

THE MANAGEMENT OF THE LODGE

A Handbook for Brethren

David J West PPJGW

St Laurence Lodge No. 5511

Dedicated to the memory of W. Bro. Ralph E. Ball,
Master in 1978, who dearly loved this Lodge.

The Management of the Lodge: A Handbook for Brethren

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Versions for other Lodges

This volume can be made available in Microsoft Word ® on a DVD or CD. Other Lodges may thus amend it to fit their own usages and publish their own handbook for their own members. Please contact the Secretary of St Laurence Lodge 5511 for details.* A donation to the St Laurence Lodge Relief Chest (managed by the Grand Charity) will be expected.

*The contact details for the Lodge Secretary of the time may be found in the latest version of the Province of Essex Handbook.

Preface

The St Laurence Lodge Handbook is a comprehensive guide to managing our Lodge. It provides a brief history of Freemasonry and gives advice on everything from recruitment of candidates, to tips on learning the ritual and becoming Master. Detailed consideration is given to each Masonic office and their respective responsibilities, at times injecting some humour which makes for enjoyable reading.

I believe this handbook is an invaluable tool for all those candidates coming into Freemasonry as well as a useful reference for all Brethren, particularly those holding office. I personally found the handbook a compelling read and it left me hungry to learn more about the Craft.

Our thanks and gratitude should go to the author and all the St Laurence Lodge Brethren who contributed towards producing an excellent reference guide aimed at new and existing Freemasons.

W. Bro. Ed Fehler
Master of St Laurence Lodge No.5511, 2010

Introduction to this handbook

Things don't just happen in a Lodge. They have to be made to happen. This book is about sharing the leadership of our Lodge.

It is intended to help the Lodge work through generation change. Such change occurs in all Lodges. The incumbent Brethren must help the incoming Brethren take over the reins but this is not as easy as it sounds. Everyone is so busy today and there seems no time to sit down and talk things through. Reading this book may help.

It is also about the stuff you do not get in other books. There are many books on the duties of Lodge Officers but all too often these give both too little information and too much. Too little because they cannot tell us how our own Lodge works - its peculiarities, customs, habits and its own little ways – and too much with such arcane matters as the procession for the visit of the MW the Grand Master to a private Lodge. (Frankly, the chances of the MW the Grand Master visiting St Laurence are infinitesimally small and, even if he did, we would have almost nothing to do with the arrangements!) What our Brethren need to know is more immediate and specific to St Laurence.

The book should be read in conjunction with the *Book of Constitutions*, the booklet *Information for the Guidance of Members of the Craft*, the St Laurence ritual book and the Lodge History. This book refers to these sources but seeks not to repeat them. While it is about our Lodge,

some of the information has been taken from more public sources, in particular the websites of Grand Lodge, the Province of Essex and the main Masonic charities. (*See appendix 5*)

In writing the handbook, I have had the assistance of several experienced Past Masters of the Lodge and particular thanks are due to:

W. Bro. Len West PPJGD

W. Bro Ken Cownden PPJGW

W. Bro. Lawrie Morrisson

The mistakes and errors that remain are all mine.

David J West PPJGW

July 2010

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A BRIEF HISTORY OF FREEMASONRY

There are several theories about the origins of Freemasonry. The difference between them turns largely on their view of the connection, if any, between what we call 'operative' and 'speculative' masons.

The word 'operative' describes working masons, those who actually work with stone. The trade of the working stone mason reached its zenith with the building of the castles and great cathedrals from the 12th to the 16th centuries. AJ Taylor speaks of the construction of Beaumaris Castle (in about 1290) which involved a labour force of 400 masons, 2,000 minor workmen, 200 quarrymen and 30 smiths and carpenters with a supply organisation of 100 carts, 60 wagons and 30 boats.

Masons working on such buildings created 'lodges', shelters at the building site or quarry in which to talk, exchange views and no doubt complain about the Master Mason and their rates of pay.

In the middle ages, it is held, masons went through an apprenticeship at the end of which they were considered qualified – or 'free'. The word is still met in the Guilds or Livery Companies and in the title 'Freeman of the City of London.' Because they worked so hard and for so long to become qualified, understandably they did not want unqualified people – often called 'cowans' – taking their jobs. Since few people could read and write at that time, certificates were of little use and so, as this theory goes, the masons used modes of recognition – signs and words

– to prove that they were properly qualified and these they kept secret for obvious reasons.

At some point in time, men who were not working masons either joined existing lodges or created their own in imitation of them. This seems to have happened earlier in Scotland and it constitutes the beginnings of what we call ‘speculative’ masonry. The old word ‘speculative’ describes someone who ponders on, or speculates about, the meaning of things.

The speculative mason uses the tools and practices of masonry as symbols for moral teaching. For example, the operative apprentice is said to use the 24-inch gauge to ‘*measure the work*’, the gavel to ‘*knock off all superfluities*’ and the chisel to ‘*further prepare the stone for the more experienced workman.*’ The speculative apprentice uses the 24-inch gauge to remind him of the 24 hours of the day, ‘*part to be spent in serving a brother in time of need*’, the gavel to remind him of the force of conscience ‘*to keep down all unbecoming thoughts*’ and the chisel ‘*to point out the advantages of education.*’

So this theory is of a transition from operative to speculative masonry. Once the period of cathedral building was over, most masons would have been working in the larger conurbations, not spread out as before. Indeed, after the Great Fire of London, masons were pulled in from all over the country to rebuild the city. As the building became more concentrated, masons ceased to meet in lodges on building sites in favour of more

comfortable surroundings and men who did not actually work in the trade joined in.

Other people disagree with this 'transitional' theory. They see speculative Freemasonry as a quite separate creation, arising probably in the 16th century, perhaps in reaction to the religious troubles of the time. Just think of Henry VIII, Bloody Mary, Cromwell and the later Jacobite rebellions. This may have led well-meaning men to seek ways of meeting together, irrespective of creed. The fact that from its very beginning, speculative Freemasonry has been open to men of all religions may be evidence for this. We still forbid all religious and political discussion in Lodge. The secrets of Freemasonry, so this theory goes, would have been words and signs of recognition - not to protect jobs but to protect the members from spies. The metaphor of the mason's trade was mainly 'cover'.

During the 17th century, we see the spread of speculative Freemasonry. There is a view that King James VI of Scotland (later James I of England) was accepted into a Scottish Lodge in 1601. From 1620, there is evidence of the 'Acception', part of the London Company of Masons open to people who were not operatives. This is the derivation of part of our name, 'Free and Accepted Masons.' In 1646, Elias Ashmole, the great antiquary whose name lives on in the Ashmolean Museum in Oxford, was made a Freemason in Warrington in Cheshire. In 1686, the writer Robert Plot and the celebrated diarist John Aubrey both mention and describe aspects of Freemasonry.

In 1717, the modern organisation of Freemasonry begins with the premier Grand Lodge. Four existing Lodges in London got together *'and resolv'd to hold an annual assembly and feast.'* The first meetings were held at the Goose and Gridiron in St Paul's Churchyard. Modern Freemasonry grew from there. The first record of Freemasonry in Essex dates from 1735 with a Lodge meeting at the Three Cups in Colchester. This Lodge is now the Angel Lodge No. 51 and is still going strong.

CANDIDATES AND RECRUITMENT

Freemasonry survives through the introduction of new members. Very obviously, without initiates *anno domini* would soon see to it that the fraternity disappeared.

The continuation of the Lodge depends on every Brother looking for potential candidates and introducing the right ones. The initiates that we need are decent, trustworthy men, over the age of 21, who are willing to get involved, able to afford the dues and the charitable donations and who have a belief in a 'Supreme Being'.

This last criterion is very important. *Any potential candidate must be asked by his proposer - well before the candidate is ever brought to the Lodge Committee - whether they can answer 'Yes' when asked whether they have a belief in a Supreme Being.* What a candidate means by his answer is entirely his own affair – and nothing to do with us. As W. Bro. Sir James Stubbs KCVO, Grand Secretary 1958 to 1980 wrote:

... it is beyond the wit of most of us to devise a foolproof and exact definition of atheism, still less of agnosticism; where to draw the line about the answer to the basic question, 'Do you believe in God?' will depend as much on the questioner as on the respondent ... It is my belief that it is (today) the exception rather than the rule ... to believe in the God of the Old Testament. In any case our Hindu, Moslem and Buddhist brethren can hardly be expected to share (such) beliefs ... Grand Lodge insisted on a stated belief in (a Supreme Being) and on the presence in Lodge, primarily to give sanctity and binding force to the Obligations, of a Volume of the Sacred Law ..."

Invitations to join

We must not be pushy and we certainly must not give potential candidates the hard sell. The rules for St Laurence Lodge are quite clear. We may invite a man to become a member - once. We may remind him - once - that he has been invited, and that is that. If he does not respond, then regretfully we can go no further.

The candidate and the ritual

Our ritual is of course very important to us. Most of us enjoy learning and performing it. However, we do not demand that a candidate has to do so. Not everyone can and many do not. Several St Laurence Brethren have gone on to be exceptionally valuable members of the Lodge even though they could not deliver a degree. Some have been outstanding Masters.

Information for candidates

On the pages that follow there are two documents that you can copy and give out. One has been written specifically for St Laurence while the other is an extract from the Essex Provincial Grand Lodge website. (You might also refer the candidate to the brief history in this handbook.) There are also a number of Grand Lodge publications for candidates to read. There is an excellent presentation and pdf at

<http://www.ugle.org.uk>. Click on 'becoming a mason'.

The paperwork

The key document is Registration Form P which you request from the Secretary who should complete the top section (about the Lodge.) Next, you and the candidate, with the seconder, complete part A. Finally, you and the seconder complete the first part of part B and give it all back to the Secretary.

Be especially careful to work through the blue document that comes with Form P. Discuss it in detail with the seconder and then with the candidate. This is not just bureaucracy. The last thing you want is the embarrassment of finding out that your candidate is unacceptable to Masonry in general or this Lodge in particular. We have never yet had a rejection on a ballot but there have been (a few) occasions when a candidate had to withdraw his application before things got that far. The Lodge By-Laws state that *'on the ballot for a candidate for initiation or joining two black balls shall exclude.'* (Appendix 4)

The Secretary, will arrange a meeting of the Lodge Committee at which your candidate will be interviewed. You and the seconder will be expected to attend this meeting to speak for the candidate. The Brethren will interview him to satisfy themselves that the Lodge will be correct in voting for him.

Note that the By-Laws of the Lodge describe the fees for initiation etc. They also say, "In addition to these fees the candidate shall pay to the Lodge such registration fees as are payable to the Grand Lodge and Provincial Grand Lodge together with any tax thereon, and the candidate shall before becoming a member be informed of the total amount due."

To be copied for candidates (1)

What to tell the candidate

St Laurence Lodge was founded in 1935. The Founders were a mixed bunch. Some worked in the City, some were local tradesmen (a jeweller, a newsagent), one was Rector of St Laurence Church, one was a publican and one was a lighterman on the Thames.

The current membership is just as mixed. We have Brethren in the building and related trades, an accountant, a master mariner, a writer, a master baker, a civil servant, an arboriculturalist, people in IT, printers and so on. Our ages range from 30 to 90. Whatever we are, we are equal as Brothers. External rank and fortune is not of the least importance to us.

A Brother's race or religion is not important either. We never discuss religion or politics in the Lodge. Freemasonry is open to all and so is St Laurence Lodge. The basic criterion is that you have a belief in a Supreme Being but we are not concerned with the details of that belief. Freemasonry has welcomed Christians, Jews, Hindus, Muslims, Deists and many others. St Laurence extends the same welcome.

We support both Masonic and non-Masonic Charities and also try to look after the widows of departed Brethren as well as Brethren and their dependants in distress. If you join us, we will expect you to play your part in helping us support our chosen charities but we firmly believe that

every Brother should give what he believes is right and according to his means.

In the last few years, leading up to 2010, St Laurence Lodge has given about £15,000 to non-Masonic causes including MacMillan Nurses, Havering Association for People with Disabilities, The British Heart Foundation, Fairhavens Hospice, Little Havens Children's Hospice, Essex Air Ambulance and so on. We have also given a similar amount to the (Masonic) Grand Charity which, since 1981, has made charitable grants totalling over £80 million. Much of this helped Brethren in need and their families. About half of the money distributed by Grand Charity goes to non-Masonic causes - £43 million since 1981.

In our meetings, we practise age old 'ritual'. This is a matter of learning and 'performing' stories based upon the allegory of the building of the Temple at Jerusalem. Our ceremonies are designed to teach and remind us of important truths about our relationship to each other and to the world at large. It is a form of teaching that pre-dates books and has been going on in Masonry for many centuries. Some of us are very good at the ritual and others not so good! It does not matter. Everything takes place in a very supportive atmosphere.

There is nothing secret about membership, although we are discreet. Nevertheless, there are some secrets in Freemasonry which have ancient roots and while they mean little in themselves, they are important to us. If you

join, you will swear not to reveal them. The ability to keep a secret is a virtue.

Please do not think of joining us for business or financial benefits. That is not what we are about. While we help each other, there is no known instance of anyone getting rich through their membership of St Laurence. We want to keep it that way.

If you asked St Laurence Brethren what they get out of membership, they might say many different things. However, most would agree that we gain fellowship and mutual support, a feeling of doing the right things, a sense of continuity with the past and indeed the future, the satisfaction of ritual well performed, perhaps an enjoyment of the theatrical aspects, a great deal of laughter, a few drinks, a good meal and something not easy to put into words. While many of the Brethren might be a little embarrassed to say it out loud, what we really gain is a feeling of something beyond oneself, something that lifts one onto a higher plane, that makes one want to live up to the ideals of Freemasonry.

Indeed, Freemasonry is not easy to explain. It really has to be experienced. It is not for everyone but if it catches you, then you will wonder how you ever managed without it.

To be copied for candidates (2)

Introduction to Freemasonry - edited from the Provincial Grand Lodge of Essex website

The following points need to be explained to all candidates and initiates:

- Freemasonry is one of the oldest and largest fraternal societies in the world.
- It will provide you with a code of living, based on moral and ethical standards.
- It is an organisation of men of integrity and goodwill, regardless of colour, creed or status, meeting and enjoying the company of like minded men from all walks of life.
- It is a non profit making organisation.

Freemasonry has an important part to play in a world of change. It sometimes appears that today's world is changing at an increasing and sometimes alarming rate. The principles of Freemasonry, which have survived many social changes for over 300 years, will provide you with a solid foundation upon which to anchor yourself and manage these changes.

We try to impress upon the minds of our members the principles of personal responsibility and morality, encouraging each member to practise in his daily life the lessons taught through the symbolic ceremonies held within the lodge. Although these stories and symbols are

from times of long ago, we maintain their relevance to modern Freemasonry, as a special way of life.

Freemasonry is judged largely by the actions and lives of its individual members. When a man is known to be a Freemason, he becomes the measure by which the outside world judges our organisation. To ensure that our reputation remains impeccable we expect you to maintain the standards set out in the qualifications for membership.

- Freemasonry demands that every member will place the needs of his family first, his obligations to his vocation second, and after these his duties to Freemasonry.
- Freemasonry is not connected in any way with a political body or ideals. A Freemason's political views and beliefs are his own and every lodge will have members who support different political ideologies. Political discussion is not allowed at Masonic assemblies.
- Freemasonry is not a secret society. Certain parts of our rituals, which are the methods of recognition, are the only secrets we have. We prefer to keep them for members only.
- Freemasonry is not a religion, nor is it a substitute for religion. It has a philosophy which we believe is acceptable to every religious institution in the world. Because there are different ideologies and thoughts in the world

and to avoid disharmony, we do not allow religious discussion at our meetings.

- Freemasonry is not a benefit society. There are no paid insurance policies to give protection against sickness, death or old age. We do our best to look after Brethren, their dependants and widows in distress. This is part of our charity but cannot replace the proper investment that any man should make to protect himself and his family.
- Freemasonry is not about promoting the social or economic advancement of its members to the prejudice of non-members.

Within the international world of Freemasonry the most important entity to you will be your Lodge. Worldwide there are Grand Lodges that govern specific geographical territories and each individual lodge relies on its own Grand Lodge for the setting of standards and for recognition with other Grand Lodges.

The controlling body of our Lodge is the United Grand Lodge of England with over 300,000 members working in nearly 8,000 lodges in England and Wales. Every lodge in the country also comes under a Provincial Grand Lodge; in our case, the Provincial Grand Lodge of Essex with 11,000 members.

THE CULTURE OF THE LODGE

In 'management speak', the culture of an organisation is *'the way we do things round here.'* Lodges have a culture - a way that they prefer to do things. While they all recognisably practise Masonry, each Lodge places slightly different values on the various elements of Masonic life. Some Lodges are formal. Others are almost 'folksy'. Some lay stress on excellence of ritual. Others actually read from the book. Some strive to keep costs low. Others like a bit of luxury. Some are very much involved in the life of the Province. Others seem to ignore it. Some dress up. Others dress down. Some welcome all-comers while others are very selective. A few are even reclusive.

The working that is used has an effect. Emulation can be quite informal while Taylor's can be quite military. There are many variations and indeed many types of working beyond these two - Carvers, Logic, Revised, Stability, Universal, West End and many others.

St Laurence Lodge is fairly formal in the Lodge itself. We prize formal politeness. For example, we make a point of welcoming Masters of other Lodges individually. We use first names socially but surnames in Lodge, especially in the opening.

We do this not to be unfriendly but to emphasise that this is a Masonic Lodge and not just a club. Masons have duties that devolve upon them from their roles and titles. We have expectations of, say, a Senior Warden. By being just that bit formal, we bring those duties and

expectations into focus. This formality is also an expression of equality. If someone is Senior Warden, then he is superior to the Junior Warden, no matter who they both are in outside life. What matters is the role and achievement in Masonry, not the car anyone drives home.

We do like a bit of ceremony and we prize good Deacons' work. We love to see ritual well performed. Certainly we would never countenance any Brother reading the ritual from his book in Lodge. (We are still not sure that we like the idea of the IPM having his book open but we are coming to accept it.)

While we strive for excellence in everything we do, we recognise that perfection is rarely attained. We accept mistakes and seek to help and support when things go awry. We are always willing to smile in Lodge. As long as a Brother is doing his best, then what he achieves is always OK. However, we do rather stress the words, "*as along as he is doing his best.*" If anyone is not doing their best, he lets us all down. We are not happy about this.

I guess we seek what Bro. Wellins Calcott, back in 1769¹, called "*Wisdom in good-humour.*" We value fellowship and mutual support. We are always ready to give a good word, to compliment a genuine effort, to praise a good 'performance' and even to give discreet gloved applause

¹ *A Candid Disquisition of the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons*

for something really outstanding. We expect senior Brethren to go out of their way to help newer Brethren.

We support both Masonic and non-Masonic charities. In years when there is no Provincial Festival, we generally support non-Masonic charities. However, we always support Essex Festivals and aim to achieve the highest level of the honorifics in them. There will be occasions when a widow, a Brother or his dependents may need help beyond our resources. At the very least, it is inconsistent not to support the Masonic charities and then call upon them for help!

We acknowledge that *"distinctions between men are necessary to preserve subordination"* but we also acknowledge that *"we have all sprung from the same stock, are partakers in the same nature and sharers in the same hope."* Thus, we work *with* the Rulers of the Craft, giving them due and proper recognition for their rank and achievements while retaining our own identity. We do our best to make distinguished visitors feel welcome and trust that they will feel able to support us in what we are seeking to achieve. We seek to do our duty towards Grand Lodge and Province and to recognise that they are striving to do their best for Masonry in general just as we are for St Laurence in particular.

We like to be a little different and we look for opportunities for creativity. We have written and performed Masonic entertainments and will continue to do so. We seek to assist all Brethren in making a daily advancement in Masonic knowledge. We also make use of

the lectures, audience participation events and our Masonic quiz. When we can, we like to have professional musical entertainment at the festive board.

We operate as a democracy - to a degree. The Master, Treasurer and Tyler are elected. Expenditure, other than regular payments or payments under £200, goes to a vote. However, we expect the officers to run the Lodge, consulting widely and keeping everyone informed of developments of significant importance. We do not operate a committee system. The Lodge Committee meets only to interview candidates and occasionally to decide what to do about something very unusual.

Dress code

The front page of a St Laurence summons says, "*Dark suit or morning dress, black tie, white gloves.*" Morning dress - a black jacket and waistcoat with grey/black striped trousers - is preferred. In St Laurence, this dress stems from the 'old' days when many of our founders would have worn such an outfit to work in the City.

Morning dress may look expensive but there are several outfitters advertised in *Essex Mason* who have some very good offers. You will not wear it every day, so it will last. As suits are worn less and less today in normal life, many Brethren are buying morning dress as almost their only suit and wearing it only for Lodge meetings. (It will double for funerals - and even for weddings with a grey tie!) There is no doubt that it looks so much better than an ordinary day suit, especially with the waistcoat to cover

the 'gap' and control the 'embonpoint' (*plumpness: the bodily property of being well rounded.*) Trousers must be supported by braces when wearing morning dress. Belts are *verboten*. Braces do help recovery from the Grand or Royal sign!

Weekday Lodges, whose Brethren come straight from work, will find most of their members wearing normal day (lounge) suits. St Laurence is a Saturday Lodge and so this does not apply anywhere near as much. However a dark (and it must be dark) suit is still acceptable. Such suits must be 'sober'. While striped trousers are *de rigueur* for morning dress, striped suits are frowned upon. There are right and wrong ways to wear lounge suits. A three button suit is fastened *only* with the centre button. A two button suit is fastened *only* with the top button. Waistcoats can be worn but must be of the same hue as the suit itself.

All St Laurence Brethren wear white shirts. (Few will know that coloured shirts of a subdued hue are acceptable as long as the collars and cuffs are plain white.) Many Brethren today seem to have somewhat thick necks. Perhaps it is rugby or working out in the gym. The practice of leaving the top shirt button undone is not acceptable. If a larger collar size results in a shirt that feels more like a tent, then it will pay to have one or two white shirts made to measure. Again, this sounds expensive but since the shirts will be worn infrequently, the cost can be amortised over a long period.

St Laurence has always preferred black ties. All Brethren wear them and other ties are not mentioned on the

summons. This is not a refusal to support Province and Grand Lodge fund raising efforts. Indeed, most Brethren own both Provincial and Grand Lodge ties and wear them when visiting. If a Brother has to attend Lodge straight from work and has to wear a tie during the day, it makes sense to wear the Grand Lodge tie (if attending a Lodge outside the Province of Essex) or the Provincial tie (if attending an Essex Lodge.) After all, it saves changing ties.

Shoes must be clean and freshly polished. Lace-up shoes are preferred. Four or five hole Derby or Oxford styles are best. Gloves must be plain white and clean. If you plan to attend several Lodges in a week, it makes sense to own several pairs of white gloves. (They are very suitable items for your Christmas present list!) Other accoutrements must be in keeping. Thus, plain black socks, reserved cuff links and tie pins (if any – and never with a waistcoat) are required. The habit of wearing miniature badges of other orders is really not on. They make you look like a train spotter or the school milk monitor.

How things change! Here is advice from *Freemasonry and its etiquette*², first published 1915 if not earlier. “*In Lodges where the members dine together ... evening dress is the rule. If morning dress be allowed, it should be black, or very dark in colour; black boots, not brown; and for all outside occasions of ceremony silk hats are de rigueur.*” There is no mention of lounge suits at all and evening dress here probably meant white tie and tails!

² By William Campbell-Everden

HOW TO LEARN THE RITUAL

There are some lucky Brethren for whom learning the ritual is easy as wink. W. Bro. Leslie Berry has an eidetic (photographic) memory. He has the impression that when he recites the ritual he is actually reading it from the pages of the ritual book. He can 'see' the pages in his memory. W. Bro. Bob Self has no sensation of ever learning the ritual. He reads and re-reads it and without apparent effort the words just stick in his memory.

However, for most people, memorizing the ritual is actual work - and there is no way around it. So here are some tips from ritualists and actors.

Split the ritual up - memorize by manageable pieces. Learn chunks and then learn which chunk comes next. (How do you eat an elephant? One bite at a time.) One actress says, *"It's almost like creating a quilt. I learn a piece, and then I go back over the piece I've just learned and add to it, and then I add another piece, and then I kind of do the stitches around the pieces I've just learned. You'd have to be superhuman, I think, to memorize the script all in one fell swoop."* Several ritualists advise **learning the last bits** before the first bits. That way, you become increasingly confident as you go on as you get to the bits you learned earliest.

Say it out loud - and repeat, repeat, repeat. This tip probably explains why so many dogs are expert ritualists. Taking the dog for a walk and reciting out loud does seem to help. One actor says, *"I like walking with my script. To get*

out in the woods and just walk and be able to say them out loud, to find a country road and walk till my feet ache. You're in motion, just like you're in motion onstage." You may have to get a dog!

Repetition matters - by the time opening night arrives, most actors have spoken their lines hundreds of times.

W. Bro. Len West says that he has not found learning the ritual so easy since he gave up his motor bike. Throughout the journey between Southend and London, he would repeat the ritual to himself. When he got to the office or got home, he would check those lines he had difficulty with. One actor says, *"You just have to look at those lines every single day. And you have to say them out loud. I record all the dialogue the other characters say, so I can really begin to understand the rhythm in my bones, where my line comes in."* Those Brethren who commute by train can rehearse in their minds while strap hanging. (I always found that if I got a seat on the way home I went to sleep!)

Mnemonics - the ritual has some tricky bits. There are also some passages with several adjectives together all of which mean much the same. One way to handle this sort of thing is to invent a mnemonic. Take the initials of the words and create a word from them. "Just, perfect and regular" = JPR = a famous Welsh Rugby player, JPR Williams. (Choose mnemonics that have meaning for you. JPR Williams may be a bit before your time.) The book, *Masonic Mnemonics* by David Royal, teaches a combination of mnemonics and memory tricks. It is very good.

Learn your lines in context - imagine the whole rubric – the movements, what is happening with the floor work, where the candidate is and so on - while learning the ritual. If you learn lines and rubric together, the lines will remind you of the rubric and vice-versa. Whenever possible, incorporate the rubric while you say the ritual aloud. According to studies conducted by psychologists, the combination of movement and speech strengthens a person's ability to recall. (Smell helps as well – but does not seem to be that relevant to learning our ritual!)

Pay attention to the cues - the words that you memorize are not spoken in a bubble. There are other people involved. Pay attention and the other person's lines will serve as cues or “memory triggers” during the performance. Some Brethren learn the whole ritual – their lines *and* those of others.

Understand the meaning – why what happens. Get beyond the words. In the first degree there is one perambulation. In the third degree there are how many? Why? (*For the answer go to the end of this book.*) Get to understand what is happening, and why, so that you can see what is coming next. Look for patterns of meaning. This way you can often work out what has to come next. (*Appendix 6 for tricky words*)

Mean what you say - according to some researchers, the best way to learn in rehearsal is to mean what you say, a process called 'active experiencing.' If you imagine that you are trying to convey the meaning of what you are

saying to another person, it will stick in your memory more easily than trying to learn by rote alone.

Practise, practise, practise ... as the musician said when a passer-by asked him how to get to Carnegie Hall! The LOI offers live practice which is worth so much more than practice at home. Until you work the ritual with other Brethren, you will not find out what you know and don't know and, more importantly, you won't discover how to manage your nerves (and we are all nervous.)

Close the book - never, ever, read from the book at the LOI. This won't help you learn anything. Use the opportunity to discover where you need more study. Reading from the book obscures this. You will even find, once you have closed the book, that you can remember a whole lot more than you thought you could. This is a great confidence boost.

Get going - as soon as you have become a Master Mason, it pays to get on the floor. Good 'set pieces' for the newly made Mason include the Charge after Initiation and the Working Tools. It is amazing how doing something in Lodge, to your own and the Lodge's satisfaction, really sets you up for learning the rest of the ritual. Success breeds success. Confidence assists learning.

Don't be scared. Everyone in the Lodge will be willing you on. There is absolutely nothing that the Brethren like more than to see a newly made Brother having a go. If

you do it very well, everyone will congratulate you. If you don't, everyone will congratulate you anyway!

Forgetting - it happens. Even the best actors and ritualists forget lines now and then. If you forget a line or a word, don't freeze. Look towards an experienced Brother near you. Ask for the next line if you have to. As Master, you always have the IPM to help. However, if you are doing an address or a charge, ask a Brother to sit near where you will stand and be ready to prompt you.

How to prompt - not just one word, but give a whole phrase or even sentence. Provide enough words so that the Brother can get going again. Don't feel that you have to hide the fact that you are prompting. Everyone knows that you are, so do it well. You should be reading the words along with the speaker and have the feeling that, if the speaker 'dries', all you have to do is to say aloud what you were about to say to yourself. Don't correct little mistakes. You should only correct a speaker if he has missed out something important.

Learn the jobs in order - as soon as you can, learn the Inner Guard's work and practise it at the LOI. Then learn the Deacons' work. This is a little trickier because of the floor work. However, most Brethren think that the Deacons' jobs are two of the most satisfying in the Craft. (The role of Principal Sojourner in the Royal Arch is probably the only one that is better.) You get a good number of words without there being too many. You get to move around the Lodge – a little processional is always

interesting – and most importantly you get to help Initiates and Brethren being Passed or Raised.

Become confident with these three roles as soon as you can, well before you become a Deacon if possible. Take every possible opportunity to practise at the LOI. Then start learning the Wardens' work. Actually, this will not detain you long but do grab any chance to do a Warden's job for the opening and closing at the LOI. This will set you up for your first 'sitting down job' when just about the first thing you will do is participate in the closing.

As soon as you can, and when you are Senior Deacon is not too early, learn the first degree and practise it from the chair at the LOI. Then the second and finally the third. (Actually, it is rare for a Master to do the whole of the third degree. The traditional history is usually farmed out.)

Do all this and suddenly - hey presto! - you will have become a ritualist and your year as Master will be perfect! (It will be extremely enjoyable whatever you do.)

TAKING OFFICE IN THE LODGE

As the introduction says, things don't just happen in Lodge. They have to be *made* to happen. Unless Brethren are prepared to actively manage the Lodge, it will die. As in all walks of life, excellence on the day is always the result of a great deal of thinking ahead and planning.

“Planning is bringing the future into the present so that you can do something about it now.”

You can say you do not have time but then that may well be true of everyone else. The fact is that it is always the busiest people who have the most time. It always seems to be the busiest people who are willing to take office. Like all things, the more you put in, the more you get out and these jobs do deliver an enormous amount of satisfaction.

The Treasurer, the Secretary and Assistant Secretary, the Director of Ceremonies and ADC, the Almoner, the Charity Steward, the Lodge Mentor and the Preceptor manage the Lodge. You might think of them as the 'Civil Service' in contrast to the progressive officers who deliver the ritual. The job of the Civil Service is to make sure that everything that needs to happen is planned and managed so that the WM and his progressive officers can lead the Lodge through the ritual without let or hindrance.

The Civil Service is responsible for ensuring that the Lodge's relationships with Grand Lodge, Provincial Grand Lodge, other Lodges in our direct family, Upminster Masonic Hall management, the Masonic charities, local charities, the Widows of the Lodge and Worshipful Brother Uncle Tom Cobley and all are as good as they can be.

It is also responsible for ensuring that the ritual is up to scratch, that the funding of the Lodge is secure, that returns are made on time to Masonic bodies, that Brethren get recognition when due, that the Lodge has a good reputation with the Rulers of the Craft, that it fulfils and exceeds its Charitable demands and that Brethren and

Widows feel supported and able to call on us (and indeed Masonry in general) in times of need.

Perhaps most importantly, the Civil Service must do its level best to keep the morale of the Lodge high, to get as many Brethren as possible involved, to create and maintain a flow of candidates and to 'grow' such candidates through initiation all the way to the chair.

It is always important to remember that the Civil Service acts through and only by the authority of the Master. While the Master may be advised – sometimes quite strongly – it is always he who decides.

The Secretary needs to be good with words, comfortable with administration, and able to use the Book of Constitutions. The Treasurer clearly has to understand accounts. He must at least be numerate! While accountants are ideal, in fact anyone who has run their own business should be capable of doing it. The DC's job requires a real command of the rubric and a pretty good command of the ritual. It also demands that the holder 'looks good'. The DC puts on the show. The Preceptor needs to be an expert ritualist and knowledgeable about the unique ways of the Lodge.

The Almoner must be a caring person, prepared to spend time with our widows and Brethren in distress. The Charity Steward needs to be able to keep good records and motivate Brethren to give. The Assistant Secretary and ADC are ideal roles for people learning the

Secretary's or DC's jobs – or for experienced Brethren who are coaching less experienced Secretaries or DCs.

The jobs of Almoner, Charity Steward and Assistant Secretary are quite suitable for Brethren who have not been through the chair. (Actually, the only jobs that require you to be a PM are those of DC, Preceptor and Mentor. The others *can* be done by lay Brethren.)

Do get involved. Study the descriptions of the jobs in this handbook and let the Master-Elect know that you are available. Make it known that you are ready to share the leadership of the Lodge.

One thing every member can do is to pay their dues promptly. Cash flow problems never make the Treasurer happy. The Lodge By-laws state that any member whose subscription is unpaid for one year is liable to be excluded from the Lodge. After two years of unpaid dues, under rule 148, Book of Constitutions, exclusion is automatic. There is nothing the Lodge can do to delay this.

THE MASTER-ELECT

Two years in a 'sitting down job', no doubt assiduously attending the LOI, and it is November ... and you have just been elected the next Master of the Lodge. What do you do? Don't panic! You have spent time learning the ritual. You have seen several Masters at close quarters running the Lodge. Now ... take a deep breath and calmly work things out. Here are some tips.

Choosing Officers

Your first job is to decide who you want as your officers for your year. You do not appoint (but only invest) the Treasurer and the Tyler* - both of whom are elected by the Brethren - but the other appointments are your responsibility. (It is considered good form to write to the Brethren you will appoint and invest, formally inviting them to take the job.)

**Actually, the Tyler is only elected by the Brethren if he is not a member of the Lodge which is commonly the case. If a Lodge member is willing to take on the role, as happens occasionally, he is appointed and invested by the WM without a vote.*

The progressive offices

The progressive offices more or less appoint themselves – at least when you have a full slate. Talk to the Preceptor and the DC to make sure that they think each Brother in line is capable of the next step and talk to each Brother himself, but essentially this year's IG becomes your year's Junior Deacon and so on.

The issue comes when you do not have a full slate. A gap may appear. A Brother may be called away for an extended time on business. Someone may be moving away to another town. It is not unknown for Brethren to want to stay in a role for a year or even take a step back. Such eventualities can cause a gap which you have to fill.

Obviously, you will turn to the Past Masters. Many PMs would love to become Master for a second time. (*"I'll get it right this time!"*) You may also turn to Brethren who have so far said they do not wish to progress. Give them the chance to change their minds. It is far from unknown for a Brother to agree to help the Lodge out even when they have hitherto avoided the progressive offices. All it takes to qualify a Brother for the chair is one year as a Warden. In filling your gap, you may be committing future Masters. Discuss such appointments with senior Brethren.

The Civil Service offices

Incumbent Brethren may be willing to continue but they may be looking to retire or even do a different job. Some would like a bigger job and others wish to take on something less busy. To be honest – and you must be honest with yourself and the Lodge – some of the incumbents may have been a great success while others may not have been. Some incumbents will have received their 'dark blue' and it may be someone else's turn.

Succession planning and training really matter. You may wish to appoint a younger Brother to an Assistant's job so that he can learn, 'sitting by Nelly.' On the other hand, you may wish to put an energetic younger Brother in to a big job, asking the incumbent to step down to Assistant and act as a coach.

Of course, the number of willing Brethren will be limited but it is always possible that a Brother, when approached

and appealed to directly by the Master-Elect, may turn out to be more willing than at first it seemed.

You will sound out the experienced Brethren and canvas their views but in the end, it is your decision. You should never simply take the easy way out. Being a Master is about leadership, not ‘followership’.

Charity

Once you have decided on your Charity Steward, you need to publicly state which Charity your Master’s List will support. In some years you will have little choice. If the Province is holding a Festival in favour of one of the Masonic Charities, we really have to support this. Not to do so can be considered a ‘career limiting decision’ (!) although this is not the real reason. We are concerned about the good name of our Lodge but we are also concerned about the good name of our Province.

On the other hand, if the Province is not mounting a Festival, the Master can choose what to support. While it is worth sounding out other Brethren, especially those who are the main sources of charity income (for example those who run the Lodge Golf Day or Charity Ball), the Master can really select the charity he holds most dear.

Installation – yours

Really focus on the installation meeting. You will enjoy it whatever happens – after all, you will be receiving the greatest honour that a Lodge can confer on a member –

but you will enjoy it all the more if you can do your bit well. You have to:

- Learn the investiture of the IPM
- Learn the investiture of your officers
- Run the business part of the meeting
- Handle the risings
- Close the Lodge
- Get your guests organised. (*In St Laurence, the WM is entitled to one guest free of charge at each meeting*)
- Identify (*now, not at the meeting*) who will propose the toast to the Visitors
- Identify (*now, not at the meeting*) who will respond
- Decide on entertainment at the Festive Board
- Write your speech, the response to the toast to the Master

Make sure your speech is a good one. Decide what it is you want to say, who to thank, what note to strike, what sort of year you plan to have. Get it all decided and written down and it will go well.

The work during the year

Do start early to plan this. Talk to the Secretary and to the DC. There may be an initiate. There may be Brethren moving through the degrees, so that a second or a third is likely. In St Laurence, it has always been a priority to get initiates in and the Lodge will usually delay a Brother's

second or third in order to achieve this. You need an agreed plan for the year including who does what.

You may want to do all the degrees yourself. However, it is rare for anyone to do the whole of the third degree and increasingly common for Masters to farm out some parts of other degrees as well. Involving others helps the spirit of the Lodge, particularly involving the younger Brethren.

There is no need to rush an initiate through the other degrees. There is evidence that if it is all too quick and too simple, the initiate comes to value Freemasonry less. Plan to 'instruct' your Lodge as well as direct it. Make sure the symbolism is communicated and explained. The degrees are not always the best way to do this. Freemasonry is "a peculiar system of morality, veiled in allegory and illustrated by symbols."

<i>Morality</i>	accepted standards of conduct
<i>Allegory</i>	a story in which the characters and events represent and express a deeper meaning
<i>Symbol</i>	something that stands for something else, especially a moral abstraction

You employ and instruct the Brethren in Freemasonry – and thus in the morality, allegory and symbols.

The warrant

When you are installed as Master, you will be entrusted with the Warrant of the Lodge. You must bring it with you to every meeting. The Lodge cannot be opened unless

the warrant is present. DO NOT LOSE IT! If you do, we will lose the most important historical artefact the Lodge has. You will also put a large number of people to a great deal of trouble and the Lodge to a great deal of expense.

You must take the greatest care of it. Keep it in a very safe, dry place well away from water, dogs and children. Do not keep it in your regalia case. You might visit another Lodge and leave it behind. The only sensible approach to looking after the Warrant is paranoia!

BEING WORSHIPFUL MASTER

Worshipful

Just as we call mayors and judges ‘Worshipful’ or ‘Your Worship’, we address you as ‘Worshipful Master’. The word means ‘honourable’ or ‘respected’ and that is what the Master must be.

Provincial Grand Lodge and Grand Lodge

You must make sure that the Lodge is represented at the Provincial Grand Lodge meeting which takes place in March each year. If no one from Lodge attends, the Lodge will be severely admonished and no one will be a happy bunny. Attend yourself, preferably with your Wardens, but if you cannot then make absolutely sure that at least one Master Mason or Past Master will attend in your stead.

You may wish to attend the Quarterly Communications of Grand Lodge. It is worth going at least once and making it a day out with your Wardens. It gives the three of you an opportunity to chat over how things are going, especially if you have a bite to eat before or afterwards.

When you attend Provincial Grand Lodge or Grand Lodge, you wear the Master's Collar. Apart from in our Lodge, this is the only time you wear it. Likewise, Wardens wear their collars at Provincial Grand Lodge and Grand Lodge but never in private Lodges other than our own. Gauntlets are only ever worn within our Lodge.

Visiting

You will be invited, with Bro. Secretary, to attend meetings of the Lodges in the Ingrebourne family – Abbots Hall, Engayne, Upminster Hall and Ingrebourne itself. You really must visit each of these Lodges at least once in the year. You do so accompanied – preferably by the Secretary but, if this is not possible, by another officer or Past Master. You are on a state visit and thus need an 'equerry'! The Secretary will reply to the invitation for you and write the thankyou letter afterwards.

You will also be invited to Walthamstow Lodge, Le Touquet Lodge and no doubt to many others. As a 'Ruling Master', you have a fair bit of social cachet! Visiting is good and as Master you might as well accept as many invitations as you feel comfortable with. (When you visit in a private capacity, you write your own thankyou!)

At many Lodges, it is the custom to give fraternal greetings. Such greetings may be given by representatives of every visiting Lodge or may be restricted to Ruling Masters. It pays to ask your host what the form is. To give such greetings, you stand, salute and say something like, "*Worshipful Master, I bring fraternal regards from the St Laurence Lodge number five thousand, five hundred and eleven* (always use the number in full) *and greet you well.*" (Then cut the sign.)

You may be asked to reply to the toast to the visitors, sometimes at the last moment. It pays to have a standard speech stored in your regalia case. You can customise it during the Festive Board.

It is your year

Do take charge. It is your year and it will be over before you know it. Decide what you want your year to be known for – charity, excellence of ritual, Masonic education, good fellowship, building excellent relationships with Province, representing the Lodge. It can be some of these or all of these. Whatever you do, be remembered as *the Master who ...*

Discuss everything with your Civil Service but remember, as experienced as they may be, you make the final decision. Read through the sections in this handbook and understand the duties of your officers. Discuss with them what you want them to do. It is the job of the Secretary and the DC in particular to advise you. Consider the advice very carefully but ultimately make up your own

mind – with due reference to the Book of Constitutions, the By-laws and the Lodge's treasured customs.

Voting

It is not the custom in St Laurence for the WM to vote on propositions or on confirmation of the minutes - nor does he propose or second propositions. Actually the WM has two votes: one the same as every other Brother and another in the case voting on a proposition is tied. In this case, the WM has a second, or casting vote. Use your votes when it is necessary though if a vote is that close there is probably something wrong with the proposition.

The ritual

“A Master is expected to be Master of his Lodge, not someone to be pushed around ... The real Master of his Lodge is he who can provide real leadership, a man who can give ‘good and wholesome instruction’, a man who understands what freemasonry is all about – even if he could not confer a single degree.”

W. Bro. George Draffen of Newington, Past Depute Grand Master (Scotland)

Remember, you do not have to be an expert ritualist to go through the chair. Indeed, a number of St Laurence Masters have been almost surprised to find themselves there! Some Brethren said when they joined that they did not want to become Master. They also said that we said that it was OK (if you follow!) and they didn't have to.

When they got to the chair and asked us *'How come?'* we replied, *'Well, you didn't have to believe us!'*

Joking aside, many Brethren have actually found out only when they are in the chair that they can in fact do it. Several Masters have been no great shakes as ritualists before they got to the chair – but then surprised themselves by just how good they could be.

However, farming out parts of the ritual is perfectly acceptable. You will find many Past Masters willing, indeed anxious, to do parts for you. The use of many voices in the ceremony can add interest and the involvement of members is a good thing.

The chair of King Solomon requires the skill of leadership more than that of memory. Opening and closing and managing the business items of the agenda are all that is really required. What the really good Master brings is presence, enthusiasm and an air of command.

Toasts and the Festive Board

Appoint Brethren to give the toast to the visitors for all the meetings of your year as early as you can. This is another opportunity to involve the younger Brethren. Get this decided early, giving plenty of notice. Remember that the By-Laws of the Lodge state that the Master has the privilege of inviting one guest to each dinner, free of the visitor's fee – probably so you have at least one Brother to reply to the toast to the visitors!

Read through the list of formal toasts and practise with the names. Note the order and who is who. (The **Pro** Grand Master is NOT the **Pro-vincial** Grand Master!)

Installation – your successor

Whatever you do, spend a good deal of time learning the installation of your successor, especially over the summer months. You will want to do this well. Every Master finds it a very moving experience. Again decide how much you want to do – although here, the more you can do, the happier you will feel about things. Try at least to do the passages up to and including the Inner Working. Try to master the perambulations but if this seems beyond you, feel free to delegate them.

The Address to the Wardens and the Address to the Brethren are usually farmed out. You can do them yourself but the Brethren will wonder why. The Address to the Wardens is usually given by a Past Master. The Address to the Brethren is usually given either by an official visitor from Province or a visiting Grand Officer. It is good to do the Address to the (newly installed) Master yourself but even here the newly installed Master's proposer or a close friend from another Lodge would be an excellent choice.

Ladies' Festivals, Charity Balls and so on

Financial change

There is no doubt that as Lodges get smaller, the annual 'do' gets harder to manage. Part of this is financial. There are certain fixed costs to any such event (band, cabaret, flowers etc.) and the fewer participants, the greater the proportion of fixed costs each ticket has to bear.

In years gone by a Ladies Festival was the social highlight of the year. Photographs and programmes in the Lodge's possession show glamorous dresses, white ties and tails, menus of six and seven courses, big bands, singers, comedians and even performing chimpanzees! To buy what the ticket price bought in the 1930s one would have to charge over £100 a ticket today. (Though personally I'd skip the chimpanzees!)

Social change

Social life has changed as well. Dining out is now common. It was rare in the 1930s. Then there were few 'glamour' entertainments apart from the cinema. Today, people are constantly out and about. Back then, to see professional entertainers was rare. While some women then worked outside the home, female participation in employment was nothing like it is today. Indeed, it now stands at a record high. Things have changed – and so have expectations. Today, instead of people angling for invitations to the Ladies' Festivals, organisers find themselves having to persuade Brethren to attend. So if

you want to hold some form of ‘do’, you are going to have to make what are essentially marketing decisions.

- How can you attract more Brethren?
- Will informality help – or is that passé as well?
- Will a traditional Ladies’ Festival fly? (*Well, what goes around comes around and the unlikely things come back in to fashion!*)
- What will attract the ladies?
- What ticket price can you sustain?
- What block bookings can you sell? (There are Brethren who will ‘command’ tables of 10, 20 or even more. These are your ‘major account customers’. If you provide what they can support, you have the foundation for your evening.)
- How much are you prepared to underwrite the evening for?
- What is your break even?

Break even?

Let us suppose that the fixed costs of the music, cabaret and flowers etc. are £3,000*. Let us suppose that the menu cost will be £25.00 per person. Let us suppose that you expect 100 people. Your ticket price to break even is:

Fixed costs	3,000/100	£30
Menu		£25
Total		£55 – the ticket price

Now let us suppose that you do not get 100 people but only 80. You still have to pay the £3,000 fixed costs but now you have only 80 tickets to share these across.

Fixed costs	$3,000/80$	£37.5
Menu		£25
Total		£62.5 - the ticket price

If you have already set the ticket price at £55, you will have shortfall – of £600. You may avoid paying for meals for the missing 20 people but you still have the fixed costs. The venue may also have a minimum charge which adds to your fixed costs.

**You can of course, reduce the fixed costs. No flowers? Use a DJ? But will anyone buy a ticket? If the evening is not special, then it will not sell. Back to marketing! (Appendix 2 for more advice)*

Here is the bad news

A Lodge is not allowed to underwrite or indeed pay anything towards a Festival. So you underwrite it. If there is a loss on the evening, you have to pay up.

BEING A PAST MASTER

Role as IPM

Don't relax! You have, for the first year at least, a very important duty to perform. You are the Master's best help, aide and confidant. It is your job to help him through his year: to encourage him, to advise him, to prompt him and at all times to be on his side.

Some Brethren say that being IPM is the most difficult job in the Lodge. You have to keep a firm eye on the book, know exactly where you are at any given moment, being prepared to prompt at exactly the right time (never when the WM is using a dramatic pause) while watching the WM carefully to judge how he is doing and when a quiet word of encouragement is required. You need to be ready to give the WM the Book of Constitutions, the By-Laws, the warrant or even a glass of water. All this time, as the great Jimmy (Schnozzle) Durante asked, what is your left foot doing? While beating time, it is cracking walnuts. You see you have to eat too!

It is like being a linesman at a football match. Somehow you need to be able to judge a player's position and movement in one half of the field while knowing exactly when another player kicks the ball in the other half. It is impossible but do it well and your reward is ... not to be noticed! The best IPM is never seen or heard!

Be there at the LOI. Get to know the Master's speech patterns. Discover where he has difficulties and work out a way of helping him over these. (See the section, "*How to learn the ritual.*") His success will be your success and no doubt the basis of a life-long friendship.

More to do

If you are not already a member of the Royal Arch, now is the time to think about it. Talk to the Brother nominated to look after RA relationships. (*Appendix 3*)

Many Masters and Past Masters join Essex Masters Lodge No. 3256, the largest in the Province with around 1,000 members. It will give you the opportunity to meet PMs of other Lodges and members of the Provincial Executive.

Consider extending your Masonic education by learning about the history of Freemasonry – the authentic history, not the legends that you hear. You cannot join the Quatuor Coronati Lodge No. 2076 except by (very rare) invitation but you can sign up to receive their annual *Proceedings*. You will also receive the summonses to the Lodge's meetings and can attend to hear the lectures that are given (and comment on them if you are brave enough) as well as dine afterwards.

Provincial Grand Office

Once you have completed your IPM year, take an office. Read the section *Taking office in the Lodge* and make it known to the Master and Master-Elect that you are willing to get involved. The Lodge needs you.

No one does a job in the Lodge in order to get a promotion. Most do a job because they love it and because it gives them an opportunity to put something back into a Fraternity they care for. However, at some stage, perhaps about five years after your year as Master, the Lodge may put your name forward for Provincial honours. Now, Province does not give these away with the cornflakes. They have to be earned. The Lodge in supporting your appointment as a Provincial Grand

Officer must have something to work on. “*Turns up to many meetings,*” is not a great recommendation!

It will help if you have taken office, been active in the management of the Lodge, are a member of and have been through the chairs of the Royal Arch, have joined Essex Masters Lodge and Essex Installed First Principals Chapter. This gives some grist to the mill and enables the Secretary to put together some fine words supporting your first appointment and later your promotion.

THE TREASURER

It is the Treasurer’s responsibility to handle the money and maintain the books and records recording the Lodge’s transactions on a timely basis. As a minimum, these records will comprise a cash book recording receipts and payments. The complexities of establishing which members owe dues and dining fees, and what liabilities the Lodge has at any time, will usually require additional records to be kept.

The Treasurer’s job is to do his best to keep the Lodge solvent by forecasting future expenditure, inflation and investment performance. He does this to maintain dues at the lowest possible level consistent with avoiding financial problems, now and in the future. He works with the Secretary and DC in planning meetings to ensure that plans are affordable and are likely to bring the returns anticipated.

The Treasurer needs to avoid being a ‘naysayer’. The Lodge needs to maintain its status and reputation, needs to celebrate important events and invest to maintain morale. The money that the Treasurer looks after belongs to the Lodge and not the Treasurer himself! On the other hand, the Treasurer must maintain a balance in the medium term.

He should aim for a small surplus on the Profit & Loss account each year to build up a contingency fund, knowing that there will be events which will occasionally overtake such planning.

Harold Macmillan was once asked by a journalist what would most easily push a government off course. He answered “Events, dear boy, events.”

The Book of Constitutions

Section 153 of the Book of Constitutions summarises the duties of the Treasurer. Briefly, it says that:

- Monies must be paid to the Treasurer directly.
- He must bank them without delay.
- He makes such payments as are sanctioned by the Lodge.
- His signature has to be on all cheques with at least one other signatory.
- He must keep complete records of financial movements for all the funds of the Lodge.

- He must make an annual report which must have been audited.
- This goes for the general fund but also for all other funds of the Lodge.

Payments out

The Secretary will send registration forms for new and joining members (Form P) to Grand Lodge immediately after the meeting. He will need to enclose a cheque for the fee. Rule 146, Book of Constitutions requires the Lodge to send a membership return within one month of end of Lodge's year. Again a cheque for the fees will be needed.

At each meeting, The Treasurer will need to pay the Tyler, Organist and any entertainers, the rental of the Temple, menu costs and the wine bill. He needs to ensure that he has sufficient cash and the relevant cheque books with him at the meeting and that whoever will countersign the cheques will be present.

Dues and dining fees

The Treasurer analyses the likely expenditure for the following year in comparison with the current year, gleans what information he can from the Caterers, the Secretary (regarding Grand Lodge and Provincial Grand Lodge dues, likely entertainments or special meetings), the DC (regarding the state of regalia and other items required during meetings) and discusses activities with the (likely) Master Elect. He attempts to outlook gains (initiations, joining members) and losses (exclusions, moving away,

retirements and even *anno domini*) in membership and the impact upon revenue and costs. He looks at:

Dues - Expenditure

- Donations
- Grand Lodge dues
- Provincial Grand Lodge dues
- Dining costs
- Master's guests dining costs
- Official visitors dining costs
- 'Family' Lodges dining costs
- Rent of temple
- Tyler's fees
- Organist's fees
- Cost of books and jewels
- Clothing and rituals
- Festive Board entertainment
- Special events
- Past Masters' jewel fund
- Regalia replacement fund
- Donations
- Lodge officers' expenses (although to be honest, few ever claim anything.)
- Allowance for bad debts
- Surplus required
- Taxation

Dues – Income

- Subscriptions
- Dining fees
- Initiation and joining fees
- Sale of books and sundry income
- Interest received (gross)
- Donations

Dining fees

- Caterers' costs
- Nature of menus (special dinners, white tables)
- Cost of wines

In general, it has been found better to plan for small increases each year rather than no change for a couple of years and then a dramatic leap.

Country members

Dues for country members have been variously calculated. A straightforward way is to subtract the assumed dining costs from the full membership rate and charge country members the result. For example:

Full membership = 160 pa

Dining fee = 18

Four dinners = 72

Country membership = $160 - 72 = 88$ pa

Thus, when a country member dines, he does so at 25% of the difference between full and country membership. If he dines four times, he pays the same as a full member.

The Treasurer may be persuaded that the Lodge benefits more from full members, whose money paid in at the beginning of the year adds to the Lodge's cash flow, than it does from country members who might dine four times. Thus the Treasurer may wish to add a small 'penalty' to country membership of, say, £10. This makes the country membership cost in the example above, amount to £98.

Notice of motion and proposition

The Treasurer gives notice of motion regarding dues and fees at the October meeting and the proposition is voted on at the November meeting. It is vital that these dates are not forgotten or the opportunity to raise dues / fees for the ensuing year will be missed.

Annual report (*Appendix 1 for example*)

The Lodge By-Laws state that the accounts shall be made up to 31st December in each year and shall be presented to the Lodge, duly audited, at the regular meeting in March. A copy of the accounts and of the Audit Committee's certificate that all balances have been checked and that the accounts have been audited shall be sent to all members with the summons convening the meeting. The report consists of:

- Income and expenditure account - General fund
- Income and expenditure account - Benevolent fund
- Balance sheet
- Explanatory notes

Auditors

The report is audited before it is given to the Lodge. Auditors are elected by the Brethren and, in St Laurence Lodge, are drawn for preference from the Lay Brethren. The auditors meet with the Treasurer before the regular March meeting to go through the books. Election of Auditors takes place at the November meeting.

Bills

It really helps the Treasurer if Brethren pay their dues and dining fees on time and without being asked. However, human nature being what it is even amongst Masons, the Treasurer sends out 'accounts' in February and then as frequently as may be required to ensure that all dues are collected. These set out what the brother owes and request immediate payment.

Efficient collection of annual subscriptions is important, not only to the Lodge but also to Brethren. A lapse in payment, however unintentional, could lead to a Brother being excluded from the Lodge. The Book of Constitutions (Rule 148) states:

"Should the subscription of a member remain unpaid for two years, at the expiration of that period he shall cease to be a member of the Lodge, which fact shall be reported to the Lodge at the next regular meeting, and recorded in the minutes."

The Lodge has no choice about this. The exclusion is automatic. It goes on:

“This rule shall not prevent any Lodge proceeding against any of its members under Rule 181 in respect of sums due for a shorter period than two years, if so provided in its by-laws.”

Our own By-Laws (*Appendix 4*) state, “Any member whose subscription is unpaid for one year shall be liable to be excluded from the Lodge, after due notice, in accordance with Rule 181, Book of Constitutions.” This is permissive rather than obligatory. St Laurence has always done its level best to avoid exclusion of a Brother. Thus the Treasurer must be constantly alive to the dangers of non-payment and must actively chase Brethren, especially when exclusion looms on the horizon.

Past Masters’ jewels and furniture and regalia funds

PM jewels are expensive items. The Lodge maintains a fund used to buy new PM jewels, fed by money transferred annually from the General Fund. The Lodge is fortunate that it can re-cycle most PM’s jewels and so it pays to keep an eye on this fund to prevent it getting unnecessarily large.

It has always been the custom in St Laurence for a Past Master to return his jewel when he receives Provincial honours. (It is not considered appropriate for PM’s jewels to be worn with Provincial regalia.) The ‘old’ jewels become items of historical interest because they carry the names of a number of Masters from several generations. In St Laurence, it has for many years been the custom for

the Treasurer to obtain the Past Master's jewels and to get old ones amended.

The Lodge maintains a fund with which to refurbish or replace such items as gauntlets, ashlar's or gavel's. It is up to the Treasurer to decide quite how much to lay aside into these funds.

THE SECRETARY AND ASSISTANT SECRETARY

The 'legal' bit

While the Treasurer is the guardian of the Lodge's finances – the Chancellor of the Exchequer if you like – the Secretary doubles as the Cabinet Secretary and the Attorney General. It is his responsibility to be acquainted with the Book of Constitutions and to be knowledgeable about such 'legal' matters as:

- Candidates, Form 'P' and 'LP & AR5' (application for GL certificate) ...
- ... and watch out for 'candidates from other localities' – see Rule 158.
- Ballots
- The summons
- Honorary membership
- Dispensations
- Emergency meetings
- Date or venue changes
- Reports and returns

- Election of Master and what happens if ...
- Etc.

As the ritual says, the Book of Constitutions answers all your questions. Well it does - sort of! It is not always easy to find what you want in the book and while it does cover almost every eventuality, you have to deduce some answers from what is written. Read it and study it and you will find it contains some fascinating stuff.

The booklet *Information for the Guidance of Members of the Craft* is more practical. (It is important to ensure that every member of the Lodge has a copy and all initiates must be given one together with the Book of Constitutions.) For day to day purposes, use the *Provincial Guidance Notes for Secretaries* found at

http://www.essex-lodges.org/craft_guides.aspx.

The Book of Constitutions and the booklet *Information for the Guidance of Members of the Craft* are available online at

<http://www.ugle.org.uk/about-ugle/book-of-constitutions>

Do, please, explain to the Master that it is his job to ensure that the Lodge is represented at the Provincial Grand Lodge meeting in March each year. If no one from Lodge attends, the Lodge will be severely admonished and no one will be a happy bunny. The Master should attend himself, preferably with his Wardens, but if he cannot

then he must make absolutely sure that at least one Master Mason or Past Master will attend in his stead.

Communications

The Secretary's job involves a great deal of planning – or at least looking ahead – but it is even more about communications. These days, emails are a great boon (and nuisance) but a good stock of postage stamps is still required. When anyone writes to the Lodge, 9 times in 10, the letter comes to the Secretary. Sometimes the letter has to be dealt with by another officer. Thus, the most important asset for a Secretary to have to hand is a set of stamped addressed envelopes into which content for other officers can be put and posted. The quicker this is done, the more effective the Lodge will be.

For example, the Secretary will receive notice of the Quarterly Communications of Grand Lodge. As every member will know, it is the duty and the privilege of the Wardens (and indeed the Master) to attend Quarterly Communications so that *“this Lodge may be properly represented.”* The Wardens cannot attend unless they know when it is. The Secretary must get the notice into the envelope and off to the post as soon as he can.

The Secretary may receive letters from widows, often thanking the Lodge for a gift but sometimes asking for assistance. The Secretary must get the information to the Almoner. An immediate telephone call is often required. The same goes for calls from Brethren in distress or calls informing the Lodge of a death. In all cases, the duty –

and often the immediate duty – of the Secretary is to inform the appropriate officer and advise on action if so required.

The summons

The centrepiece of the Secretary's work is the summons. This can vary from a photocopy of the agenda enclosed in a cover standard for that year to a beautiful and professionally printed summons complete with "Printers' ornaments."

Many secretaries bemoan the passing of easily available B4 paper. This size was very useful for summonses and was almost standard until PC printers came along. Now most summonses are A4 folded. (However, professional printers often still have B4.)

Printing using a desktop printer only looks cheap. While they are indeed cheap to buy, printers are expensive to run. The cost of printer heads quickly adds up to more than the cost of the machine itself. While desktop printing is flexible, it may be better to use a professional printer who specialises in printing summonses. The basics of the summons are as follows:

Front page – the Lodge name, crest and number, Charity honorifics, the date of the meeting, the name and address and further contact details of the Secretary, dress code and most importantly the date and time of the meeting. If there is anything unusual about the date or time, it should be highlighted.

Inside left page – the current list of the Officers of the Lodge, the Mentor and ‘regular’ notices such as Royal Arch, payment of dues, visiting abroad etc. (The latter can be rotated given that there is rarely room for all of them on one summons.) This page should always contain the Almoner’s details.

Inside right page – the agenda (*see later*) and the Festive Board menu with any details of entertainment.

Back page – the list of Founders and Past Masters.

Variable and non-variable data

Some of the data on the summons does not change or changes only slowly. This can be set up by the printer or on the PC as a format. However do watch very carefully to ensure that you catch changes, for example to Provincial ranks which need to be altered on the list of officers and the list of Past Masters.

The variable data is mainly the agenda page and the rotation of notices on the inside left page. Sadly, there may be a death to report, *In Memoriam*, at the top of the Agenda page.

Regular items for the summons

There are a number of recurring items for summonses. It makes sense to go through old summonses to see what happens when. For example, you must be careful to include the Treasurer’s Notice of Motion regarding dues and dining fees in the summons for the October meeting.

Here is a starter list:

March summons

- Notice re: visiting overseas
- Treasurer's report – should accompany the summons although it is often sent out separately
- Alms for the Lodge Benevolent Fund

October summons

- Notice re: Royal Arch
- Notice of motion re: Dues
- Notice of motion re: donation from Lodge funds to Master's List
- Alms for the Lodge Benevolent Fund

November summons

- Notice of motion re: Ingrebourne, Abbots Hall, Engayne, Upminster Hall Lodges
- Proposal re: dues
- Proposal re: donation from Lodge funds to Master's List.
- Election of Master
- Election of Tyler
- Election of Auditors
- Election of two lay Brethren to Lodge Committee
- Alms for the Lodge Widows Fund

January summons

- Reminder to pay dues
- Reminder re: raffle for Lodge Widows Fund
- Installation
- Appointment and investiture of officers
- Presentation to IPM
- Proposal re: Ingrebourne, Abbots Hall, Engayne, Upminster Hall Lodges
- Alms for the Lodge Benevolent Fund

Typically, there needs to be a notice of motion on the summons for one meeting so that the matter can be voted on at the next meeting – not true for all matters of business but a good guiding rule.

The draft summons

The Secretary should produce a draft summons based upon his knowledge of what is happening. He must then discuss this with the Master, the DC and the Treasurer as a minimum. The Master must agree any agenda and the DC may have an input to timing and the order of events. The Treasurer needs to be consulted to ensure that there are no notices of motion or propositions that he needs to be on the summons. While the Secretary usually knows all this stuff, memory is rarely perfect! It is never a bad idea to consult more widely and one would recommend that the draft is sent also to the Assistant Secretary and the Charity Steward. Exceptionally, there may be a need to

consult Province, usually either the Provincial Grand Secretary or the APGM.

Candidates and the summons

For all candidates (joining, re-joining or initiates), the following **must** appear on the summons for the meeting at which the ballot will be taken.

- Full name
- Date of birth
- Current, or if retired former, profession or occupation – a precise description
- Business address
- Home address – full, not a PO Box number
- Names of proposer and seconder
- Date when proposition was read in open Lodge
- Rule 158 if applicable – *about 'out of province' initiations*

Form P for a candidate must be read at one meeting and the ballot must be taken at the next meeting. You must read all the details from the summons before the ballot. The candidate can be initiated or can join during the meeting at which the ballot is taken (assuming it is successful) and **MUST** be initiated or must join within 12 months of the ballot. Do read up on this. Ideally, the presentation of a Grand Lodge certificate should appear on the summons. This is not a 'legal requirement' and is not always possible.

Timing of meetings

The Secretary and the DC need to work out the timings of the meeting before the summons is prepared. Only in this way can they know what time to start the meeting, when to call off/on, when the meeting will end and what time the Lodge will dine. The caterers need the timings and the Lodge needs to be assured that the bar will be open when they finish! Of course, the timing can never be known exactly but rough estimates can be made and the following times (in minutes) can be used as a guide.

Opening the Lodge	15 <i>to allow for delays</i>
Entry and welcome of an APGM	15 <i>limit size of procession</i>
Minutes	3 <i>confirmation only</i>
Minutes	7 <i>if read</i>
Initiation	60 <i>inc. charge</i>
Introduction of Mentor	3
Second degree	45 <i>inc. long working tools</i>
Third degree	90
<i>Call off before traditional history</i>	
Installation (full)	120 <i>inc. investing officers</i>
Induction of PM	90
Call off / on with tea	25
<i>Give kitchen 15 minutes notice via Tyler</i>	
Almoner's report	5
Charity Steward's report	5
Risings	15
Long Closing	5
Procession out	10

It takes about 45 minutes to turn temple into dining room.

Sending out the summons

It is the custom of St Laurence that members receive the summons at least three weeks before the meeting. Summonses are sent to all members - full, country and honorary – and four copies must be sent to Province. In St Laurence, it is the also custom to send summonses to regularly invited guests. Brethren should be informed of this facility so that their guests get the summons early.

A copy of the summons should be sent to the Tyler, the guest Organist, the Masonic Hall and to the Caterers. If nothing else, this helps to prevent surprises (*like the wrong date, every Secretary's nightmare!*) and informs the caterers of the menu, tea and likely timing.

Spare summonses

There is always a demand for summonses at meetings. Guests often will not have received a summons. Some Brethren will have forgotten theirs. The Secretary needs a clean copy for the Minute Book and typically the WM and the Secretary need copies to make notes on. Print 25% extra summonses.

Creative meetings

Meetings are planned not by the Secretary alone but in concert with the WM, the DC and the Treasurer. The ritual needs of candidates' progression through the three degrees comes first but the Lodge should also to be concerned with the Masonic education of the Brethren.

This may call for elements of the ritual not often performed (closing in the third, tracing boards, etc.) but it may also call for lectures and discussions.

Be creative. A diet of first, second, third, installation (sometimes called the 'Masonic Waltz': 1, 2, 3 ...) can become monotonous and some variation is needed. This can take the form of the Lectures which we know as the Taylor's Lectures and which after all were the central part of Freemasonry for our 18th century Brethren. These amplify the normal ritual and teach the symbolism of our Fraternity. In fact, initiations were often performed in a room next door to the Lodge and attended by only those interested enough to leave the Lodge proper! A list of speakers/lecturers is kept at

http://www.essex-lodges.org/docs/downloads/lecturers_hold.pdf.

Brethren of St Laurence have performed entertainments in the past - often wearing silly wigs! The Royal College of Music and Charles Court Opera have been fruitful sources of musical entertainment and the Lodge has once held a white table meeting (January 2000.)

Working with the Assistant Secretary

The Secretary has an Assistant and the wise Secretary will use such assistance to the full. The Assistant may be a less experienced Mason in training to become Secretary. If so, it is even more important to delegate interesting work to him. (Sometimes the reverse situation will hold and the

more experienced Assistant can do those things the less experienced Secretary does not feel comfortable with.)

Delegation does not mean abdication. In the early days, the experienced Secretary should invite a less experienced Assistant to draft something for the Secretary's review. There should be a discussion on this draft during which the Secretary should teach the Assistant. As this proceeds, the Assistant will become more and more proficient and eventually the task can be fully delegated. Three such tasks that the Secretary might consider eventually delegating are:

- Minutes
- Official Reports
- Dining numbers and table plan

Delegating all three at once might not be a good idea but select at least one to start with, perhaps with the aim of delegating all three before too long.

As we say in the section on the DC and ADC, there are two officers in the Lodge who should feel free to move anywhere in the Lodge to fix anything that needs doing. The 'legal fiction' (*an assertion accepted as true, though probably fictitious, to achieve a useful purpose*) is that the ADC and the Assistant Secretary are invisible at these moments. Their movements must be as unobtrusive as possible, swift, made when attention is elsewhere and direct. Clearly, they do not square the Lodge in these circumstances.

Minutes

Minutes are vital! They must be written and the Minute Books must be safeguarded. If any challenge is mounted before the Lodge, the Minute Book will need to be consulted. When it comes to the centenary of the Lodge (2035), the Lodge will not be able to obtain the centenary warrant unless it can prove a continuous existence for 100 years. By far the easiest way to do this is to present the Minute Books. While the current Minute Book has to stay near at hand, earlier Minute Books should be stored in a safe environment – safe from fire, water and theft. This may imply storing the Books in a bank vault.

It would take too long here to set out how minutes should be written but any new Secretary or Assistant will be able to study the Minute Book to get the idea. There have been Secretaries in the past whose proud boast has been that they had always written the minutes before the meeting! In fact, it is actually not a bad idea to at least list the headings of the events that will take place so that notes can be written under these headings during the meeting.

Reports and returns

“If a Lodge neglects to make its return and payments to the Grand Lodge for a period of six months ... it shall be liable to erasure or to a lesser penalty ... The Master, Wardens and Past Masters shall not be permitted to attend the Grand Lodge ... until the proper returns and payments ... have been made.”

Rules 151 and 152, Book of Constitutions

The Lodge must make annual returns of membership to both Grand Lodge and Provincial Grand Lodge. Deal with the returns right away. Be sure to keep copies to make life easier the following year. For the returns of membership numbers and changes, liaise with the Treasurer to check all your data and get the cheques for the right amounts and include them.

- Rule 146, Book of Constitutions – membership return within one month of end of Lodge's year, with fees.
- Rule 151, Book of Constitutions – installation return, immediately after the installation meeting

The Installation Return for Grand Lodge and the return for the Provincial Year Book are required so that accurate information on the Lodge appears in Grand Lodge and Provincial Grand Lodge publications.

Changes in status or address of members must be reported immediately to the Provincial Grand Secretary. If a Brother has resigned, been excluded or died, this information must be given without delay to the Provincial Grand Secretary (a) to avoid any embarrassment in communications and (b) to ensure that the Lodge is not unnecessarily liable for Grand Lodge and Provincial Grand Lodge dues.

Registration Forms for new and joining members (Form P) must be completed and posted to Grand Lodge immediately after the initiation. Don't forget to enclose a

cheque for the fee. The application for a Grand Lodge Certificate (on form LP & AR5) should be sent to the Grand Secretary as soon as a Brother is raised to the Third Degree. The Brother is entitled to his certificate without delay. Where returns are to be made following a meeting (Form P, Installation return etc.), it makes sense to have stamped addressed envelopes in your case. Then you can post the documents on your way home.

Dining numbers

Dining forms are sent out with the summons. Most Brethren return them, often in good time. Some Brethren work on the basis that they will dine unless they tell the Secretary otherwise. Other Brethren expect the Secretary to read their minds and divine whether they will dine or not! Whatever is the case, the actual dining numbers will always be about 80% less than the returns and guesses indicate, even if the Secretary has telephoned and spoken to every Brother.

This plays merry hell with the table plan but it is a fact of life, weather, traffic jams and working hours. Of course, the Secretary tries to be accurate. Over-ordering meals means unnecessary expense. Still, full members have paid for their dinner anyway and we like to have as many guests as possible. So it is better to over-order than to under-order. The Caterers (Bairds) are very helpful and sometimes the main dish (e.g. Steak and Kidney pie) will stretch, making risk taking possible.

The following spreadsheet is just a schema but it may give the idea. In the first column, list the Lodge members with rows for guests of the Lodge and Official visitors. Special dietary requirements, including those of regular guests, should be included in the notes column.

	Mar	Oct	Nov	Jan	Mar	Notes
Bro. A	2	1	3	3	1	
Bro. B	1	1	1	1	1	
Bro. C				0	1	Veg
Bro. E	1	1	1	1	1	Fish
Bro. F	1	3	1	1	5	
Bro. G	1	1	0	1	1	
Bro. H	1	n/d	n/d	1	4	Diabetic
Bro. I	0	0	0	0	2	
etc	etc	etc	etc	etc	etc	
Bro. Y	3	1	1	1	2	Regular guest veg
Bro. Z	1	1	1	1	1	
Lodge guests				1	2	
Official visitors	2	0	0	0	2	
Total estimate	31	24	22	36	45	
Booked	31	23	21	33	42	
Total dined	29	23	20	34	42	

List the meetings across the top and insert a new column as you approach the next meeting. As you get the returns in or meet Brethren at the LOI, fill in their dining numbers. 1 means dining but no guest. 5 means dining with 4 guests and so on. Italics mean you made a guess based upon the pattern of their attendance.

The total is simply the sum of what you know and have guessed. You make a judgement and order a number of meals. You then find out how many actually dine and over time you can refine your guesses and your ordering. Use this schema to drive the table plan.

Menus

The menu must always be discussed with the WM before it is decided upon. Bairds produce a list of menu options with prices. Typically, St Laurence is accustomed to a starter, a main dish with two vegetables, a dessert, cheese and coffee. The November meeting is the 'seasonal' dinner. The Secretary can mix and match so a less expensive menu at one meeting funds a more expensive one at another. The Installation meeting menu would normally be more upmarket than the others.

However, the Lodge does not have to be restricted to Bairds' list. In fact, the chefs are very happy to 'do something different' - and rather enjoy it. The Secretary should develop personal relationships with the caterers. This makes life easier and more pleasant for all concerned. (There is nothing wrong with a compliment on a dish that was well received or a thank you for good service.)

The menu is printed in the summons together with an estimate of time for the start of dinner. The summons should also indicate when tea will be taken. A copy of the summons should be sent to the Caterers and the Secretary should telephone them by the Wednesday before the Saturday meeting with final numbers and to check that all is OK with the chosen menu. (The fact that two Brethren will immediately ring up to cancel their dining request is neither here nor there!)

Special menus

The Secretary should keep a note of those Brethren who require special menus - vegetarian, low cholesterol, diabetic and so on. The table plan should indicate where these Brethren are sat so that (a) they know their needs have been met and (b) the Caterers know where to serve the special meals. The table plan, with notes on special dietary needs, should be emailed to the Caterers as soon as it is ready and hard copy given to them on the Secretary's arrival at the Hall.

Table plan

There are three considerations for the table plan which are usually mutually exclusive!

- Visiting Brethren need to be honoured.
- People like to sit with their friends.
- Brethren need to get to know everyone, especially new Brethren.

Top Table

The Master always sits in the centre. On his right will be the visiting dignitary or Brother Initiate, if relevant. (Brother Initiate always takes precedence even if the PGM is visiting.) Otherwise, it will usually be someone the Master wishes to honour (perhaps his Proposer into Freemasonry or a Brother celebrating long service to the Lodge.) On the Master's left will be the IPM, ready to coach the WM through the Festive Board.

Beyond the Master's immediate right will be the ADC to any visiting dignitary or the Proposer of Brother Initiate. Beyond the WM's immediate left will be the Lodge DC, there to keep an eye on affairs and to quietly brief the IPM when required. There is in fact a complex order of precedence that can be used to decide the table plan. Very few people know about it and I am sure it is never actually used!

The latest toast list can be found at

http://www.essex-lodges.org/docs/craft/craft_toasts_09_10.pdf

The sprigs

The SW sits at the head of the table sprig to the WM's right and the JW at the head of the table sprig to the WM's left. If there is a third sprig, it is customary in St Laurence for the Secretary to sit at the head, usually centred opposite the WM. Other officers can be chosen to head further sprigs.

The table plan must be created such that every Brother has someone congenial to talk to and such that conversation is likely to be easy along and across the table. The Secretary should know his Brethren well enough to make these decisions. He may also make a deliberate decision NOT to put members next to their constant friends and dining companions. He may do this occasionally to ensure that Fraternity is general and cliques do not form but also to ensure that newer Brethren (who should normally be seated not far from the Mentor) get to know all the Brethren.

Grand Officers

Grand Officers sometimes like to sit on top table and this is fine. However, many Grand Officers like to sit 'in the body of the kirk' to meet and greet the Brethren. It is a good idea to spread Grand Officers so they are placed next to Brethren who would benefit from knowing them - particularly younger Brethren.

General correspondence

Often the Secretary can and should answer most correspondence without referring to anyone else. However, there will be many occasions when reference will have to be made to the WM, the Treasurer, the DC, other officers or Brethren. This can usually do done over the telephone but sometimes it will be necessary to send the correspondence to another Brother. In such a case, it is vital that the Secretary make and keep a copy so that

(a) he can check to see that the matter has been dealt with and (b) he has back-up in case the post goes astray.

Letterheads and cards

It really helps to have letterheads prepared with the Lodge crest, name and number, the Secretary's address, email and telephone number ready printed. Not all correspondence needs to be answered formally. Often a hand written note on a pre-printed card will suffice. Such cards can be a great boon.

Email

Email is one of the great helps and greatest hindrances of modern life. It is inevitable and, to be honest, often very useful. However, it is also somewhat 'modern' and even 'chatty'. Freemasonry still retains a certain air of formality (thank goodness!) and so email is not always appropriate.

Invitations from other Lodges

The Secretary will receive invitations for the WM and himself to visit other Lodges. In the case of St Laurence such invitations will be primarily from the 'Ingrebourne family' of Lodges – Ingrebourne itself, Abbots Hall, Engayne and Upminster Hall. The Master should visit each of these Lodges at least once in his year and the Secretary should accompany him. It is beneficial for the Secretary to see what is going on in other Lodges and to discuss matters of mutual interest with another Lodge's Secretary.

In general, the Master should not be expected to visit another Lodge in an 'official' capacity unaccompanied. If the Secretary cannot attend, then another officer or PM must. In the event that neither the WM nor the Secretary can attend, it is becoming more and more accepted that two other officers or PMs may attend in their place so that the Lodge is represented.

It is the Secretary's job to write to a Lodge that the Master has just visited in an official capacity, thanking them for their hospitality. The Secretary does this, whether or not he attended himself. If the Master attends a Lodge in a private capacity, he writes his own thank you letter.

Masonic language

You have to get used to the style. Formal communication within Freemasonry is a little 'olde worlde', very polite and very decorated. For example:

- A Mason's wife is his 'Good Lady'.
- 'Distinguished Brethren' are asked to 'grace the meeting with their presence.'
- If you send apologies for a meeting, you 'express wishes for a happy and successful meeting.'
- Secretaries often write 'by command of the Worshipful Master' (sometimes even when they have not even spoken to him about the matter!)

There follows some other forms of phrasing that may help:

- Many thanks for such a wonderful meeting and Festive Board last Tuesday. It was a unique occasion with some exemplary ritual, good food, plenty of wine and lovely entertainment.
- I write to you in the hope that you might find yourself able to accept an invitation to attend ...
- While recognising the many demands upon your time, it would give the Brethren such great satisfaction were you able to visit ...

Recommendations for Provincial honours

A rather special form of communication is writing in support of a recommendation for a Brother to receive honours. In such a case, the letter must be absolutely honest but must also emphasise those qualities which would stand the recommendation in good stead. It needs to be carefully worded to demonstrate the pleasure that the award would give the Lodge in general. It need not be said that if the Secretary cannot wholeheartedly support the recommendation, then it is probably mistaken.

Whom do you appoint DC?

A small but important point for installation meetings!

In St Laurence the Secretary, having been invested by the WM, goes to the centre of the Lodge and asks the Master, "Whom do you appoint DC?"

Risings

First Rising – is about Grand Lodge affairs. If there is nothing, the Secretary should say, “*Nothing from Grand Lodge, WM,*” and sit down. There is, by the way, no point in announcing Grand Lodge communications and then saying that you will leave them on the table for Brethren to examine as they wish. Firstly no one will do so and secondly everything is now published directly to all Brethren in *Freemasonry Today*. In St Laurence, salutes to Grand Officers come AFTER the Secretary has finished.

Second Rising – is about Provincial Grand Lodge affairs. Again most of the communications from Province will appear in the *Essex Mason* but important matters should be (briefly) highlighted. In St Laurence, salutes to Provincial Grand Officers come AFTER the Secretary has finished.

Third Rising – is about everything else. In this rising, the Secretary must read out apologies and should (using one of those polite phrases to the WM) get visiting ruling masters to stand so the WM can acknowledge them. The Secretary may also call the WM’s attention to the presence of a Brother who has not been seen in Lodge for some time (but not if the Almoner has already mentioned him.)

Keeping things moving

While not rushing the Brethren through the meeting, always look for ways to speed things up. For example, Grand Lodge does not recognise the difference between

candidates for joining and candidates for initiation. It is thus perfectly acceptable to hold one ballot for an initiate and a joining member – or indeed, for two or more joining members.

If one bean appears in the Nay box, it can be ignored as two are required to exclude. However, if two do appear, then a separate ballot has to be taken for each candidate to ascertain which, if either, of the candidates has received two nay votes. Needless to say, everything should be done, long before voting takes place in Lodge, to ascertain that all Brethren are happy with the candidate(s).

There is nothing worse than a Secretary who fuffs around looking for papers or who takes up time without adding value to the meeting. The Secretary must have all paperwork to hand. Use a binder with the papers in plastic transparent wallets. Tell the Lodge of anything that is important – but only about what is important. Do it clearly and quickly. If you have nothing to say, indicate that quickly - *“Nothing before the Risings, WM,”* - and sit down immediately.

The Secretary should deal with and read out only that which is important and current. For example, reading out a letter from the APGM that he will visit the Lodge while the APGM is actually sitting there is a total waste of time! Bringing the attention of the Brethren to a notice of Quarterly Communications that has already happened is also a waste of time. No one can do anything about it! On the other hand, underlining and then reading out items in

the minutes of Grand Lodge which will materially affect the Brethren is a good thing.

Humour is good, as long as it is really funny and as long as there is time for it at the meeting. W. Bro. Bob Self's Secretarial announcements were comic turns in themselves and much appreciated. However, Bob was good at it – and kept the humour to those occasions when there was time for it.

Managing the Master

Once the meeting is under way, it is run by the WM, the DC and the Secretary. The DC has the benefit of being able to move around and thus should feel free to go to that part of the Lodge where his help is most obviously required. The Secretary has the benefit of everything in writing in front of him and is thus able to gently bring (non-ritual) things back on track should they go astray.

When he does this, what he says should be clear, precise and very polite indeed. He must always salute. He should always suggest (never tell). He should use the word 'perhaps' a lot. When and if the Secretary does something for and on behalf of the WM, he should indicate that he is doing it by command of the WM or by his instructions.

Here are some examples:

WM, if you would forgive me. It seems to me that we have omitted item 7 on the agenda. Perhaps you would like to take that item now?

WM, by your command I rise to direct the attention of the Brethren to some very distinguished Brethren here this afternoon.

WM, as you will have already noticed, we have with us this afternoon a number of Ruling Masters of other Lodges. Is it your wish that they stand so that you can greet them personally?

While it is right and proper that the Secretary engage in managing the Master, he must do it in a way that enhances the Master's standing and makes anything he says look as if the Master thought of it first!

THE DIRECTOR OF CEREMONIES AND ASSISTANT DIRECTOR OF CEREMONIES

General role

The DC is like the director of a play or the conductor of an orchestra. A good DC can really make a meeting go with a swing. A poor one mars the efforts of everyone else. Oddly enough, according to the Book of Constitutions, the DC is an 'additional' officer and not a 'regular' one. (In the USA, the DC role is almost unknown.) This may remind us that when all is going well, the DC is almost invisible. He comes into his own when things go off track. The DC must be able to manage the unexpected.

The DC's job can be quite tricky as he has to be on the alert at all times, even when he has nothing formally to do. He has to be ready to step in to retrieve a situation when

things have gone awry or to attend a speaker – the Master or another Brother - when he appears to be a little nervous. The DC will also find that he has nothing to do for a long while and suddenly is plunged into an important job such as the procession out. It is always tricky to achieve perfection without a warm-up!

So the essence of the DC's role is planning. The more thought that is put into the meeting before it happens, the less likely it is that the DC will have to step in.

DC and ADC

The DC and ADC should always work in concert. Indeed, the ADC may well be a more experienced Mason than the DC and may have been asked to take on the job of ADC in order to coach. Between them, they are responsible for the following:

- Maintaining a high standard of ceremonial in the Lodge. (While the Preceptor is not a formal Lodge officer, the DC and the Preceptor need to work hand in glove.)
- Maintaining a high standard of ritual according to the customs and practice of St Laurence.
- Managing excellence of procedure at the Festive Board.
- Setting a perfect example by their own comportment in the Lodge and maintaining the highest standards of the visual appearance, the rubric and floor work of the Lodge.

The ritual

It must be stressed that the ritual and its delivery are the direct responsibility of the DC and ADC. They must liaise with the Preceptor to understand the skills and limitations of the new WM and advise him accordingly. *In extremis*, the DC may advise the new WM to farm out all or most of the work and it is their duty to advise which of the Past Masters can and would be willing to carry out which ritual.

The DC may or may not be the Preceptor of the LOI. If he is not, he must attend LOI at least often enough to ensure that the ritual being taught is consistent with what he expects in Lodge. Certainly the DC must attend LOI for officers' nights and for several meetings before an important event. The DC must discuss the ritual with the Preceptor to ensure both are 'reading from the same hymn sheet.'

The DC needs to identify which Brethren will need most support from him in Lodge and where the weaknesses are. This will prepare him for unplanned events and tell him where his presence in Lodge is most required. The DC should not feel that he is stuck to his chair. He should be ready to move to any part of the Lodge where he can be of most help. For example, Deacons may have trouble with the sheet in the 3rd degree. The DC should feel able to get up and assist if required.

Happy wanderers

No, this is not about Emulation working! There are two officers in the Lodge who should feel free to move anywhere in the Lodge to fix anything that needs doing – change the aircon settings, change a chair that looks unstable or give the Tyler a warning that the Lodge is about to call off for tea. The ‘legal fiction’ is that the ADC and the Assistant Secretary are invisible at these moments. They must be unobtrusive, swift and direct.

Furniture and regalia

St Laurence maintains a Regalia and Furniture Reserve Fund. This is used to repair or replace such items when necessary. The DC and ADC, working with the Tyler who sets out the Lodge for each meeting, are responsible for ensuring that repairs and replacements are carried out.

The Tyler will spot items that need attention and must mention these to the DC. Any Brethren who handle such items during meetings must do the same. The DC will discuss actions with the Treasurer and, subject to financial acceptability, will then get the repair or replacement carried out. In doing so, he will have an eye on when the item(s) will be needed next and plan any repairs accordingly.

The board listing the Masters of the Lodge needs to be updated annually and the best time to do this – as with repairs – is during the summer recess.

Own bearing

The DC and ADC must set an example by their own bearing and speaking in Lodge. This is a matter of:

- Upright bearing and dignified carriage
- Smart dress, setting an example to the Brethren
- Smart movement and measured pace of delivery
- Timing and clarity of speech (*Appendix 6 for help with difficult words*)
- Body language and courtesies
- The use and carriage of wands
- Accurate and well made signs

Preparation

The DC should be looking ahead, considering the four regular meetings of the Master's year suitably in advance and planning the work sensibly with the Worshipful Master and Secretary, identifying gaps where lectures or events may be needed and offering suggestions to the Worshipful Master and Secretary.

Before the summons is printed, the DC must consult with the Secretary to ensure that what is planned for the next meeting is proper and that the timing (start, tea, closing, dinner) will work. He must make sure that candidates are ready and that their proposers and seconders have done their jobs. He should discuss candidates with the Mentor and be prepared to offer support during the ceremony.

Who is doing what must be clear. The DC must discuss with all officers the special responsibilities that each will have in the meeting. He must ensure that the flow is managed. The DC or ADC also need to:

- Make sure that we have the latest version of the Toast List. (*The latest version is always to be found at http://www.essexlodges.org/docs/craft/craft_toasts_09_10.pdf*)
- Check presence of all officers for the meeting - twice. Once in advance of the meeting by telephone with the Secretary when the dining returns are in and again before the Lodge is opened in case a Brother has been prevented from attending at the last minute.
- Consult the WM and find replacements. (*A list of Tylers and Organists is to be found at http://www.essexlodges.org/docs/downloads/organists_tylers.pdf*)
- Identify formal visits from Province. Liaise by telephone with the Provincial Grand Director of Ceremonies or his nominated Assistant. Brief the WM, the Deacons and the Tyler.
- Manage processions in and out of the Lodge according to St Laurence customs.
- Manage salutations taking care that correct procedure is followed if visiting Grand Officers are present. Ensure that a Grand Officer/ Provincial Grand Officer is ready to reply to salutations.

Working with the Tyler

Since it is his duty to prepare the Lodge and to clear away for the Festive Board, St Laurence has always placed the Tyler under the management of the Director of Ceremonies. Indeed, it should always be the DC who proposes the name of the Tyler for election or re-election.

The DC is responsible for making sure the Tyler understands and is ready for the following:

- what needs to be prepared for the meeting
- the work and ritual for the meeting
- any special instructions or needs
- visits from Provincial Grand Lodge
- visits from distinguished Brethren

The Tyler should at all times feel that he can call the DC or ADC to discuss any matter affecting his work and relationship with the Lodge.

The DC or ADC should always telephone the Tyler as soon as they know what is happening at a meeting to discuss matters. Should the Tyler be unwell or in any other way prevented from attending a meeting, it is up to the DC or ADC to find a replacement and to quickly induct that replacement into our ways. In the event of the retirement of a Tyler, it is up to the DC to discover a permanent replacement and to put his name forward to the Brethren for election.

Working with the Organist

Just as the Tyler needs to know what will happen at a meeting to lay out the correct equipment, so the organist needs to prepare his music. The Organist should at all times feel that he can call the DC or ADC to discuss any matter affecting his work and relationship with the Lodge.

The DC or ADC should always telephone the Organist as soon as they know what is happening at a meeting to discuss matters. Should the Organist be unwell or in any other way prevented from attending a meeting, it is up to the DC or ADC to find a replacement and to quickly induct that replacement into our ways. In the event of the retirement of an Organist, it is up to the DC to discover a permanent replacement and to put his name forward to the WM.

Installation meetings – a special case

The installation meeting needs special care. The DC must consult with the Installing Master and the Master-Elect. They should have a checklist for both. For example:

Installing Master

- Will the IM do all the ceremony or will he share bits out?
- Who will be placed in the Wardens' chairs and who will act as IG?
- Who will do the addresses?
- Has the IM written his speech?

Master-Elect

- Who are his officers for his year?
- Will they all be present?
- Who will do the toast to the Visitors?
- Who will reply?
- Has the Master-Elect written his speech?

Prompting

While the IPM will prompt for words when within hearing, much of the work is moving around and the IPM will be out of earshot much of the time, especially in the perambulations. Thus the DC and ADC (between them as it needs two) must be ever at the Installing Master's side, ready with a quiet word to move the IM to the right place in the Lodge or to prompt for words. Think of the DC here rather as the Colonel's adjutant, heard only by the IM, discrete but accurate.

Addresses

The DC and ADC have a similar responsibility here. They may do it themselves or they may identify other experienced Brethren in the right location to stand by but there must be a prompter for every Brother giving an address. Again the prompt must be discrete but accurate.

EAs, FCs and MMs

It is probably best for the ADC to go to the door and bring in the EAs, FCs and MMs while the DC stands ready to instruct them. This saves time and looks tidy.

Appointment of Officers

It has always been St Laurence custom that the work of collecting wands, collars, columns etc. is shared between the DC and ADC. The easy way to think of this is that the DC looks after the officer-to-be-appointed while the ADC collects the kit. Again it saves time and looks tidy.

Non-ritual aspects of meetings

Tea

The DC or ADC need to ensure that the WM and any visiting Provincial Officers are escorted to the front of the queue and that tea – and posh biscuits - are provided for them.

The Festive Board

The DC calls the Brethren in to the Festive Board and ensures that all is ready for the WM's entrance. He announces the WM and escorts him to his seat, standing behind it until he is seated. The DC sits on top table for a reason - to ensure that the formal part of the Festive Board (not including the entertainment) happens properly and in a timely manner. While the IPM prompts the Master, the DC must prompt the IPM. Remember, the

DC has probably done this many times before while the IPM is new to it all.

Taking wine

Wine-taking must be planned and a proposed list of 'takings' prepared by the DC or ADC for the Master and the IPM to decide on. In general, the number of 'wine takings' should be restricted. It interferes with the Brethren's conversation and enjoyment of the dinner. In St Laurence, the WM takes wine with:

- His Wardens
- The Brethren
- (The Initiate)
- (The Brother being Passed)
- (The Brother being Raised)
- The Brethren who assisted in the Ceremony
- Any Brethren who did anything special

Toasts

The formal toasts must have been rehearsed with the WM to avoid the embarrassment of names being mispronounced. A common error occurs in the formal toasts. The **Pro** Grand Master is NOT the **Pro-vincial** Grand Master! There are two very distinct toasts. The former is to the 'second-in-command' of Freemasonry in the United Grand Lodge. Here the word *Pro* means 'standing in for'. (Like *pp* for signatures = *per pro*.) The toast to the Provincial Grand Master comes later.

Beforehand, the DC must consult with the WM and ensure that he has identified Brethren to make toasts and reply to them. The earlier this is done the better and two to three weeks ahead is not too much. Indeed, it used to be the custom for speakers for the whole year to be identified prior to the installation meeting.

The standard of speech making has sadly declined over the years and it is up to the DC and ADC to help repair this.

Other aspects of the Festive Board

If there is to be entertainment, the DC or ADC must liaise with whoever is organising this – typically the Secretary. The same goes for raffles. This liaison is necessary to ensure timeliness of the evening.

OFFICIAL VISITS

Probably once a year or certainly once every two years, the Secretary will receive a letter informing him that an Assistant Provincial Grand Master intends to visit at the next meeting of the Lodge.

The visit of an APMGM presents opportunities for the Lodge:

For recognition

- of its charity efforts
- of its ritual improvements
- of significant efforts made by specific Brethren

For communication

- of the Lodge's concerns
- of the Lodge's plans
- of what is going on at Provincial level
- of what is on the PGM's mind
- of what is happening at Grand Lodge level that will affect the Lodge

For networking

- to enable Brethren get to know members of the Provincial hierarchy
- to introduce newer Brethren to Provincial hierarchy
- to enable the Lodge to lobby on behalf of itself and its Brethren
- to put forward ideas for discussion
- to gain advice

As soon as the APMG states his intention to attend, the Secretary should communicate this to the WM, the DC and the Treasurer. The DC will wish to speak to the Provincial DC who will be accompanying the APMG to ensure that the Lodge understands the procedure the Provincial DC wishes. The DC will then brief the WM and the Secretary on what will happen and on the implications for the agenda. The Treasurer will need to discuss any increased spend resulting from the visit including charitable donations, special menu and so on. It

may well be that the Lodge Committee should meet to discuss the visit.

DC takes the lead

The DC takes the lead in managing the 'in-lodge' aspects of official visits. It is up to him to liaise actively with the Provincial DC and to ensure that the Lodge understands and can comply with the official visitor's requirements. Telephone calls are required and quite possibly an invitation for the Provincial DC to visit a Lodge rehearsal.

The DC needs to ensure the correct seating arrangements have been made and a copy of the summons is on the seats reserved for the official visitors with a copy of the minutes of the last meeting. Where several Grand Officers will be attending, the DC must plan the 'blue corner' in advance, ensuring that there is room, removing seats in the North-East as necessary.

The DC should ensure a PM, preferably a Provincial Grand Officer, is instructed to be at the entrance to meet the official visitors, the DC being likely to be busy in the temple preparing the work on the day. The identified PM should take the visitors to introduce them first to the DC and should then introduce them to the Secretary, Master and other Lodge Brethren.

While the Provincial DC will manage the entry of the official visitor and the salutes to him as well as the formal part of the festive board, it is up to the Lodge DC to ensure that this will all go smoothly. He may need to

exercise tact in achieving this. There may well be potential conflict between the requirements of the Provincial DC and those of the Lodge. A negotiated agreement must be reached in a fraternal manner which satisfies both parties.

The DC must personally brief the Tyler on the management of the festive board, covering the entry of the WM, candidate, official visitors, and liaise with the caterers to ensure the regular flow of the dinner courses.

Typically, the formal procedure is as follows:

- The Lodge is opened.
- One knock from Tyler.
- Usual exchange between IG, JW and WM and the IG opens the door and receives the Provincial DC's 'visiting card' from the Tyler. He locks door, steps to edge of carpet, salutes and says "*WM, W. Bro. (reads from card – name and rank) is outside the door of the Lodge and seeks admission.*"
- WM says, "*Admit him Bro. IG.*" IG Salutes and opens the door.
- Provincial DC enters, salutes and says something like, "*WM, W. Bro. John Smith, Past Senior Grand Deacon in the United Grand Lodge of England, Assistant Provincial Grand Master in the Province of Essex, is outside the door of your Lodge and demands admission.*"
- The Master replies, "*Admit him, Bro. Provincial (Assistant) Director of Ceremonies.*"

- The Provincial DC will then say something like, “*WM. Have I your permission to form a procession of Grand Officers and Provincial Grand Officers to welcome the APGM into the Lodge?*”
- The WM replies, “*You have, Bro. Provincial (Assistant) Director of Ceremonies.*”
- The Provincial DC will explain how he wants the procession to line up. It will include all Grand Officers present but will probably not include all Provincial Grand Officers as there is rarely room in the ante-room to accommodate everyone. The Lodge DC should clarify this with the Provincial DC beforehand and identify which Provincial Grand Officers will join the procession.
- The procession is formed with the most senior ranks nearest to the exit so that they are last to come in with the APGM. The APGM advances to the pedestal and shakes hands with WM who offers him the gavel. The APGM refuses and goes to his seat. The DC then escorts the Grand Officers to their places and finally calls for all Brethren to be seated.
- Sometimes the Provincial DC immediately goes to the centre of the Lodge and calls for salutes to the APGM. Sometimes the salute occurs after the minutes have been read. The Lodge DC should clarify this with the Provincial DC. Note that there are no other salutes (to Grand or Provincial Grand Officers in this meeting.)

- The APGM will reply. If there is an initiate or if there are Brethren who have been initiated since the APGM's last visit, the APGM will present them with a book on Masonry.
 - In the procession out of the Lodge, the APGM will be placed next to the WM on his right. The wording of the Lodge DC's announcement here is, "*Brethren will stand while the WM, accompanying the Assistant Provincial Grand Master and accompanied by his Wardens, etc.*"
 - It is polite to ensure that the APGM and the Provincial DC are escorted with the WM to the front of the queue for tea and that on their exit from the Lodge a drink is placed in their hands.
 - The APGM will wish to meet as many Brethren as possible and the Lodge Secretary should have in mind a list of those the APGM should meet. The Secretary should shepherd the APGM to these Brethren and introduce them, moving the APGM on to the next Brother when appropriate.
 - The Master will enter the Festive Board accompanied by the APGM.
 - The APGM will sit on the WM's right with the Provincial DC next to him*. It makes sense for the Lodge to place a suitable Brother next to the Provincial DC. The Lodge ADC might suit.
- *If there is an initiate, he will sit on the WM's right with the APGM next to him.*

- The formal part of the Festive Board will be managed by Provincial DC. This includes all wine takings and the formal toasts up to and including the toast to the WM.
- The APGM will reply to the Toast to the Provincial Grand Officers.

Do not be surprised if the APGM leaves early. APGMs have a lot of late nights.

THE ALMONER

The Almoner must KNOW things. There is a great deal of help available for older folk or those in distress. The problem is that few people know how to access that help. It is the Almoner's job to know.

The Almoner's job is about maintaining contact but also about delivering care. He has to put in a great deal of effort to keep in contact with widows, Brethren and their dependants, to find out how they are and whether they need help that the Lodge or Freemasonry at large can give. He also has to make sure that care and assistance is delivered where it is required. It is a doing job, not only a listening one.

The Provincial website says of the Almoner:

It is very important that the Lodge Almoner is a person who possesses considerable tact, courtesy, discretion, patience and humour, together with a sympathetic demeanour, charitable heart and time to devote for the benefit of Lodge members and

their dependants. The office is one that benefits from continuity and it is suggested that a term of five years minimum is appropriate.

They should live local to most of the Brethren and the heart of the Lodge and should call to see the widows at least once a year, possibly at Christmas or Easter, to assess their demeanour because this simply cannot be done over the telephone. Poverty is not an easy thing to admit to. Health worries are often kept hidden. It is often painful to admit to others what may seem to be a failure and an inability to cope. Confidentiality and a caring approach can be the key to relieving those worries.

A good Almoner will also make himself aware of happier events such as birthdays, births, silver and golden weddings so that the Lodge can send appropriate greetings. He should never feel alone in his work and should not hesitate to seek assistance from other members when required.

These are principles that St Laurence has always held.

A summary of the Almoner's job

- Be the eyes and ears of the Lodge.
- Maintain contact with all Lodge widows, Lodge members and their dependants.
- Identify where help is required.
- Inform the Lodge about widows and Brethren in trouble, while preserving proper confidentiality.

- Motivate immediate financial or other action by the Lodge.
- Get help from Provincial and national Masonic Charities.
- Understand the Provincial processes of analysing and approving help for widows and Brethren.
- Know who to talk to in order to get things done.
- Know and understand the aims and objectives of the four main Masonic Charities: The Grand Charity, The Royal Masonic Benevolent Institution, The Royal Masonic Trust for Girls and Boys, The Masonic Samaritan Fund.
- Maintain a basic knowledge of state benefits – for example pensions and attendance allowance.
- Maintain a basic knowledge of the financial and other support available from non-Masonic Charities – for example Armed Forces Charities.
- Attend Provincial training and other events.
- Make immediate contact with the family of a recently deceased brother or widow.
- Ensure and enable Lodge representation at funerals.

Reports

The Almoner gives a report on the widows and Brethren at every meeting. It should describe briefly who is not feeling so good and why and what he is doing on behalf of the Lodge.

Introductions

The Almoner needs to be very careful to introduce himself properly to widows and Brethren who have not attended Lodge for some time. These people are likely to be getting on in years and, while they may be as bright as buttons, they may also be easily confused. They may have got used to a previous (or even previous but one) Almoner and find it a little difficult to make the transition – name, address, telephone number and so on – to a new Almoner. Widows may be especially careful about visits from, or even speaking on the phone to, someone they don't think they know. Bro. Michael Manning sent out his photograph with a letter. This worked well.

Our Widows

The Almoner should of course keep a list of every widow, her address, telephone number and the name and address and telephone number of someone, often a son or daughter, who is also in contact. The Almoner should speak to the widows on a regular basis and more often if the weather is bad or if he hears that the widow is unwell. The Almoner is responsible for ensuring that the Lodge does what it can when it is called upon.

The Lodge sends a cheque (currently £40) and a Christmas card to each widow in December. Where possible, the Almoner, Master and Treasurer visit those widows who live not too far away to deliver the cheque

personally. It is the Almoner's job to ensure that these cheques and cards are sent and received.

Brethren in distress

The Almoner must keep his ear to the ground and whenever he hears of a Brother in distress, he must make contact to see what help is required. Any Brother who hears of another Brother who is unwell or otherwise unhappy should contact the Almoner immediately. Province advises:

In many cases, the Almoner may be approached directly by a member of the Lodge or Chapter and other cases may be brought to the Almoner's notice by a Masonic friend of the brother or dependant concerned. The Almoner should be aware, however, that there may be other indications that a brother is in difficulties and these are often evidenced by absence from meetings as a result of physical disabilities, financial pressure or illness in the family.

In such cases of absence from meetings, the Almoner should make a note of who is in regular contact with the absentee, or who knows the brother best and ask him if he has seen him recently, or will see him. The Almoner should enrol the regular attendee's help as much as possible - it will make his job easier.

When the Almoner has established that a need exists, it will be necessary to arrange an interview in a place where the person seeking help feels comfortable. This will usually be at home, but cases may arise where another venue may be preferred.

Almoner's Fund

The Almoner is provided with a small fund which enables him to send flowers or cards when required without having to go through the delaying process of consulting the Master and Treasurer. It is the custom of St Laurence that this fund is never audited. It is topped up by donations and by little events (the Treasurer's evening at the Pipe of Port at Southend being one.)

Getting help

The Almoner's jewel is the purse. From it, symbolically at least, he dispenses aid and relief. However, the contents of that purse may be insufficient. If a widow needs a hip replacement, a Brother falls on very hard times, needing regular financial support, or a Brother's wife needs a stair lift, there is little possibility that the Lodge will be able to fund a solution from its own resources. In such a case, the Almoner will leverage the resources of the Masonic Samaritan Fund, Grand Charity or another of the central Masonic Charities.

There is no doubt that the more the Almoner knows about the processes of the Charities, formal and informal, the better he will be able to get help. The Almoner can and often should involve Province.

The aim of the Provincial Grand Almoner and his team is to assist members of the Province and/or their dependants who are experiencing financial distress and to assist with the acquisition of medical treatment. Applications are processed via

and on behalf of central Masonic Charities and/or the Essex Provincial Charity Fund.

It is not just for this reason alone that the Lodge supports the Masonic Charities. It is not like a savings bank. We do not give alms just because we might need to take them out again at a later date! However, it is at least inconsistent not to support the Charities and then call upon them for help. The Almoner should liaise with the Charity Steward to ensure that the Brethren are aware of the help that the Charities give us and thus feel able to give generously in support.

There are other sources of help for widows and Brethren and the Almoner should be aware of these. For example, all too often elderly people find it hard to understand the benefits system and what they are entitled to. In many instances they assume that what they get is all they are entitled to. The Almoner cannot be an expert in the benefits system but he should at least have a working knowledge of it and in particular know to whom to turn for help.

Age UK (previously called Age Concern)

Growing older doesn't come with a manual, so if you need information or advice on anything from health to housing, call the free national information line on 0800 169 6565. It's open 365 days a year from 8am to 7pm.

Their website is at <http://www.ageuk.org.uk..>

This organisation is particularly good at helping older people get the benefits that they are entitled to including pension credits, council tax benefits and attendance allowance.

Here is the contents list of their information guide *What you can claim*.

3	Pension Credit
4	Guarantee Credit
10	Savings Credit
15	How to make a claim
16	Council Tax Benefit
20	Housing Benefit
23	Help with health costs
24	Social Fund payments
27	Extra money for your heating costs
28	Disability benefits
31	Carer's Allowance
33	Useful organisations

The Royal British Legion

This charity helps ex-service men and women and their widows and widowers. Its help is listed at

<http://www.britishlegion.org.uk/can-we-help>.

They are very good and offer welfare support for Service men and women, past and present, and their families.

- *Poppy Support* is the umbrella term for their wide range of welfare services. One in six people are

eligible for their support and they spend over £60 million each year to assist them.

- *Poppy Advice* - They can offer advice on war pensions, compensation claims, benefits and money matters and also careers advice for those leaving the Forces.
- *Poppy Funds* - They can provide funds in a temporary crisis, such as homelessness or assist with loans for property repairs and they support other charities that share their aims.
- *Poppy Homes* - They provide short and long-term care for ex-Service people and their dependants in their seven Poppy Homes around the country.
- *Poppy Breaks* - If you need a break, visit one of their four Poppy Break Centres, located in some of the country's most popular, traditional seaside resorts.
- *Poppy Calls* - Poppy Calls provides a free dedicated handy person service to those unable to carry out small repairs and minor alterations in their homes.

Note the last mentioned – *Poppy calls* - in particular. The Royal British Legion site maintains a great list of organisations that exist to help folk at

<http://www.britishlegion.org.uk/can-we-help/who-else-can-help>

The Masonic Charities

Grand Charity

The main aim of the Grand Charity is to support Freemasons and their dependants who are experiencing hardship. (This includes past, present, lapsed, and excluded members of Lodges.) The applicant's savings and income levels will be taken into account in assessing the application. As a general guide, almost anyone who receives additional support from the state by the way of Pension Credits or other means-tested benefits is likely to be eligible.

Applications are considered at a monthly meeting of the Masonic Relief Grants Committee. A decision is usually reached within 4-8 weeks of receipt of the application. Grants are given towards the cost of essential daily living expenses and unexpected needs. There is no limit to the number of grants an individual may receive over their lifetime but usually only one grant per year will be made. Annual grants usually range from £100 to £4,500.

Any Freemason (a member of the United Grand Lodge of England) who is experiencing genuine hardship, whether he is a presently subscribing member or no longer belongs to a Lodge, for whatever reason, may apply. The widows and certain other immediate dependants of a Freemason may also apply.

Single applicants should not have more than (2009 figures) £10,000 in savings, or £15,000 if a couple. Levels of income will also affect eligibility.

The Grand Charity also manages a scheme offering the free loan of mobility equipment such as stair lifts, mobility scooters and wheelchairs. Installation, user training, on-going servicing and insurance of the equipment are also provided. Free collection of the equipment can be arranged when it is no longer required.

The Royal Masonic Trust for Girls and Boys (RMTGB)

The aim of the Trust is

to relieve poverty and provide an education and preparation for life for the children of the family of a Freemason and, where funds permit, for any children, as their fathers would have done, had they been able to do so.

The Trust is a poverty charity and so all grants paid are means tested. The Trust writes:

We provide support for the majority of our families by granting a termly Maintenance Allowance for school-age children. We can also consider helping with the cost of music lessons, sports activities, school trips, uniform costs and, if deemed essential, specialist tuition. As we are a poverty charity rather than an educational charity, we will not help with school fees unless there are exceptional reasons why the child is in fee paying education. Those beneficiaries with severe special needs can

receive grants towards specialist mobility, play or educational equipment, and contributions towards home adaptations to top-up Disabled Facilities Grants.

The Trust helps children who are at school, at college or university, or studying at postgraduate level.

The Masonic Samaritan Fund

The Samaritan Fund's aim is to provide financial assistance to those who are unable to obtain or have to wait an unacceptable long time for NHS treatment and who cannot afford private treatment.

The MSF welcomes applications from anyone who at any time has been initiated into, or joined, a Lodge under the constitution of the United Grand Lodge of England. There are no age limits and no qualifying periods of membership. There is no requirement to still be active within the Craft. Applications are welcome on behalf of the wife, partner, widow or surviving partner of a Freemason who meets the above criteria. The MSF regards anyone who is physically or financially dependent on a Freemason, or his estate, to be eligible to apply as the dependant of a Freemason.

This clearly applies to children in full-time education and living with their parents but may also apply to the parent of a Freemason who lives with him or the grandchild who receives significant support from his Masonic grandfather. Nearly 50% of the grants made by the MSF have been in support of the wives, widows and dependants of Freemasons. A decision as to whether or not a grant will

be made is usually available within three weeks of the completed application forms being received at the Fund.

The Royal Masonic Benevolent Institution

The Institution has been caring for older Freemasons and their dependants for over 160 years. It operates residential care homes in England and Wales offering a wide range of quality care. Many homes are registered for both residential and nursing care and a number of them offer specialist dementia care. The RMBI offers a series of Fact Sheets on its website

<http://www.rmbi.org.uk/pages/information-sheets.html>.

At the RMBI, we are committed to ensuring that you have the help you need to do an effective job as the Lodge Almoner. We understand that the office of an Almoner is demanding and onerous; that is why we are here to help and to support you in your role. As the central person nominated to care for Brethren, their dependants and Lodge widows, we understand that often you are working to challenging and demanding schedules.

Lodge Responsibility

While the Provincial Almoner and his team will do their very best to help us, the responsibility for getting things done rests with our Lodge. Only we know the urgency and the full needs of any case. It cannot be stressed enough that the Almoner has to be a good listener and a good 'fixer'. He should feel able to call upon any Brother in the Lodge who, by virtue of his professional

knowledge, skills or geographic location, may be able to help. Every Brother should seize with alacrity such an opportunity to help.

THE CHARITY STEWARD

In the Prestonian Lecture for 1993, *And the greatest of these is charity*, Bro. John Hamill writes:

The practice of Charity has been so inextricably linked with our Institution that I would claim it as a landmark of the order, if we define a landmark as being something in Freemasonry which if it were removed its removal would materially alter the essence of our Institution ...

St Laurence has always had an enviable record for charitable giving. The Lodge has supported many non-Masonic causes including British Epilepsy Association, MacMillan Nurses, Haverling Association for People with Disabilities, British Heart Foundation, Fairhavens Hospice, Little Havens Children's Hospice and Essex Air Ambulance. St Laurence Lodge has always played its part in the charitable life of the Province. We are a Double Grand Patron of the Essex Provincial Charity Fund, a Grand Patron of the Chelmsford Cathedral Appeal and we hold the Gold Award for the Essex Festival 2000. At the time of writing, the Lodge is aiming to become a Grand Patron of the Essex Festival 2011 on behalf of The Grand Charity.

As we have said in the section on the Almoner, if a widow needs a hip replacement or a Brother needs a stair lift,

there is no possibility that the Lodge will be able to fund a solution from its own resources. In such a case, the Almoner will leverage the resources of the Masonic Samaritan Fund or Grand Charity. It is at least inconsistent, therefore, not to support the Charities and then call upon them for help. The Charity Steward must ensure that the Brethren are aware of the help that the Charities give us and thus feel able to give generously in support.

Charity may well be a landmark, as Bro. John Hamill suggests, and the Festival system itself goes back a very long way. Bro. Hamill tells us that

The Festival system was brought into being by the original Girls School. In 1789 to celebrate the first year of the Charity it was decided to hold a church service and dinner. Collections were taken at both and the Trustees of the School realised that they had a new way of raising funds – and so the Anniversary Festival was begun.

Objectives

The objective of the Charity Steward's job is to make it as easy as possible for Brethren to give to charity and to motivate Brethren to give. The Charity Steward has privileged information. He alone knows who has given what in the Lodge. He uses this information for charitable causes – for example, to identify Brethren who might give a little more to a cause or to identify those who may have forgotten to renew a standing order. He also uses it to identify those Brethren eligible for Charity Jewels and he

discusses the attainment of such honorifics with the Brethren.

Gift Aid

The Charity Steward must keep on top of the rules and means of giving – including Gift Aid.

The Gift Aid scheme has swallowed up the old Covenant arrangements. It can now apply to all donations, whether regular, one-off or intermittent and of any amount, no matter how small. At the same time the rules regarding documentation have been relaxed so that the system has become very simple to operate. Gift Aid has given charities an estimated £2 billion in tax rebates over the past decade. Quite simply, the Government currently pays 28p to Grand Charity for every £1 donated under Gift Aid. The cumulative effect of this can be staggering: £1,000 becomes £1,280, £100,000 becomes £128,000 and £1m becomes more than £1.25m.

The Charity Steward must be on top of and push the Gift Aid envelope scheme.

Once a member completes a Gift Aid Declaration, he will receive a quantity of personalised labels from the Grand Charity. These labels are uniquely coded with his own Grand Charity reference number and should be stuck to the front of the Standard Gift Aid envelopes for all donations. The only thing that the member has to do is put money (or a cheque payable to “The Grand Charity”) into the labelled envelope and hand it to his Charity Steward. Grand Charity will then do the rest.

Visitor's Envelopes are identical to the member's envelope but without the personal details. All Visitors to your lodges, who can sign a Gift Aid declaration, should use one of these. These envelopes contain their own Gift Aid declaration and require the full name and address of the donor including his postcode and a tick in a box to indicate that he is a UK taxpayer and pays enough tax to cover the enclosed donation.

Regular Payment Plans (RPPs)

Key to the Charity Steward's success will be the establishment of Regular Payment Plans (RPPs).

Take the case of a brother who agrees to pay the modest sum of £10 per month for, say, 66 months before a Festival ends. Elementary mathematics gives a total contribution of £660. If this is paid under a Gift Aid declaration, tax rebates will be reclaimed totalling almost £185. This means that the brother (and his lodge) will be credited with a total of nearly £845.

Other activities

Subject to the WM's wishes, the Charity Steward may initiate fund raising activities such as Lodge collections (including alms collections), Social events, Sponsored activities, Raffles or Auctions.

Planning and reporting

The Charity Steward should liaise with the Secretary and Director of Ceremonies so that he knows about all special events and can plan charitable appeals around them and

so that he can ensure that the collection of alms occurs properly and is given sufficient time.

The Charity Steward should at all times be on top of reports of the Lodge's giving and should be able to tell the WM and Brethren the status of any appeal and the money that the Lodge has given to date. He should also be able to tell the WM and Brethren at any time, the honorifics to which the Lodge is entitled or would be entitled with some extra effort. While the Lodge will always respond to appeals, it will do so more actively to an appeal for a specific sum of money to achieve a specific purpose than to a vague appeal with no feedback on whether a goal is being achieved. The Report of the Charity Steward at each meeting should be succinct and clear, aiming

- to persuade the Brethren of the worthiness of the WM's list
- to inform the Brethren how well the Lodge is doing in any appeal
- to inform the Brethren how much more may be required
- to tell them about any fund-raising activities which are planned.

Motivating the Brethren

General appeals to Brethren are all very well – and should be made. However, it is the Charity Steward's job to act almost as a consultant to each Brother – keeping each informed of what he has given, what honorifics he is entitled to, delicately indicating that the Brother might

(ought to?) give a bit more and making judgements by reference to the information that only the Charity Steward has – the giving of each Brother.

THE LODGE MENTOR

Extract from address by the MW Provincial Grand Master

It is a sad fact that recent years have seen a steady decline in the number of Freemasons within the United Kingdom. Two further worrying trends compound the situation. Many of our newer Brethren leave within the first 5 years of their Masonic life and the number of active masons in each Lodge is often declining.

It is this situation that has prompted me to refresh the current Provincial Mentoring Scheme as an integral part of the development of Freemasonry in our Province.

The Lodge Mentor has essentially an organisational and support role. He is responsible for the operation of the scheme to:

- *make sure that all the members of his Lodge are aware of Mentoring and what benefits it will bring to their Lodge.*
- *appoint and match individual Personal Mentors to Candidates and Initiates.*
- *guide and support the initiate.*
- *encourage wavering or lost members to attend Lodge meetings.*

Most importantly, the Mentor must make sure that this is all done in good heart. Mentoring exists to help develop good Masons and support the Lodge. If it works, everyone wins, and the Lodge Mentor has the enviable position in making that happen.

I encourage Lodges to publicly appoint their Lodge Mentor at the annual Installation Meeting; to name him on the summons; and to amend their ceremony of Initiation to allow the introduction of the individual Mentor to the Candidate.

How does it work? - extract from Provincial guidance.

On initiation, every new Mason is allocated a Personal Mentor or 'Masonic Friend' who will act as his guide and philosopher. In simple terms, Mentoring is designed to ensure that from the moment a man shows an interest in being initiated into the Craft, everything is done to ensure that he quickly feels that he is part of the Lodge and can see a worthwhile and enjoyable future.

It should be remembered that if a man was worth bringing into a Lodge in the first place, then it is worth making an effort to retain him. We all know that first day at school feeling. When we look at why younger brethren leave, it seems that a number of small factors build up to disillusionment with the Craft, leading to the belief that Freemasonry is not for them.

The Lodge appoints a Lodge Mentor to implement and oversee the Scheme. He in turn appoints his own 'assistants' allocating one particular brother to each Initiate, ensuring that he fully understands his responsibilities and is trained to carry out his

tasks. The Lodge Mentor oversees, supports and encourages the individual Mentors he appoints.

Introductions

In St Laurence, the rule is that the candidate is introduced to the Mentor as soon as his application for membership has been accepted. For example, the Mentor ensures that the candidate is ready for his initiation and knows in broad terms what to expect, what he has to pay and what he has to wear.

The Mentor may be outside the door of the Lodge to greet the candidate on his arrival at the Temple and put him at his ease. He will certainly be introduced (again) formally during the meeting when the WM will say something like:

Bro. (Candidate) You are now expected to make a daily advancement in Masonic knowledge. To help you to do this, we have asked W. Bro. (Mentor) to act as your guide and mentor. He will explain and help you to understand the symbols and teachings set out in the recent ceremony. He will also explain the customs and traditions of our ancient institution.

At the end of the ceremony of initiation, the candidate will be seated next to the Senior Deacon and the Mentor will sit on his other side. After the meeting, the Mentor will maintain contact with Brother Initiate to answer his questions and let him know what is going on. He will seek to encourage Brother Initiate to attend the LOI; to take his first steps in the ritual; to deliver short pieces in Lodge;

to take office starting with Inner Guard; and eventually to progress smoothly towards the chair.

While much of the learning will take place at the LOI, the Lodge Mentor will always be ready to offer help and personal guidance. Like the Preceptor, the Mentor should always be looking for what will help 'his boys' most – a visit to another Lodge, a toast at the Festive Board, some floor work, a charge.

The aims

In his book, *The Lodge Mentor* (Lewis Masonic 2010), Bro. Richard Johnson says that mentoring is about “recruitment, retention and retrieval, the three Rs”. Of these three, retention is the most important.

THE PRECEPTOR

A 'Preceptor' is a teacher responsible for upholding a certain law or tradition - a precept. In Masonry, the Preceptor is the head of the Lodge of Instruction, providing training in the performance of the ritual. This office 'legally' has standing only within the LOI. However, it is perhaps one of the most important jobs a Lodge has. The Preceptor is elected by the LOI and is usually a Brother who has spent several years as a Director of Ceremonies and is considered an expert in the ritual.

There have been several famous Preceptors in Masonic history, particularly leading up to and following the union of the two Grand Lodges in England, and including

William Preston (1742-1818) whose book *Illustrations of Masonry* ran to seventeen editions, Philip Broadfoot who was a founder and the first Master (1817) of the famous Stability Lodge of Instruction and Peter Gilkes (1765-1833) of the Emulation Lodge of Improvement.

Teaching

In days past, the Preceptor could work out and publish a 'syllabus' of learning and could allocate roles ('in rotation' as the phrase went) to each Brother well ahead of time. Today, this is no longer possible and teaching is much more of a catch-as-catch-can affair. (This is even true of the famous Emulation Lodge of Improvement.) This drives a consideration of new ways of giving instruction and coaching Brethren.

The Preceptor now has to keep in contact with members of the LOI and persuade them along to meetings. The Preceptor needs to be creative about the way that the ritual is learned, especially the floor work and rubric which cannot be properly learned except by actual practice. He may perhaps organise special 'Deacons' evenings' where the floor work is focused on.

While the Director in a theatre will take the actors through the play as a whole, this happens only towards the end when the constituent parts of the play have been studied and rehearsed. So it might be at the LOI. It is not easy to learn if all that happens is a run through of a degree.

The Preceptor needs to explain the constituent parts, why they happen the way they do, how the meaning is affected by the order of things and vice versa. The Preceptor might well choose a section of the ritual and get the 'actors' to go through it. He then comments, gives 'notes' and then gets the Brethren to go back and do it again.

Early success experience

Repetition is the key to learning and once a section is learned, the next section can be rehearsed. Then the two can be put together before moving on to a third section – and so on. This way, the Preceptor provides what is known as 'early success experience', showing Brethren that they have learned and can feel good about it. Going through the ritual all at once right from the word 'go', usually provides 'early failure experience' which is discouraging and actually impedes learning.

One to one coaching

In today's world, Brethren can find it hard to be at the LOI on a set day each week. Business and work life is no respecter of private engagements any more. The Preceptor, who may be retired, can materially help by making possible one-to-one coaching at times when a Brother can be available. Of course this makes demands on the Preceptor but the rewards are great – that of seeing his 'students' reach the chair. A good Preceptor is like that marvellous teacher we all remember at school – the one who somehow made it all make sense.

Relationships with the WM and the DC

The Preceptor is like a coach and part of his job is to identify when a Brother is ready to do some work in the Lodge and when he would benefit from it. Sometimes this may be a bit of a stretch for the Brother but the Preceptor knows that such experience is vital to the development of a ritualist. Thus the Preceptor should be ready to ask the Master to invite 'one of his boys' to participate in Lodge and to work with the DC to see that he supports this effort.

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Appendix 1 – Example Lodge accounts

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REPORT OF THE AUDITORS

We have audited the accounts of the Lodge for the year ended 31 December 20XX, comprising the income and expenditure accounts on pages 3 and 4 and balance sheet on page 5, in accordance with the requirements of Rule 153 of the Book of Constitutions.

In our opinion, the accounts fairly present the deficit or surplus of income over expenditure for the year ended 31 December 20XX and the financial position of the Lodge at that date. We have verified the balances held by the Lodge at 31 December 20XX in accordance with Rule 153.

Signed

Brother A **Brother B**

Auditors – 4 March 20XX

INCOME AND EXPENDITURE ACCOUNT

GENERAL FUND

Year Ended 31 December 20XX

		20XX	Previous year
	Notes	£	£
INCOME			
Subscriptions		4,596	4,610
Dining fees		403	490
Initiation and joining fees			100
Sale of books and sundry income		37	26
Interest received (gross)		289	275
		<u>5,325</u>	<u>5,501</u>
EXPENDITURE			
Grand Lodge dues		1,277	1,334
Provincial Grand Lodge dues	2	788	428
Dining costs		2,171	2,175
Rent		666	684
Tyler's fees		120	120
Organist fees		120	120
Cost of books and jewels		36	276
Clothing and rituals		172	88
Donations	3	200	300
Other expenses		129	133
		<u>(5,679)</u>	<u>(5,658)</u>
Deficit of Income over Expenditure before Taxation		(354)	(157)
Taxation	4	(58)	(55)
Deficit of Income over Expenditure after Taxation		(412)	(212)
General Reserve brought forward		10,210	10,311
Transfers:			
From/(to) P.M Jewels Reserve	11	(90)	161
From/(to) Regalia/Furniture Reserve	12	(50)	(50)
General Reserve carried forward		<u>9,658</u>	<u>10,210</u>

INCOME AND EXPENDITURE ACCOUNT BENEVOLENT FUND

Year Ended 31 December 20XX

	20XX		Previous year	
	£	£	£	£
INCOME				
Charity box		375		396
Interest		9		57
Moieties		3		3
		387		456
EXPENDITURE				
MTGB - Burwood Fund	50		50	
Hamilton Court House	25		25	
Master's List	150		150	
Widow in need	-		200	
		(225)		(425)
Surplus of income over expenditure		162		31
Taxation (Note 3)		(2)		(11)
		160		20
Surplus of Income over Expenditure after Taxation				
Balance brought forward		2,313		2,293
Benevolent Fund carried forward		2,473		2,313

BALANCE SHEET

31 December 20XX
20XX

Previous year

	Notes	£	£	£	£
Lodge Furniture and Regalia	5		200		200
Investments	6		1		1
Current Assets:					
Stock	7	780		816	
Subscriptions due		1,411		1,293	
Dining fees due		122		157	
Other debtors		36		161	
Building Society - General Fund		12,741		12,510	
- Benevolent Fund		803		796	
Bank and cash - General Fund		2,493		2,138	
- Benevolent Fund		1,634		1,429	
		<u>20,020</u>		<u>19,300</u>	
Current Liabilities:					
Subscriptions received in advance		615		255	
Accrued expenses		1,927		1,315	
		<u>2,542</u>		<u>1,570</u>	
Net Current Assets			<u>17,478</u>		<u>17,730</u>
Total Assets less Current Liabilities			<u><u>17,679</u></u>		<u><u>17,931</u></u>
Represented by:					
Capital Account	8		200		200
Capital Reserve - Legacies	9		2,600		2,600
Income and Expenditure Account:					
General Reserve	10		9,658		10,210
P M Jewels Reserve Fund	11		1,695		1,605
Regalia/Furniture Reserve Fund	12		1,053		1,003
Total Lodge Funds			<u>15,206</u>		<u>15,618</u>
Benevolent Fund			<u>2,473</u>		<u>2,313</u>
			<u><u>17,679</u></u>		<u><u>17,931</u></u>

Notes to the Financial Statements

31 December 20XX

1. Accounting Policies

Accounting Convention

The financial statements have been prepared under the historical cost convention.

Interest Received

Interest receivable is shown gross before tax deducted at source and is taken to income and expenditure account only when received.

Lodge Furniture and Regalia

Tangible fixed assets of the Lodge comprise furniture and regalia. No depreciation is provided in respect of these assets, which are included in the financial statements at historic valuation. Such assets are not revalued on a regular basis. Sundry additions are charged to the income and expenditure account in the year of acquisition.

Stock

Stock is valued at cost, after making due allowance for unusable or obsolete items.

2. Provincial Grand Lodge Dues

This is a one-off item and is accruals accounting. In previous years dues payable to Essex Provincial Grand Lodge had been treated as an expense of the year in which they had been paid. In fact they are payable in arrears for the previous calendar year. For 20XX the accounts therefore record both the dues actually paid in January

20XX and an accrual for those paid in January (next year) for the 20XX year so that the accruals basis of accounting for these dues is now consistent with the policy for all other items of income and expenditure appearing in the accounts.

3. Donations

Donations made from the General Fund recorded in the income and expenditure account comprise:

	20XX	Previous year
	£	£
The Stroke Association	50	-
MacMillan Cancer Relief	50	-
Lodge of Instruction	100	100
Benevolent Fund	-	100
St Francis Hospice	-	100
	<hr/>	<hr/>
	200	300
	<hr/> <hr/>	<hr/> <hr/>

4. Taxation

The Lodge is assessed for UK Corporation Tax at 20% to 21% (Previous year - 19% to 20%) in respect of its investment income and capital gains, if any, relating to the General and Benevolent Funds and the Robin Trust Fund. The General Fund bears the Corporation Tax arising in excess of tax which has been deducted at source on relevant income of the Benevolent Fund and Robin Trust Fund. The surplus of other income over expenditure is not subject to taxation.

5. Lodge Furniture and Regalia

There were no additions or disposals of Lodge furniture and regalia during the year.

6. Investments

Unlisted Investments - Shares in Upminster Masonic Hall Limited

Shares in the Masonic Hall Limited represent a fixed Asset investment. These shares have no commercial value and are included in the financial statements at a nominal value of £1. The shares carry *pro rata* voting rights in the company which administers the Masonic Hall. The number of shares held by the Lodge is as follows:

	20XX	Previous year
	<u>£</u>	<u>£</u>
At 1 January 20XX and 31 December 20XX	1,618	1,618
	<u><u> </u></u>	<u><u> </u></u>

7. Stock

Stock comprises books and regalia, shown at cost, which are available for resale or future use within the Lodge. The principal component of stock comprises three (Previous year - three) Past Masters breast jewels at a cost of £753 (Previous year - £753).

8. Capital Account

The capital account represents the notional fixed capital of the Lodge based on the historical valuation of tangible fixed assets, comprising furniture and regalia. The assets comprising the reserve are not available to provide funds for expenditure on the general activities of the Lodge.

9. Capital Reserve - Legacies

Bequests made to the Lodge are included as income of the year in which they are received. Where such bequests are made stipulating that capital is to be preserved and invested to provide future income the capital is transferred in the same year to Capital Reserve. Where no instruction is given as to the use of funds bequeathed the Lodge Committee makes a general ruling as to how the funds may be used. Funds in this reserve are not available for expenditure on the general activities of the Lodge. There was no movement on the capital reserve during the year.

	<u>20XX</u>	<u>Previous year</u>
	£	£
At 1 January 20XX and 31 December 20XX	<u>2,600</u>	<u>2,600</u>

10. General Reserve

The General Reserve represents the surplus of income over expenditure accumulated since the formation of the Lodge. The reserve is available to meet the costs of day to day running of the Lodge and to fund its working capital.

11. PM Jewels Reserve Fund

The Past Masters Jewels Reserve Fund was created to provide specifically for the purchase of Past Masters' jewels. Although it is customary for the Lodge to use jewels passed down by previous masters the cost of new jewels acquired will be set off against the reserve fund as they are utilised. An annual transfer of £90 is made to the fund out of General Reserve. Movements on the reserve fund during the year were as follows:

	20XX	Previous year
	<u>£</u>	<u>£</u>
Brought forward, 1 January 20XX	1,605	1,766
Annual transfer from General Fund	90	90
Less transfer to General Fund:		
- Past Masters jewel utilised from stock	-	(251)
	<u>1,695</u>	<u>1,605</u>
Carried forward, 31 December 20XX	<u><u>1,695</u></u>	<u><u>1,605</u></u>

12. Regalia/Furniture Reserve Fund

A transfer of £50 is made annually out of General Reserve to the Regalia/Furniture Reserve Fund which was created to provide specifically for replacement and exceptional repairs of Lodge regalia and furniture. Movements on the reserve fund during the year were as follows:

	20XX	Previous year
	<u>£</u>	<u>£</u>
Brought forward, 1 January 20XX	1,003	953
Annual transfer from General Fund	<u>50</u>	<u>50</u>
Carried forward, 31 December 20XX	<u><u>1,053</u></u>	<u><u>1,003</u></u>

Appendix 2 – The Ladies Festival

Arranging a ‘do’ can be a big job. Here is a checklist. You may not agree with all the opinions!

The venue

Size – How many people will you have? Make sure the room is big enough. A room 170 sq metres (1900 sq ft) will accommodate maybe 120 people for a banquet but only 90 for a dinner dance (with a small dance floor).

Table shape and size – Round tables are a must and ten to a table is good unless the room is a bit narrow when eight to a table is better. The old days of a top table and sprigs are gone. You can still have a top table but it will be a round one. You can highlight it a bit if you wish – with flowers, a different coloured table cloth or even balloons.

Air conditioning – The human body, when awake and sitting, produces about 120 watts. However, when leaping about and dancing, this can go up to 1.5 kilowatts. A one bar electric fire gives out a kilowatt, so if 90 people are dancing the light fantastic, there will be the equivalent of 135 electric fires switched on. Of course, not everyone will be dancing. (Asleep we chuck out a mere 80 watts!)

High ceilings – really help. They improve acoustics and help with cooling. A room height of 20 foot is about right.

Room for dancing – It is not just the room size. An oblong is always better than square as then you can have the dance floor at one end without tables either side of it.

This also allows some tables to be a fair way away from the dance floor and some people like it a bit quieter.

Loos – Good, clean and well decorated loos are a must. They should also be located discreetly and the entrance should be away from the tables.

Acoustics – do make a huge difference. If you have speeches and people cannot hear, they will start chatting which is rude to the speakers. The venue should provide a good sound system. If it does not, then bring your own in and factor it into your budget. The quality of a system matters. Poor quality PAs entice you to turn the sound up. This does not improve clarity – but it does annoy people!

The menu

Lodge Festive Boards are like old fashioned school dinners. We love a steak and kidney pudding and a treacle tart. Ladies don't!

Starters – keep them light. Cold starters can be placed on the tables before people sit down. This saves time. Fruit is good. Soup is bad. (It can drip on evening gowns.) Salad is good. Fish can be OK. Here are some ideas: Tian of mango, melon and avocado; Confit of tomato and mozzarella salad; Timbale of prawns with crisp leaf salad; Smoked salmon mousse with melba toast.

Main courses – White meats are better than red but chicken always looks like the cheap option. Avoid hot or drippy sauces. Ideas? Grilled sea bass with green pesto

and cherry tomato; Roast rack of lamb with mint coulis; Baked supreme of salmon with lemon butter jus; Crisp fried salmon with chablis butter sauce. (If it has to be red, try Medallions of beef with horseradish and merlot jus.)

Dessert – small and sweet, just enough to be evil. Fools are good as are compotes: Strawberry fool; Raspberry tiramisu; Eton mess; Fresh fruit pavlova.

The rest – coffee and mints but skip the cheese. It takes up time and frankly the ladies won't eat it. Always have vegetarian and low fat options for people with special dietary needs.

Flowers

Table flowers - are a must as a centrepiece to the table. Keep them low so that they don't interfere with sight lines across the table. You can put a number on the place card of each lady and have one of the Brethren on each table manage a draw for the flowers.

Bouquets – if you are doing a formal Ladies Night, you present a bouquet to the President's Lady. Bouquets are also presented to the ladies of the festival committee – but this sort of thing is dying out.

Decoration – flowers are good decoration on the piano for a pianist or alongside a harpist during dinner. If on a stand, they can be moved during the evening to an appropriate place for that moment.

Programme – acts as a memento of the evening but can also be used to ‘advertise’ the Lodge - both to prospective new members and to the ladies. Its contents can include information on Freemasonry and the Lodge; how to apply to join; Masonic charity; the band and the entertainers. If it also carries advertising, it can pay for itself and even make a small profit for charity.

Music

Music, menu and flowers – this is the mantra of the evening. Get these three right and you are almost home free. One major point - music **MUST** be live. Recorded music, and in particular DJs, are a no-no. A live band adds presence and provides interaction between people and the music. It really makes a huge difference. DJs play the stuff for themselves and always assume that the volume must be high enough to be heard in the next county. Consider the following:

With cocktails – music as people arrive sets the mood and the standard. Play recorded music at this time and people will see it as an interference with conversation. A pianist, a guitarist or a string trio will be seen as up-market and show that the Lodge has a bit of class and taste.

During dinner – the same goes for music during dinner. It must be live. Musak is *verboten*. A pianist, a guitarist or a string trio are good. They can be the same people that played during cocktails but, if you want real class, go for a different instrument or group.

For dancing – must be what people can dance to. The programmes on the TV have popularised ballroom dancing but still very few people under the age of 60 can dance the waltz, quickstep and foxtrot – however lovely these dances are. However, most people can ‘smooch around’ and dance a social rhythm. So a band that people can smooch, jig or wriggle to, as well as dance properly if they are able, will be a winner. Big bands are pricey but the tops. A traditional big band has 18 instrumentalists and a singer. Latin bands will be really good. Some people can show off their salsa or samba steps while others can just pick up the rhythm. Keep away from rock or pop until later in the evening.

Cabaret – if you can afford it. The band will typically do two sets with a 20 minute break (provide them with sandwiches and a drink) so your cabaret will fill this gap perfectly. Avoid comics. They will be tempted to tell near the knuckle stories and jokes which is inappropriate at any Masonic occasion and certainly when ladies are present. Magicians (especially when they do table magic during the rest of the evening) work.

Late night – depends on how late you are going on. Most venues will kick you out at midnight unless you pay an excess charge. The timing may mean that you have no time for a late night bit. However, if you do, here is when you can either up the tempo with some rock ‘n’ roll or keep it cool with a jazz trio. (I don’t mind what you do. I will have gone home to bed!)

Lighting – is even more important if you have a late night bit. You need to bring the lights down low and focus them on the dance floor.

Most modern venues have lighting than you can adjust and emphasise certain areas of the room at certain times. Become familiar with this and get permission and even instruction on how to adjust it. Sometimes you will need to bring in your own lighting. You can usually hire this from companies that supply amateur dramatics groups.

Gifts

Ladies' gifts – only for formal Ladies' Nights and not even then. The trouble with such gifts is that unless you pay a lot of money (and will your budget stand it?) you are going to end up with what my Grandmother used to call 'toecaps' – something essentially useless and probably a bit tatty. Better to buy a flower, perhaps an orchid or a corsage. (Have several different colours.)

President's Lady – for a formal Ladies' Night, the Lodge presents a gift to the 'first lady' of the evening. Typically a budget is set and the President (Master) adds to it to buy what his lady would like.

The (very) formal Ladies Festival agenda

- Drinks reception
- Photographs
- The President and his Lady receive everyone as they file past into the hall

- Toastmaster escorts President and his Lady to their table.
- President says Grace
- Commence dinner, taking wine between courses
 - The President with all the ladies
 - Madam President with all the gentlemen
 - The President with his own dear lady
 - The President and his Lady with their family and their partners
 - The President and his Lady with their invited guests
 - The President and his Lady with members of the lodge and their ladies
 - The President and his Lady with members of all other lodges and their ladies
 - The President and his Lady with the Festival Committee
- Coffee served
- Sung Masonic Grace
- National Anthem
- Formal toasts
 - The Loyal Toast
 - 9 o'clock Toast
 - Toast to the Ladies
 - Ladies' gifts
 - Response on behalf of the Ladies
 - Toast to the President's Lady & presentation of the lodge gift
 - Ladies' Song

- Response from the President's Lady
- Presentation of Bouquets
- Toast to the President
- Response from the President
- Toastmaster draws tickets for table prizes and Festival Committee sell raffle tickets
- Presentation to the Festival Committee and their Ladies
- President and his Lady lead the dancing
- Raffle
- 'Auld Lang Syne'
- Final words from the President

Another format

A Charity Ball typically has no speeches.

- 6.30 Arrive
- 6.35 Cocktails – string trio or similar playing, table plan on view, sale of raffle tickets
- 7.30 Called in to dinner – harpist or pianist playing
- 9.00 Band set up and ready to play
First set
- 10.00 Cabaret
- 10.45 Band second set
- 11.45 Draw raffle, announcement of amount raised for charity
- 12.00 Close

Appendix 3 - Beyond the Craft

“By the solemn Act of Union between the two Grand Lodges of Freemasons of England in December 1813, it was declared and pronounced that pure Antient Masonry consists of three degrees and no more, viz. those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.”

So runs the Preliminary Declaration on page 1 of the Book of Constitutions. It was, of course, a remarkable fudge to gain some form of agreement over the status of the Royal Arch which was a sticking point in the negotiations between the two Grand Lodges and it means that the Royal Arch is the only Masonic Order ‘beyond the craft’ that is administered from Freemasons Hall.

Of course, Freemasonry being what it is - something in a constant state of development and change despite the strictures on innovations and the landmarks - there are very many other Masonic Orders which are seen as perfectly compatible with the Craft.

One of the best books on this is *‘Beyond the Craft’* by Keith B Jackson, originally published in 1980 and now in its 5th edition (2008). The book describes 16 other orders in addition to the Royal Arch. Following is a list in order of date of the earliest evidence of their existence.

- Royal Order of Scotland (1741)
- Ancient and Accepted Rite (1765)
- Mark Masonry (1769)

- Knights Templar and Knights of Malta (1777)
- Baldwin Rite (1780)
- Chevaliers Bienfaisants de la Cite Sainte (1782)
- Royal Ark Mariners (1790)
- Red Cross of Constantine (1825)
- Order of Eri (1858)
- Societas Rosicruciana in Anglia (1865)
- Royal and Select Masters (1873)
- Order of the Secret Monitor (1875)
- Allied Masonic Degrees (1879)
- Holy Royal Arch Knight Templar Priests (1895)
- Order of Light (1902)
- Operatives (1913)

All these bodies offer degrees based on stories and legends different from the Craft. Many of them are explicitly Christian and open only to practising Christians. The Essex Freemasons' Handbook contains details of local Essex bodies of these organisations.

In the USA, Canada, Mexico and Panama, the Shriners – The *Ancient Arabic Order of the Nobles of the Mystic Shrine* – are immensely popular. It is a fraternity based on fun in addition to the Masonic principles of brotherly love, relief and truth. There are about 350,000 members in 191 temples (chapters) in the U.S., Canada, Mexico and the Republic of Panama. The Shriners run twenty-two hospitals for children. There is never a charge for treatment at Shriners' Hospitals nor is there a requirement of religion, race, or relationship to a Freemason. Patients must simply be under the age of eighteen and treatable.

Appendix 4 - The By-Laws of the Lodge

(Effective 2004)

- 1 The Lodge shall meet at the Masonic Hall, Deyncourt Gardens, Upminster, Essex and shall hold regular meetings on the second Saturday in January, March, October and November at such hour as the Master shall direct.
- 2 The Master and the Treasurer shall be elected by ballot at the regular meeting in November. The Master Elect shall be installed at the regular January meeting.
- 3 Subject to the provisions of Rule 113, Book of Constitutions, the Tyler shall be elected by a show of hands at the regular meeting in November.
- 4 The Lodge Committee shall consist of the Master, Wardens, Past Masters of and in the Lodge, Treasurer, Secretary and two other members to be elected annually at the regular meeting in November. The Committee shall consider and report to the Lodge on all proposals for membership and on any matters specially referred to it by the Lodge.
- 5 The Audit Committee shall consist of two members of the Lodge who shall be elected annually by the Lodge at the regular meeting in November. The accounts shall be made up to 31st December in each year and shall be presented to the Lodge, duly

audited, at the regular meeting in March. A copy of the accounts and of the Audit Committee's certificate that all balances have been checked and that the accounts have been audited shall be sent to all members with the summons convening the meeting.

- 6 The initiation fee shall be £50.00, the joining fee £15.00 and the re-joining fee £5.00 such fees to be exclusive of subscription. In addition to these fees the candidate shall pay to the Lodge such registration fees as are payable to the Grand Lodge and Provincial Grand Lodge together with any tax thereon, and the candidate shall before becoming a member be informed of the total amount due. The annual subscription (except for non-dining or country membership as provided for in By-Law No. 7) due and payable in advance on 1st January shall be such amount as the Lodge shall from time to time decide by resolution after notice on the summons at the previous regular meeting. The Secretary's services shall be deemed equivalent to payment of subscription. The visitor's fee at dinners shall be such amount as the Lodge shall from time to time determine by resolution after notice of motion on the summons at the previous regular meeting. The Master shall have the privilege of inviting one guest to each dinner, free of the visitor's fee. Any member whose subscription is unpaid for one year shall be liable to be excluded from the Lodge, after due notice, in accordance with Rule 181, Book of Constitutions.

- 7 Any member who, for reasons acceptable to the Lodge, is not in a position to enjoy the privileges of the Lodge regularly, may, on written application to the Secretary and by resolution of the Lodge, be considered a non-dining or country member and shall pay a subscription annually in advance on 1st January of such less amount than that provided for in By-Law No. 6 as the Lodge shall from time to time decide by resolution after notice on the summons at the previous regular meeting. When attending the Lodge and dining such member shall pay the current visitor's fee.
- 8 The admission of candidates for initiation and joining shall be regulated by the provision of Rules 157 to 166, Book of Constitutions. On the ballot for a candidate for initiation or joining two black balls shall exclude.
- 9 Any member desirous of terminating his membership of the Lodge shall tender his resignation in writing to the Secretary or orally in open Lodge, in accordance with Rule 183, Book of Constitutions. Should he at any future time wish to re-join, he shall be subject to the rules relating to joining members.
- 10 The payment of any sum exceeding £200 if for any reason other than ordinary purposes, may be made only by resolution of the Lodge of which notice has been given on the summons, except in the case of emergency, when such payment may be authorized

by the Master and reported to the Lodge at the next regular meeting.

- 11 Except as otherwise required by Rule 141, Book of Constitutions, amendment of these By-laws or any of them may be made only in the following manner:
- a. Notice of Motion in writing stating the precise amendment or amendments proposed shall be given in open Lodge at a regular meeting.
 - b. The motion shall set out on the summons for the next regular meeting or for an emergency meeting summoned for the purpose, and shall at such meeting be put to the Lodge.
 - c. A resolution for amendment, of which notice shall have been give as aforesaid, shall be carried if a majority of the members present and voting shall vote in favour of it, but shall not be effective until approved by the Provincial Grand Master on behalf of the Grand Master.

Appendix 5 – Websites and books

Websites

Province:

<http://www.essex-lodges.org/default.aspx>

Essex Mason - for regalia etc:

<http://www.essexmason.co.uk/index.htm>

Grand Lodge:

<http://www.ugle.org.uk>

New Masonic Samaritan Fund:

<http://www.nmsf.org>

Royal Masonic Benevolent Institution:

<http://www.rmbi.org.uk>

The Grand Charity:

<http://www.grandcharity.org>

The Royal Masonic Trust for Girls and Boys:

<http://www.rmtgb.orgcuss>

Other links at

http://www.essex-lodges.org/other_links.aspx

There are a number of websites on Masonry, many of which stem from the USA. Do beware and remember that American practice is not the same as practice here.

Useful books

- *Harry Carr's World of Freemasonry*, Harry Carr.
- *The Freemason at Work*, Harry Carr.
- *Symbolism in Craft Freemasonry*, Colin Dyer (who has recently written a series of short, easy to read books one of which is *What do you know about the ritual?* - very good at an introductory level. Another is *I just didn't know that*, a set of talks on Freemasonry.
- *The Craft: History of English Freemasonry*, John Hamill.
- *Masonic Mnemonics*, David Royal - mnemonics and memory tricks to help learn the ritual.
- *Freemasonry for Dummies*, Christopher Hodapp - a reference book. While this book is very readable, it is American. Masonic practice in the USA is not the same as it is in the UK.
- *Emulation Working Today*, Graham Redman - although we are not an Emulation Lodge this book gives very relevant advice on many issues which really improve the ritual.
- *Masonic Etiquette Today*, Graham Redman - about dress, regalia, membership, voting and elections, precedence, seating, saluting, general procedures and etiquette at dinner.

Do keep by you

- Information for the Guidance of Members of the Craft
- United Grand Lodge of England Masonic Year Book
- The Book of Constitutions
- Essex Freemasons Handbook

Warning

Watch out! There is more rubbish written about Masonry than possibly anything else in the world. Be very careful not to waste your money. The safest way to learn about Masonry is to join the Correspondence Circle of the Quatuor Coronati Lodge, the premier lodge of research:

<http://www.quatuorcoronati.com/index2.html>

Appendix 6 - Tricky words

The best advice is to just take them slowly.

Acacia	'a-kay-shah' with the 'a' as in 'at' and no 'i' sound at the end.
Acquiescence	the 'cqui' amounts to a 'kwi' sound, thus 'Akwi-essence'.
Aforementioned	break it down, thus 'a-4-mentioned'. The 'a' is the a-sound in at, emphasis on 4.
Allegory	as it looks but take it slowly, thus 'Al-egg-gory' with the 'Al' as in a name.
Animosity	'annie-moss-city' with slight emphasis on 'moss'.
Approbation	as it looks but take it slowly, thus 'App-pro-bay-shun'.
Artificer	think 'artifice', thus 'art-tif-fiss-er'.
Avocations	there is no 'd' in this word, thus 'av-vo-cay-shun'
Chasten	think 'chase', thus 'chase-en'.
Corporeal	'cor-por-re-al'; stress on 'por'.
Detrimental	take it slowly, thus 'Dett-tree-ment-tal'. Emphasise 'dett' and 'ment'.
Divers	almost like 'diverse' without quite so much 's' sound. Can sound like deep sea 'divers'. It means 'various'.
Equivocation	'qu' usually sounds like 'kw'. Thus 'e-kwiv-o-cay-shun'. Emphasise 'kwiv'. The 'e' sound is the same as in 'egg'.

Hele	exactly like 'heel'. It means 'hide'.
Immemorial	think 'memorial', thus 'im-memorial'; stress on 'mor'.
Impious	'Impy-us' with stress on 'imp'.
Indigence	'In-di-jence' with stress on 'in'. It means poverty and hardship.
Indite	old word and just how it looks, thus 'inn-dite'. It means set down in writing.
Indiscriminately	as it looks but take it slowly. Thus 'in-diss-crim-min-ate-ly', emphasis on 'crim'.
Insidious	as it looks but take it slowly, thus 'In-sid-y-us', emphasis on 'sid'.
Menatschin	'Men-ats-chin', with the last syllable as the chin on your face, emphasis on 'men'.
Meridian	the first part sounds a bit like the word 'merry', thus 'mer-rid-dee-an' with the emphasis on 'rid'.
Omnipresence	as it looks but take it slowly. Thus 'om-knee-presents'.
Parallelopipedon	break it down, thus 'Parallel-o-pip-e-don', emphasising 'pip' as in pip of a fruit.
Precept	the 'c' pronounced as an 's', thus 'pre-sept', the final syllable as in Sept-ember.

Preconceived	‘pre-con-seeved’ with ‘seeve’ sounding like ‘sleeve’, emphasizing ‘seeved’.
Predominant	as it looks, thus ‘pre-dom-min-ant’ with emphasis on ‘dom’.
Premise	as a verb, found in the first degree, pronounced with the ‘mise’ sounding like ‘might’. As a noun, pronounced with the ‘mise’ sounding like ‘miss’.
Pythagoras	as it looks but take it slowly, thus ‘Pie-thag-or-russ’, emphasis on ‘thag’.
Rhetoric	same as it would be without the ‘h’.
Reverence	think ‘reverend’ (as in vicar), thus, ‘rever-rence’.
Sepulture	as it looks but be careful you don’t say ‘sepulchre’ by mistake, thus ‘sep-pull-ter’. It means burial chamber but then so does ‘sepulchre’! Don’t ask why ...
Solicitation	as it looks but take it slowly, thus ‘sol-iss-sit-tation’, emphasis on ‘iss’.
Substituted	easy to trip over. Take it slowly, thus ‘subs-tit-tute-ted’, emphasis on ‘sub’.
Sucloth	and this is tricky! It should be pronounced ‘sue-coat’ but ‘suck-oth’ is normal.
Succour	rather like ‘sucker’.

Superfluities	as it looks but take it slowly, thus 'Super-flew-it-tis'.
Tenets	think 'tent', thus ten-ets. It means something held to be true.
Tesselated	as it looks, thus 'Tess-ell-lated'.
Transitory	as it looks but take it slowly, thus 'trans-sit-tory'.
Unerring	the key is the 'err' bit which is pronounced 'air', thus 'un-air-ring'.
Zeredathah	'Zer-red-dath-ah'.

Perambulations

Earlier in the book, we ask about the perambulations. There is a consistent format.

We first have to establish that the candidate is READY.

- In the first degree this means we show that he is properly prepared.
- In the second degree that he is an EA.
- In the third degree that he is an EA and a FC.

We then have to show that he has the PGs and PWs.

- Not applicable in the first degree, of course, so no more perambulations.
- In the second degree (memory tip 'Passing'), we show he has PG and PW leading from 1st to 2nd.
- In the third degree, that he also has PG and PW leading from 2nd to 3rd.

So add them up:

- Initiation – **one** perambulation:
for READY
- Passing - **two** perambulations:
one for READY (EA)
and one for PG and PW
- Raising - **three** perambulations:
two for READY (EA and FC)
and one for PG and PW

Memory tip

- One for first degree
- Two for second degree
- Three for third degree

The memory tip only works when you know why the perambulations occur.