Resign his office, or demit from the Lodge, during his term of office. No vacancy can occur in the office of Master except by death or expulsion.

The Master is further responsible:

- **To the Candidate** - The Master should see that the new candidate receives proper Masonic instruction. The Master should make sure that the new candidate feels welcome in the Lodge. This can be done many ways, including the appointment of a Past Master or other member of the Lodge to act as a mentor for the new brother.
- **For the Ritualistic Work** - This does not mean that he must do all of it—or any of it—himself, but it does mean that he must plan every degree which is conferred in his Lodge. Such planning involves the decision as to which of the officers will occupy the stations during the degrees. Some Lodges have developed systems to insure that the line officers will confer all of the various parts and lectures by the time that they arrive at the East. This is a decision for the Master.
- **To his Officers** - The Master should explain to his officers the business transactions of the Lodge as a matter of information and should seek to impart a degree of training to them to carry on the tradition, the ritualistic excellence and the business of the Lodge.
- **For Lodge Programs** - Few, indeed, are the Masters who are not confronted with the problem of stimulating attendance at Lodge communications. However, a Master who can arouse and keep interest of his members through well planned programs and other activities will soon overcome this vexing problem and find his meetings well attended. The Master should not overlook the use of talent which may be available to him within his own membership.
- **For Harmony in the Lodge** - One of the most important responsibilities is to maintain harmony in the Lodge. This is not to say that authority should be sacrificed for the sake of egos, but that the overall success of the Master will be greatly influenced by how

well harmony is maintained among the members. The key to harmony is the manner in which each member of the Lodge is handled by the Master. A Brother who feels that he has a contribution to make to the Lodge will be a willing participant in the Lodge's activities.

- **For Masonic Funerals** - The funeral ceremonies of Freemasonry are almost as old as the institution itself. If properly rendered, the ritual can be impressive and comforting to the family of the deceased and marked with impressive lessons for our own brethren. They have, because of a favorable impression, been the impetus of members of the family and friends to seek Masonic membership. The Master of a Lodge, therefore, has the responsibility to make these services both a credit and a comfort. The Master's first duty, on being informed of the death of one of his brethren, is to call on the family. In making the call he should do so merely for the purpose of conveying to them the sympathy of the brethren. This is in no sense a solicitation on his part to be allowed to conduct the funeral rites. If the rites are wanted by the family, they will make their wishes known. There is a form available on line or from the Grand Secretary for any member to fill out detailing his wishes in this regard, including disposal of his regalia.
- **For Masonic Education** - The responsibility for Masonic education in the Lodge must rest by law and custom on the shoulders of the Master. To promote the general good of the order and to tie the individual Mason closer to it by giving him a sense of pride in its accomplishments, its history and its philosophy requires an educational effort beyond mere instruction in the ritual. Freemasonry is intended to build better men and to send them forth to build a better world. This requires that the universal ideal and philosophy of Masonry be inculcated into the hearts and minds of every Mason.

The appropriate Jewel of the Masters Office is the "Square". As a the square is an implement used by operative Masons to fit and adjust the stones of a building that all its parts may properly agree, so the square should admonish the Worshipful Master to preserve the moral deportment of the members of his Lodge and to exert his authority to prevent ill feelings and heated discussions arising to impair the harmony of its meetings.

Section 2.02 Immediate Past Master

The Immediate Past Master is neither elected nor appointed to office. He holds the position by the right of succession.

Seated to the immediate right of the Worshipful Master, he aids and assists the Master, Wardens and other officers in the discharge of their respective duties. In the Master's absence, he rules the Lodge.

In the jurisdiction of New Brunswick and not necessarily in other jurisdictions, the Past Master's jewel is the Square and plate with the 47th problem of Euclid engraved there-on.

Past Masters are admitted to membership in Grand Lodge by inherent right.

Section 2.03 Wardens

Together with the Worshipful Master, the Senior and Junior Wardens compose the first 3 officers of a lodge. They may be elected or appointed according to the lodge bylaws. Their respective stations form a triangle in the square of the lodge-room.

Representing the Pillar of Strength, **the Senior Warden** assists the Worshipful Master in opening and closing the Lodge and pays the craft their wages if any be due. He may preside over the Lodge, but cannot initiate candidates or confer degrees. On a pedestal in front of him is a column representing the right hand pillar which stood at the entrance of King Solomon's Temple. This column is upright while the Craft is at labor and horizontal at refreshment.

His Jewel is the Level, a symbol of the equality which exists among the Craft while at labor. If the Senior Warden has been true to the requirements of his several stations in the Lodge on his journey to the West, it is assumed he will be elected to the East. Therefore his time in the West is well spent in planning the coming year, choosing carefully his slate of officers, planning programs, studying procedure and ritual. The more he travels and visits during this year, the more acquainted he becomes with rank and titles and their holders.

The Junior Warden, representing the Pillar of Beauty, observes the sun at meridian height and supervises the Craft while at refreshment. He serves on committees, and learns the duties of the Senior Warden.

His Jewel is the Plumb, emblematic of the upright conduct which a Mason should exhibit at all times as he practices the lessons taught him by the Craft while at labor, hence his column is upright at

refreshment and horizontal while at work.

His station is in the South.

Section 2.04 Chaplain

The Chaplain is appointed by the Worshipful Master. While he may be an ordained member of the Clergy, such designation is not a requirement; any Master Mason may hold the position immediately to the left of the Worshipful Master.

The Chaplain conducts prayer at the opening and closing of Lodge, prayers and bible readings during degree work as well as offering Grace at meal time.

His jewel is the open volume of the Sacred Law.

Section 2.05 Secretary

If the Worshipful Master is said to be the 'head' of the Lodge, the Secretary must surely be designated the 'heart'. Appointed by the Worshipful Master, he records all proceedings, submits annual returns to Grand Lodge, receives all monies due to the Lodge, receives all petitions and correspondence, issues demits by order of the Master, holds in trust the seal, and assists with the agenda.

Frequently this office is held by the same brother for a number of years, thus making it easy for some Masters to let the Secretary do it". While the Master should consult with the Secretary, asking for and sometimes taking his advice, it is the Worshipful Master who is responsible for running the Lodge. The Secretary is busy with the demands of his own office but he and the Master should work as a team.

The Secretary's Jewel is the Quill, representing the pen.

Section 2.06 Treasurer

Elected by the Nomination and written ballot by the Lodge, the Treasurer takes charge of all stock and other property belonging to the Lodge, receives all monies from the Secretary and pays them out by order of the Worshipful Master and consent of the Lodge.

It goes without saying that this is a very responsible office of the lodge and requires a Mason who is dedicated to its well being. Choose well, the financial future of the lodge depends to a great extent on this officer.

The Treasurer's Jewel is the Key, symbolic of the control he has over the treasure chest (finances).

Section 2.07 Deacons

Deacons were not generally recognized in England until 1813, but now they are considered junior officers.

Appointed by the Worshipful Master, they act as assistants to him and the Senior Warden.

To the Deacons is entrusted the general security of the lodge, preparing and conducting the ballot box and announcing the visiting brethren.

The Senior Deacon, seated to the right of the Master, organizes the lodge in the absence of the Director of Ceremonies, introduces candidates, gives lectures on the 2nd degree and tends to the Great Lights.

The Junior Deacon sees the lodge securely tiled, prepares candidates for the degrees, and carries messages from the Senior Warden in the West to the Junior Warden in the South and elsewhere about the lodge as he shall direct.

The Junior Deacon should be familiar with the system of "knocks" required in the function of seeing the lodge securely tiled.

The Jewel of the Deacons is the Dove, in allusion to the dove sent by Noah from the Ark. Their badge of office is the rod, which must be carried during the discharge of their respective official duties about the lodge. Surmounted by a Dove, the rod is an imitation of the Caduceus, the rod of Mercury, a messenger of the gods.

The rod is an emblem of the authority of the Deacons. It is to be carried in a perpendicular position in the right hand, with the right forearm parallel to the floor. It is to be kept off the floor at all times, even when the officer is stationary.

It is recommended that the rod be used in the EA Degree as the "Point of a Sharp Implement" as the compasses should never be associated with "an instrument of torture to the flesh".

Section 2.08 Stewards

Stationed in front of and to the right and left of the Junior Warden, the Stewards are appointed by the Worshipful Master. Under the supervision of the Junior Warden, they see that the tables are properly clothed and unclothed at refreshment, tend to the officer's regalia, assist the Deacons in the preparation and conducting of candidates,

accommodate visitors, and generally assist other officers. Theirs is a station of observation and learning.

The Jewel of the Stewards is the cornucopia, symbolic of plenty. As with the Deacons, the rod is an emblem of the authority of the Stewards and is to be borne at all times in the performance of official duties. It is to be carried in a perpendicular position in the right hand, with the right forearm parallel to the floor. It is to be kept off the floor at all times, even when the officer is stationary.

Section 2.09 Director of Ceremonies

The station of the Director of Ceremonies is to the left of the Worshipful Master in the East. His is an appointed office, and when directed by the Master, he is to form and organize all processions, organize the lodge, and continue studying and learning the ritual of the other officers.

The Jewel of the Director of Ceremonies is the crossed batons, one of which he carries at all times during his official functions.

He may be called upon by the Worshipful Master to conduct or present brethren for introductions or presentations.

Section 2.10 Organist

Under the direction of the Worshipful Master, the Organist conducts the musical services of the Lodge. As harmony is the strength and support of every Lodge, so may the harmony over which he presides strengthen and support every ennobling emotion of the soul.

His jewel is the Lyre.

Section 2.11 Inner Guard

This is a most important office, for in many lodges in New Brunswick it is the starting point for a Mason wishing to one day become Master of the Lodge. It is therefore essential that much care and thought be given in the selection of the Inner Guard.

His station is inside the door and his duty, when directed by the Worshipful Master and not before, to answer all alarms and report, and when the lodge is open, to allow no one to enter or retire except by permission of the Master. Under no circumstances does the Inner Guard leave his station during open lodge. If he must for some reason, another will be directed to replace him. The inner guard is the only one to open the door after knocking, not the Tyler, whether permitting entrance or departure.

He will know the proper "ritual" to allow a brother to enter or retire or to alert the Tyler of the wishes of the Worshipful Master.

The Inner Guard is being watched carefully by all to see if he has the "stuff" to some day become Master of the lodge. He should be punctual, attentive, observant and studious.

His Jewel is the crossed swords.

Section 2.12 Tyler

The office of Tyler is as old as the Order itself and owes its existence to the Landmarks. The title is derived from Operative Masonry. When the edifice was finished, the Tyler covered it with tile thereby tiling or closing it to the outside elements. And so it is in Speculative Masonry. When the lodge is in session, the Tyler closes the doors and covers the proceedings within from all intrusion.

He should be a Master Mason, preferably a Past Master. Stationed outside the outer door, it is his duty to guard the door, allowing none to pass who are not qualified and then only by permission of the Worshipful Master.

The Tyler tends to and sees that all sign the register.

His Jewel and Badge of Office is the Sword. The sword in modern times is of ordinary form; whereas in early times it was wavy in shape, alluding to the flaming sword placed in the East of the Garden of Eden which turned every way to keep the way of the Tree of Life. The sword should be without scabbard, ever drawn and ready for the defense of his post.

These are the officers entrusted to administer the lodge. But in a sense, all members make up the lodge and should be active in promoting its welfare. Far too often those backbenchers are ignored when they could be contributing ideas and working. After all, isn't it the function of the Craft to be at work?

Article III. Masonic Jurisprudence

Defined: - The knowledge of the laws, customs, and the rights in a state or community, necessary for the administration of justice.

Background: - Without regard to their origins, Masonic Grand Lodges are conceded to equal in all their rights and powers. For all intent and purpose, they are independent Masonic nations. One Grand Lodge cannot enact law for another; nor can one Grand Lodge decide for another Grand Lodge what may be Masonic Law, yet the moment two or more Grand Lodges fraternize with each other, there must be laid down some rules of conduct. To achieve this purpose, early in the 1700's, Masonic bodies looked to the law affecting civil nations.

It has long been held that there are four classes of law pertaining to the Law of nations;

- a. Voluntary law of nations (presumed consent)
- b. Customary law (tacit consent, implied but not stated)
- c. Conventional law (express Consent)
- d. Necessary law (application of the law of Nature)

The history of the institution shows recognition of all these principles, although the foregoing distinction has not always been a practice. It is assumed that all laws applicable to Grand Lodge relationships were binding upon any given Grand Lodge by its express consent. This, however, is not in accordance with sound principles of law, nor with the law of Civil nations.

The Necessary Law of Nations consists of the law of nature to nations. It is called necessary because all nations are absolutely bound to observe it. Among the necessary law of nations are included:

- a. Nations are naturally free, equal and Independent of one another
- b. Each Nation must be left to the peaceable enjoyment of its rights
- c. The nation's government has exclusive right over all its territory;
- d. All rights of foreigners are excluded, and no nation has the right to exercise any act of sovereignty in any other nation.

The first two have always applied to Grand Lodges as a matter of course. The third has sometimes been disputed by those Grand Lodges which claimed no territory, but undertook authority over individuals. Such bodies could not now be recognized by any Grand Lodge. The fourth has been more frequently contested in those territories where Grand Lodges have rightfully ruled until a later Masonic body has been established, and those who choose to remain under the former jurisdiction.

Around the early part of the century, this gave rise to disputes about jurisdiction over boundaries, residency of candidates, recognition of other individual Masons, and so on. There were even instances where some Grand Lodges forbid their members to have Masonic communication with members of other Grand Lodges. Fortunately, in recent years, there prevails the sentiment that such a state of affairs is not in accordance with the principles of Freemasonry. Consequently, every avenue of recourse is now exhausted towards a resolution before resorting to such drastic measures.

At the time of reorganization in 1717, there were no written laws concerning Freemasonry. The laws and regulations under which the craft operated were incorporated in its usages and passed orally from generation to generation. In addition, various documents, manuscripts, and minutes of earlier lodges, or guilds, contained methods of procedure. In 1721 the Grand Lodge of England directed the Ancient Writings be codified.

James Anderson undertook the task and in January, 1723, produced the Book of Constitutions. With minor amendments, it was adopted.

It should be noted the Book of Constitutions was not a code of law enacted but a compilation of old laws and usages. It was the compilation, not the laws that were approved. In other words, the laws in the book were recognized and accepted as already existing. One of those laws state:

Every Grand Lodge has an inherent power and authority to make new regulations, or alter these for the real benefit of this antient fraternity provided always that the old Landmarks be carefully preserved. They are deemed to be unalterable.

Thus, the Book of Constitutions, under the antient laws of the Craft provides express recognition of:

- The existence and inviolability of the Landmarks
- Subject to them, the sovereign power of the Grand Lodge; and
- The power of the Grand Master to suspend the power of a law in a particular case by dispensation.

The rapid growth of Masonry called for the enactment of new laws and the explanation of the old ones (called decisions); but, always in line with the three aforementioned principles. Eventually these decisions led to the study of Masonic law. Albert Mackey, Robert Morris, John Simons, George Chase, and Charles Moore were just a few of the brethren who studied and published papers on the subject. Even today Mackey's book on Masonic Jurisprudence is widely quoted.

For all the studies and principles, uniformity of the law within the Craft has not been attained, nor is it likely it ever will be attained. Nonetheless, friction and dissention between governing bodies is virtually non-existent, even though there will be differences so long as Masons are subject to human frailties. In spite of its divisions, perhaps one day the craft will be one large brotherhood united in a common purpose, each being independent and peer of others.

In summary, Masonic Jurisprudence teaches that while Masons may do that which is not prohibited, whatever he does not find warrant for in the Ancient Landmarks, laws and usages of the Craft is prohibited.

Article IV. Membership

Section 4.01 Recommending for Membership

Recommending a man for degrees in Freemasonry is a serious matter. The recommenders are staking their reputation on the character of the petitioner, hence it is not wise, nor can a member afford to be careless in signing a petition just to accommodate a friend or brother. It is a requirement that members must signify in signing the petition that he is personally acquainted with the petitioner, and has knowledge of the petitioner's character. Each recommender should be reasonably sure that the petitioner is worthy of consideration and if accepted, will bring honor to the Fraternity.

Recommenders should also have knowledge of certain basic facts relative to procuring and processing a petition. These facts are available from the secretary when the blank form is requested. The recommenders should assure themselves the petitioner comes of his own free will and accord, that he can financially afford this step without depriving his family. In addition, the recommenders must be certain the petitioner is of good report, physically, morally and mentally qualified for the degrees of Masonry.

Both recommenders should be present at the Lodge when the petition is presented, and balloted on. Ideally, the principle recommender should be a member of the candidate's mentor committee and will feel free to advise the candidate, after he has been accepted for initiation along the lines of proper dress and cleanliness to avoid embarrassment when he appears at the meeting. It is the responsibility of the recommenders to accompany their candidate when he appears for each degree and introduce him to the brethren. Where possible, the recommenders should stay with the candidate until the Junior Deacon takes him for preparation.

The candidate should be informed before he receives his degrees that every word spoken has a definite significance which will become clearer as he progresses. He should also be informed there is no frivolity, either by word or act during the conferring of degrees.

In accordance with the Constitution of the Grand Lodge of New Brunswick, no person shall be made a Mason until

- a. He has signed the petition in full with all given names, no initials.
- b. He is properly proposed at a regular or emergent meeting

- c. A committee of three appointed by the Worshipful Master investigates and reports back to the Lodge in writing – on the back of the petition – where the committee states it has made full and impartial inquiry, etc., and each member has affixed his signature.
 - d. His name, date of birth, profession and place of residence are sent to all members by regular notice.
 - e. His qualifications are determined to be
 - i. Free man
 - ii. At least 21 years of age
 - iii. Reputable character
 - iv. Lover of the Arts and Sciences
 - v. Able to write
 - vi. Not rejected by any Lodge in the previous six months.
1. No Brother shall be admitted a member of any Lodge
 - a. Without regular proposition in open Lodge
 - b. Until he produces his Grand Lodge Certificate; nor
 - c. Until his name, occupation, residence, name and number of his Lodge shall have been sent to all members by regular notice; and
 - i. At which meeting he produces satisfactory evidence of his Masonic standing; and
 - ii. He is balloted on and approved.
 2. Procedure for an Emergent situation
 - a. Any two members of a Lodge may transmit in writing to the Worshipful Master the usual application together with a statement of circumstances giving rise to the emergency;
 - b. If the emergency be proper, the Master shall
 - i. Issue notice to all members;
 - ii. Appoint an investigating committee;
 - iii. Summon the Lodge for an emergent meeting not less than 7 full days from the date of the notice;
 - iv. Ballot on the application.

Section 4.02 Investigation Committee

It is the duty of the Worshipful Master to appoint an investigating committee for every petitioner. It is the responsibility of the Secretary to send each member of the committee an investigation form (Committee on Investigation Report on Petitioner.) The Worshipful Master will supply the date on which the ballot will be taken. If the forms are not returned about a week before the ballot date, calls to the committeemen are in order. If all three report forms are not returned prior to the scheduled date of ballot, the ballot cannot be taken. In this event a new committee must be appointed, the petition re-advertised to the members, and a new date of ballot set.

The periodic appointment of committees to conduct exhaustive investigations of petitioners is an exclusive responsibility for the Master of a Lodge. The significance of choosing only members who are completely unbiased, thorough, detailed and will project a favorable image of Masonry cannot be overemphasized. A lasting impression of the Fraternity is made by the brethren who officially represent it. Moreover, the petitioner's Masonic career will be affected, in great part, by the manner which the investigators conduct themselves and do their work. The vivid memory left with the petitioner and his family should be positive—the behavior and decorum of the members conducting the investigation must be above reproach.

Duties of the Investigating Committee

The Committee is appointed by the Master to check and verify the information contained in the prospective candidate's application for membership. Members should discretely contact the references given, and such other sources the committee may know to be relevant. These may include:

- Bank reference
- Business connections
- Church/Synagogue affiliations
- Neighbors;

May not be necessary if other sources are satisfactory.

The applicant deserves every courteous consideration regardless of your final report. Remember—MORAL CHARACTER, not worldly wealth is paramount. The petitioner's reputation for good or evil must be carefully considered. Do not compromise with malicious rumor or gossip but rather base your conclusions on facts and do so without fear or favor. In no case make a favorable report to the Lodge without feeling reasonably certain that the character of the applicant will warrant such a report.

Choosing the Investigating Team

One must never lose sight of the very important responsibility of the investigating committee. It is the eyes and ears of the Lodge. Don't be drawn off by some old (unfounded) beliefs. It is a potential tool to get brethren who have not attended meetings in a long time, back into Lodge. Simply going down the roster to pick up the next three brothers may not be a good idea. Brothers who never attend Lodge may not realize the importance of the task or how to conduct a thorough investigation. In order to fulfill this very responsible task, it is most important that the Master, Secretary and members of the committee all do their parts with dedication.

Care should be exercised by the Worshipful Master to select a team of Masons who are not related to or a close friend of the petitioner. He should choose at least three members of the Lodge to perform this important duty, thus ensuring that he will receive good perspective from the reports on the character traits and general nature of the person being investigated. And, that they:

- are active and support Lodge functions;
- show a good understanding of Freemasonry (The number of years a Brother has been a member doesn't ensure Masonic awareness);
- are able to express themselves easily and can convey a feeling of warmth and understanding to the potential new member;
- can accurately present their personal observations;
- are prudent in their everyday dealings with others;

- are thorough when doing a job;
- are likely to be present when the petitioner is elected and receives his degrees;
- have participated in at least one training workshop session or training seminar for potential investigators.

Please note: Committee members should be well acquainted with appropriate parts of Masonic law in order to be effective. They should be able to intelligently discuss:

- Whether a character reference on a petition can reside outside the jurisdiction of the Grand Lodge.
- When the Investigation Committee should be appointed.
- Who appoints the committee.
- How many compose a committee.
- What specific information the committee is required to obtain regarding a petitioner.
- The maximum time allowed for the Investigating Committee to conduct their task and report to the Lodge.
- What is the significance of the references/signers on a petition, and how much effort should be exerted to obtain other specific information from them, if any? Should you attempt to contact out-of-city signers and if so, how might they go about it?
- How far should you go in your investigation? Is there any importance in obtaining information other than that required by law?

Various Schools of Thought on Investigations

There are at least two divergent views on the mechanics of conducting a thorough investigation. Some say that team members should work independent of each other; even making their own appointments to meet individually at the convenience of the petitioner. Others say: that the whole process should be a group effort in all things. Many believe that there is a middle road which should be taken. They believe that some parts of the investigation, such as making a determination of the man's earned reputation for honesty and integrity in the community

could be completed independently, by individual team members working separately. They feel that the home visit probably should be conducted by at least two members working jointly, so they can simultaneously observe the reaction of both the husband and wife during the interview.

Each Lodge should decide for itself! Lodge Officers MUST establish and implement the ground rules!!

Groundwork for the Interview

In conducting this investigation you should be as rigid as if the applicant was seeking admission to your home, instead of your Lodge. The applicant is a petitioner; he is asking something of Masonry, therefore Masonry has a right to know all about him before extending its privileges to him.

The Recommenders (Vouchers) have probably interviewed and carefully questioned the applicant already. It is now your duty to substantiate this information, form your own opinion and report justly on the merits of the case.

Each member of the committee should prepare for the interview by becoming familiar with the information supplied on the application. Investigators should make particular note of:

- the petitioner's occupation and place of employment;
- marital status;
- number and ages of children;
- health and physical status;
- personal history;
- whether he stands convicted of an offence in a civil, federal, or military court trial; and,
- personal references.

Visit preparations should be made well in advance of the desired meeting, which should be at the petitioner's home, especially if he is married and living with his spouse. You should;

- set aside at least two dates in case the first choice cannot be met by the petitioner;
- make the appointment at a time mutually convenient to the petitioner and his family and the Investigating Team (you should want as many family members as possible to participate in the discussions);
- Members should be on their best behavior. Wear neat, freshly laundered clothes—although a jacket and tie isn't mandatory, it is strongly recommended. Remember; you have only one chance to make a good first impression.

The Personal Interview

Call the night before to confirm the appointment. Make sure that you arrive on time. Being too early is just as discourteous as being late. Introduce yourself. Convey the regards and good wishes of your Worshipful Master. Please refuse an alcoholic drink, if it is offered! This is considered an official visit. You aren't making a social call.

Ask what the petitioner expects to gain by joining the Fraternity. Be attentive to the reactions of his wife and family and be ready to answer their questions. Discuss other organizations related to Masonry which may interest others in the family, such as the Order of the Eastern Star, Shrine, etc..

Confirm that he isn't an atheist. Find out the extent of his involvement in the religion of his choice. Carefully explain that Freemasonry is not a religion with a plan of personal salvation, but a philosophy that is in keeping with religious devotion and good morals. A Mason must have an abiding faith in God, and should find his plan for salvation in his Church or Synagogue.

Emphasize that Freemasonry is not a political organization. It endorses no candidates or political party, and permits no partisan political discussions within its Lodges. It does instill pride of country and admonishes Masons to be good citizens. In all matters, it teaches men to think for themselves.

Make sure that the petitioner appreciates that Freemasonry is not a means of promoting selfish interests. Before you leave his home that day/evening; ensure that the petitioner is informed of:

- the meeting dates of the Lodge;
- the cost of yearly dues and assessments (Can he financially afford being a Mason?);
- the cost of the three degrees;
- the commitment he must make when receiving the degrees; and of
- the memory work that is required.

Make the meeting as brief as possible, don't overstay your welcome, but make sure all questions are answered satisfactorily before you leave. If you don't know the precise answer to a question, admit it. Write the question down; find the answer; and provide it to the petitioner as soon as you can.

If possible, invite the petitioner and members of his family to a suitable Lodge function in order to introduce him to the Master and other Lodge members.

Be Resourceful

Do not be content with discussing the petitioner's moral character with the recommenders alone. By your own efforts, find others who know him. Your sources of information need not be Masons; in fact, it is well to consult men who are not Masons for often they are more open in their expressions of opinion.

However, do not indicate to the non-Mason the reason for your inquiries, as there may be those who are not favorable to our Fraternity and do not appreciate our objectives. Harm might result from a prejudiced answer.

After the Interview

You are reminded that Masonry is great and good only to the degree that its individual members are great and good. We are a strong fraternity; we need not accept men of questionable character. While we

do not expect perfect men, we do insist on men who have already laid a strong foundation upon which we may build.

Prepare (or complete) a written investigation report. Please, DO NOT take notes during the interview. It has a chilling effect on those being interviewed. Be prepared to make a verbal report in open Lodge if requested by the Master. There are no hard and fast rules on whether a verbal report is necessary. Be governed by the usual practices of your Lodge.

Report on time—You have been given ample time for your investigation. However, if more time is required, the Master will grant it. But to request more time without justification is unfair to the applicant.

By all means; have the courage to recommend rejection, if during the investigation process you discover a major character flaw or a willing effort to deceive by providing false information on the application form. If, because of what you have learned, you are unable to favorably endorse the petitioner; give the Brethren who signed the petition as recommenders the courtesy of a factual, private explanation.

Join the petition signers in attending the meetings when the candidate is receiving his degrees. Ensure that the candidate feels welcome by introducing him to the membership of the Lodge.

Be ready to assist the candidate in any way you can. Possibly volunteer to act as his Mentor, as he takes his Degrees and for a year after he's raised to the Sublime Degree of Master Mason.

What Petitioners Expect from Freemasonry

- A pleasant way of life, with high ideals, which if practiced, makes a person a better man in all respects.
- A splendid sense of fellowship, now and in the future: Because of the association among Masons. A warm sense of history: Because of the Masonry practiced by great Masons in the past whose heritage is an incentive to us. In the future: Because Masonry belongs to the ages.
- An opportunity to serve Masonry - which means service to God, country, and fellow man.

- A special kind of liberal education, which cannot be found elsewhere. Assistance in time of great need. Obviously with fees and dues so small, Lodges cannot provide an insurance program, but there are many other ways of helping those in distress.

What Freemasonry Expects From Petitioners

- Loyalty to the Fraternity, his family, country, and God.
- Brotherly love toward all mankind.
- Belief in freedom of thought, speech, and action so far as it is compatible with the inalienable rights of others.
- Strong feeling of opposition to ignorance, falsehood, bigotry, oppression, atheism, and all else that makes for spiritual, mental, and physical servitude.
- Active participation in the relief of the widow, the orphan, the weak, and the oppressed.
- Exemplary behavior in his private and public life, demonstrative of the high calling of Freemasonry.

During the personal interview the petitioner (and his family) should gain a better understanding of the Fraternity. He should have begun an intensive course of instruction which will help to make him a loyal and energetic member of the Craft. Such a man can be counted upon to actively support our Fraternity and add to its stock of greatness.

Affiliation

When an application for affiliation is received, care must be taken to obtain full knowledge of the applicant. The application must be modified to indicate the petitioner's purpose, i.e., to obtain dual membership, a transfer of membership, or the reinstatement of membership because of being dropped for non-payment of dues or suspension. If the application involves a transfer of membership, it must be accompanied by either a Transfer Certificate from the Lodge of the petitioner or a demit from the same. Applications for and election to affiliated membership are also to be reported on the Annual Report of the Lodge to the Grand Secretary. It is important, particularly in the affiliation of dual members that degree dates be included in the report, inasmuch as these are entered upon the brother's History Card.

Article V. Ballot and Balloting

The ballot on a petition must be taken at a Regular Communication, previous to which the members of the Lodge must be notified that a ballot will be taken on the petitioner. The notice must provide the name of the petitioner, his occupation, home address, place of business, and the date of the ballot to be taken.

If a petitioner is balloted on for the degrees and is elected to receive the same, the Entered Apprentice Degree may be conferred upon him the same evening that he is elected. HOWEVER, it is preferred that arrangements be made for the conferral of the degree on some later date. A Lodge could be embarrassed if it schedules the degree on a night that the ballot is taken and the candidate is rejected.

When a ballot is taken and the applicant is elected to receive the degrees, the Secretary must report this in the Annual Report. Likewise if the applicant is rejected, this too must be reported to the Grand Secretary via the Annual Report.

If a petitioner is rejected for the Degrees by a vote of the Lodge, he must wait a minimum of six months before he may reapply. A petitioner rejected for affiliation may reapply immediately.

- a. Once a petition has been turned over to the investigating committee it must be voted on regardless of whether the committee report is favorable or unfavorable. The report is only a recommendation and each member present must cast his ballot according to his own dictates.
- b. If the ballot is to be cast on a Brother for affiliation, he should be asked to retire before the report of the investigating committee is heard to avoid possible embarrassment to him or the committee.
- c. No one is to enter or retire while the ballot is in progress.
- d. Only Master Masons of the Lodge in good standing are entitled to vote, and should do so.
- e. It is not considered irregular so as to void the ballot if a visitor inadvertently casts a ballot. If the ballot is a rejection and the Master feels an injustice has been done, he may order a re-ballot providing no discussion or intervening business has taken place. The visitor's ballot does not automatically negate the process.
- f. However, on opening the ballot box should the Worshipful Master discover the minimum three black balls causing rejection of

the petitioner, it is in harmony with Masonic teaching that after re-explaining the procedure to allow a re-ballot. Should the results again be the same, the applicant can then be declared rejected with reasonable assurance that he was not rejected by accident.

g. Any discussion of the ballot, inside or outside the Lodge, favorable or unfavorable, by any brother at any time, is a Masonic offence. This must be explained by the Worshipful Master.

Section 5.01 Procedure

c. W:M: - The deacons will prepare the ballot.

[The deacons move to the NEC. The SD carries the ballot box to the Worshipful Master who inspects it and declares the box clear. The SD moves back to the NEX with the JD and awaits instructions]

d. W:M: - Explains procedure

Each MM of the Lodge is given one white ball and one black ball by the JD as he moves ahead of the SD bearing the ballot box. One at a time, each member stands and casts his ballot. White ball in the right hand, elects; black ball in the right hand, rejects. No person shall be made or admitted a member if three black balls appear in the white compartment against him. One re-ballot may be called by the Worshipful Master, or by vote of the Lodge, in an apparent injustice has been done; but, it must be done before any other business be conducted and without discussion. The brethren are reminded that casting a black ball without just cause is a Masonic offence.

e. W:M: - Are there any questions on procedure? If not, I now declare the ballot open.

[The JD moves to the Worshipful Master handing him one white ball and one black ball, then to the Chaplain, and continues clockwise around the room concluding with the IPM. The SD moves a short interval behind accepting the vote from each member in turn who places in ball in the appropriate slot according to the way he wishes to vote. It should be noted here that a one-compartment ballot box is not recognized by the Grand Lodge of New Brunswick; only that of having two compartments.

In the interest of expediency, the Master may wish to check with the Deacons and Tyler previous to the meeting to ascertain if they wish to ballot. If they do not, then the Master can

proceed accordingly. If they do wish to ballot, the following is given as a guideline and may be varied as suits the individual lodge:

Once the JD completes his circuit, he steps back to the NEC and awaits the SD. When all ballots have been collected, both deacons repair to west of the altar upon which the SD places the ballot box (some lodges have their deacons cast their ballot in the NEC by placing the box on the Treasurer's desk, or having the WM hold the box. The JD takes a ballot for himself and hands the SD his ballot. He steps up, casts his ballot, steps back, the SD doing likewise in his turn. Both then await further instructions.]

f. W:M:— Brother _____ you will relieve the Tyler that he may enter and cast his ballot.

[Without further instruction, the inner guard goes to the door, raps, lets the brother out and admits the Tyler. The Tyler approaches the Altar, salutes and awaits instructions. After the Master has explained who is being balloted on and the procedure, the JD hands the Tyler his ballot who steps up and casts his ballot. Having done so, he salutes and retires from the Lodge room. Note:- Although it is generally the practice to have the outer door open during a meeting, this procedure is a strong indication that the Lodge must be tyled closed at the time of the ballot.]

g. W:M:— Have all balloted who wish and are entitled? *[If there is no response]* If so, I now declare the ballot closed.

[The JD returns to the NEC (or remains there as the case may be); the SD bears the ballot box south, west and east for inspection.]

h. W:M:— Brother JW, how do you find the ballot?

i. J:W:— I find the ballot favorable (or unfavorable, as the case may be) to the Petitioner (or Brother) Worshipful Master.

j. W:M:— Brother SW, how do you find the ballot?

k. S:W:— *[Same response as the JW]*

l. W:M:— I too find the ballot.....

[If favorable, the WM declares the petitioner "elected to membership in _____ Lodge by initiation" or by "affiliation" if

the petitioner is already a brother, and instructs the Secretary to notify the candidate accordingly.

The notice shall specify the date, time and place for the candidate to present himself to receive the EA Degree as well as the necessary fees he must produce at that time. A copy of the booklet "Forward" shall accompany the notice. The Lodge mentor committee shall meet with the Candidate prior to his being initiated to put his mind at ease explaining those things to him that can be revealed prior to the ceremony.

Should the candidate, for any reason, not receive the EA Degree within one year, the ballot by which he was elected expires, and all fees forfeited to the Lodge.

If the ballot is unfavorable, the WM declares the petitioner rejected and admonishes those present that the results of the ballot are not to be discussed outside the lodge room, not even with another Mason.

Such rejection means the petitioner cannot be balloted on again within six months at the same or any other Lodge.

Any Lodge rejecting a candidate shall send notice thereof to other Lodges in the same District. Such notice is for the private use of the Lodge to ensure that the Petitioner be not admitted to another Lodge except in conformity with the Constitution; therefore, the notice is NOT to be read in open Lodge.]

m.W:M:— Brother SD, conduct the ballot box to the East that the ballot may be destroyed.

[The WM, or his designate, destroys the ballot by depositing several black balls in the white compartment and several white balls in the black compartment, or any other method which will guarantee secrecy of the ballot.

The deacons return to their station.]

Article VI. Conferral of the Degrees

After a candidate is duly elected to receive the Degrees, the Master of the Lodge should develop his plan to confer them. Before the conferral of any degree the members of the Lodge must be notified of the candidate's name and the date of the proposed conferral by sealed correspondence. Conferrals must be done in accordance with the Constitution, i.e., with a minimum interval of twenty-eight between degrees to permit the Brother to become proficient in the degree received. In extenuating circumstances appeals may be made to the Grand Master for a dispensation to shorten the interval. Degrees may be conferred at Regular or at Special Communications called for that purpose, and all degree conferrals must be recorded in the minutes of the Lodge.

Section 6.01 Courtesy Degrees

It is preferable to confer the degrees upon a candidate in his own Lodge, but it is sometimes necessary to rely on another Lodge in this or another jurisdiction to do the work. To facilitate this process the Lodge of the candidate must first vote to request assistance from another Lodge, to which a written request (if the Lodge is in this jurisdiction) is directed. A vote of approval by the Lodge receiving the request is also necessary. Should a dispensation be needed to set aside the statutory period between degrees for the candidate receiving the courtesy work, the Lodge of the candidate is responsible for obtaining it. Once a courtesy degree has been conferred, the requesting Lodge is so informed in writing, and this information is to be included in the minutes of the candidate's Lodge.

If the conferral of the degree(s) and/or instruction on the degree(s) is to be accomplished in another jurisdiction, arrangements must be made through the office of the Grand Secretary. The Lodge Secretary should apprise the Grand Secretary of what is to be requested of whom, and ask him to make the arrangements through his counterpart in the appropriate jurisdiction. In no case should a Secretary of a Constituent Lodge take it upon himself to correspond with the Grand Secretary of another jurisdiction or with a Lodge in another jurisdiction without first contacting the Grand Secretary of the Grand Lodge of New Brunswick

Requests for courtesy work by other Jurisdictions are similarly handled through the office of the Grand Secretary. When a request is received he will contact the designated Lodge, and if none is designated, he will

solicit a Lodge that is able to respond in full. After the conferral of each degree, the responsible Lodge will record that fact in its minutes, noting the degree conferred and the Lodge for which it was conferred. Following the conferral of the degrees and/or the completion of the instruction requested, the Lodge Secretary should so inform the Grand Secretary, and he, in turn, will communicate that fact to the Grand Secretary of the requesting jurisdiction.

Article VII. Ritualistic Ceremonies — Other than Degrees

Section 7.01 Reception of the Grand Master

Old custom demanded that the Grand Master be only received on the Master Mason Degree; however, more recent practice is to receive the Grand Master on any Degree; therefore, it is up to the Master, usually after consultation with the Grand Master, to decide which Degree Lodge will be open on. Should an EA, or FC, be present, the Senior Deacon, as well as the Tyler, will inform the Grand Director of Ceremonies that Lodge is open on the appropriate Degree.

It cannot be stressed to strongly at this point as to the importance of communication between the Grand Master, the Master and the Grand Director of Ceremonies so as to determine the Grand Masters program and proceed accordingly. The following outline is suggested but may be altered at the direction of the Grand Master.

1. The Senior Deacon goes to the Alter, salutes and retires.
2. The Senior Deacon re-enters the room, salutes at the Alter, reports to the Worshipful Master that the Grand Director of Ceremonies has been informed, and returns to his station.
3. The Grand Director of Ceremonies enters the lodge-room, approaches the Alter, salutes and announces:
 - a. Worshipful Master — There is without, Most Worshipful Brother _____ The Most Worshipful the Grand Master of the Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick, who, accompanied by officers and members of Grand Lodge, is In waiting to pay an official visit to _____ Lodge.
4. The Worshipful Master then instructs two Past Masters to retire with the Grand Director of Ceremonies and escort The Most Worshipful The Grand Master Into the Lodge. (It will be the duty of one of the Past Masters to introduce the Grand Master to the Worshipful Master and the lodge, and this should be pre-arranged between them and the Worshipful Master previous to the meeting.)
5. The Past Masters so named approach the Altar both to the left of the Grand Director of Ceremonies, all salute and retire from the room in single file, with GD of C leading.
6. W.M. — The Deacons and Stewards will repair to the door to cross rods. Deacons next to the door; Senior officers on the right of the Grand Lodge as it enters the door

7. Rods are held at the ready position while waiting.
8. When the Grand Master's entourage is ready, the GD of C will so advise the Tyler who raps, notifies the IG the Grand Master seeks admission.
9. Accompanying Grand Lodge members and officers, in ascending order of rank, enter the room first, with the Grand Master, flanked by the escorts last.
10. Rods are raised and crossed, Deacon to Deacon, Steward to Steward; forming an arch over the entryway just before the first of the Grand Lodge entourage steps through the door. [*An easy way to remember positions: Seniors are ALWAYS nearest the Grand Master and on his right entering or leaving.*]
11. The Worshipful Master calls up the lodge and removes his hat when the Grand Master makes his entrance.
12. Grand Lodge assembles around the Altar and salutes.
13. The Grand Master Is introduced to the Worshipful Master and the Lodge by one of the Past Masters who retired with the Grand Director of Ceremonies. [*There is no set wording of the introduction, but should follow along these lines: "Worshipful Master, I am pleased to introduce to you and the Lodge, the Grand Master of Masons in New Brunswick, MW Bro _____ here to pay an official visit to _____Lodge." Do not use the phrase "...and through you to the lodge". The members are present to hear the presentation*]
14. Worshipful Master goes to the South of the Altar, Inside the ranks of Grand Lodge and taking the Grand Master by the right hand, welcomes him to Lodge
15. Still holding the right hand of the Grand Master, escorts him to the East.
16. Steps to the position of the Chaplain and conducts Grand Honors. (Chaplain moves one chair to his left)
17. W.M: "*Brethren, Grand Honors*" or "*Brethren, join with me in Grand Honors to our Grand Master*"

Beginning with the left hand held parallel with the floor about waist level, and the right hand about shoulder height, bring the hands together smartly

Right hand strikes left hand 3 times

Left hand strikes right hand 3 times

Right hand strikes left hand 3 times

Left hand strikes right hand 9 times

Right hand strikes left hand 9 times

Left hand strikes right hand 9 times

Right hand strikes left hand once while at the same time the right foot raises and strikes the floor.

Timing is 120 beats per minute

Timing is 240 beats per minute.

With practice, you can clap to the rhythm rather than actually counting the 9 times.

18. After Grand Honors and while Grand Lodge is still assembled around the Altar, the Grand Master will introduce his officers and invite them to take seats in or near the East.

19. The gavel is then returned to the Worshipful Master who is directed to carry on with the work.

20. If the lodge is not seated at this time, the Worshipful Master does so.

21. Before the work of the meeting continues the Worshipful Master should at this time present his report to the Grand Master.

22. After all business is transacted and previous to returning the gavel to the Grand Master, the Worshipful Master should ask If there is anything on the Secretary's desk, in the South, West or among the

Brethren. This will give any Brother who wishes, an opportunity to be heard by the Grand Master.

23. At the appropriate time, the Master invites the Grand Master to preside, presents him with the gavel, and removes his hat.

24. The Grand Master may invite any or all to speak or may elect only to present his own address.

Section 7.02 Alternate Procedure

Before the meeting, the Worshipful Master should check with the Grand Master to ascertain if he wishes to fill the offices upon entering the lodge. If he does the following will be adhered to following Grand Honors.

1. W:M:— The officers of _____Lodge will vacate their stations.
2. Hands the gavel to the Grand Master and invites him to preside.
3. Grand Master introduces his officers, directing them to assume the vacated stations.
4. Seats the Lodge.
5. WM makes his address to the Grand Master
6. Grand Master responds, and if other work to be done
 - a. Raises the Lodge and directs his officers to vacate their stations and take seats in or near the East
 - b. Returns the gavel to the Worshipful Master, directs him to carry on with the work of the evening, and takes a seat to the immediate right of the IPM.
7. W:M:— The officers of _____Lodge will resume their stations.
 - a. Seats the Lodge and carries on the work of the evening.

Section 7.03 Retirement of Grand Master from Lodge Room

1. The Grand Master directs the Grand Director of Ceremonies to assemble Grand Lodge about the Altar for the purpose of retiring.
2. Calls up the Lodge (if not already standing)
3. Deacons and Stewards automatically repair to the door in reverse order from position on entrance.
4. Grand Master shakes hands with Master and proceeds to west of Altar inside the ranks

5. All salute, GD of C gives command to face East, forward, and all retire under crossed rods.

For whatever reason, the Grand Master, even on an official visit, may decide to be sitting on the sidelines when Lodge opens. If so, open Lodge as usual, then

1. Instruct the Director of Ceremonies to present the MW The Grand Master west of the Altar for Introduction.
2. D of C does so, then says "Worshipful Master, I have the pleasure to introduce MW Bro _____ Most Worshipful the Grand Master of the Grand Lodge of New Brunswick."
3. The WM comes to the Altar, welcomes the GM and escorts him to the East.
4. From there on, the process is exactly the same as outlined above.

Section 7.04 Official Visit of Deputy Grand Master

1. Same procedure as for Grand Master, except there is no official retiring of DGM entourage.

Section 7.05 Official Visit of District Deputy Grand Master

1. Assembles in ante-room with entourage, preferably Masters of Lodges in his District but also may contain any Grand Lodge officer or member.
2. After lodge is open, the Acting Grand Director of Ceremonies enters the Lodge room, approaches the Altar from the West, salutes, and informs the WM:

*There is without, Right Worshipful Bro _____ District
Deputy Grand Master for District No _____,
accompanied by officers and members of Grand Lodge,
who is in waiting to pay an official visit to
_____ Lodge.*
3. The WM directs the DDGM to be admitted.
4. GD of C salutes, retires unaccompanied.
5. The DDGM and his entourage enter the Lodge room led by the GD of C, the DDGM and others in descending order of rank and seniority.
6. No arch at the door.

7. WM calls up the Lodge when the entourage comes through the door
8. Entourage gathers west of the Altar in lines North to South, DDGM and GD of C in first line, all others in rows behind and salutes.
9. GD of C introduces the DDGM
10. WM, with hat on, goes to the Altar, welcomes the DDGM, and escorts him to the East.
11. No Grand honors
12. WM hands him the gavel to introduce his entourage inviting them to seats in the East, or near the East.
13. DDGM does not wear a hat, but will when he assumes the East if he intends to preside.
14. Once done, hands gavel back to WM, unless he intends to preside.
15. WM carries on with work of evening.
16. After all business is completed, previous to returning the gavel to the DDGM, the WM asks if there is anything on the Secretary's desk, in the South, West or amongst the brethren.
17. Once the gavel is returned to the DDGM, he will call upon whomever he wishes to speak before he gives his address.
18. He is the last to speak thus the WM proceeds directly to closing when the DDGM is finished.
19. No official retiring of DDGM party.

Article VIII. Proving the Lodge

According to the Constitution no visitor shall be admitted to a Lodge unless he be well recommended, or well vouched for; or after due examination. [*The terms "well recommended" and "well vouched for" are essentially the same thing; the voucher and visitor must have sat in Lodge together*] All too often such visitors are not subject to anything more than an informal questioning before Lodge opens. While the Master may be reluctant to doubt the word of an alleged brother, it is highly improper and not according to established procedures.

There are two ways to establish the visitors' credentials:

1. Vouching
2. Examination

Section 8.01 Senior Warden Cannot Vouch for all Present

1. WM asks all visitors to stand and introduce themselves
2. Each in turn may be vouched for by a Brother who has sat in Lodge with him.
3. Those who cannot be vouched for must retire and be examined.

Or, alternatively when the Senior Warden cannot vouch for all present

1. W:M:— Bro Senior Warden, I will thank you to send Word from the West to the East. [*The Deacons, without further instruction, repair to the West in front of the SW*]
2. Each Deacon, in turn, exchanges the Word and Grip (of the MM or FC) with the SW [*The only method of proving an EA Lodge is to exchange the grip and word along with the ritual it entails. Since this may create more confusion than it solves, the simple solution in this situation is vouching or a Board of Trial*]
3. Deacons proceed to East; Senior by North, Junior by South.
4. When challenged by the Deacon, each person rises and exchanges the Word on the appropriate pass-grip.
 - a. If the word cannot be given, the Deacon says "WM, the Word is lost."
 - b. The WM will ask if anyone can vouch for this person, and, if so, the vouching Brother will restore the word to he whom he is vouching who then will communicate it to the Deacon.

- c. If there is no one to vouch for the person, he must retire and be examined in a Board of Trial.
5. Deacons continue in like fashion until they reach the East where they each exchange the Word with the WM.
6. W:M:— (if all are vouched for or exchange the word correctly) Brother Senior Warden, the Word has come up aright. All present are entitled to be present.
7. WM continues with the normal opening.

Section 8.02 The Board of Trial

When a visitor who is a stranger to the Lodge is present before Lodge opens, the WM should ascertain if the visitor has sat in Lodge with any who are present. If not, conducting a Board of Trial before Lodge opens will save time if the WM does not wish to utilize one of the foregoing procedures.

1. The WM appoints one or more brethren to conduct the examination.
2. All repair to a private area, usually the preparation room.
3. The visitor is asked to produce a current dues receipt or certificate issued by his Lodge.
4. Before any strange and unknown visitor can gain admission into a Masonic Lodge, he should be required to take the following oath: (See back of Ritual)

I (name in full) do hereby and hereon solemnly and sincerely swear that I have been regularly Initiated, Passed and Raised to the Sublime Degree of Master Mason in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled and know of no reason why I should not hold Masonic communication with my Brethren.

This oath is administered by the Committee of Examination appointed by the Worshipful Master for this purpose when any stranger requests admission and he cannot be vouched for by any Brother present in the Lodge. He who administers the oath and all who are present must take it at the same time. It is a process of purgation and each present, the visitor as well as the members of the Lodge, is entitled to know that all the others are legally qualified to be present at the esoteric examination which is about to take place.

5. The Holy Writings are exposed in an open position. Each present lays his right hand upon the open Book and all repeat, in unison, after the chief examiner, the Oath. When it has been complete each one present salutes (kiss) the Holy Writings.
6. The visitor is then asked enough questions to satisfy the examination committee he is who he claims to be.
 - a. This is not a test to see how much he knows, but whether he is entitled to sit in Lodge as a Mason. As a minimum, he should demonstrate the five points of fellowship.
7. Once they are satisfied, any one of the committee can stand in Lodge and vouch for the visitor following the Senior Warden's remarks that he cannot vouch for all present.
8. It is not proper procedure for the committee to simply tell the SW the visitor is a Mason; it should be done in Lodge proper.

Article IX. Funeral Service (Chapel, Church or Home)

[Although no public procession of Masons clothed in the badge of the Order may take place without consent of the Grand Master, in case of a Masonic Service where urgency of the situation precludes prior permission, the Constitution provides that the Worshipful Master shall authorize and hold the service but shall immediately after report the proceedings in full to the Grand Master through the office of Grand Secretary.

The present Memorial Service is written primarily for a Christian Mason and may contain phrases which will offend non-Christians. Should occasion arise requiring a Service for a non-Christian Brother, it is recommended the Master contact the Grand Lodge Ritual Committee for guidance. He may also meet with the deceased Brother's religious leader where suitable arrangements as necessary may be made to comply with that faith.]

1. Brethren gather in the waiting room with regalia until the appointed hour
2. The Director of Ceremonies (or designate) will form the brethren in two lines
 - a. Officers in order of Rank [*Grand Lodge officers, Lodge officers, etc.*]
 - b. Past Masters
 - c. Brethren
 - d. Worshipful Master (on right) and Chaplain

- e. Any others taking part in the actual service.
3. WM demonstrates Public Grand Honors [*If unsatisfactory, may choose to omit*]
4. March into the Chapel, one line to left, one to the right
5. WM and Chaplain (and any others taking part in the service) walk up through the lines to the coffin (Master at foot, Chaplain at head), turn and conduct the service. [*It should be noted here that not all services conducted can or will follow this procession guideline due to limited space and configuration of the chapel or funeral home. In addition, many have the Chaplain and Master lead their respective lines. It matters little so long as the procession and service are conducted with decorum and dignity.*]
6. At the close, two by two, the brethren deposit the sprig of acacia and retire.

[This is the format under ideal conditions. Rarely does the layout of the room permit two solid lines without blocking the view of family or guests which should be avoided if at all possible. If this is the situation, the following is recommended:

- a. *Forms lines as 1 and 2 above*
- b. *March into Chapel with both lines on the side opposite family*
- c. *Master and Chaplain near coffin facing the ranks*
- d. *Brethren deposit sprig of acacia two by two and retire*

Do not block the line by stopping to speak with the family until all have retired. Then those who wish to do so may return providing there is time before another organization conducts their service, such as the Legion or Eastern Star. Otherwise, wait until all have completed their service.]

Section 9.01 Dealing with Cremation or Ashes

(a) If the ashes are present

1. Usually the urn is placed on a small table
2. Public Grand Honors can be amended to “His body we commit to the elements”
3. The apron may be laid in front of the urn, draping slightly over the edge of the table along with the words “This emblem I now place in memory of our departed Brother.”

(b) If the ashes are not present

1. Same procedure as above, except apron may be draped over a small table at the front of the room.

The graveside service is similar in all respects to the Memorial service outlined above, however, a dispensation, which is read at the Lodge's next communication is required from the Grand Master.

Section 9.02 Church Parades

Use same format as when lining up for a Grand Lodge visitation, only when entering the church the front of the parade pauses at the door until the senior officers have funneled through the ranks to enter the Church first. On leaving, the senior officers lead the way and the members fall in behind.

Article X. Masonic Etiquette

Section 10.01 Within the Lodge Room

1. Avoid all private conversations on the sidelines in open Lodge
2. Direct all remarks to the Worshipful Master
3. Always stand to speak.
4. Aprons must be worn in open Lodge. It is the duty of the Tyler to see all are properly clothed.
 - a. Aprons are worn on the outside of the jacket, unless wearing tails.
5. Subjects to be avoided in Lodge or at the banquet table
 - a. Politics
 - b. Religion
 - c. Results of a Ballot
 - d. Worthiness of a Candidate
 - e. Private piques and quarrels
6. Keep clear of area between Altar and Worshipful Master, even during refreshment
 - a. Unless on Degree work, or
 - b. By direction of Worshipful Master

[Reason: The Great Lights are in the Master's Charge and he is entitled to keep them in view at all times to maintain that unbroken ray of symbolic wisdom that guides the Worshipful Master in ruling and governing his Lodge.

From time to time a Grand Master, when giving his address, will move about the floor of the Lodge, but he will never violate the sanctity of this space even though at the moment he is the presiding officer.]

Section 10.02 Entering Open Lodge

1. Determine from the Tyler on which Degree Lodge is open
2. Tyler raps three times, informs Inner Guard after that officers responds with three knocks through the wicket
 - a. A brother of this degree seeks admission, or
 - b. A person claiming to be a Brother seeks admission
[in which case the Master may direct an examination

*committee to retire to ascertain the status of the
"stranger"]*

3. Inner Guard informs Master
4. Upon receiving permission to enter, approach the Altar from the West, check position of Compasses to verify the Degree, then give the appropriate DG and S.
5. Wait until acknowledged by the Worshipful Master before taking a seat.

Section 10.03 Leaving Open Lodge

1. At first convenient opportunity, arise, await recognition by the Worshipful Master.
2. Request permission to leave Lodge room.
3. Approach the Altar from the West, give DG and S
4. Turn right, proceed on square to door and wait for Inner Guard to open it.
5. Do not remove apron until outside.

Section 10.04 Movement within the Lodge Room

There are several theories as to why movement within the Lodge when open is done on the square; that is, by making square turns when proceeding from point A to point B. Any brother interested in these theories may research for himself the reasons. Suffice to say, it is required all members to adhere to the accepted and standard practice.

Section 10.05 Recognition of Visitors and Members

By virtue of their office, only three are entitled to seats in the East when Lodge opens:

1. Master
2. Immediate Past Master
3. Chaplain

All others must wait for an invitation by the Master. It may be argued the Grand Master is also entitled to a seat in the East prior to opening, as well as the Deputy Grand Master, or District Deputy Grand Master when on an official visit. However, most, if not all, of these officers will wait for an official invitation if present when Lodge opens.

It is the prerogative of the Master to invite whom he wishes to sit in the East. While some past grand officers feel they have a right to be invited to

the East in keeping with their status, they have no legal basis for appeal should the Master decided to withhold such invitation.

Such invitation is an honor and should not be used as a matter of course so as to become meaningless.

Section 10.06 Once Lodge is open:

1. The Worshipful Master, preferably from a list, welcomes guests and members by rank, title and name according to seniority as listed in the Constitution.
2. He does not ask if Brother JJJ wishes to have a seat in the East, he makes it clear "RW Bro _____ please join me in the East."
3. The Brother so named, rises on the sign of fidelity to acknowledge the recognition and proceeds to the East.
4. Alternately, the Master may direct the Director of Ceremonies to present ___Bro _____ west of the Altar for introduction, then have him escorted to the East.
5. If Grand Master, or Past Grand Master, raise the Lodge.

Section 10.07 Order of Speaking at Close of Meeting

Whom the Master chooses to speak at the close of the meeting is his right, but they should be asked in ascending rank

1. Members
2. Visiting members and Past Masters
3. Visiting Masters
4. Grand Lodge officers
5. District Deputy Grand Master [*In his home district, the DDGM is the representative of the GM and should be the last to speak, unless the GM is present*]
6. Grand Master.

Section 10.08 Banquet Room

1. Seating at head table by invitation of Worshipful Master, generally by rank and authority as in the East

(a) Toasts

Toasts have been part of Masonry since early times. In fact, at one time, they were considered of such importance that booklets were printed for

the benefit of those deficient in inventive nature. Lists of obligatory toasts were devised and at one time amounted to seven. Even in modern times, though they are not obligatory, to neglect such toasts is considered a breach of decorum.

(b) Usual order of toasts:

1. To the Queen
2. To the Country
 - a. Of visiting brethren [*if US brethren the proper toast is to "The office of President of the United States of America"*]
 - b. Canada
3. To visitors
4. To Grand Lodge
5. To the Craft
6. To departed Brethren
7. Widows and Wives

The proposer may preface the toast with befitting remarks to the occasion.

Section 10.09 Miscellaneous Etiquette

1. Worshipful Master directs, he does not ask [*"Bro Inner Guard. Ascertain the cause of that alarm"; not "Bro Inner Guard would you please answer that alarm"*]
2. In Lodge all officers, with the exception of Worshipful Master, are referred to as Brother regardless of rank or title. i.e Brother Secretary, Brother Senior Warden, etc.
3. If referring to a Brother by name, then it is by rank and Brother i.e R.W. Brother Brown, or R:W: Brother Bill Brown
4. First names are not used by themselves i.e. Brother Bill
5. At times when two officers are in motion at the same time in the Lodge, such as the Deacons during the ballot, each should remain standing when returning to their stations until they can all be seated at the same time.
6. Whenever an officer, such as the Director of Ceremonies or Senior Deacon, is escorting someone, he is to stay at the right hand of the person being escorted with a firm grip on his right arm to

lead him in the proper direction, not be led. He will wait until the person escorted has taken his seat before returning to his own station.

7. The right hand is used at all times in the Lodge
 - a. To sound the gavel
 - b. Giving raps on the door
 - c. Open and closing doors or peepholes
 - d. To turn on and off lesser lights
 - e. To carry rods and batons [*Transfer temporarily to left hand when required to use right*]
 - f. To use implements in 2nd half of 3rd degree.
8. Officers, when seated during meeting, are to keep both feet flat on floor, hands resting on thighs. No crossing of legs at ankle or knees. [*Commonly called the "Executive Position"*]
9. There must be no uninvited comments from the sidelines. Not only is this distracting but insults the person to whom it is directed. Private conversations are equally insulting and disruptive. At the very least, such action shows a total lack of respect for Lodge decorum.
10. Masonry is pronounced "Mason-ree" not "Mason-airy".
11. Except for the official prompter, open rituals are not allowed in open Lodge.
12. Official prompter does NOT prompt unless speaker so indicates he wishes him to do so.
13. Masonic jewels may be worn any time the wearing of the Apron is authorized. — i.e. funerals, etc., but not in the banquet room without the Apron.
14. All officers should be encouraged to wear dark business suits as a minimum. Many Lodges have adopted tuxedos as standard dress, some wear tails. In any event, no white socks.
15. SPEAK UP!! All officers, particularly the Master, should project their voice when speaking so all can hear the speaker clearly.

Article XI. Terms and Expressions

Section 11.01 Doors of the Lodge

Every Lodge should have, where possible, two doors: one leading to the Preparation Room, the other leading to Tyler's Room. The former is called the "Inner Door", the latter, the "Outer Door". Each door has two knockers, one on either side. The Deacon responds to "Demands" at the inner door, while the Inner Guard responds to "Alarms" at the outer door.

Section 11.02 Tying The Outer Door Open

While this has become common practice, there are no provisions in the Constitution, or ancient usages and customs, to do so. However, at the least the outer door should be closed and tyled

- a. When Degree is in progress and/or Candidates waiting their turn.
- b. During the ballot on a petitioner.

Section 11.03 "Forms" of Opening and Closing Lodge

In Freemasonry, an official act is said to be done according to the rank of the person who does it. Opening and Closing Lodge may be in "Ample Form", "Due Form", or simply in "Form".

- a. The GM, or PGM — Ample Form
- b. DGM — Due Form
- c. All other qualified Officers — Form

The legality of the act is the same, regardless of what "form" is used.

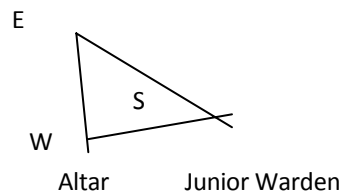
Subordinate Lodges are always opened and closed in "Due Form".

Notwithstanding the due form for Lodges, the Grand Master, or Past Grand Master, may open or close any Lodge in "Ample Form" or "Short Form".

Section 11.04 Lesser Lights in Lodge Room

When positioning the Lights in the Lodge room on the EA Degree, they are to be placed in an equilateral (all sides equal) triangular form, East, West and South. There is none in the North.

Worshipful Master



Senior Warden

[Diagram as adopted by the Ritual Committee and so ordered by the Grand Master, MW Charles Dickinson, July 5, 1962. Note:- the diagram is not "off kilter", it is meant to be as illustrated with the "W" point pointing to the northwest.]

(a) **Lighting and extinguishing the lesser lights**, whether candle or electric, at the opening and closing of Lodge is to be done by the Director of Ceremonies, as follows:

c. Opening — WM, SW, JW

d. Closing — JW, SW, WM

If the Director of Ceremonies station is vacant, the Senior Deacon performs his duties.

Section 11.05 Riding the Goat

This vulgar expression has no place in Freemasonry, not even in jest.

Its origin goes back to the mythical god Pan of the Greek and Romans who portrayed him in horns and hooves. When the early Christians demonized the classics, Pan gave way to Satan with the well-known horns, hooves and beard. Then with the rise of witchcraft and the witch stories of the Middle Ages, it was firmly believed by the superstitious mind that witches held orgies at which the Devil appeared riding a goat. Because it was a fairly wide spread belief in England that Masons met in secret to "raise the devil", it wasn't hard to connect the expression "riding the goat" to the working of the Lodge.

Article XII. Presiding over the Meeting

The following is an attempt to provide a few basic guidelines for the Master in conducting the business of the Lodge with order and decorum. The purpose of any meeting is to ascertain the opinion of the members on how certain matters pertaining to the welfare of the organization should be dealt with. To understand the issue and make an intelligent decision usually some discussion is necessary. That can best be accomplished by ensuring order exists, the discussion is not dragged out, that certain rules have to be followed. By following the rules, the business portion is expedited thus more time for programs.

Section 12.01 **Work from an Agenda** — The Order of Business at back of the Ritual is NOT an agenda. It is merely a suggested order in which the business may be dealt with. Using a written agenda gives the Master more control, speeds up the process, provides a time frame, maintains order. With an agenda, the Master knows what business arises from the Minutes (he does not have to wait while the Secretary spends five minutes re-reading them); he knows what new business will arise; he knows when, where and how, it will be handled. In most cases, 30 minutes is ample time to conduct the business of the Lodge INCLUDING the

Section 12.02 **Reading of Minutes** — While it is desirable for the Secretary to keep a detailed record of the meeting (for historical purposes) it is NOT necessary to read them word for word. Summarize them. Only read the essential parts such as motions, decisions, etc. Who said what in his remarks is not critical for confirmation. Nor is confirming that the lodge closed the MM Degree and opened on the FC Degree waiving all ceremonies.

Section 12.03 **Reading of Correspondence** — The same principal as reading the minutes apply. Simply state who letter is from, and what they want; i..e. letter from Legion requesting a donation for the annual poppy campaign.

Section 12.04 **Reading of Bills** — Again, keep it short. Unless there is a questionable amount, simply give the total. If anyone is interested in separating the amounts, he will so ask during the debate.

Section 12.05 When the Grand Master, Deputy Grand Master, or District Deputy Grand Master, are making an official visit, keep the

business portion short and moving. Some of these officers prefer there be no degree work, or prolonged business; others have no objection, or quite flexible. Follow their wishes so far as possible.

Rules of Order have been developed by Parliaments through long experience which provide a system that can be adapted to our own organizational needs. Customs regarding these rules may vary from place to place, but they all basically follow principles common the world over.

Section 12.06 Four Rules for the Presiding Officer

(a) Respect the rights of the minority

Every person at a meeting has the right to speak and express his ideas. They may not be the same as the majority, but by listening we are respecting their rights.

(b) Observe the will of the Majority.

Whenever a decision has been reached by the meeting, every member should accept the will of the majority without rancor or ill-feeling.

(c) Courtesy and Justice for all

Decisions should not violate the rights of an individual; just because we do not agree in every respect does not mean we think less of the individual.

(d) Handle only one thing at a time.

Finish what you are doing before moving on to the next item. Multi-tasking is not efficient.

Most meetings will be uncomplicated and straight-forward. Business will flow naturally and should take a very short time to complete when well controlled.

Motions, so long as they are fairly simple, can be handled easily by most all Masters. It's when someone throws in an amendment, or moves to table, or postpone, a feeling of panic sets in. But so long as the Master is reasonably familiar with Motions, and their precedence, takes it one step at a time, he will have no problems.

Before we look at the order of precedence, it should be noted that the Master, unlike a presiding officer at the local PTA, can move a motion, second it, put it to a vote, vote himself, refuse to put it to a vote, limit debate, or permit no debate at all. Rarely does he utilize this power, but it is there to be used if the harmony of the Lodge demands it.

Precedence

| | | | |
|----|---------------------------|--|--|
| 1 | To Adjourn | Majority | Not used in Lodge |
| 2 | To Recess | Majority | Not used in Lodge |
| 3 | Point of Privilege | No vote | May be used |
| 4 | Point of Order | No vote | May be used |
| 5 | Lay/remove from table | Majority | Only debatable as to need |
| 6 | Postpone to definite time | Majority | Secunder - Debatable as to time only |
| 7 | To refer (to a committee) | Majority | Secunder - Debatable as to propriety only |
| 8 | To amend | Majority | Secunder – debatable |
| 9 | Postpone indefinitely | Majority | Rarely used. In effect, kills the main motion. |
| 10 | Main Motion | Majority (unless to amend bylaws or constitution, then 2/3 majority) | No other main motion can be introduced until the one being considered is disposed of, that is approved, postponed, tabled, referred, rejected, or withdrawn. |

There are actually 5 or 6 other motions that take precedence over the Main Motion, but have little or no bearing on a Lodge meeting.

Just remember: Any Motion higher on the list than the Main Motion is always in order.

Irrelevant remarks should be stopped immediately by the Master. Once a person has spoken to the Motion, he should not be allowed to speak again until all desiring to be heard have spoken once. All remarks are made to the Chair.

Procedure at a Glance of Common Rules

| Type of Motion | Must t be seconded | Is it Debatable | Amendable | Ca it be tabled | Simple Majority | Can it be reconsidered |
|----------------------------|--------------------|-----------------|-----------|-----------------|-----------------|------------------------|
| Amendment | Yes | Yes | Yes | (1) | Simple | (1) |
| Amendment to an Amendment | Yes | Yes | No | “ | Simple | “ |
| Refer | Yes | No | No | No | Simple | No |
| Lay on the table | Yes | No | No | -- | Simple | No |
| Point of Order | No | No | No | No | N/A | No |
| Postpone to specified time | Yes | Yes | Yes | No | Simple | No |
| Point of Privilege | No | No | No | No | N/A | No |
| Reconsider | Yes | Yes | No | No | 2/3 | No |
| Main Motion | Yes | Yes | Yes | Yes | Simple | Yes |

1. An amendment or amendment to an amendment is subject to procedural motions only by being attached to the Main Motion

Article XIII. Examination of Strange Visitor

Not infrequently a person will appear at a Lodge meeting claiming to be a brother and seeking admission. Although, as often the case, the visitor may be known to a member of the Lodge, if they have not sat in Lodge together, they are considered “strangers” Masonically. Thus the visitor must be “proven”, that is, examined to see if he is who he purports to be.

Authority and References:

1. You promise that no visitor shall be admitted into your lodge without due examination and producing proper vouchers of having been initiated in a regular lodge [#15 of Summary of ancient charges given to Master on installation]
2. It will be your duty ... for the introduction and accommodation of all visitors to the Lodge ... [Duties of Deacons – installation ceremony]

There may be two different scenarios in which a visitor approaches the Lodge:

1. Before Lodge is open
2. After Lodge is open

Section 13.01 Before Lodge Opens

- a. Deacon ascertains name and particulars of visitor and informs Worshipful Master. [*Although it is the duty of the Deacons to be near the entrance to greet the brethren, and on the alert for visitors, it is no less valid if the visitor enters unnoticed and introduces himself to the Master or someone else who advises the Master*]
- b. After determining no one present has sat in lodge with the visitor, the Worshipful Master appoints an ad hoc committee of three to examine the visitor Masonically before Lodge opens.
- c. Examination completed and Worshipful Master proceeds to open Lodge.
- d. WM — Bro. Senior Warden, are all present MM (or EA or FC, as the case may be)
- e. SD — Worshipful Master I cannot avouch for all present.
- f. WM — Visitors will arise. [Visitors arise and remain standing]
- g. WM — Is there anyone present who can avouch for [name]? [*The Worshipful Master himself may avouch for those he knows*]

and has sat in Lodge with. As he does so, the Brother sits down. In the case of the visitor unknown to the Lodge, but examined previously, one of the committee members will stand and report: "Worshipful Master, we have duly examined this brother and find him to have been regularly initiated, entered and passed to the degrees of Masonry. We therefore avouch for him."

h. WM — Thank you. Brother Senior Warden, all present are MM (or EA or FC as the case may be)

The Master carries on with the work of the evening.

Section 13.02 After Lodge is open

- a. [Raps on Door]
- b. WM — Bro Inner Guard, ascertain the cause of that alarm.
- c. [IG raps three times in response, speaks to Tyler through open, or opens door a bit] — Worshipful Master, there is without, a person who claims to be a brother of this degree for whom the Tyler cannot avouch.
- d. WM — Brother Senior Deacon, you will retire and determine the identity of he who is seeking admission. Bro Inner Guard, you will permit the SD to retire.
- e. [SD (with rod) goes to altar, salutes, and retires from room]
- f. [Raps]
- g. WM — Brother Inner Guard, ascertain the cause of that alarm.
- h. IG — [same raps as item c] Worshipful Master, the Senior Deacon wishes admittance.
- i. WM — Admit the Senior Deacon.
- j. SD — [enters, approaches the altar from the West, salutes] Worshipful Master there is without a visitor who claims to be a regular Brother of this degree, but who, according to him, is unknown to the brethren of this Lodge. [SD resumes his station.]
- k. WM — Brothers A, B, and C will retire and conduct an examination on the visitor, and if found qualified as a regular Mason of this degree, escort him into the Lodge for proper introduction. If he is not found to be so qualified, escort him from the premises and advise the Tyler and this Lodge accordingly. Bro Inner Guard permit the brethren to retire.
- l. [The brethren approach the altar, salute, and leave the room]

- m. Examination Committee — [after examination and rapping to gain admittance, approach altar with visitor, the spokesman says:] Worshipful Master, we have duly examined the visitor as directed and wish to inform you that we find —Bro JJJ a regular and duly qualified member of the Craft and we avouch for his worthiness to hold communication with the brethren of this Lodge.
- n. WM — Welcome my brother. We shall call on you a bit later for comment. For now, please have a seat among the brethren (or in the East as the WM may direct)

Section 13.03 The Examination

- a. The examining committee and visitor(s) repair to the preparation room (or some other private space where they will not be interrupted).
- b. They will have in their possession the ritual and a volume of the Sacred Law.
- c. The visitor(s) will be asked to produce a paid up dues card, or some form of documentation, attesting that he is a member in good standing in his Lodge.
- d. All will place their right hand on the volume of the Sacred Law and repeat the Tyler's Oath together. [one of the examining committee will take the lead in reading it, the others will repeat after him, including the visitor(s)].
- e. The visitor may be questioned on the grips, words etc., of the various degrees, including the five points of fellowship. There is no standard set of questions, but the committee must satisfy themselves that he is who he claims to be. Therefore, the questions should only be extensive enough to satisfy this claim; it is not a trial to determine how much the visitor knows about Masonry.
- f. The visitor(s) also have the right to know those examining him are regular masons and may ask to see the warrant. Highly unlikely this will happen, but if it does, be prepared to accommodate the request.

Perhaps the visitor will be part of the Grand Master's entourage on an official visit; if so, the Grand Master will, through the Grand Director of Ceremonies determine beforehand the visitor's eligibility to enter the Lodge.

Notes