

include a discussion of that important and interesting question: What is the difference between the *work* and the *business* of a Lodge? This, indeed, will be found to be, as we go on, a key for the solution of almost all the different problems of Masonic parliamentary law.

CHAPTER II.

OF BUSINESS LODGES AND OF WORKING LODGES.

Among the differences which distinguish a masonic Lodge from any other society, one of the most particular is, that the Lodge presents itself to us in the twofold aspect, of an association for business and an association for work. The *business* of a Lodge is that which it does, in common, with other societies: such, for instance, as the regulation of its financial affairs and the adoption of such measures as circumstances may from time to time require, for the good of the Lodge, or the convenience of its members. The *work* of a Lodge is the technical term intended to denote the reception of candidates and the conferring of degrees.

The business of a Lodge is conducted under the parliamentary law, so far as it is not repugnant to the peculiar character of the Institution. But the work of a Lodge is regulated simply by the will of the Master. To it the parliamentary law can in no way apply, and this arises from the distinctive design of the masonic organization.

A Lodge is defined in the old Charges to be "a place where Masons assemble and work." While thus assembled and at work, a Lodge of Masons is a symbolic representation of those ancient building associations, from whom the society had derived its existence, its organization, and even its name. The operative Masons were engaged in the construction of material temples. The speculative Masons are occupied in the erection of a spiritual temple. From the operative art, the speculative science has borrowed not only its technical language, its implements, and its materials, to all of which it has given a spiritual signification; but it has adopted its working regulations for its own symbolic purposes. Thus the Master of the Lodge is the *master of the work*. He lays down his designs upon the trestle-board, that the craft may pursue their labors. He alone is responsible for the fidelity of the work, and must therefore be invested with the most ample power to carry into effect the designs which he has prepared. From the workmen—the members of the Lodge—he has a right to expect implicit obedience. His decisions in relation to the work or labor are final, and without appeal, so far as the Lodge itself is concerned. He may be censured, overruled, and even suspended or removed, by the superior authority of a Grand Master or a Grand Lodge; but the Lodge itself has no power or supervision over the decrees or the actions of its Master when at work. This principle of autocracy prevails in all the old Charges and Constitutions by which the Society was governed in its earlier days. These documents constantly speak of the Master as the one who was to control the work, while the craft were merely to obey his commands. The principle has, therefore, been carried into the modern masonic lodges, where the symbolic work of speculative Masonry is governed by the same regulations as those that were in use among our operative predecessors.

Hence, to a Lodge when at work, in the technical meaning of the expression, the parliamentary law, or any other rules of order, would be wholly inapplicable. The will of the Master is the rule of the Lodge.