

A Comprehensive Guide to The Duties and Responsibilities of Lodge Officers



Adapted from Multiple Sources
for use in Wisconsin Lodges

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INTRODUCTION

The purpose of this publication is to provide all Lodge Officers with an understandable description of their duties and obligations. Most of the specific duties of Lodge Officers are given in the rituals of our craft and the Masonic Manual of Wisconsin, commonly called the Green Book. Both of these publications should be thoroughly studied by all Lodge Officers as this pamphlet is only a supplement to them. It does, however, recommend assignments to the various officers that will ascertain that the work of the Lodge will progress in an orderly fashion.

A successful Lodge has: good ritualistic work, a good educational program, and, good Lodge administration and management. It is the responsibility of every officer to see that your Lodge is a successful Lodge.

All successful lodges have one distinguishing characteristic. The officers of these lodges are informed, enthusiastic and dedicated to performing their duties.

The officers of a Lodge have been elected or appointed to serve the Lodge because of their particular talents. Some are more gifted in certain areas than others but all of them must possess one very important characteristic, that of DEVOTION TO DUTY.

When a man accepts an office in a Masonic Lodge he is saying to the Brethren of his Lodge that he has committed himself to Masonry and to the complete fulfillment of his office. He should, prior to acceptance of an office, study the charges which will be made to him at his installation. He should also recognize that he will have to make certain sacrifices as the job of an officer is not a "one or two" night a month obligation. There is a great deal of planning, studying, and attending involved in each of these offices. If he is not prepared to make these sacrifices then he is not being fair to his Lodge Brothers or to himself by accepting the office.

Every officer must work with enthusiasm, not only at his own particular job in the Lodge, but must assist all other officers in the performance of their duties. The officer, by doing his job well, is trying to earn his way to the next office in line or to some other position of responsibility in his Lodge.

The Senior Warden must always be on the alert for potential line officer material. Upon becoming Master of his Lodge it will be his responsibility to appoint at least one member to the officer line. In the supervision of degree work, committee work, and to other Lodge functions the Senior Warden will have the chance to see the membership at work. He will also have the opportunity to delegate responsibility to members which may bring to light officer material. Remember that there is a wealth of talent in the membership of every Lodge just waiting for the opportunity to be recognized.

In Freemasonry, there is no substitute for quality.

Pride begets pride; enthusiasm spawns enthusiasm. Just as a school will relate with its varsity team, so also will the members of a lodge relate with its officers. When officers display the virtues of enthusiasm for their station with pride of accomplishment, the membership will be more willing to support them in all their endeavors. When all officers display a sincere love and concern for the Craft, respect for the Brothers, and humility with their authority, Freemasonry will prosper.

If the officers of a lodge worked as a team, then the Worshipful Master should have had experience as coach, manager, trainer, cheerleader, bat boy and sweepers helper. No Worshipful Master can expect of any Steward, Deacon or Warden, better workmanship than he himself did while in that chair. Remember this as you move through the chairs; only if you were a true and faithful workman as a Deacon can you expect your Deacon to be a true and faithful workman. Leadership is inspired by precept and example. "Look sharp, feel sharp, and be sharp."

It is also the specific duty of every officer to attend Schools of Instruction and participate in the work of the School as assigned by the Grand Lecturer. The importance of proficiently and conscientiously conferring the degrees in the lodge cannot be overemphasized. Freemasonry must be made meaningful to a candidate in the Entered Apprentice Degree; therefore, sincerity, dignity, and exactness should be employed to assure that he receives only the best. Levity, frivolity and disturbances should not be tolerated. Avoid whispering, laughing, or chuckling - every candidate comes this way but once and he should see and hear the best work that we have to offer.

Lodge officers should attend and participate in Masonic Memorial Services. Make a special effort to encourage as many members to attend meetings as possible. Each officer should assist the Worshipful Master and the Degree Work Committee in seeing that the meetings and degree work are conducted with dignity. Every officer should review as often as necessary the Charges given at the time of installation. Attention should be given to proper attire of all officers to maintain the dignity, which is one of the heritages of the Craft.

“The positions of the Officers of the Lodge”

interpretation by Walter Leslie Wilmshurst

The seven Officers – three principal and three subordinate ones, with an additional minor one serving as a connecting link with the outside world – represent seven aspects or faculties of consciousness psychologically interactive and coordinated into a unity so as to constitute a “just and perfect Lodge.” As a man, any one of whose faculties is disordered or uncoordinated, is accounted insane, so a Lodge would be imperfect and incapacitated for effective work if its functional mechanism were incomplete.

Seven is universally the number of completeness. The time-periods of creation were seven. The spectrum of light consists of seven colors; the musical scale of seven notes; our division of time is into weeks of seven days; or psychological changes run in cycles of seven years. Man himself is a seven-fold organism in correspondence with all these and the normal years of his life are seven multiplied by ten.

The "Master" or Chief Officer, in man is the spiritual principle in him, which is the apex and root of his being and to which all his subsidiary faculties should be subordinate and responsive. When the Master's gavel knocks, those of the Wardens at once repeat the knocks. When the Divine Principle in man speaks in the depth of his being, the remaining portions of his nature should reverberate in sympathy. Without the presence of this Divine Principle in him man would be less than human. Because of its presence in him he can become more than human. By cultivating this consciousness of it he may become unified with it in proportion as he denies and renounces everything in himself that is less than divine. It is the inextinguishable light of a Master Mason which, being immortal and eternal, continues to shine when everything temporal and mortal has disappeared.

The Senior Warden, whilst the Master's chief executive officer, is his antithesis and opposite pole. He personifies the soul, the psychic or animistic principle in man, which, if unassociated with and unilluminated by the greater light of the Spirit or Master-principle, has no inherent light of its own at all. At best he in the West can but reflect and transmit that greater light from the East, as the moon receives and reflects sunlight. Wherefore in Masonry his light is spoken of as the moon. In Nature when the moon is not shone upon by the sun it is invisible and virtually non-existent for us; when it is, it is one of the most resplendent of phenomena. Similarly human intelligence is valuable or negligible according as it is enlightened by the Master-light of the Divine Principle, or merely darkly functioning from its own unilluminated energies. In the former case it is the chief executive faculty or transmitting medium of the Supreme Wisdom; in the latter it can display nothing better than brute-reason.

Midway between the Master-light from the East and the “Moon” in the West is placed the Junior Warden in the South, symbolizing the third greater light, the “Sun.” And, masonically, the “sun” stands for the illuminated human intelligence and understanding, which results from the material brain-mind being thoroughly permeated and enlightened by the Spiritual Principle; it denotes these two in a state of balance and harmonious interaction, the Junior Warden personifying the balance-point or meeting-place of man’s natural reason and his spiritual intuition. Accordingly, it is he who, as representing this enlightened mental condition, asserts in the Second Degree (which is the degree of personal development where that condition is theoretically achieved) that he has been enabled in that degree to discover a sacred symbol placed in the center of the building and alluding to the G.G.O.T.U. What is meant is, of course, that the man who has in reality (and not merely ceremonially) advanced to the second degree of self development has now discerned that God is not outside him, but within him and overshadowing his own “building” or organism; a discovery which he is thereupon urged to follow up with fervency and zeal so that he may more and more closely unify himself with this Divine Principle. This however, is a process requiring time, effort and self-struggles. The unification is not achieved suddenly. There are found to be obstacles, “enemies” in the way, obstructing it, due to the aspirant’s own imperfections and limitations. These must first be gradually overcome, and it is the eradication of these which is alluded to in the sign of the degree, indicating that he desires to cleanse his heart and cast away all evil from it, to purify himself for closer alliance with that pure Light. It is only by this “sun-light,” this newly found illumination, that he has become able to see into the depths of his own nature; and this is the “Sun” which, like Joshua, he prays may “stand still” and its light be retained by him until he has achieved the conquest of all these enemies. The problem of the much discredited biblical miracle of the sun standing still in the heavens disappears when its true meaning is perceived in the light of the interpretation given by the compilers of the Masonic ritual, who well knew that it was not the solar orb that was miraculously stayed in its course in violation of natural law, but that the “sun” in question denotes an enlightened perspective state experienced by every one who in this “valley of Ajalon” undertakes the task of self-conquest and “fighting the battles of the Lord” against his own lower propensities.

We have now spoken of the Senior and Junior Wardens in their respective psychological significances and as being described as the “Moon” and “Sun.” In this connection it is well to point out here that the lights of both Moon and Sun become extinguished in the darkness of the Third Degree. In the great work of self-transformation they are lights and helps up to point. When that point is reached they are of no further avail; the grip of each of them proves a slip and the Master-Light, or Divine Principle, alone takes up and completes the regenerative change; “The sun shall be on more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light and they God thy glory; and the days of thy morning shall be ended. (Is. lx. 19-20.)

The three lesser Officers and Tyler, who, with the three principal ones, complete the executive septenary, represent the three greater Officer's energies transmitted into the lower faculties of man's organism. The Senior Deacon, as the Master's adjutant and emissary, forms the link between East and West. The Junior Deacon, as the Senior Warden's adjutant and emissary, forms the link between West and South; whilst the Inner Guard [similar in some respects to the Marshal] acts under the immediate control of the Junior Warden and in mutually reflex action with the Outer Guard or contact-point with the outer world of sense-impressions.

The whole seven thus typify the mechanism of human consciousness; they represent a series of discrete by coordinated parts connecting man's outer nature with his inmost Divine Principle and providing the necessary channels for reciprocal action between the spiritual and material poles of his organism.

In other words, and to use an alternative symbol of the same fact, man is potentially a seven-branched golden candlestick. Potentially so, because as yet he has not transmuted the base metals of his nature into gold, or lit up the seven candles or parts of his organism with the Promethean fire of the Divine Principle. Meanwhile that symbol of what is possible to him is offered for his reflection and contemplation, and he may profitably study the description of regenerated, perfected man given in *Revelation I*, 12-20.

To summarize, the seven officers typify the following sevenfold parts of the human mechanism:

- W.M. Spirit (*Pneuma*).
- S.W. Soul (*Psyche*).
- J.W. Mind (*Nous*, Intellect).
- S.D. The link between Spirit and Soul.
- J.D. The link between Soul and Mind.
- I.G. The inner sense-nature (astral).
- O.G. The outer sense-nature (physical).

Walter Leslie Wilmschurst, The Meaning of Masonry, pp. 101-106 (Bell, 1927/1980 ed.)

WORSHIPFUL MASTER

The Master has been elected by his Brethren to fulfill the highest honor which can be bestowed upon a Master Mason by his Lodge. His duties, power and prerogatives are well nigh absolute and, as such, the trust which his Brethren have placed in him should never be violated.

There are many tasks for which the Master is responsible. These range from the ritual performed in the Lodge to the tasks performed by each of the committees. However, there are some tasks that only the Master can perform with credibility. For example, although the Master is responsible for the Third Degree Lecture, anyone that is qualified can give it. Similarly, although any Mason can, and should, visit a sick or disabled brother, only the Master can effectively represent the Lodge.

Don't be caught short using your valuable time performing tasks that could be better handled by another member, while letting those tasks that should be performed by you, as Master of the Lodge, fall by the wayside. The following is a list of some of the tasks that you should consider priority items that only you should perform as Master of your Lodge. No one else can substitute!

Powers of the Master

- 1st To congregate his Lodge whenever he shall deem it proper;
- 2nd To issue, or cause to be issued, all summonses or notices which may be required;
- 3rd To discharge all the executive functions of his Lodge;
- 4th To perform all such acts, by ancient usage proper to his office, as shall not be in contravention of any provision of the Constitution or Regulations of the Grand Lodge or the By-laws of the lodge.

Duties – Required

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

6. Visiting a sick or disabled brother. It is not important that you know the man, or that he knows you, but what is important is that you – as Worshipful Master – have taken the time to visit him.
7. Visiting a newly widowed wife or family of a deceased member to offer assistance. Again, it's not important that you know her or them, only that you have taken the time – as Worshipful Master – to visit.
8. Welcoming all visitors to the Lodge.
9. Following up on all committee assignments to ensure that the committees are working on the assigned tasks and are performing them in a manner that meets with your satisfaction. It's important to delegate, but it's more important that you follow-up on all of the assignments that you have made.
10. Generate the Annual plan and budget and see that they are updated periodically as the year progresses.
11. Appoint the Investigating Committee for an applicant.
12. Lend an understanding ear to the Brethren of the Lodge.
13. See that his successor is properly installed.
14. Be responsible for the Masonic Burial or Memorial Service of a deceased Brother when requested. He may conduct the service himself or appoint a well qualified Brother to act for him.
15. Attend--Grand Lodge Communications, Schools of Instruction, Area Conferences, Masters and Wardens Conferences, Degree rehearsals, Leadership Schools
16. Serve as Chairman of the Charity Committee.
17. Serve as Chairman of the Finance Committee.
18. Appoint all appointive officers, committee chairmen, and committee members and fill vacant Stations and Places.
19. Sign all orders and vouchers after Lodge approval.
20. Preside as Master at all Stated Communications
21. Know the Ancient Landmarks, continuously study the Masonic Code of Wisconsin, the Masonic Manual of Wisconsin, and the By-Laws of his Lodge.

Duties – Suggested

1. To prepare the Lodge's Annual Activity Calendar;
2. To prepare the Master's Trestleboard articles or cause such articles to be written;
3. To be responsible for all Lodge Committees;
4. To prepare an agenda for each stated meeting;
5. To appoint the following committees for the Lodge:

Committees – Required

- 1) Finance
- 2) Charity
- 3) Discipline

Committees – Desired

- 1) Budget
- 2) Youth Activities (Job's Daughters, Rainbow, DeMolay)
- 3) Masonic Education
- 4) Entertainment / Social Activities
- 5) Trestleboard (Newshawk)
- 6) Widows

Committees – Suggested

- 1) Greeters
- 2) Public Information
- 3) Lodge History
- 4) Layman's Night
- 5) Funeral
- 6) Telephone

Ritual – Required

1. To be qualified to give the work and lectures of the First, Second, and Third Degrees; and to be thoroughly proficient in those portions of the Constitution and Regulations of the Grand Lodge which relate to the government of a Lodge

Ritual – Implied

1. To learn the ritual for conducting stated meetings;
2. To learn the ritual for receiving Grand Lodge representatives (Grand Master, etc.);
3. To learn the ritual for receiving and retiring the Flag of our country;
4. To learn the ritual for receiving the candidate after he has received the Third Degree;
5. To learn the funeral ritual and to conduct funerals;
6. To conduct degree practices for officers of the Lodge;
7. To take charge of all third degrees.

We hear a great deal about the duty and prerogatives of the Worshipful Master, and of things that he can do “to activate the particular group of brethren who compose his Lodge.” Men often sigh, “If I were only young just for tonight,” and thereby express rather aptly the state of mind of many who feel they have not taken advantage of all the opportunities presented during their lifetime.

We are living in the present, however, not in the past. What we do is for today and the future, and it is important that we turn our minds to some of those problems that a Warden must consider if he would be a “good Master,” problems that the Master must understand if he would possess those qualities of knowledge and leadership so essential to a successful Mastership.

Let us turn to the last pages of the “Standard Monitor” – to the Chapter entitled, “Prerogatives and Duties of the Worshipful Master.” Here is the introduction:

“By the prerogatives of the Worshipful Master are meant the inherent right and authority he possesses by reason of the position he occupies, giving him, as it does, extraordinary powers and privileges, which belong to the presiding Officer of few other associations. In all instances his decision on points of order is final in the Lodge, for it is a settled principle of Masonic law that no appeal can be taken to the Lodge from the decision of the Master. The Grand Lodge, or the Grand Master alone, can overrule his decision on any point of order.

“The prerogatives of the Worshipful Master are so numerous and varied that only some of the principal ones are here presented.”

I wonder how many Masters and Wardens in this Grand Jurisdiction have read the above, how many have studied it. The statements there made represent an important stone in the foundation of Masonic knowledge, and a careful perusal of his duties and prerogatives as given in this part of the *Monitor* is most essential to any man who is anxious to be a success in the East. Let me quote the third duty as herein given:

“To open his Lodge at the time specified in the by-laws, and close it at a suitable hour.”

I feel safe in asserting that a great deal of the failure of brethren to attend Lodge may be ascribed to the lateness of the hour at which the Master calls his Lodge to order – in spite of the fact that the by-laws of the Lodge say when Lodge shall be opened. To cause brethren to stand about for half- or three-quarters of an hour, waiting for Lodge to be opened, when there seems to be no apparent reason for tardiness, does not encourage attendance. Most people have a pretty fair sense of time and punctuality, and they are irked by being forced to wait for him who, through slackness, fails to observe the much needed factor of punctuality.

I like to consider the body of our Masters as a vitally important part of the pedagogical department of Grand Lodge. This, of course, consists of the Board of Custodians, which is comparable to the Board of Regents in the State government; the Grand Lecturer who may be likened to the Superintendent of Education; the Assistant Grand Lecturers, whose duty it is to teach in their

respective Districts, and who may be likened to District Superintendents, and the Worshipful Masters, who, according to the eighth duty, are required:

“To render the ritualistic work of the Lodge and instruct the brethren therein.”

The Master should be in fact Master of the Work, competent to render every part thereof and therefore may be compared to the Principals of Schools.

The Master alone is responsible to Grand Lodge for the Work of his Lodge, and he must be competent to instruct his brethren therein. He must, of course, obtain his Work from those having authority to teach it, and these are the Grand Lecturer and his District Grand Lecturers. Frequent complaints come to me to the effect that certain Lodges do not conform to the practice as set forth in the Ritual. To one brother I was obliged to write that when a Worshipful Master is advised as to what comprises the Standard Work it is his responsibility to see that it is properly performed in his Lodge. The Schools of Instruction in each District are provided for just this purpose. Each Master, each Warden, every Officer in fact, and all brethren who choose, should go to see exemplified the Standard Work and Lectures.

In the seventh prerogative is given an interesting distinction between a “Notification” and a “Summons.” Let me quote:

“The distinction between ‘Notification’ and a ‘Summons’ is so great that it is strange how many overlook it. The former issues from the Worshipful Master of the Lodge, and is practically an Invitation. It is at the option of the brother receiving it to attend the meeting or not, as he pleases. But a ‘Summons’ comes directly under the province of his Obligation, and for its neglect he may be disciplined and punished. To disobey a summons is a serious Masonic offense.”

Take your mind thus to the work of the Second and Third Degrees, particularly to that of the Second Degree, that you may observe how this matter of the summons is definitely emphasized. It is stressed purposely in order that a strong impression may be made on the mind of the candidate – and it should be equally emphatic to all of the brethren.

The fine distinction between a Notification and a Summons is explained most clearly, and I believe that a Warden who fixes it in his mind is taking an important step in the direction of a clear understanding of his duties as Worshipful Master of his Lodge. Certain it is that the Master who has fortified himself with knowledge of this fine distinction, and who is duly impressed upon the minds of his brethren their responsibility in connection with a Summons.

Often in Conventions, during that portion of the Second Degree where this matter is emphasized, I have stated that I wonder how many Masons realize their duty in connection with a Summons. Perhaps if more brethren realized this duty the annual meetings to which they are summoned would be better attended.

Worshipful Master, this is something that well deserves your attention, that you may explain to your brethren their duty.

I suggest, too, that the Master of the Lodge and the Secretary read the ninth duty. Let me quote:

“To exercise supervision over the minutes, that nothing improper be recorded, and nothing essential to a complete record be omitted.”

If the Secretary of some Lodges would realize that it is the duty of the Master to exercise supervision over the Secretary, rather than that the Secretary dominate the Master, matters would run more smoothly.

Excerpted and adapted from: *Our Stations and Places*, Henry G. Meacham, Grand Lecturer, 1953-1977 (Grand Lodge of New York, F. & A.M., 1979 ed. of 1938 original work), pp. 19-23.

Thoughts on the symbolism of your station as Worshipful Master

It is associated with the Science of Astronomy (which certainly meant Astrology to the framers of the symbolic structure). As the observation of the heavens was thought to reveal the intentions of the Deity, Astronomy suggests a level of consciousness which can see at a broad, transpersonal scale and can perceive the intent of the Divine Plan. The level of consciousness represented by the Worshipful Master is in intimate contact with the Spirit in a manner analogous to the Tyler's relationship to the physical body.

[W. Kirk MacNulty, *Freemasonry: A Journey Through Ritual and Symbol*, p. 23-24 (Thames and Hudson, Ltd., London, 1991.)]

The Worshipful Master serves at the Porchway entrance to the Holy of Holies. This area of the psyche ... is intimately related to the spiritual world in the same way that the Ground Floor is related to the physical world -- at the top it touches the very lowest party of Divinity. As the Junior Warden is the Manager who integrates the psyche and oversees the work and the Senior Warden is the Controller who sets the standards, so the Worshipful Master is the Director who establishes the objectives and defines policy. He is qualified to do so because, at this level of consciousness one sees past one's personal considerations to perceive the needs and aspirations of one's tribe, one's nation or perhaps of the race as a whole. It is a difficult state of consciousness to comprehend, relating as it does to the Third Degree, 'to a complete understanding (of which) few attain.' We should recognize that from this position one can 'touch the hem of the Robe'; and one can come, if it be the Divine Will, into the presence of the Most High.

It is unnecessary to comment on the details of the ceremony by which the candidate is introduced to the transition process of which death is the allegory, but we can extract some of the principles from it. We have already seen that it is the crossing of a barrier between worlds. We should note that it is not the ego which is slain, that was subjugated long ago. It is the Self, symbolized by the Junior Warden in the Lodge and the Junior Grand Warden in the traditional

history that 'dies'. That Self is the individual, the resident of the Psychological World, who must be true to his principles and surrender his will (which he has worked so hard to attain) to the demands of a greater purpose. Note that in this process the trusted functions of the psyche which have been developed with such care are actually a liability in this situation. This is because the individual, who had once thought of himself as a body and now considers himself to be a psychological being, is about to cross the threshold between Psychological and Spiritual Worlds. To do so he must die to his concept of himself as a Self (the essence of the psychological organism) in order to realize his identity as a Spiritual being who possesses a Self; just his Self possesses a body. [Consider here the enduring quality of Charity: Faith, Hope, and....] The allegorical death represents the entry into this transition process.

The act of Raising represents the emergence from the transition process into the World of Spirit. Notice that the two Wardens, both representations of lower parts of the psyche, cannot accomplish this process, but the Worshipful Master, representing that part of the psyche at the level of the Spirit and in contact with Divinity, accomplishes the task with the help of the Wardens. The Lecture on the Third Degree indicates that one is enabled to be raised by 'the help of God (Divinity), the united aid of the Square (Psyche) and Compasses (Spirit) and my own industry (Materiality)', a clear indication in symbolic terms that the process involves activity in all Four Worlds. The Lecture goes on to say that the candidate has been raised 'from a superficial flat to a lively perpendicular'. The reference is to the geometric progression by which the Craft describes the Four Worlds, and shows quite clearly that the candidate is considered to have crossed the barrier between the 'superficies' of the psyche and the 'line' of the spirit.

The posture into which the candidate is raised is of great importance. It is a symbol of the oneness which pervades the relative universe. Heretofore, it has been one of the fundamental principles upon which the Craftsman has based his work; now it is a conscious experience. At this point in the ceremony the lights in the Lodge room are turned on, indicating to the candidate that his transition is complete and that he is now able to see in the ambient light of a Master Mason's Lodge. It is by this light that he will perform his Labor in the Third Degree.

Excerpted from: W. Kirk MacNulty, The Way of the Craftsman: A Search for the Spiritual Essence of Craft Freemasonry, pp. 47, 137-138, (Penguin Arkana, 1988)

The "Master" or Chief Officer, in man is the spiritual principle in him, which is the apex and root of his being and to which all his subsidiary faculties should be subordinate and responsive. When the Master's gavel knocks, those of the Wardens at once repeat the knocks. When the Divine Principle in man speaks in the depth of his being, the remaining portions of his nature should reverberate in sympathy. Without the presence of this Divine Principle in him man would be less than human. By cultivating this consciousness of it he may become unified with it in proportion as he denies and renounces everything in himself that is less than

divine. It is the inextinguishable light of a Master Mason which, being immortal and eternal, continues to shine when everything temporal and mortal has disappeared.

Excerpted from: The Meaning of Masonry, Walter Leslie Wilmshurst, p. 101 (Bell, 1927/1980 ed.)

WARDENS

It is a commonly accepted tradition that the Senior Warden is in charge of the Craft during the hours of labor and the Junior Warden during those of refreshment. In the absence of the Worshipful Master, of course, the Senior Warden becomes the Presiding Officer and in many respects he represents the Master in the government of the lodge. In the absence of both the Worshipful Master and the Senior Warden, the Junior Warden will preside. It is imperative, therefore, that each Warden prepares himself for this possibility as well as to assume the Master's chair in his own right one day.

Other than the duties assigned by the Worshipful Master, the most impelling duty is that of planning which can be greatly assisted through the Leadership Training Program, and having completed the William's Lodge simulation. It is necessary to become thoroughly familiar with the Master's duties and the requirements of lodge administration so that the Wardens can assist the Worshipful Master as well as prepare themselves to succeed to higher duties in the future.

Officer selection (not appointments) should be made well in advance of election and installation. The Senior Warden knows that he probably will be elected Worshipful Master and by far the greatest part of his planning must be done before he is installed as Master.

With respect to officer appointments remember, that when a Steward is appointed to the line, a man is being appointed who stands a good chance of being elected as Worshipful Master in the future. There may be occasions when it is better to appoint a Past Master to an office rather than an unqualified man until more qualified men become available to avoid junior officers "jumping" stations. The training attained in each chair is an invaluable part of the experience needed to become a good Master.

Summary of the Senior Warden's Duties

Duties – Required

Your regular attendance at our stated communications is essential. In the absence of the Master you are to govern this Lodge; in his presence, you are to assist him in the government of it.

1. To assist the Master in the performance of his duties;
2. To discharge all those duties which ancient usage has assigned to the station of the Senior Warden;

3. During the absence of the Master, the Senior Warden shall succeed to and be charged with all the powers and duties of the Master.

Duties – Suggested:

1. To serve as a member of the Finance and Charity committees;
2. To prepare the calendar for your year as Master (set the family night programs, arrange for facility reservations, define a theme for your year);
3. To prepare an estimated budget for your year as Master (based upon the calendar above);
4. To consider brethren to be appointed to the line during your year as Master and to ask them if they will serve (whether or not you serve as Master someone will have to make the appointments and the brethren will have to be asked). Discuss possible choices with the present Master and Junior Warden;
5. To consider brethren to be appointed as Chairmen of committees and committeemen during your year as Master and ask them if they will serve (again discuss the possible choices with the Master and Jr. Warden);
6. To attend the Annual Communication of Grand Lodge and vote the Lodge's recommendations on the resolutions;
7. To attend all Lodge functions (Stated and Special meetings, family night programs and other Lodge functions);

Ritual – Required;

1. To be qualified to give the work and lectures of the First and Third Degrees;

Ritual – Implied

1. To learn the work and lecture of the Third Degree and the ritual required to be qualified as Master;
2. To be qualified to give the work of the Senior Warden in the First and Third Degree;
3. To take charge of all Second Degrees;
4. To attend all degree practices designated by the Master;

Ritual – Suggested

1. To examine all candidates to see if they are properly prepared;
2. To review all signs, tokens, and words of the preceding degree(s) of all Second and Third Degree candidates prior to the state of the degrees.

Your regular attendance on the meetings of the Lodge is essentially necessary. In the absence of the Master you are to govern this Lodge, in his presence you are to assist him in the government of it.

The Senior Warden should:

1. Serve as Master on the Entered Apprentice or Fellowcraft Degree.
2. Be responsible for the continuous operation of the Mentor Plan.
3. Secure Coaches for the Candidates.
4. Serve as a member of the Finance Committee.
5. Serve as a member of the Charity Committee.
6. Attend--
 - Grand Lodge Communications
 - Schools of Instruction
 - Area Conferences
 - Masters and Wardens Conferences
 - Degree rehearsals
 - Leadership Schools
7. Serve as Chairman of the Program Committee. Should administer the current year's program and plan the program for the following year.
8. Be responsible for an occasional article in the Lodge paper.
9. Be responsible for obtaining all the necessary Brethren needed to exemplify the degree at which he will preside. This will include Brethren to rehearse the lectures.
10. Be available to head up projects for the Worshipful Master.
11. Secure a commitment from a qualified member for appointment to the line.

An Address to the Senior Warden

The Level being an emblem of equality, points out to you the equal measures you are bound to pursue, in conjunction with the Master, in the well ruling and governing of the Lodge. Your regular and punctual attendance at our stated meetings is essential and [the brethren] rely upon your knowledge of Masonry, and your attachment to the Lodge, for the faithful discharge of the duties of your office. You will not fail to attend the Annual Communication of Grand Lodge, in order that this Lodge may be properly represented. Given into your hands is a gavel, as an emblem of power, which will enable you to preserve due order in the West. This Column is the emblem of your office, and you will keep it in an erect position whilst the Brethren are at labor, as they are then under your superintendence; but place it in a horizontal position whilst at refreshment. Also entrusted to your care is the pillar of the Doric Order; it is an emblem of strength, and directs that you are to use all your strength of mind and powers of intellect to preserve peace, order and harmony among the Brethren of the Lodge, facilitate the designs of the Master, and see that his commands are carried into full and permanent effect.

The Senior Warden

The gentle art of mediation, when applied to the Ritual of Craft Masonry, never fails to reveal new beauties and new meanings that otherwise would escape us. Many a passage, otherwise obscure, is thereby made instantly clear, to be seen as clothed with deepest significance. Hidden truths stand revealed. The relationship of this passage or that to some other passage becomes apparent and there enters into our Masonic experience a new and richer comprehension of the Work. We are made to see how every detail of the Work is imbedded in the history, symbolism, and the Law of the Craft.

With this in mind, let us meditate for a little while upon the Senior Warden and his office, considering his part in the Lodge work, especially as specified by the Ritual and the Law, as written into the Grand Lodge *Constitutions*.

First comes the Senior Warden's duty in the Lodge, as specified in the opening ceremony. Here he recites the reason for being in the West. But, like the ticking of the clock, of which we are seldom conscious, the deeper meaning is apt to escape us because we hear it so often. Let us analyze his statement, then, that we may the better understand his duty.

Take the very first question which the Worshipful Master asks of the Senior Warden during the opening of the Lodge, and then recall his duty as he states it.

Observe that the Grand Lodge *Monitor* is precise upon the first point. It says, "Care is taken that none be present but members and brethren who are properly vouched for, followed by the precaution that the avenues be securely guarded, and the Tyler informed of his ...and also the qualifications necessary for those who seek to pass."

This means that here is the very place where caution begins. A definite responsibility is laid upon the shoulders of the Senior Warden. Having referred the matter to the proper Officer, the Senior Warden reports and – he should know whereof he speaks! He is responsible for the presence of cowans and eavesdroppers, should any be present, and this ceremony, performed under his supervision, permits of no laxity whatever in the carrying out of his duty.

In this regard alone the Senior Warden owes to his Lodge his supreme effort for the utmost faithfulness in the performance of his duty. The Worshipful Master, if he takes his work seriously, is a busy man, and it is natural enough that the important task of purging the Lodge be delegated to the watchful care of the Senior Warden, who, informed upon the point committed to his care, assures the Worshipful Master that all present are Master Masons.

This duty should never be regarded by the Senior Warden as a perfunctory thing; never should it be assumed that all present are Master Masons; rather should it be assumed that it is possible that cowans may be present. He must perform his duty with rigorous attention to every detail. At his installation, he hears the admonition, "Look well to the West" and here is an opportunity to display a praiseworthy zeal for the welfare of his Lodge.

A Past Master once told me of a Senior Warden he had known in known in days gone by. Never did the brother take anything for granted. His Lodge was thoroughly purged, even to the extent of seeing that all present were in good standing. At times the brethren thought him too severe, but ultimately they came to see the wisdom of his exactitude. Needless to say, no cowan ever sat in his Lodge. The Lodge was a better Lodge because of the true Masonic zeal of the Senior Warden.

We now come to the second point having to do with his duty as the Senior Warden states it. First, he assists the Worshipful Master; and second, he seeks the promotion of harmony, which is the support of all institutions, "especially this of ours."

Here lies one of the Senior Warden's most important tasks, for we can accomplish nothing without harmony. Too often have we seen the devastating effect of lack of harmony in a Lodge. The very purpose for which Masonry exists is good will among men. Banish harmony and nothing is left but the dry, empty shell, the discarded husk from which nothing can grow. In our useful Lodges, those that are a potent force for good in their communities, it is always found. Lodges are weak, usually either because they fail to develop their latent strength, or because Bro. This and Bro. That do not work well together, with each having his following.

How utterly ridiculous a Masonic Lodge must appear to the non-Mason who hears reports of turbulence and disagreements at our meetings. And, Bro. Senior Warden, I believe the very keynote of your station in the West is just at this point. Harmony is not to be had except as the brethren of the Lodge, with the Senior Warden, practice forbearance, which includes the God-given traits of "patience" and "tact." I often wonder if the Almighty ever gave mankind a more soothing influence than is summed up in those two words. The Lodge that functions with the smoothness of a well-oiled machine, each part lending itself to the complete and harmonious movement of the whole, is a happy Lodge.

And the Senior Warden assists the Worshipful Master. I think every Mason who considers at all the Senior Warden as such does so in the light of his qualifications for the East. If the Worshipful Master is absent from a communication, the Senior Warden presides over the Lodge. Through what finer training-school for the East could one pass than service in the West? Here he may learn to assist without taking the lead. Here he may develop those qualities of mind which, in a broad sense, make him most useful. At any time he may have to preside over the Lodge, wherefore he should be as well informed upon the Ritual as the Master himself. And not the Ritual alone! He should be as well as student of the Grand Lodge *Constitutions*. In this way he may save the Worshipful Master and the Lodge much embarrassment. It is a duty which every Master and Senior and Junior Warden owe to the Craft.

If there is one great truth which, more than any other, I would like to drive home, it is this: No human institution, Freemasonry included, is greater than the quality

of its leadership. The higher the standard of our leadership in the East the more useful, in terms of service to our fellow-man, will be our Lodges.

Another duty of the Senior Warden is to represent his Lodge in Grand Lodge. It is almost inconceivable to imagine a Worshipful Master who fails to give his Lodge representation in the Grand Body. If circumstances should prevent his attendance, he should see that a proxy attends. In this connection Section 3 of the *Constitutions* says: "This Grand Lodge shall be composed of all its Grand Officers, the Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, Past Grand Treasurers, Past Grand Secretaries, and one Representative from each Lodge (who shall be the Master, one of the Wardens in the order of seniority, or a Proxy duly elected by the Lodge)." [Cf. In California Wardens and one Past Master representing the Past Masters of the Lodge are all members of Grand Lodge. Hence the Wardens must attend to vote their individual ballots.]

When the Senior Warden represents his Lodge at Grand Lodge he should give a report to the Lodge of the proceedings. This report should be supplemented by reading to the brethren from the *Proceedings* when they are received, from which a liberal education in matters Masonic may be obtained. Too seldom is seen a bookcase containing bound volumes of the *Grand Lodge Proceedings*, extending back for a number of years, where the brethren may have access to them. This valuable book too frequently never finds its way into the Lodge room, where by every right it belongs.

Thus does the Ritual, as we contemplate it, emphasize the work of the Senior Warden, giving it a significance of which we had not dreamed. For upon this Officer rests a task of the utmost importance. And upon his conception of his duty to his brethren depends much of its usefulness as a character-forming and character-building institution.

In considering those qualities of mind that fit a man to be Master of a Masonic Lodge, one involuntarily thinks, not only of the Worshipful Master, but of the two Wardens. One thinks, indeed, of the Wardens in terms of the Master, and asks, "What kind of Master will that Warden be?" "What qualities has he that fit him for the responsibility ahead?" "What is he doing to qualify?" "How is he developing himself?"

We have every right to expect a man to develop as he advances, and in this the man himself plays a tremendous part. What is the measure of this future Master? Will he display an energetic interest in the performance of his work? Has he judgment and tact?

All these questions suggest themselves in the contemplation of these three Officers. We cannot think of one without considering the other two, but let us focus our attention upon the middle man, the Senior Warden – though of course we shall have to speak of the Master and the Junior Warden, too. The three form a kind of triumvirate functioning together in such a manner as to set the whole Lodge an example in harmony and coordination of effort. At any time the Senior Warden may be called upon to preside in the absence of the Master, while the

Junior Warden may find himself in the East if both his superior Officers are absent. The qualities of one, therefore, may be said aptly to be the qualities of the other. Here I wish to dwell upon the things a Senior Warden must do to equip himself for the East, as well as upon the things that have already been done by him to fit himself for the West.

It seems to me that the first fundamental is Ritual. Of course, since I am Grand Lecturer, that is precisely what you would expect me to say. But I say it because I know of no greater medium for a common understanding of Freemasonry. It is the language of Freemasonry, and he who would have an understanding of the Craft must first speak its language. All the way through the chairs the Senior Warden has been speaking this language, and by the time he reaches the station of Junior Warden, fresh from the experience of Senior Deacon, he ought to be familiar with the ritualistic work of every officer of the Lodge. It is to be taken for granted too, that he knows the details of the floor-work. He is well acquainted with the Lodge membership; his vision is broader, and he is now looking at the Craft, not with one little pair of eyes, but through the eyes of the entire Lodge. No man can be skilled in the work of the Senior Warden and be narrow in his judgment of the members of his Lodge.

But there is another fundamental of tremendous importance, one to which the Senior Warden must give his everlasting attention, and of which the Master must be a constant student. I allude to *The Book of Constitutions*. I mention this as the second of these great requisites, because time and again I see exhibitions of inexcusable ignorance on the part of those whose duty it is to be informed. Some kinds of ignorance may be excused; other kinds are inexcusable. Never has there been a time in the history of Freemasonry, I believe, when ignorance of the Craft is so inexcusable as now, because more facilities are at hand than ever before to inform and instruct.

The constant study of *The Book of Constitutions* is as necessary for the two Wardens as for the Worshipful Master. When called upon to preside (say to confer a Degree) the Senior Warden must know how to handle an objection or a demand for a ballot, to name but one of many problems that may arise at any time. The more diligently the Senior Warden applies himself to the study of the *Constitutions*, the easier will be his task when he becomes Master.

This preparation must not be left as a kind of last-minute job. A man who worked in the same office with me once told me that he never prepared himself for a task ahead until it came his way. Maybe that is why he never advanced far!

One of the most delightful bits of reading for the interested Mason is the *Hand Book of Masonic Law of New York* and another is *Collated Constitutions of the Grand Lodge of New York*. It is not, of course, to be recommended for restful vacation perusal, but is strongly urged upon Officers, and especially the Masters and Wardens, as a handbook of great value. I knew a man who, while he was Master, read to his Lodge, a little at each communication, from the *Book of Constitutions*. He was thunder-struck at the interest displayed. Brethren are keenly interested, universally so. And they have confidence and respect for the

officer presiding in the East who knows what is proper from the legal standpoint. The foundation stone of sure knowledge is mighty comforting to one's feet, but one must place it there himself.

The third great fundamental requirement is an aptitude for the furthering of harmony in the Lodge. A Grand Master in another Grand Jurisdiction once said that the Lodge in which there is not harmony is un-Masonic. A Warden or a Master is better able to attain harmony if he is proficient in the first two requirements I have named.

I mentioned above the need of being acquainted with the membership. This is positively necessary to an understanding of men's minds, and how they work. We might designate this fundamental as understanding the individuality of his particular Lodge. Lodges differ, you see, one from one another, in their individuality, just as do people – often have I remarked on the wide difference in the individuality of Masonic Districts in the State of New York. Here is an opportunity for study of an interesting subject – just one of the many that come the way of the Senior Warden.

In his ritualistic work, both in the opening and in the closing of the Lodge, the Senior Warden mentions the great importance of harmony. He states that it is the support of all institutions, and then brings in with special significance the part played by harmony in the affairs of the Lodge. He must study, then, its exemplification, not only in the Lodge but abroad in the world. It is his duty to do everything he can to promote harmony in his life as an example of this virtue to others.

Rarely do we meet a bit of English diction so utterly appropriate to the purpose for which it is designed as our Ritual of Symbolic Masonry, and the delicacy with which this matter of harmony is brought into the picture has a charm all its own, and as important as it is beautiful. In it this theme of harmony is woven as a *motif* on which all rests. And – the Senior Warden is the first Officer to mention it! This in itself should teach our good friend in the West that he is the exemplar of this particular virtue.

Now that we have reviewed certain fundamentals in which the Senior Warden must be trained, we arrive at a consideration of those broader affairs of which those things are merely the foundation. I allude to the executive and administrative phases of the Warden's work which are so important in fitting himself for the Station of Worshipful Master. The Mastership is a Station of tremendous responsibility to be approached with hat in hand, metaphorically speaking. The Master is responsible to Grand Lodge for his acts as Master, but if the Senior or the Junior Warden presides at any time the Master is still responsible for their acts. So we may readily see how thoroughly schooled the Wardens should be to preside in a way that will not embarrass the Master.

The Senior Warden, the second in command, is to be considered, therefore, as a future presiding Officer, not as one who merely stands in the West to rattle off a bit of ritual. He is the future master, and must possess those qualities of mind

and spirit that will make him deeply sensible of the seriousness of the task that some day may be his.

All I have said above is designed merely to pave the way to a new point of view of the Senior Warden's task. His is a task of deep importance. The development of the man, his outlook on life, the way he takes hold, whether or not his enthusiasm is tempered with good judgment – all these and many more things will determine whether he will make good.

Brother Senior Warden, look well to the West! I have tried to set forth some things that will be useful for you to know. Much you must discover for yourself. And in the enlarging of your vision you will find yourself a bigger man, spiritually and intellectually.

That is why you are in the West, why you have made a pilgrimage through the chairs of the Lodge – that you might have the opportunity of “growing into” the East as Worshipful Master.

Brother Senior Warden, look well to the West!

Excerpted and adapted from: (*Our Stations and Places*, Henry G. Meacham, Grand Lecturer, 1953-1977 (Grand Lodge of New York, F. & A.M., 1979 ed. of 1938 original work), pp. 24-34.)

Thoughts on the symbolism of your station as Senior Warden

It is associated with the Science of Music, which had a much broader and more mystical connotation to the Renaissance scholar than it does to us today. As a Science, Music is based largely on the ratios between the frequencies of each note, on the manner in which time is structured, and upon the way these are combined to produce specific effects. The Senior Warden can be seen to represent the level of the soul; and the association with Music suggests the soul's task of maintaining a harmonious relationship among all the components of the psyche.

Excerpted from: *Freemasonry: A Journey Through Ritual and Symbol*, W. Kirk MacNulty, p. 23-24 (Thames and Hudson, Ltd., London, 1991.)

The Senior Warden presides over the Middle Chamber, which associates him with the Second Degree. He represents a stage of consciousness yet more profound than that of his Junior colleague; the Senior Warden symbolizes the consciousness of the Soul. Even a cursory review of the Fellowcraft's Working Tools and the Perfect Ashlar of which the Senior Warden is the custodian indicate that the activities which occur in the Soul or Middle Chamber have to do with morality, and trying and testing and with proving against absolute criteria. Consciousness at the stage of the Senior Warden (the Soul) is consciousness of morality; and with this stage of awareness one prescribes the rules by which the Junior Warden (the Self) conducts his business. The Senior Warden (Soul) does not, usually, have much difficulty communicating with the Junior Warden (Self); but in the common situation of an individual working from his ego, his limited

consciousness is unaware of the general functioning of his psyche. In such a case the Senior Warden frequently finds it hard to get his message through to consciousness. In this situation the Senior Warden's messenger -- the Junior Deacon (intuition) -- makes his way to the Inner Guard (ego) and the individual becomes aware of his Soul's activity as a pang of consciousness. In the ... Four Worlds... the Senior Warden/Soul ... occupies the small zone entirely with the psyche, and it is this position that gives the Soul its particular quality. As we have seen, the Ground Floor is in contact with the physical world and the Junior Warden is constrained not only by the laws which operate in the psyche, but also by the physical laws as he conducts his activities. The Worshipful Master is similarly constrained by the laws operating in the spiritual world with which he is intimately associated. But the Senior Warden, the Soul, exists entirely within the psyche and is subject only to the laws of the psychological world. It is in this relative freedom that free will is possible to the human being, and it is this reason morality is the central issue of the Second Degree.

Excerpted from: The Way of the Craftsman: A Search for the Spiritual Essence of Craft Freemasonry, W. Kirk MacNulty, pp. 46-47, (Penguin Arkana, 1988)

A Special Message to the Senior Warden



In a short time the members of your lodge will consider bestowing upon you the most precious gift within their power; election to the station in the East - Worshipful Master. With rare exceptions, no higher honor can come to any man.

If there is a secret to a successful year in the East, it lies in the planning thereof. Your achievements as a Worshipful Master will depend almost entirely upon preparations made before the first rap of your gavel in the East. One of the key reasons this handbook was developed, was to provide you with significant help as you plan for your coming year to prepare you to fulfill your duties and discharge your obligation with honor, distinction and personal satisfaction.

The numerous duties and responsibilities that will become yours when you are elevated to the Master's station extend far beyond the conferring of degrees and the conduct of business of the stated communications. The future of Masonry in your community and in the State of Wisconsin is greatly influenced by your actions, more importantly, so is every man who enters your lodge.

You are urged to seek the wisdom and counsel of your predecessors. Talk to the Past Masters of your lodge and of other lodges and sift their collective ideas for wisdom, but do not hesitate to discard the chaff.

Make no mistake about it: Intelligent men are not going to spend their evenings hearing the minutes read and the bills allowed, or watching other men exemplify poorly the same ritualistic work they have seen a score of times before.

When men are interested in the work of an organization, they will be on hand to participate in its program. When there is nothing that interests them, they will not be there, no matter how much we encourage them.

Unless Freemasonry presents what it has to offer in a challenging manner, intelligent men will not be on the sidelines to witness and participate.

JUNIOR WARDEN

To you is committed the superintendence of the Craft during the hours of refreshment; it is, therefore, indispensably necessary that you not only be temperate and discrete in the indulgence of your own inclinations but carefully observe that none of the Craft be suffered to convert the purpose of refreshment into intemperance and excess. Your regular and punctual attendance is particularly requested.

The Junior Warden should:

1. Serve as Master or Senior Warden in their absence.
2. Serve as a member of the Finance Committee.
3. Serve as a member of the Charity Committee.
4. Serve as a member of the Program Committee.
5. Serve as Chairman of the Ritual Committee.
6. Serve as Master for the Entered Apprentice or Fellowcraft Degree.
7. Be responsible for obtaining the necessary Brethren needed to exemplify the degree at which he will preside. This would include Brethren to rehearse the lectures.
8. Attend--
 - Grand Lodge Communications
 - Schools of Instruction
 - Area Conferences
 - Master and Wardens Conferences
 - Degree rehearsals
 - Leadership Schools
9. Become acquainted with all fraternal matters such as Welfare, Relief, Charity, Masonic Home (Three Pillars), Masonic Service Association, and the Wisconsin Masonic Foundation.
10. Serve as liaison officer for any youth groups the Lodge sponsors.
11. Be responsible for an occasional article in the Lodge paper.

Summary of the Junior Warden's Duties

Duties – Required

To you is committed the superintendence of the Craft during the hours of refreshment. You shall act as liaison between the Lodge and any related youth groups and shall make periodic reports to the Junior Grand Warden if necessary and to your Worshipful Master.

1. To assist the Master in the performance of his duties;
2. To discharge all those duties which ancient usage has assigned to the station of the Junior Warden

3. During the absence of the Master and the Senior Warden, the Junior Warden shall succeed to and be charged with all the powers and duties of the Master.

Duties – Suggested

1. To be responsible for all dinners held at the Lodge;
2. To keep attendance records for all dinner functions;
3. To work with the Stewards' committee at all dinner functions;
4. To serve as a member of the Finance and Charity committees;
5. To attend all Lodge Functions (Stated and Special Meetings, family night programs and other Lodge functions);
6. To attend the Annual Communication of Grand Lodge and vote the Lodge's recommendations on the resolutions;
7. To begin the planning of the calendar for your year as Master;
8. To begin considering brethren to be appointed to the line during your year as Master;
9. To begin considering brethren to be appointed as committeemen during your year as Master;
10. To begin collecting articles and information for use in planning your Trestleboard articles during your year as Master;

Ritual – Required

1. To be qualified to preside over the First Degree;
2. To be qualified to give the work of the Junior Warden in the Second and Third Degree;

Ritual – Implied

1. To learn the work and lecture of the Second Degree and the ritual required to be qualified as Senior Warden;
2. To learn the work of the Master in the event the WM and SW are absent
3. To attend all degree practices designated by the Master.

An Address to the Junior Warden

The Plumb Rule, being an emblem of uprightness, points out the integrity of the measures you are bound to pursue in conjunction with the Master and your Brother Senior Warden, in he well ruling and governing of the Lodge; but more particularly to that part of your duty which relates to the admission of visitors, lest through your neglect any unqualified person should gain admission to our assemblies, and the Brethren be thereby innocently led to violate their Obligation. You are to be regular in your attendance at our stated meetings, to assist in

transacting the business of the evening; this is necessary, as unless due attention be paid by the officers, you cannot expect the Brethren to be punctual at the appointed time. Placed in your hand is the Gavel, as an emblem of power, to enable you to preserve due order in the South. The Column is the emblem of your office, and you will keep it in an erect position whilst at refreshment, as the Brethren are then under your superintendence; but place it horizontally whilst at labor. Likewise, entrusted to your care is the pillar of the Corinthian Order, which is an emblem of beauty, and points out that you are to adorn the work with all your powers of genius and active industry, and promote regularity amongst the Brethren by your good example, the persuasive eloquence of precept, and the administrative encouragement of merit.

The Junior Warden

Occasionally one hears expressed the opinion that sociability and entertainment under Lodges auspices is a new thing under the sun, a kind of innovation – something at least that is beneath the dignity of Freemasonry. The truth of the matter is that “refreshment” is as old as the Craft itself, a part of its original design, so that a Lodge in ignoring it falls below the ideal. This is proved by the fact that the custody of social activities is placed in the hands of one of the principal Officers of the Lodge, the Junior Warden; and it is further presupposed that he will have so much to do that he is given two Stewards to assist him.

This is the real “social committee” of a Lodge, and if these three Officers were to do what it is the intent for them to do there would be no need for any other committee. Furthermore, it is presupposed that refreshment will bulk so large in the Masonic life that in the duties, functions, and prerogatives of the Office that every possible safeguard is thrown about sociability to keep it sweet, wholesome and satisfying, as befits the high plane on which the whole of Freemasonry moves.

We are told in the *Standard Monitor* that “a Lodge is supported by three great Pillars. These are denominated Wisdom, Strength, and Beauty – for there should be wisdom to contrive, strength to support and beauty to adorn all great and important undertakings. They are represented by the three principal Officers of the Lodge – the Pillar of Wisdom by the Worshipful Master in the East, who is presumed to have wisdom to open and govern the Lodge; the Pillar of Strength by the Senior Warden in the West, whose duty it is to assist the Worshipful Master in the discharge of his arduous duties; the Pillar of Beauty by the Junior Warden in the South, whose duty it is to call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.”

These three Pillars symbolize the essentials of nobility of character. Wisdom and Strength are each incomplete without each other, Wisdom being necessary to

direct Strength, and Strength necessary in the upholding of that which is wise and good. And the Pillar of Beauty is a composite of the other two. Occasionally one meets a man possessed of that clarity of vision which enables him with apparent infallibility to see the best course to pursue in any given situation, able to differentiate between those things that uplift and those that do not, and having strength of character that enables him to cling to the good. In this blending of Wisdom and Strength is to be found Beauty of character.

No wonder, then, that the Pillar of Beauty is placed in the South midway between the East and the West, and there exemplified by the Junior Warden. "To observe sun at meridian, which is the glory and beauty of the day" – the very thought of Beauty itself is suggested in the recital of the Officer's duty. The sun at meridian" – at that point of greatest heat and light whence all living things receive strength to grow which teaches us that we, by seeking those qualities of mind represented by the Pillar of Beauty, may hope to grow in Wisdom and Strength, becoming increasingly helpful to those about us.

This enduring quality of Beauty is emphasized by the fact that the Master and Wardens of a Lodge cannot resign. Thus it is that our Brother in the South should consider wisely before accepting this Station, and, having been installed, should show strength of purpose in the proper performance of his duties. In most Lodges the Junior Warden is one of the five Lodge Officers chosen annually by ballot, the other four being the Master, Senior Warden, Treasurer and Secretary. He must have served one year as Warden before he can be Master – and experience has shown the importance of the training to be received in the West and South as a preparation for the onerous duties of the East.

Again, the Junior Warden has supervision of the Craft while at refreshment. This does not mean that he must remain at his Station during this period. Nor are we to suppose that brethren leaving or entering the Lodge room during refreshment are to salute him. Neither are the Altar nor the Three Great Lights to be turned to face his Station at any time. The Junior Warden during refreshment should mingle with those over whom he has supervision; otherwise, how can he be informed as to the means of refreshment?

Lodge social activities come under his supervision. He has before him two Stewards whose duty it is "to provide for the Craft while at refreshment that the harmony and decorum thereof shall not be disturbed, and that when labor shall be resumed, the Worshipful Master may have pleasure and the Craft profit thereby." So reads the installation of the Stewards in the *Standard Monitor*; here may the Stewards contemplate the significance of the Pillar of Beauty, and how appropriate it is that they be placed with him in the South! The provision of proper refreshment and supervision during the hours thereof is no idle task. In their functions the Junior Warden and the Stewards are the Lodge's social committee.

Consider, too, the duty of the Junior Warden in its legal aspect. "In case of the absence or disability of the Master, or a vacancy in his office, the Senior and Junior Wardens shall, in succession, succeed to his prerogatives and duties for all purposes, except such as pertain to the installation of officers. In the absence

of the Master and Wardens a Lodge cannot be opened except as herein provided.”

In this we see that, adding to his “wisdom,” and increasing his “strength” as a support of the Lodge, the Junior Warden will be as fully informed concerning the Ritual and the Grand Lodge *Constitutions* as the Master or Senior Warden. He may, at any time, without previous notice, be called upon to preside over the Lodge, and must never embarrass the Lodge by ignorance concerning any duty that may confront him.

In closing, then, let us repeat that the work of the Junior Warden is important and exacting – a task not to be taken lightly. The Pillar of Beauty stands for those virtues with which he may adorn his mind.

Brother Junior Warden, look well to the South!

Excerpted from: *Our Stations and Places*, Henry G. Meacham, Grand Lecturer, 1953-1977 (Grand Lodge of New York, F. & A.M., 1979 ed. of 1938 original work), pp. 35-39)

Thoughts on the symbolism of your station as Junior Warden

Is associated with the Science of Geometry, as the Second Lecture puts it, 'a science whereby we find out the contents of bodies unmeasured by comparing them with those already measured'. The Junior Warden is similar to the Self, as the term is used by Jungian psychologists. The somewhat obtuse Masonic definition of geometry quoted above begins to take on greater meaning when one recognizes that it alludes to the old principle of 'as above, so below'. In the process of Masonic labor the Self is expected to emerge into consciousness and then to find out the contents of the unconscious by the observation of day-to-day experience.

Excerpted from: *Freemasonry: A Journey Through Ritual and Symbol*, W. Kirk MacNulty, p. 23-24 (Thames and Hudson, Ltd., London, 1991.)

The Junior Warden is associated with the 1°, the custodian of the Apprentice's tools, and the director of activity on the Ground Floor of the Temple. When this symbolism is applied to the individual, we see the Junior Warden as representing that stage of consciousness which directs -- or should direct -- the activities of the individual in the physical world. Here is one of the important differences between eastern and western traditions. Many people who are working to develop their interior capacities tend to minimize the importance of ordinary mundane activities; this is an essential eastern view. The western mind, however, tends to be by nature relatively inquiring and analytical and often requires a way of working which matches that quality. The Craft is such a way; it acknowledges that there is a Divine Plan and that each individual's life has some role in it. From that perspective the circumstances of one's incarnation has some real importance, and the management of one's life in the world is seen as an

essential part of one's interior growth in which the Junior Warden plays a central role.

The Junior Warden stands in an important position. ... The Junior Warden's situation is at the place where the three lower worlds meet, and it is this unique location that gives the individual who operates from that level of consciousness his particular quality. Being at the apex of the Physical World, he is the directing agency of the Ground Floor, the epitome of the physical nature of man, the master of his material situation. At the same time he is at the center of his psychological being where he is the 'reflection of the reflection' of the Creator at the center of Divinity; thus, he is reminded that he is 'made in the image of God.' Being in the south he is associated with the sun at noon, that is to say, with the bright unclouded consciousness which sees with clarity, and is aware of his psychological state and the effect it has on the people and things around him. His position also touches the bottom of the world of the Spirit which gives him a glimpse of his destiny. This is a stage of consciousness not universally recognized by contemporary psychology. Freud did not incorporate the concept into his theory; but something similar is found in Jung's model as the archetype he calls the Self, the essence of the individual. The location at the junction of the three lower worlds is what gives the Junior Warden/Self its scope and its capacity to integrate the other elements of the psyche. When a person operates from this stage of consciousness he sees his psychological processes and understands his motives clearly. He negotiates with the physical world through his ego which assumes its appropriate role as an intermediary. (This command relationship between the Junior Warden and Inner Guard is touched on in the Ceremony of Opening the Lodge and we will examine it in a little detail when we speak of Labor in the First Degree.) At the same time, he can be open to the influence of the Spirit which enlivens him from above.

Excerpted from: The Way of the Craftsman: A Search for the Spiritual Essence of Craft Freemasonry, W. Kirk MacNulty, pp. 45-46, (Penguin Arkana, 1988)

2. A Special Message to the Junior Warden



The Masonic Code of Wisconsin (57.03B) states: "The Junior Warden of each constituent lodge shall act as liaison between his lodge and any related youth groups. He shall make periodic reports to the Junior Grand Warden and to his Worshipful Master, and keep them informed of his activities."

The following information is a sample of the three Masonic youth groups that the lodges can support. More information on Masonic youth groups and other youth groups can be found in Chapter 9 of the HANDBOOK.

DeMolay

The vitality of youth and the experience of Masonry are the two inseparable elements that have made the Order of DeMolay successful. In 1922, the Order of DeMolay came to Wisconsin. In 1961, the Grand Lodge voted to sponsor DeMolay. Today, the Grand Lodge is a member organization of the United Masonic Board for DeMolay in Wisconsin, Inc. DeMolay is for young men between the ages of 13 and 21. Furthermore, lodges are encouraged to provide youth groups' use of their facilities free of charge.

Job's Daughters

Job's Daughters is an organization for young ladies ages 10 to 20 who are related to Master Masons. This youth group places emphasis on development of character and self-confidence as well as learning leadership qualities. Its teachings are from the Book of Job from the Holy Bible.

Rainbow for Girls

Young ladies between the ages of 12 to 20 who have been recommended by an Eastern Star member or Master Mason may petition. Its ritual teaches a belief in the existence of a Supreme Being, the truths of the Holy Bible, to seek dignity of character, effective leadership, and cooperation with equals and service to humanity.

In those lodges where Masonic youth organizations are presently being sponsored there is almost universally a crying need for additional adult leadership. The Junior Warden should address himself to support to the solicitation, commitment, and development of volunteers to serve this vital element necessary to a successful youth group.

Much remains to be done for and with Masonic youth. Your lodge should consider some of the following areas of involvement with a DeMolay Chapter, Bethel of Job's Daughters or Rainbow Assembly. Tips for a smooth program may be found in Chapter 5 of the Masonic HANDBOOK.

Dinners

"Masonic Youth Nights" host a dinner in honor of any of the Masonic youth groups - Job's Daughters, Rainbow Girls and DeMolay young men. Invite the presiding officers of each of the youth groups to present a short three to five minute talk on their organization. The lodge in turn may present a program about Freemasonry to the youth; however, conclude the dinner program with some "fun" entertainment.

TREASURER

It is your duty to receive all moneys from the hands of the Secretary, keep just and regular accounts of the same, and pay them out at the Worshipful Master's will and pleasure, with consent of the Lodge.

The Treasurer should:

1. Prepare and present a detailed report the accounts of the Lodge at the annual meeting of the Lodge.
2. Work with Finance Committee and Trustees in preparation of budget.

Summary of the Treasurer's Duties

Duties – Required

It is the Treasurer's, duty to receive money paid into the lodge from the hands of the Secretary, keep a just and true account thereof, and pay them out by order of the Worshipful Master and consent of the Lodge.

1. To receive and safely keep moneys or property of every kind which shall be placed in his hands by order of the Lodge;
2. To distribute or transfer the same, or any part thereof, upon the order of the Master, duly attested to by the Secretary;
3. To keep a book or books wherein a correct account of his receipts and disbursements shall be exhibited;
4. To present a statement of the finances of the Lodge whenever required;
5. To perform such other duties, appertaining to his office, as the By-Laws require or the Lodge may at any time direct.

Duties – Suggested

1. To attend all Lodge functions (Stated and Special Meetings, family night programs and other Lodge functions);
2. To learn the operation of any technology used in the Degrees (music, slides, etc.)

Ritual – Required

1. To be qualified to give the work of the Treasurer in the First Degree.

SECRETARY

It is your duty to observe the Worshipful Master's will and pleasure, to record the proceedings of the Lodge; to receive all moneys and to pay them into the hands of the Treasurer.

The Secretary should:

1. Prepare and present a detailed report at the annual meeting of the Lodge.
2. Submit on time required annual report to Grand Lodge.

Summary of the Secretary's Duties

Duties – Required

To observe the will and pleasure of the Worshipful Master in recording the proceedings of the lodge; transmit a copy thereof to the Grand Lodge when requested; to receive all monies paid into the lodge and pay them over to the Treasurer, taking his receipt thereof.

1. To record all proceedings at each meeting proper to be written, under the direction of the Master, and to transcribe the same in a minute book to be kept for that purpose, and at the next stated meeting to submit the minutes so transcribed to the Lodge for approval or correction, and after the same are so corrected and approved, to present the same to the Master for his signature;
2. To prepare and transmit a copy of such record, or of any part thereof, to the Grand Lodge when required;
3. To collect and receive all moneys due to the Lodge and pay them over to the treasurer;
4. To keep the seal of the Lodge and to affix the same, with his attestation, to all papers issued under its authority or in obedience to all the requirements of the Constitution and Regulations of the Grand Lodge;
5. To transmit to the Grand Secretary, immediately after each election in the Lodge, a certificate thereof;
6. To transmit to the Grand Secretary annual reports in such form as shall be provided;
7. To transmit to the Grand Secretary with the annual returns the names, dates of initiation, passing and raising, and the dates of death of all permanent members of Grand Lodge
8. To report to the Grand Secretary, immediately after their occurrence, all rejections for the degrees, expulsions, suspensions, and restorations, in the forms provided therefore;

To keep the following books of the Lodge, in such forms as may be provided: Record Book, Book of By-Laws, Roll Book, Register, Account Books as may be necessary; and shall preserve the Books of Constitutions and Regulations of the Grand Lodge, together with all the printed Proceedings thereof as promulgated by its order.

Duties – Suggested

1. To attend all Lodge functions (Stated and Special Meetings, family night programs and other Lodge functions);
2. To operate any technology used in the Degrees (music, slides, etc.)

Ritual – Required

1. To be qualified to give the work of the Secretary in the First Degree.

The Secretary

So clearly does the Ritual define the duty of each Officer of a Lodge that one has only to scan the spoken word for a correct definition of the work of the men in their several Stations and Places. In the Ritual the language is exact, the duties plainly stated, and with a simplicity of expression that admits of no misunderstanding. There is no excuse for laxity on the ground of misunderstanding, no excuse for an assumption of authority that is not the right or the prerogative of the chair in question.

This chapter has to do with the Secretary of the Lodge. It is prompted by some experience with, and considerable observation of, Secretaries whom I have met during past years. By far the great majority have been splendid Officers. Their books have been models of neatness and legibility. They are prompt in the performance of every duty. In some few cases I have discovered evidence of literary ability to add to the “fair record” required. The minutes of one man formed a record that was of tremendous help to a brother who, later on, was busied in writing a history of the Lodge.

Nor is there any reason why this latter should not be done. Some Lodges read, not only the minutes of the last communication for information, but go back over the minutes of ten or twenty years and read them, too. It is then that we appreciate that completeness which takes us back to other times and gives us a complete and clear picture of the events occurring in an early day.

But there is a very important thing that a good Secretary must do to serve his brethren most completely. It is mentioned in the recital of his duty in the opening of the Lodge. Let's look at it – and as it is monitorial I may quote:

“To observe the proceedings of the Lodge, make a fair record of all things proper to be written, receive all money due the Lodge, pay the same to the Treasurer, and perform such other duties as may be prescribed by the Constitutions of the Grand Lodge.”

For simplicity and directness this bit of Ritual will compare favorably with any in the Lodge. No superfluous words – a smoothness of diction – a statement of all that is to be done! But the second word is, to my mind, the most important of the entire statement: “OBSERVE”! His is not to dictate to the Master and the Wardens, but to “observe” what is going on, and, having observed, to make a fair record of those things pertaining to the business of the Lodge that are “proper to be written.”

And there is a large order. Words mean little unless they are considered in the light of their interpretation, and no interpretation of this word can, by any stretch of the imagination, be considered as giving a Secretary the license to attempt to give orders to the Worshipful Master. This is sheer presumption. Years of service, knowledge of good Masonic practice – all these do not give any brother dictatorial powers. Any secretary who so interprets his work as to include the right to tell the Master how to run his Lodge is riding, sooner or later, to a fall. His business is that of an observer, and a recorder of those things which he observes, provided they are proper to be written.

I am fond of interpreting the work of an officer in the light of his duty as recited in the Ritual pertaining to it. Therein is completeness, free from overstatement. The diction is incisive, calculated to bite into the mind – to which respect the Ritual of Craft Masonry is unique, in that it possesses those qualities of diction that impress the mind of the hearer, both with beauty of the English and the lessons it teaches. But let us continue:

“...and perform such other duties as may be prescribed by the Constitutions of Grand Lodge.”

Let us take a look at the *Book of Constitutions*, Section 313. Apropos of what has been said above please observe that the Secretary is to record the proceedings of a Lodge, “under the direction of the presiding officer.” Those Secretaries who, by an attitude of ultra-criticism, indicate a delusion that it is their duty to supervise

the work of the Master, should familiarize themselves with the definition, as well as the limitations, of their Office as prescribed in the volume from which I quote.

In the *Constitutions* of Grand Lodge [of New York] twelve paragraphs enumerate the duty of the Secretary. I shall not take the space to enumerate those paragraphs, but I do commend them to the earnest attention of all Secretaries.

And may I comment on one word that represents a desirable quality for all Secretaries: "Promptness"! Nothing is more aggravating to one of business-like tendencies than to be held up by dilatory and unbusiness-like practices on the part of one given to procrastination and tardiness. The desk of the Secretary is one over which passes the business of the Lodge. The Secretary may well be called the businessman of the Lodge, and promptness is one of the qualities of a successful business man, and is one which the Secretary of a Lodge particularly should exemplify. The *Constitutions* of Grand Lodge emphasize this word "Immediately." The phrase, "To make a full and accurate return," stresses the need of accuracy in the Secretary's work. It has been my observation that in those cases where the Lodge records disagree with those in the Grand Secretary's office in respect to such matters as the number of members, nearly always the error has been made by the Lodge Secretary.

And so one could go on and on in analyzing the duties of the Secretary, but space does not permit. I have attempted to do little more than whet the reader's curiosity, to the end that he may acquire the habit of considering the functions of this important Office in the Lodge. I have also endeavored to point out to Secretaries that their work is constructive, not destructive. There is a place for work, not for exhibiting an attitude toward the man in the East that tends to discourage him; there is a place that comes under the supervision of the presiding Officer – and the Master of the Lodge alone is responsible for the work of the Lodge, not the Secretary.

"Make a fair record"! This many times is a large order. And always it is enough of a task to give the conscientious brother elected to the Office an opportunity to serve his Lodge in a manner that will call for the best in him. And in a proper performance of his task he will grow immeasurably in spiritual and intellectual stature.

Excerpted and adapted from: *Our Stations and Places*, Henry G. Meacham, Grand Lecturer, 1953-1977 (Grand Lodge of New York, F. & A.M., 1979 ed. of 1938 original work), pp. 45-49.



TREASURER AND



SECRETARY

The basic duties of these officers are well "charged" to them at Installation. These officers leave upon the lodge the imprints of their efforts. Worshipful Masters usually are elected for one year terms, but the Treasurer and Secretary may be reelected many times. Because they execute almost all of the lodges' financial transactions record keeping and correspondence, and thus represent the Worshipful Master and the membership, they create a fixed impression not only within the lodge but also upon the world outside.

The effect of the Treasurer and Secretary's association with the officers and brethren in the interest of helpfulness and cooperation will do much to make each administration efficient and harmonious. Frequent and regularly scheduled reports to the lodges are necessary to properly conduct the business of the lodge.

The duties of the Treasurer are:

- Receive all monies from the Secretary and give receipt therefore.
- Keep a just and true account of all monies.
- Immediately deposit all monies received into the proper accounts.
- Payout monies by order of the Worshipful Master and consent of the lodge.
- Give a financial report at all stated communications.
- Inform the Worshipful Master of any surplus monies for the consideration of investment.

All duties of the Secretary are outlined in the Secretary's handbook. His duties include, but are not necessarily limited to the following:

- Observe the will and pleasure of the Worshipful Master in recording the proceedings of the Lodge; transmit a copy thereof to the Grand Lodge when requested.
- Receive all monies paid into the lodge, keeping a good and detailed accounting system of all monies received and/ or paid out, transferring funds to the Treasurer and receiving his receipt.
- Keep an accurate account of membership records and inform the Grand Secretary of any changes.
- Send out notices of dues and activities to the membership.
- Prepare and forward to the Grand Secretary the year-end financial statement at the proper time.
- Prepare and submit to the Grand Secretary the "Profit and Loss Statement" and "Balance Sheet"
- Receive and answer all correspondence.

SENIOR DEACON

It is your province to attend on the Master and Wardens and to serve as their proxies in the active duties of the Lodge, such as the reception of candidates into the different degrees of Masonry, the introduction and accommodation of visitors, and the immediate practice of our rites.

The Senior Deacon should:

1. Serve as Chairman of the Ways and Means Committee.
2. Attend--
 - Schools of Instruction
 - Area Conferences
 - Degree Rehearsals
 - Leadership Schools
3. Present the Middle Chamber lecture of the Fellowcraft Degree.

Summary of the Senior Deacon's Duties

Duties – Required

It is your province to attend on the Master and Wardens, and act as their proxies in the active duties of the Lodge, such as in the reception of candidates into the Degrees of Masonry, the introduction and accommodation of visitors, and in the immediate practice of our rites.

Duties – Suggested

1. To personally greet and “host” visitors and properly introduce them in the Lodge room;
2. To attend all lodge functions (Stated and Special meetings, family night programs and other lodge functions);
3. To chair an appointed committee at the will of the Master

Ritual – Required

1. To be qualified to give the work of the Senior Deacon in all degrees
2. To be qualified to give the FC lecture

Ritual – Implied

1. To attend all degree practices designated by the Master.

Ritual – Suggested

1. To learn to preside over the EA Degree

“Brother Senior Deacon”

Of all the Offices of a Lodge none has a finer opportunity to make his Lodge a place where the fine spirit of hospitality is exemplified than does the Senior Deacon, whom I often refer to as the “Top Sergeant of the Lodge.” Perhaps this is why the emblem upon his staff and upon his apron is the blazing sun. To welcome and clothe visiting brethren! Through him his Lodge displays the crowning glory of the home – the spirit of hospitality! A place where brotherly love abides, and where a kindly courtesy and consideration shine forth like the sun at meridian, the glory and beauty of the day. Courtesy extended, not only to visitors, but to candidates as well!

In the ceremony of installation the Masters of Ceremonies [i.e., Stewards] are told that they “as proxies for the Senior Deacon are to see the candidates are duly and truly prepared.” [Cf. California Installation Charge to Stewards.] Consideration and courtesy should be two things sensed by every candidate, and in a measure the Senior Deacon is responsible for this because the Masters of Ceremonies [i.e., Stewards] act for him. His influence as the head of the committee for welcoming should, therefore, be felt from the time a man first steps into the preparation room.

Again, most of us have been in Lodges where icicles seemed to hang from the very chandeliers. One or two would come up and greet the visitor. All seemed indifferent. They didn’t mean to make us feel ill at ease; they simply had the bad habit of appearing inhospitable. And probably the Lodge was entirely unconscious of having this attitude.

The Senior Deacon has the opportunity to make his Lodge a shining place of welcome to the visitor, who, having come once, will want to come again.

Just run over the Senior Deacon’s duty in your mind and observe that this matter of welcoming visiting brethren comes before his attending of candidates. How splendidly can he serve his Lodge by thus exemplifying the true spirit of the Craft!

It would seem clear, then, that the Senior Deacon’s first care is that of being hospitable. Now let us consider that part of his work having to do with the receiving and conducting of candidates. You remember how, having assured the Worshipful Master as to the proper performance of their duty by the Master of Ceremony [i.e., Stewards], he receives the candidate. The first words the candidate hears in the Lodge are from the Senior Deacon. A quire, distinct manner of expression, an effort to bring out the great lessons of the Ritual at this point, will not only create a tremendous impression on the mind of the candidate, but also will bring home to his consciousness the great truths therein contained.

Our attitude toward candidates should be one of kindly consideration. Their treatment in the preparation room should bear out this thought. Begun in that place and continued in the Lodge, we have every opportunity of welding our new members to the Craft with bonds that are lasting.

The floor work of the Degrees is not difficult. The Senior Deacon should be thoroughly familiar with it. It is done under his direction. He has the assistance of a Marshal. The orderly conduct of the procession is important.

Excepting the Worshipful Master, the Senior Deacon has more of the Ritual to render than any other Officer. He has dialogues during the conferring of a Degree with nearly every Officer of the Lodge. Of necessity, therefore, he should be as familiar with the Work of his brother Officers as with his own, in order that the Work may go smoothly. The Master and the Wardens unconsciously lean on a good Senior Deacon.

Let him forget, let him make a miss-step, let him attempt to carry on with but a faulty knowledge of his Work, and the entire degree team falters.

Now let me say a word as to the manner of rendering the Senior Deacon's Work. If there is one thing that will help the Officers of the Lodges to make the Work impressive, it is proper articulation. We mumble and jumble, until it is extremely difficult to understand what is being said. Clear speech is entirely a matter of habit. Get the habit, Brother Senior Deacon, so that all you say may be intelligible to every brother present. Many times it is extremely difficult to know whether an Officer has said "open" or "opened," and many times entire words appear to be omitted. A Senior Deacon who rattles through his Work with no expression fails to drive home the impressive lessons to be taught.

In the course of my Convention work I meet many Senior Deacons. No two are precisely alike. Each has his individual peculiarities. I remember a Lodge meeting I once attended where the Senior Deacon was clad in felt boots and overalls. But what a man! He knew his Ritual and the floor-work; he was dignified, calm, self-possessed. He bore out the truth of the statement that it is the internal and not the external qualifications that recommend a man to Masons. One forgot the manner of his dress in admiration of the man and the Mason.

One of the best Senior Deacons I have ever met was a brother of humble attainments, so far as educational advantages were concerned. His Work had been taught to him by his brethren – and entirely by word of mouth. His mind was like a strip of blotting paper – it fairly "soaked up" the Ritual.

If he made an error one correction was all that was necessary on that particular point. He did not make the same mistake twice. Moreover, he required very little correcting. His Work was almost perfect. Never shall I meet a man more anxious to be corrected, or more grateful for being told what was right.

We have all kinds – the proud, the humble; the careful, the careless; those who are heedless, some who are conceited. But – I have yet to meet one who willfully makes errors. All are striving to do the right thing; all are "Architects of faith working in these halls of Time!"

Excerpted from: *Our Stations and Places*, Henry G. Meacham, Grand Lecturer, 1953-1977 (Grand Lodge of New York, F. & A.M., 1979 ed. of 1938 original work), pp. 50-53

Thoughts on the symbolism of your place as Senior Deacon

It is associated with the Science of Arithmetic, a subject used for training in the manipulation and representation of abstract ideas. The Senior Deacon represents the level of Awakening. To be 'awake' in this sense is to be present in the moment, to be aware of events as they occur both in the world and within one's own psyche, to understand their implication, and to see the threats and opportunities they imply.

Excerpted from: , Freemasonry: A Journey Through Ritual and Symbol, W. Kirk MacNulty p. 23-24 (Thames and Hudson, Ltd., London, 1991.)

A relatively small proportion of people are 'awake' most of the time although their attention is often directed principally outward, toward the world, rather than inward toward their own natures. Such people are alert to the circumstances around them, and because they are awake, they see and seize opportunities of which others are entirely unaware. Thus, they rise to prominence as the leaders in politics, business, trade unions and academe. They are perceived (correctly) as being people of great ability and they manage the affairs of the world, for good or for ill, according to the disposition of the other components of their psyches. When a person commits himself to some sort of program of self knowledge, such as the Work of the Craft, the experience of being awake, of being in the place of the SD, becomes less uncommon; and in time it becomes a more and more familiar state of mind as one tries to adopt it regularly. *The thing which sets the Craftsman apart is that as well as being awake to his external circumstances, he also seeks to be awake to his motives, to the long-term effects of his actions on himself and others, to the personal interior growth he should be trying to achieve, and, not the least, to what he can grasp of the intention of Divinity for him (his purpose in the world).* Providence frequently offers a moment of awakening by way of encouragement to a person newly started in interior work, and it is usually an ecstatic experience as one sees the symbolic structure of his chosen discipline come to life with great clarity. The ecstasy usually fades, however; the honeymoon period ends, and the hard work, symbolized by Masonic Labor, begins. Gradually one who commits himself to that labor finds that he becomes awake more and more frequently. In this state, the person working on himself is aware, not simply of the situation in the world about him, but the situation within himself.

Excerpted from: The Way of the Craftsman: A Search for the Spiritual Essence of Craft Freemasonry, W. Kirk MacNulty, pp. 42-43, (Penguin Arkana, 1988)

DEACONS



In the active duties of conducting the business of a lodge, the Senior Deacon is the messenger for the Worshipful Master while the Junior Deacon is the messenger for the Senior Warden.

Specifically; the Senior Deacon is ultimately responsible for the proper preparation of the candidate who comes to him from the hands of the Junior Deacon, and he must absolutely assure himself that the candidate is "duly and truly prepared." He should so conduct his candidate through the degrees that the candidate will forever after be his friend because of that association.

The Deacons play an especially important role in the Entered Apprentice degree. They are the first contact the new candidate has with our ritual. These first impressions are critical to the overall opinion formed by the candidate of our Fraternity. It is, therefore, the duty of the Deacons to see that these parts are done well, with sincerity, and from memory so that they establish an atmosphere of competence and an aura of respect that continues throughout the degree work.

JUNIOR DEACON

It shall be the duty of the Junior Deacon to aid and assist the Senior Deacon with the execution of the Master and Wardens pleasure, carrying messages and guarding well the portals through which our Brethren pass and repass.

The Junior Deacon should:

1. Assist in the examination of visiting Brethren, introduce them and see that they are made to feel welcome.
2. Attend--
 - Schools of Instruction
 - Area Conferences
 - Degree rehearsals
 - Leadership Schools
3. Handle stage work, lighting and other audio/video equipment if the Lodge has these capabilities. This may be delegated to another officer.

Summary of the Junior Deacon's Duties

Duties – Required

It is your province to attend on the Master and Wardens, and act as their proxies in the active duties of the Lodge, such as in the reception of candidates into the Degrees of Masonry, the introduction and accommodation of visitors, and in the immediate practice of our rites.

Duties – Suggested

1. To assist the Tiler in setting up and tearing down the Lodge room for all Stated and Special meetings;
2. To attend all Lodge functions (Stated and Special meetings, family night programs and other Lodge functions);
3. To chair an appointed committee at the direction of the Master

Ritual – Required

1. To be qualified to give the work of the Junior Deacon in all Degrees;
2. To be qualified to give the MM Lecture

Ritual – Implied

1. To learn the work of the Senior Deacon in all Degrees;
2. To attend all degree practices designated by the Master;

Ritual – Suggested

1. To learn the FC Lecture

The Junior Deacon

This chapter is not written with a thought in mind merely for more than a thousand brethren who, in our Jurisdiction, today occupy the important Office of Junior Deacon. It is written as well for the other thousands who will come after them, and for that still greater body of brothers who, though they will never enter the line, enjoy the ritualistic work of the Lodge directly in proportion as they comprehend and understand the function of each Officer taking part in the Work. Add to this those brethren who have already seen service in this and other Stations of the Lodge, and just about everybody is included in the audience which I envisage for these paragraphs.

First let us run over in our mind the duty of the Junior Deacon as he relates and analyze it. It is four-fold:

To Carry Messages

To Attend to Alarms

To Report the Same

To See the Lodge is Duly Tiled

Now for the first duty – to carry messages. The Senior Deacon, the “Top Sergeant of the Lodge,” carries, be it remembered, orders. The Junior Deacon carries messages. He is an aide to the Senior Warden, not only in this respect, but also in tiling the Lodge, as we shall consider later. The two Deacons are proxies for the Master and Wardens – we read in the installation ceremony found in the *Standard Monitor* that “it is your duty to attend on the Master and Wardens, to act as their proxies in the active duties of the Lodge, such as the reception of candidates, and the introduction and accommodation of visitors.” A little contemplation will bring to mind a number of places where the Deacons act as proxies.

Then again it is the Junior Deacon who attends to all alarms at the outer door and reports them to the Worshipful Master. The Worshipful Master must instruct the Tyler never to permit brethren to enter through the Inner Door. Brethren are admitted only on order of the Master of the Lodge. I suppose all doors look alike to some brethren, but actually they are not used alike. We have but to recall a certain passage in the Ritual to realize that for brethren to enter in any but the prescribed manner is a breach of Lodge etiquette.

In the tiling of the Lodge within, the Junior Deacon plays an important part as proxy of the Senior Deacon. He first ascertains and then reports to the West that all present are Master Masons. And I would like to suggest to the Junior Deacon and to the Tyler that before the Lodge opens, and during refreshment, they remain at the outer door, that those who would enter, but for whom neither can vouch, be caused to remain outside until properly vouched for or examined. This procedure will save much time later on.

That this chapter may be of the greatest possible value in a practical way, it may not be amiss to point out some of the most frequent errors detected in the Work of the Junior Deacons. While it is true that he has only a few lines as compared with all the other Officers, with the exception of the Senior Master of Ceremony [i.e., Senior Steward], the average Junior Deacon may be depended upon to commit one or more standard or hereditary errors. Two reasons may be given for this almost universal condition at the outer door. First is carelessness in the performance of the Work, a fault by no means confined to this Officer; and second is a failure on the part of the better informed brethren in the Lodge to show him the error of his way. It is difficult to understand why we are so quick to detect the slightest mistake made by the Senior Master of Ceremony [i.e., Senior Steward] in his small part of the ritualistic work, and yet allow the responses and

the instructions coming from the Junior Deacon to pass unnoticed in the face of many errors.

Let us examine one of the most apparent of these errors – the air of deep mystery that prevails when the Junior Deacon addresses the Tyler, with conferences in low whispers. No one has ever been able to give a satisfactory explanation of all this secrecy – certainly no Junior Deacon or Tyler has ever given me a reason for it. Anyhow, when the affair is over both appear entirely satisfied with whatever has passed between them, the door is closed, and no person in the Lodge knows what has been said.

May I, then, point out to our Junior Deacons and Tylers that no part of their Work is ever to be repeated at low breath. Only one portion of our secret Work is communicated in that way, and that portion is not given at the outer door. Each brother has a right to hear every word of every dialogue passed between these two Officers, and certainly whispers are not easily distinguishable in the more remote corners of the Lodge room.

Again, a common error in the Junior Deacon's place is the useless and frequent repetition of a little word of three letters – "Now"! This of course is not a vital mistake when placed against the background of the entire Ritual. And yet – it marks the difference between right and wrong, and should be corrected, especially since, in spite of repeatedly being pointed out in the Grand Lecturer's Conventions, the habit persists and the old familiar "now" is heard again and again.

Let us, then, put this down as an inflexible rule: The word "now" never occurs in the Work of the Junior Deacon. If Junior Deacons will remember this, they will not only do their bit toward bringing about a more perfect rendering of the ritualistic work in their Lodge, but also will save a vast amount of time and talking at the District Conventions.

Another frequent error is observed in the announcing of visitors who enter late. The Junior Deacon always informs the Worshipful Master of the presence of Grand Lodge Officers. I remember an evening in a crowded Lodge room when the District Deputy Grand Master was to pay his official visit. In announcing the presence of this official, the Junior Deacon told the Master that the District Deputy was "without and craved admission."

What was it, if we may paraphrase an old jest, that the Deputy was "without"? Nor does he ever crave admission. The District Deputy Grand Master must be announced as "about to enter," for he may come in at any time he chooses, take the gavel from the Master, and preside over the meeting. It is visiting brethren that the Junior Deacon announces.

What we may speak of as a sort of negative error is the Junior Deacon's frequent failure to put expression into the delivery of his part of the ritualistic work – a statement that applies as well to the other officers. We are unable to give proper expression to any part of the Work unless we understand the thought underlying

it, and it is just as true that a careful rendering of the Ritual, with each word given its proper coloring and emphasis during the utterance, also helps to render clear the thought contained within the Ritual. The wording of the Ritual readily lends itself to proper expression. In it are found some of the finest examples of English construction. Its sonorous phrases when skillfully uttered ring like the beautiful tones of an organ. Thus it becomes a perfect tool for impressing on the minds of the candidates those truths that make for an upright life, and for re-impressing the members of the Lodge with the significance and beauty with which the Ritual of the Craft is fraught.

Excerpted from: *Our Stations and Places*, Henry G. Meacham, Grand Lecturer, 1953-1977 (Grand Lodge of New York, F. & A.M., 1979 ed. of 1938 original work), pp. 54-59.

Thoughts on the symbolism of your office as Junior Deacon

It is associated with Rhetoric, the Art which teaches persuasive and impressive writing by invoking the feelings of the reader. The Junior Deacon represents the psychological level of feelings and moods, a careful examination of which gives a clue to events which are occurring in the unconscious. In the Classical world Rhetoric also contains instruction in the art of memory; and the Junior Deacon, representing a level of awareness near the threshold of ordinary consciousness, relates to the capacity to recall events from memory.

Excerpted form: Freemasonry: A Journey Through Ritual and Symbol, W. Kirk MacNulty, p. 23-24 (Thames and Hudson, Ltd., London, 1991.)

The Junior Deacon represents the stage of feeling, intuition or sensitivity which almost everyone recognizes from time to time, although some people are far more aware of their intuition than others. Intuition is not directly connected with the physical world, although, of course, it can be related to physical things. Intuition is sort of direct knowledge which is presented to the Inner Guard (ego) from the Principal Officers deep in the unconscious, together with the reciprocal (and automatic) function of passing external information back to the Principal Officers. One of the most common experiences of the Junior Deacon's message is the pang of conscious. Often we hear a person say, "I know I have done the wrong thing," even in the absence of external evidence. This sort of message originates quite deep in the psyche (with the Senior Warden, as we shall see) and it is brought to the Inner Guard's (ego's) attention by the Junior Deacon as the intuitive knowledge of the error (or rightness) of one's action. Another frequently recognized example of the Junior Deacon's stage of awareness is the foreboding which warns of a dangerous or unpleasant situation. ... The intuitions of the Junior Deacon may be responses to external events, or indications of activities in the unconscious; but they, themselves, are relatively superficial in the same way that the message is usually unimportant compared to the event to which it refers.

Excerpted from: The Way of the Craftsman: A Search for the Spiritual Essence of Craft Freemasonry, W. Kirk MacNulty, pp. 40-41, (Penguin Arkana, 1988)

DEACONS



In the active duties of conducting the business of a lodge, the Senior Deacon is the messenger for the Worshipful Master while the Junior Deacon is the messenger for the Senior Warden.

The Junior Deacon assumes the responsibility for the physical and mental preparation of the candidate. He is associated with the candidate at a time when apprehension and some doubt may be prevalent, and his attitude and actions can do much to relieve any existing doubts or fears and make this a most inspirational and exhilarating experience for the candidate.

The Deacons play an especially important role in the Entered Apprentice degree. They are the first contact the new candidate has with our ritual. These first impressions are critical to the overall opinion formed by the candidate of our Fraternity. It is, therefore, the duty of the Deacons to see that these parts are done well, with sincerity, and from memory so that they establish an atmosphere of competence and an aura of respect that continues throughout the degree work.

LODGE EDUCATION OFFICER/ LODGE COUNSELOR

The Lodge Education Officer will assist in preparing and promoting quality, regular educational programs for the Lodge. To this office has been given the honor and responsibility to be the facilitator of Masonic knowledge and philosophy. By your encouragement, guidance and leadership, the Lodge Education Officer will assist the Brothers of all degrees to study and enjoy Ancient Craft Masonry. Regular and punctual attendance at all Lodge Communications is particularly requested.

The Lodge Education Officer should:

1. Assist the Master and Senior Warden in having prepared or preparing quality, regular Lodge education programs.
2. Coordinate or assign the education efforts of the Lodge by holding regular meetings of the Lodge Officers, Mentor and Coaching Program Representatives, Degree Directors, and other Committee Chairmen of the Lodge as may be involved in educational efforts and activities.
3. Attend with other Brothers and Officers of the Lodge:
Schools of Instruction
Leadership Schools
Attend:
Regional Lodge Education Officer Events
Grand Lodge sponsored Education Officer events
4. Receive, distribute and promote the use of educational information made available to Officers and Brethren as indicated.
5. Prepare and submit a report at the regular Stated Communication of the Lodge. This should include information on educational program(s) planned, and opportunities of Masonic education which Brothers may attend in addition to planned degrees and candidate status.
6. Masonic educational opportunities whenever they may occur.
7. Communicate Masonic educational articles and Lodge education activities by appropriate written means to all of the membership.
8. Notify other Lodge Education Officers of planned significant educational programs occurring within the Lodge.

Summary of the Counselor's Duties

Duties – Required

To perform such duties consonant with the usages of the Craft and appertaining of the station of the Counselor, as may be required by the By-Laws or directed by the Master.

Duties – Suggested

1. To greet all Degree candidates and review all signs, tokens, and words of the preceding degree(s) (if any) with them before Lodge opens;
2. To attend all Lodge functions (Stated and Special meetings, family night programs and other Lodge functions);
3. To serve on the Petitioner Examination Committee

Ritual – Implied

1. To be qualified to give the work of the Counselor (posting of candidates);

Ritual – Suggested

1. To learn the operation of any technology used during the Degrees (music, slides, etc.)

Thoughts on the symbolism of your place as Counselor (Marshall)

It is associated with Logic, the Art which teaches rules for rational analysis; highly structured, but entirely psychological. It represents what contemporary psychology refers to as the ego, the habit-following executive of day-to-day psychological activity which is distinguished by its capacity to form mental images. It is a 'guard' in the sense that it provides the personae that enables the psyche to relate to the world.

Excerpted from: Freemasonry: A Journey Through Ritual and Symbol, W. Kirk MacNulty, p. 23-24 (Thames and Hudson, Ltd., London, 1991.)

His position within the door indicates that this stage of consciousness is genuinely within the psyche, while his intimate relationship with the Tyler/Outer Guard indicates that he is very much concerned with the physical world. In the terminology of modern psychology, the [Marshall] represents the ordinary consciousness; the ego. ... Now, most people give primary attention to the physical world; and in a person so orientated, the ego is directed outward toward the body and its physical activities. The Freudian school of psychology, whose theories were formulated on the basis of observation of people with this orientation, considers the ego to be the executive agency of the individual. Here, we see one of the principal differences between the Craft's concept of the human being and that of the Freudian psychologist. If we were to attempt to express the Freudian model in Masonic symbolism, the [Marshall] -- the ego -- stands in the doorway of the Lodge peering over the Tyler's shoulder, so to speak, and trying as best he can to direct the activity of the body; all the while he is oblivious of the activities of the Lodge which occur behind him in his unconscious. This is an unfortunate situation, because the ego, while a good servant, and routine

operator, does not have the capacity or scope of understanding to be a good master. Indeed, it frequently leads the individual into trouble. This is, of course, the situation in which most people find themselves, and it accounts for much human grief -- but it falls far short of human potential.

The open Lodge is a model of the psyche when it is awake to its potential. In the Masonic model we see that the [Marshall] looks in two directions - inward, to the Junior Warden, to receive instruction from deep within the psyche, and outward to receive perceptions from the body. Here we see the ego operating as it should, as a level of consciousness which mediates between the psyche and the physical world. ... In the Open Lodge, which is concerned with serious work at the psychological level, the ego is seen in his proper perspective: as an excellent door-keeper.

Excerpted from: The Way of the Craftsman: A Search for the Spiritual Essence of Craft Freemasonry, W. Kirk MacNulty, pp. 40-41, (Penguin Arkana, 1988)

COUNSELOR



The Lodge Counselor is to instruct and support each new candidate for the degrees and to facilitate continuing Masonic education in the lodge. He can call on members who have not been to lodge for a long time and keep track of new candidates and keep them in the habit of attending lodge meetings. The Lodge Counselor's place in the lodge is at the left of the Senior Warden in the West opposite the Senior Deacon.

SENIOR STEWARD

It is your duty to assist the Deacons and the other Officers in the discharge of their duties, and to see that the tables are properly furnished at refreshment and that every Brother is suitably provided for. It is also your duty to aid in the introduction of candidates, and as from you the first impression of our Institution is received by them, you should be particularly careful, by the seriousness of your deportment, to properly prepare them for the dignified and important ceremonies of initiation.

The Senior Steward should:

1. Seriously propound, from memory, the necessary interrogatories to the Candidate and collect the required fee.
2. Assist and conduct Candidates, when needed.
3. Prepare the Candidate for work.
4. Attend--
 - Schools of Instruction
 - Area Conferences
 - Degree rehearsals
 - Leadership Schools
5. Arrange for Assistant Deacons, when needed.

Summary of the Senior Steward's Duties

Duties – Required

Your duties are to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for, and generally to assist the Deacons and Officers in performing their duties. Your regular and early attendance will afford the best proof of your devotion and attachment to the Lodge.

Duties – Implied

1. To be responsible for the Steward's committee for all dinners and all degrees. The Steward's committee should consist of the Junior Steward and, as a minimum, three additional Masons (the three or more most recently raised Masons should be included as a part of this Committee so they can become acquainted with the rest of the members of the Lodge);
2. To be responsible for providing refreshments after all degrees (setting up the tables, acquiring, preparing and serving refreshments as necessary, i.e., making coffee, etc.);
3. To keep itemized receipts for all refreshment expenditures (coffee, cheese platters, cold-cuts, pies, etc., paper goods, and other

- staples as required);
4. To turn over all receipts to the Secretary monthly (to be submitted to the Secretary at least one week prior to the Stated meeting);

Duties – Suggested

1. To serve on the Visitor's Examination committee;
2. To serve on the Knife and Fork committee;
3. To attend all Lodge functions (Stated and Special meetings, family night programs and other Lodge functions);

Ritual – Required

1. To be qualified to give the work of the Senior Steward in all Degrees;
2. To be qualified to give the EA Lecture

Ritual – Implied

1. To learn the work of the Senior Steward in all Degrees;
2. To learn the work of the Junior Deacon in all Degrees;
3. To attend all degree practices designated by the Master;

Ritual – Suggested

1. To give the Charge at all Degrees.
2. To learn the MM Lecture;

JUNIOR STEWARD

It should be the duty of the Junior Steward to cheerfully accept the responsibility of aiding and assisting the Senior Steward

The Junior Steward should:

1. Assist and conduct Candidates, when needed.
2. Attend--
 - Schools of Instruction
 - Area Conferences
 - Degree rehearsals
 - Leadership Schools
3. Prepare necessary clothing for all degree work.

Summary of the Junior Steward's Duties

Duties – Required

Your duties are to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for, and generally to assist the Deacons and Officers in performing their duties. Your regular and early attendance will afford the best proof of your devotion and attachment to the Lodge.

Duties – Implied

1. To serve on the Knife and Fork committee for all dinners and refreshments after all degrees;
2. To be responsible for the Knife and Fork committee in the absence of the Senior Steward;
3. To attend all Lodge functions (Stated and Special meetings, family night programs and other Lodge functions);

Duties – Suggested

1. To serve on the Visitor's Examination Committee;

Ritual – Required

1. To be qualified to give the work of the Junior Steward in all Degrees;

Ritual – Implied

1. To learn the work of the Senior Steward in all Degrees;
2. To learn the work of the Senior Steward in the first section of the Second Degree;
3. To attend all degree practices designated by the Master;

Ritual – Suggested

1. To learn and give the Charges for all Degrees.
2. To learn the EA Lecture;
3. To know how to properly prepare candidates in all degrees.

Stewards

Eugene Covill, the candidate, and Ed Westbrook, the Tyler, sat in the ante-room of Finger Lakes Lodge. Nearly half an hour ago the Junior Deacon had informed Ed that the Lodge was open on the Third Degree of Masonry. At times a low-voiced conversation passed between the two men, for the most part Gene was busy with his thoughts. He had been notified to be present to receive the First Degree. He was happy – soon he would realize his fondest hope by being made a Mason.

He remembered his grandfather, a man of sturdy New England stock, to whom his father had often pointed with pride “as an upright man and Mason.” To Gene he had been the living embodiment of such a man. When a little boy there was born in Gene’s breast a great desire to know more about this Masonry of which he heard so much, but concerning which he knew so little. And now tonight ...

Before Lodge was called he had been greeted by Frank Vogt, the Worshipful Master, Ed Pickard, the Senior Warden, and Floyd Holmes, the Junior Warden, as well as the rest of the brethren. He was impressed by their welcome, by the spirit of kind hospitality that pervaded the room. At no time was the conversation directed into channels calculated to rouse fear in him. Apparently all tried to give him a favorable impression of our ancient institution. At no time had he heard the word “Mister.” All had addressed one another as “Brother.”

While they were thus engaged with their thoughts two Officers of the Lodge appeared. These Gene was later to know as the Senior and Junior Stewards. He followed them into the preparation room, where he was awaited by the Marshal, Edward Barnes. Here his mind was further prepared for what was to follow. The quiet demeanor of the three men gave him confidence, as the words of the Marshal assured him that “Freemasonry is far removed from all that is trivial, selfish, and ungodly...” The usual questions were answered, and the Marshal returned to the Lodge room.

The quiet respectful demeanor of the three Officers in the preparation room, together with the absence of the useless frivolity and crude jokes, had made a

lasting impression on the mind of this candidate for Masonry. And this was as it should be. Nothing should be left undone to convey to the mind of the candidate the seriousness of the step he is about to take. The demeanor of the brethren he meets, the absence of a spirit of levity and skylarking in the ante-room, as well as in the preparation room, will go far toward laying a foundation on which will rest the structure into which his mind perfectly fits as a "Living Stone."

To further this aim, the *Monitor* wisely states that "when the candidate for initiation shall have entered the preparation room, the Marshal of the Lodge or some other officer or member, shall, by direction of the Worshipful Master, repair thither, and may address him as follows." And the address which does follow is too often greatly neglected. To read it in a stumbling, halting fashion robs it of its beauty, and must fail utterly to impress the candidate with the truths it contains. All Lodges must entrust to the Marshal the duty of meeting the candidate here, but too often the Marshal is unable to create an atmosphere of reverence because of his inability to render this very important portion of the Work in an impressive manner.

And what of the Inner Door that leads from the Preparation Room to the mysteries that lie beyond? This Candidate for Masonry must needs pass through it. Yet, no Tyler sits on the outside, no Junior Deacon guards its portals from within. It is unique in this respect, as no other door is like it. It is guarded by the entire Lodge, each member of which holds in his hand that mystic key, the ballot.

I well remember a Lodge I once visited where no preparation room existed. The brother who showed us through the Lodge quarters said, in response to our query as to its location, "We are obliged to use the ante-room as a preparation room because the arrangement of these rooms, which we rent, leaves no space for one." I hope no such condition exists today, but if it does exist the Worshipful Master should require his brethren to remain outside of the ante-room while the candidates are here prepared.

That night, as on other nights, no privacy was afforded the candidates, and it seemed to us that the Lodge failed utterly to impress them with the solemnity of the occasion. Instead of being made to realize that they were to be as children groping their way in darkness for a light to illumine their pathway, candidates must have gained the impression that it was just another case of "joining." No feeling of earnestness of purpose permeated the atmosphere. Candidates were received into the Lodge with no conception whatever of the importance of the step they were taking. Let me say, in passing, that this condition has been remedied in that Lodge. The ante-room has been remodeled at comparatively little expense, while a comfortable preparation room has been provided that is both comfortable and commodious.

A similar situation existed in another Lodge, and also has been cared for. Here portable screens had been used to provide a semblance of seclusion in the preparation room – a half-hearted attempt at privacy. Every effort of the Stewards and the Marshal to lend an air of dignity to the occasion was lost. Nothing could

offset the confusion of talk and laughter of the brethren during the period of refreshment. It is safe to say that candidates prepared under these conditions were little better off than if no screens at all had been provided.

These were extreme cases; they have since been remedied, and we may be sure that it would be a difficult matter to find a single Lodge in this Grand Jurisdiction where they exist now. But they are examples of heedlessness and thoughtlessness against which every Lodge should guard. The thought of preparing candidates under such conditions is intolerable and should not be countenanced. No matter how well the Degree may be conferred, an irremovable scar is left on the minds of the initiates which time seldom removes.

If I were Marshal of a Lodge I would memorize thoroughly the address to the candidates and the three questions asked. I would study carefully the meaning of the words I uttered and the thought back of them that they might be delivered in an understanding manner. The address was written for a purpose, and to ignore that purpose is simply to nullify its usefulness.

The doors leading to into the preparation room should be locked while candidates are being prepared, to prevent useless running to and fro by the brethren of the Lodge, unless other means are provided for privacy. No matter how luxurious the preparation room may be (and luxury is not a necessity here), the desired effect is lost unless the heedless are kept out. This should be a room, quiet in appointments, devoted to a certain purpose only, and privacy should be maintained. No one should be permitted here except those whose duty requires their presence. Then, too, I would see that all ritualistic garb was such as would not offend the finer sensibilities of any candidate. It should be sweet, clean and wholesome. There is no excuse for musty, damp or soiled garments. The little touch of kindly consideration, so much needed here, will blossom forth in a harvest of earnestness and devotion in the hearts of every candidate.

Proper mental preparation as well as correct ritualistic preparation – that is the point! Eugene Covill had been properly prepared. It is safe to say he went “out from that evening’s ceremonies a loyal Mason, a worthy brother, an apprentice entered upon a new field of labor, with a new sense of duty, and bound by a solemn vow ever to walk and act uprightly, and speak reverently His name before whom all Masons should humbly, reverently, and devoutly bow.”

Excerpted from: Our Stations and Places, Henry G. Meacham, Grand Lecturer, 1953-1977 (Grand Lodge of New York, F. & A.M., 1979 ed. of 1938 original work), pp. 60-65, modified to use California Officer’s titles.

Historical note on your office as Steward

Of what is the cornucopia emblematic?

Cornucopia, or the Horn of Plenty. A source whence, according to the ancient poets, every production of the earth was lavished. In the Masonic system it is the

symbol of joy, peace and plenty. It is the official jewel of the Stewards of the Lodge.

What are the duties of Stewards?

Preston says that their duties are "to introduce visitors, and see that they are properly accommodated; to collect subscriptions and other fees, and to keep an exact account of the Lodge expenses." Webb adds to these the further duties of seeing "that the tables are properly furnished at refreshment, and that every brother is suitably provided for," and makes them the assistants generally of the Deacons and other officers in performing their respective duties.

There can be no doubt, from the nature of the office in other institutions that the duty of the Stewards was originally to arrange and direct the refreshments of the Lodge, and to provide accommodations for the brethren on such occasions. When the office was first established, refreshments constituted an important and necessary part of the proceedings of every Lodge. Although not yet abolished, the Lodge banquets are now fewer, and occur at greater intervals, and the services of the Stewards are therefore now less necessary, so far as respects their original duties as servitors at the table. Hence new duties are beginning to be imposed upon them, and they are, in many jurisdictions, considered as the proper officers to examine visitors and prepare candidates. [E.g., California.]

The examination of visitors, and the preparation of candidates for reception into the different degrees, requires an amount of skill and experience which can be obtained only by careful study. It seems, therefore, highly expedient that instead of intrusting these services to committees appointed as occasion may require, they should be made the especial duty of officers designated at their installation for that purpose, and who will therefore, it is to be supposed, diligently prepare themselves for the correct discharge of the functions of their office.

Preston says that at their installation the Master and the Wardens are the representatives of the Master Masons who are absent, the Deacons of the Fellow Crafts, and the Stewards of the Entered Apprentices.

The Stewards, like the Deacons, although not elected, but appointed, cannot, after installation, be removed by the officer who appointed them.

I may remark, in conclusion, that the office is one of great antiquity, since we find it alluded to and the duties enumerated in the Old York Constitutions of 926, where the Steward is directed "to provide good cheer against the hour of refreshment," and to render a true and correct account of all expenses. [Sec. 890]

Excerpted from: Masonry Defined: A Liberal Masonic Education Easily Obtained, E.R. Johnson, at Sections 224 and 890 (National Masonic Press, Inc., Kingsport, Tenn., 1930).

The Masonic Dinner

The work of the Lodge being ended, the Brethren usually assemble for dinner and are placed in order at the tables. The Worshipful Master is received in due form. Grace is given by the Chaplain or Worshipful Master.

The Stewards should make as hearty a meal as they can accomplish in the time at their disposal, for with the coming of soup they must set about their task of attending to the wants of the Brethren. True, the waiters would do all the work, and in some Lodges the Steward's office in this respect is a sinecure; but those who have the Lodge interests at heart will take part in the work and ascertain the preference or wants of any Brother, and as far as possible see they are provided for. The Stewards will also see that a check and watch is kept on the supplies. Such attentions frequently have a surprising and beneficial result on the ultimate bill. Such devotion to duty on the Steward's part will receive the approbation of the Lodge in general and the Treasurer in particular!

Furthermore, a Steward should welcome the opportunity to become more closely acquainted with his fellow members and the visitors, for while the Stewards are expected to thoroughly perform their ambulatory duties, they have, while doing so, unique opportunities for a friendly chat, or a few words – of course at suitable times and occasions.

At the close of the dinner, they should be ready to assist in Tiling, if need be, and if there be no organist or musical director, should – after the loyal and Masonic toasts- see that the artists (if any) are in attendance, and are hospitably entertained, keeping them informed of the times they are required to appear.

In particular, the Stewards should give special attention to the Visiting Brethren, see they have all they need, and generally assist in making their visit pleasant.

About this time certain members and most of the visitors will be just a little curious as to those on whom the Master will call for a speech.

At great functions this will have been arranged beforehand, but in the average Private Lodge, especially on ordinary nights, the usual custom is to select the speakers on the night, and frequently at the dinner table.

The considerate and prudent Master will decide this as early in the evening as he can, and duly advise the selected Brethren of the honor to be conferred upon them, thus giving time for the speakers to collect their thoughts.

This is not the place to give a discourse on public or after-dinner speeches. Many excellent articles have appeared recently in *Masonic Record* on this subject. There is no doubt that it is a pleasure to listen to a fluent, easy speaker.

The Mason should always be ready to speak. Try and say something a little out of the ordinary; above all, do not say too much. A good speech is not appraised

by the number of words delivered, but by the sincerity of the speaker, the appropriateness of his remarks and the manner of its delivery.

The old adage for speakers to “stand up, speak up and shut up” has a deal of truth in it, but the advice of that great elocutionist, Canon Fleming, to “commence low, take fire, raise higher, when most impressed, be self-possessed,” is worthy of all regard. Any effective speech should be progressive. Commence by speaking quite quietly; the audience will be bound to listen to hear what you have to say. Then take fire, warm to the subject, rise higher in tone, sentiment and word, but be careful to avoid bathos; do not get lost in a maze, but make the point clear, drive it home and conclude by dropping to a normal tone. Take the audience out of themselves, but don’t leave them in the skies, bring them back to earth again. In any case, avoid such a conclusion as he remark that “I think that is all I have to say” – this is obvious from the fact of your sitting down.

One rule in particular should be strictly observed, and that is, that no political or religious matters shall be discussed, either in Lodge or at the dinner table. Every member is entitled to his own religious and political belief, but he must refrain from airing his opinions, or expressing them in any way. There are so many subjects open for discussion that it is a welcome relief to find religion and politics strictly barred.

Excerpted from: *Unwritten Laws in Freemasonry*, “Hazlitt,” P.M., Chapter V at 37-39 (The Masonic Record, Ltd., London England, 1925).

STEWARDS



The Stewards along with the Junior Deacon are responsible for the physical preparation of the candidate. During this most impressionable phase of the conferral, joking with the candidate about his initiation, passing, or raising cannot be tolerated. Each candidate should receive the impression that his experience is to be a serious event, conducted with decorum and dignity. **THERE SHOULD BE NO HORSE PLAY OR LEVITY IN CONNECTION WITH THE RITUAL.** Instead, all should strive to impress upon the candidate's mind the importance of the ceremonies in which he participates. The Stewards are also frequently called upon to assist during the hours of refreshment. They should be willing hands in the kitchen and dining hall.

TYLER

As the sword is placed in the hands of the Tyler to enable him effectually to guard against the approach of cowans and eaves droppers, and to suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, and post a sentinel over our actions; thereby preventing every unworthy thought, word, or deed, and preserving consciences void of offense toward God and toward man.

The Tyler should:

1. Be prompt and early so the Worshipful Master can open his Lodge on time.
2. Welcome and accommodate all visiting Brethren, acting as host of the Lodge.
3. Register all visiting Brethren and see that they are duly vouched for or examined.
4. See that all Brethren are properly clothed at Stated, Special, and Funeral occasions.
5. See that all aprons are kept clean and pressed.
6. See that all Lodge paraphernalia is in place for all Stated, Special, and Degree work.
7. See that all paraphernalia is put away when the Lodge is closed.

The Tyler should be reminded that he may be the first member of the Lodge to meet a visiting Brother. It is, therefore, very important that the Tyler sincerely welcome the visitor and see that he is examined and, if found qualified, properly received.

A Summary of the Tyler's Duties

Duties – Required

To perform such duties consonant with the usages of the Craft and appertaining of the station of the Tyler, as may be required by the By-Laws or directed by the Master.

Duties – Implied

1. To be responsible for setting up and tearing down the Lodge room for all Stated and Special meetings (Before meeting: Arrive early, unlock door, turn on Masonic sign, set up Lodge room early so that the meeting can start on time, properly lay out paraphernalia for degree on hand including candidate paraphernalia, set out jewels for Master in proper order; After meeting: Break down Lodge, put away paraphernalia, turn off lights and lock door; If unable to attend meeting: Notify Master and obtain substitute to fulfill duties);
2. To receive all visitors and assist them in filling out visitor cards;

3. To notify the Senior Deacon of all visitors and provide him with a card containing their names suitable to be used for introductions (including their titles, and the name and location of their Lodges);
4. To notify the Counselor of all candidates for degrees;
5. To attend all Lodge functions (Stated and Special meetings, family night programs and other Lodge functions);
6. To greet and stay with candidate(s) from the time they enter the Temple until the Lodge is ready to open (if possible, request another brother to remain with them until the Lodge is opened and the degree starts). Instruct them to remain in the library, fellowship area, or foyer until called for;

Ritual – Required

1. To be qualified to give the work of Tyler in all degrees;
2. To be qualified to administer the Tyler's Oath to visitors and administer any examinations required by the Worshipful Master

Ritual – Suggested

1. To know how to properly prepare candidates for all degrees

Thoughts on the symbolic importance of your place as Tyler

It is associated with Grammar, the Art which sets out strict rules for structuring ideas in order that they can be communicated and recorded in the physical world. The Tyler represents that part of the psyche which is in intimate contact with the physical body through the central nervous system. It is a 'guard' in that it protects the psyche from being overwhelmed by stimuli from the physical world.

Excerpted from: Freemasonry: A Journey Through Ritual and Symbol, W. Kirk MacNulty, p. 23-24 (Thames and Hudson, Ltd., London, 1991.)

He stands outside the Lodge where he represents that part of the psyche which is in direct contact with the body through the sense organs. In everyday living, we have very little awareness of this body consciousness. Unless the body itself malfunctions through disease, accident or deprivation, or unless we direct our attention to it specifically, it operates pretty much on its own. ... We can see that the physical body provides a substantial input of energy to the psyche in the form of physical demands and sensory information, and the Tyler represents that psychological function which first receives this energy and directs it properly. ... A significant part of the incoming energy is passed directly into the unconscious parts of the psyche without the individual being aware of it. Some of this information is used by the autonomic nervous system in its task of regulating the

body's functioning. The rest passes into the personal unconscious. Thus, the Tyler must be under conscious control [since] many people misuse the Tiler's ability to bypass information to the unconscious to enable them to ignore unpleasant things they do not wish to acknowledge.

Excerpted from: The Way of the Craftsman: A Search for the Spiritual Essence of Craft Freemasonry, W. Kirk MacNulty, p. 39, (Penguin Arkana, 1988)

TYLER



Special attention should be paid to brethren visiting the lodge, because much of the pleasure of the visit must begin in this room. It is the Tyler's duty to protect the lodge from improper interruption or intrusion by unqualified persons and to keep the anteroom free from disrupting activities. He is further responsible to examine and vouch for late arrivals so he must be familiar with Chapter 84 and 85 of the Masonic Code of Wisconsin.

In addition, it is advisable that the Tyler has readily available for reference the following resource material from the Secretary to assist him in receiving visitors:

1. List of Masonic Lodges - This annual book publishes the names of all Regular Grand Lodges of the United States and all Regular Grand Lodges of other Grand Jurisdictions and their constituent lodges. Book may be purchased from:
Pantagraph Printing & Stationary Co.
P.O. Box 1406
Bloomington, IL 61702-1406

2. Foreign Recognition Chart – This chart contains information as to what foreign Grand Lodges are recognized by what United States Grand Lodges, 13" by 19".
May be purchased from:
Masonic Service Association
8120 Fenton Street
Silver Spring, MD 20910

3. Letter from Grand Secretary- This letter replicates an official dues card used by Prince Hall Grand Lodge, F. & AM. of Wisconsin, Inc. It also specifies the color of the card for the current year.

The Tyler represents the Worshipful Master at the outer door of the lodge, receiving messages and names of brethren desiring to enter. Consequently, he should be civil and courteous. It is his duty to see that all who enter the lodge after it is open are properly clothed and vouched for.

CHAPLAIN

It is your special duty to conduct the devotions of the Lodge, and bear before the throne of Heavenly Grace the spiritual needs of your Brethren.

The Chaplain should:

1. Serve as Chairman of the Visitation Committee.
2. Assist the Worshipful Master in all Funeral and Memorial Services.
3. Prayer or blessing at the table (Grace).

Summary of the Chaplain's Duties

Duties – Required

It is your duty to perform those solemn services which remind us of our Creator, whose spirit is refining our souls, strengthening our virtues, and purifying our minds, that we might fulfill our lives in services to Him, as we serve others in Masonry and all people throughout the world.

Duties – Suggested

1. To offer devotions at all dinner meetings, Communications, and other Lodge functions as requested by the Master;
2. To attend all Lodge functions (Stated and Special meetings, family night programs and other Lodge functions);
3. To serve as Chairman of the Widows committee;
4. To serve on the Visitor's Examination committee;
5. To assist the Tyler in setting up and tearing down the Lodge room;

Ritual - Implied

To attend all degree practices when requested by the Master;

Ritual – Required

1. To be qualified to give the work of the Chaplain in all Degrees (opening and closing prayers, and perambulations).

Ritual – Suggested

1. NONE

An Address to the Chaplain

The Jewel of your office is the Open Book. This represents the Volume of the Sacred Law, which is always open upon the Alter when the Brethren are at labor in the Lodge. The Volume of the Sacred Law is the greatest of the three lights great, though emblematical, lights in Freemasonry. The Sacred Writings are given as the rule and guide of our Faith. The Sacred Volume will guide us to all Truth, direct our steps in the paths of Happiness, and point out to us the whole Duty of man. Without it the Lodge is not perfect; and without an openly avowed belief in its Divine Author, no Candidate can be lawfully initiated into our Order. Your place in the Lodge is on the immediate left of the Worshipful Master, and as, both in the Opening and Closing of the Lodge in each Degree, as well as in each of the three Ceremonies, the Blessing of the Almighty is invoked on our proceedings, it will be your duty, as far as may be possible, to attend the meetings of the Lodge, in order that you may exercise your sacred office in the devotional portions of our Ceremonies.

The Chaplain

In a Masonic Lodge the thoughtful observer discovers that nearly every object about him has a meaning. And here is the point at which symbolism comes into the picture. In the course of the Work attention is directed to various symbols about the room. Even the location of each Officer has a meaning.

In this chapter I desire to direct the reader's attention to the Chaplain, to his place and duties, especially in the light of the symbolical meanings of the office.

Upon entering a Lodge one is struck with the significance of the Chaplain's place – at the left of the Master in the East. Symbolized here is leadership and spirituality, side by side. Here is symbolized the fact that he who leads must, if he would build that which will endure, lean on things spiritual. Considering, then, the Chaplain's place in the Lodge, we see why it is necessary that he be in his proper place – at the left of the Master in the East.

Too often I see a Chaplain seated on the sidelines. As a matter of humility perhaps this may be commended, but there are times when humility is not a virtue, and when it is not to be paraded, and this is one of them. I have often seen a Chaplain seated in the Marshal's chair, and that is also wrong. The Chaplain's place is in the East, even as Solomon, we are told, placed at his side the High Priest, in order that the mighty and wise King might have the benefit of spiritual advice.

So much for the Chaplain's place. Now let us consider his work – and by that I have in mind the part that he plays in the course of the ritualistic work, and in the various forms and ceremonies.

The Chaplain's chief task is to lead the devotions of his Lodge. The prayers at the opening and at the closing of the Lodge, and those repeated from time to

time during the Work, have as much a place in the scheme of things as any other detail of the Ritual.

I have known Masters so derelict in their conception of duty as to permit their Lodges to be opened and closed without prayers. So low a conception of the spiritual side of Masonry is bound to be disruptive, sooner or later, of harmony in the Lodge. And it must be apparent that no human institution can live up to its highest possible ideals and ignore the things that are spiritual. Many have tried, and many are still trying – sooner or later, however, the effort will be marked by failure. We must not, we dare not, neglect the spiritual aspects of life. All of which emphasized the significance of the Chaplain's prominent place before the brethren, and the importance of his duties.

And now for a glance at the ritualistic side of the Chaplain's work. In the opening and closing of the Lodge certain prayers are used. The prayers are contained in the Ritual Cipher Book and the Grand Lodge Supplement and are to be used as they appear – unless the Chaplain is sufficiently gifted to improve on them! I have heard of many attempts at improvement, but only once or twice has the effort proved a success. In these prayers, as in all of our Work, the theme, or *motif* (call it what you choose), is "Harmony." Analyze these prayers – as for example: "Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy Throne."

Again at the closing of Lodge observe this beautiful petition to the Great Architect: "Subdue every discordant passion within us, and enable us to love one another in the bonds of union and friendship."

And here I also say, observe how impressively the theme of harmony is woven throughout the passage. Like any profound musical selection, any book worth while, any master painting – in short, like any great work of art, these prayers have a quality that makes them live. The prose of them is worthy of a Cranmer; in its rhythm is a majesty that moves us mightily, and withal a striking sincerity of appeal.

As is true everywhere in our Ritual, the English of these prayers is characterized by a smoothness, together with a ruggedness, a fixity of purpose, to be found in few of the masterpieces of composition, and with it all the quality of incisiveness that only sincerity can lend. Brother Chaplain, use them – unless you are so exceptionally gifted as to be able to improve upon them!

In light of these considerations is it cause for wonder that we are appalled as we listen to some of the prayers that are offered to the Supreme Architect? Some time ago I chanced to be present at the opening of a Lodge. The Chaplain stepped to the Altar for the opening prayer. As I listened I was amazed at the poor man's fearful and wonderful conception of life. He prayed the good Lord to give each of us strength to withstand the trials and tribulations of this "vale of tears," and in particular the trials of our daily occupation.

Perhaps he meant well. I don't know. But heaven help the man who looks with repugnance upon the fact that he is obliged to work, and God bless the man who can put his feet out upon the floor in the morning and rejoice that he, like Saint Paul, has a race to run. Moreover, it may be a personal feeling of mine, but the thread bear allusion to life as a vale of tears never fails to leave me cold. It implies a miserable philosophy of living. The Master who drew our designs never intended us to take so abject an attitude toward anything of His providing.

Many times, too, I have observed Chaplains render the prayers from the sidelines. This practice lacks proper dignity and fails utterly to achieve impressiveness. It encourages an idea that prayer is not particularly important, whereas, if the Chaplain is in his proper place, his appeal for divine guidance is elevated to the high standard to which it belongs.

These prayers, and the Scripture passages to which I shall presently allude, should be memorized. The passages, however, are to read, recited, or sung at the end of the perambulation.

Since the Holy Bible is in the center of the room, the focal point of the attention of all, it is fitting that the Chaplain do his work here as a matter of association if for no other reason. Around the spiritual should our lives revolve. Symbolically the Lodge represents life, "from the rising of the sun to the going down of the same," wherefore it is altogether appropriate that that which relates to the spiritual in our Work be performed in the very center of the room.

In the light of these considerations is it to be wondered at if we are appalled at the spectacle of a Master opening his Lodge without prayer? By the same token can one conceive a Master so lacking in a sense of the fitness of things as to permit his brethren to leave without prayer?

Excerpted and adapted from: Our Stations and Places, Henry G. Meacham, Grand Lecturer, 1953-1977 (Grand Lodge of New York, F. & A.M., 1979 ed. of 1938 original work), pp. 40-44.

CHAPLAIN



A demonstrated reverence for the tenets of Freemasonry is the towering characteristic of the Chaplain. Specifically, he is charged with offering devotions at appropriate occasions and when requested by the Worshipful Master. He is also expected to recite the circumambulation scriptures for each degree.



TRUSTEES

"A Trustee of a lodge is a statutory, not a Masonic officer." However, a Trustee has a great responsibility to his lodge and its members. The statutory duties of a Trustee are found in Chapter 60 of the Masonic Code of Wisconsin.

RELATIONSHIP BETWEEN THE TRUSTEES AND THE MASTER

The duties and responsibilities of the Worshipful Master and Trustees are specified in the Masonic Code of Wisconsin and By Laws of the lodge. In addition, the Wisconsin Statutes also specify duties of the Lodge Trustees. See Chapter 17 of the HANDBOOK.

Section 56.01 (1) of the Masonic Code of Wisconsin provides: "A Master has absolute power in the government of his lodge." Section 60.05 of the Masonic Code of Wisconsin states: It is hereby made the duty of the Trustees of lodges to exercise a general supervision over the property, both real and personal, including trust funds of the lodge, unless otherwise provided by regulation of the lodge "Trustees are required to secure approval of the lodge before purchasing, selling, leasing, or mortgaging any real property."

Primarily, the Trustees' duties and responsibilities are to supervise, manage, and control all of the lodge's property for the lodge.

Trustees do work for the lodge; they are not an independent body operating within the lodge without the lodge's and Master's approval. For example, they cannot sell property without lodge approval and they cannot refuse to execute a legal document that has been approved by the lodge membership.