SHRINERS INTERNATIONAL PROTOCOL

For the Use and Guidance of

Illustrious Potentates and Divan Members

of the Subordinate Temples,

Shrine Clubs, Units and

Shrine Associations

_____

Revised
November 2010

This protocol publication is primarily based on customs of the United States of America. Not all customs are relevant in those "states" comprising Shriners International. The recommendations in this printing are designed to make all Nobles comfortable with the protocol of all the "states." Variations will be necessary where "state" laws comprising Shriners International and/or customs differ from those stipulated in this publication. "States" which have five or more temples are addressed in this publication.

"State" is defined in §101.3(n) of the bylaws of Shriners International as: "'State' means a country, state, province, district, territory or any major recognized geographical area under a single government, as the context requires or permits."

This definition will be used herein except in the section designated as "Proper Display of National Flags." In those "states" the customs of that "state" as to the display of flags shall be observed.

PROPER DISPLAY OF NATIONAL FLAGS

Introduction and Reception of Guests.

It is the desire of the Imperial Potentate that each temple of this Order provide and display at all Shrine parades, functions and meetings, the national flags under which Shrine temples chartered by Shriners International operate.

It has been noted that many temples improperly display one or more of the national flags, primarily in parades and at meetings.

Most nations designate the position on the **right** as the position of honor. International usage dictates that when flags of two or more nations are displayed together, they should be flown from separate staffs of the same height and should be approximately equal in size.

What Flags to Display.

You may display flags both inside and outside of your building of all countries which have a Shrine temple. They must all be of similar size and height. You must fly the flag of the country in which the temple is located. It is acceptable to fly other flags such as; provincial flag, a Shriners International flag, a Shriners Hospitals for Children flag or temple flag.

At the headquarters of Shriners International the flags of the United States and Canada shall be displayed at all times. Flags of other “states,” where Shriners International have chartered temples, shall be displayed on a rotating basis for the period of one month.

In an Auditorium.

When used on a speaker’s platform, the flag, if displayed flat, should be displayed above and behind the speaker. When displayed from a staff in a church or public auditorium, the flag of the United States of American should hold the position of superior prominence, in advance of the audience, and in the position of honor at the Potentate’s or speaker’s right as he faces the audience. Any other flag so displayed should be placed on the left of the Potentate or speaker or to the right of the audience.

At Parades.

When in procession, the flag of the country in which they are being paraded should be either on the **marching right**, that is, the flag's own right or, if there are a great number of other flags, it may be in front of the center of that line. It is strongly suggested that the national flags always be paraded side-by-side, in front of state, provincial, or other local flags, with the flag of the country in which they are being paraded having the position of honor on the **marching right** in the United States, other

countries should use their country's protocol.

Other flags which temples may wish to parade should be in a line immediately following the national flags in the following order, beginning on the right: state or provincial flag; Shrine temple flag; Imperial Potentate's flag; Past Imperial Potentate's flag; and other flags.

One of the most common violations of international flag usage is the dipping of national flags at reviewing stands, during the playing of the national anthems and other occasions. National flags should never be dipped to any person or thing. However, all other flags should be dipped as a mark of honor.

In Front of Shrine Temples and Club Buildings.

When national flags are displayed in front of a Shrine temple or club building, they should be flown from separate staffs of the same height and the flags should be of approximately equal size. The flag of the country in which they are being displayed should be in the position of honor on the extreme right in the United States, that is, a person's own right as he faces outward of the building's front entrance. Other countries should use their country's protocol.

Half Staff.

When a nation in which the flags are displayed proclaims that its flag should be flown at half-staff, it would be improper to fly the other flags at full staff; therefore, the flags of the other nations should not be flown during that period.

VISITATION BY IMPERIAL POTENTATE & IMPERIAL OFFICERS

The Imperial Potentate is the number one Noble of Shriners International and must be accorded the dignity and respect befitting his high office. Protocol dictates that careful plans and arrangements be made prior to his visitation and completed during his visitation.

The host temple potentate, director general, association president or their official representatives should be at the airport to meet the Imperial Potentate upon his arrival. An automobile and driver must be provided who is responsible for transporting the Imperial Potentate, his party, and luggage to the hotel. The driver should remain available at all times.

Honor guard, color guard, or their uniformed units are often used to provide pomp and ceremony for the Imperial Potentate's arrival. Their use is not mandatory, however. Motorized Shrine units or official police may be used as motorized escorts from the airport to the hotel.

A suite of rooms should be provided for the Imperial Potentate. Normal

courtesies are appreciated and should any additional information be required, please contact the Executive Vice President at International Headquarters.

When an Imperial officer is assigned by the Imperial Potentate as his official representative, the same protocol is followed as would be in effect for the Imperial Potentate.

All other visiting Imperial officers are afforded the utmost courtesies.

Should your temple have as a member an Imperial officer, the same courtesies should be extended when he is invited to a function as any other visiting Imperial officer.

The Imperial Potentate's host and his assigned aide or driver are responsible for the departure arrangements. These arrangements include transportation of the Imperial Potentate, his party, and luggage to the airport. Sufficient time should be allowed so as to assure the Imperial Potentate's arrival at the airport at least two hour prior to the departure flight time.

Order of Formation for Temple and Association Parades.

1. Police escort.
2. Dignitaries other than Masonic.
3. Parade Marshal.
4. Colors, singly or massed.
5. Musical unit (if possible).
6. Director General.
7. The Imperial Potentate will ride alone, or may invite any distinguished male guest passenger. Only the Imperial Potentate or other ranking Imperial Officer present may ride on the back of the seat of his car. All others must remain on the seats of their cars. If no Imperial Officer is present, the Association President and current Potentates may ride on the back of the seat of his car.
8. Imperial officers other than the Imperial Potentate -by rank. One officer to a car is preferred, and no guests.
9. Past Imperial Officers - by seniority rank.
10. Association officers (when in Association parades only). If no Imperial Officer is present, the Association President and current Potentates may ride on the back of the seat of his car.
11. Distinguished guests (Grand Master and heads of other Masonic organizations).
12. Host temple potentate and his divan.

13. Visiting potentates, divans, and past potentates.

14. Uniformed units of host temple followed by other temples in the order determined by the association.

Shrine Parade Regulations.

1. Non-Shriners. Other than the police escort, dignitaries, distinguished guests and Shriners Hospitals for Children patients, only Shriners are permitted in Shrine parades.

2. Cadence. Marching cadence will be 110 steps to the minute, except for specialized units which may require a different cadence.

3. Interval. Intervals of not over 80 feet between temples and 40 feet between units are to be constantly maintained.

4. Impersonations. No impersonations of ethnic groups, females, or political figures are allowed in parades.

5. Vehicle equipment. No motorized vehicles shall engage their emergency sirens or lights.

6. Safety laws. Motorcycles, scooters, and other motorized vehicles shall obey local laws regarding speed, prudent operation and the use of hard helmets. In states where helmets are not required, the temple potentate may direct helmet use for safety reasons instead of fezzes.

7. Throwing objects. Neither candy nor other objects shall be THROWN to spectators along the parade route. A Shriner may walk along the edge of a parade route and hand out candy, Shrine information or other appropriate objects. [No latex balloons.]

8. Demeaning displays. No demeaning displays, or discharge of firearms of any type, or other items that may be considered in poor taste are permitted.

9. Alcoholic beverages. Members of participating units shall not drink any alcoholic beverages before or during any parade, and they shall be circumspect in the use of soft drinks in public places so as not to give the impression they are drinking alcoholic beverages.

10. Reviewing Stand.

(a) At Imperial Session parades, a reviewing stand is reserved for the exclusive use of the Imperial Potentate, Imperial officers, Past Imperial officers, and such guests as invited by the Imperial Potentate.

(b) At the reviewing stand during Imperial parades, temple divans will give the hand salute and must not stop to salaam. The Imperial Potentate (or ranking Imperial officer) receives the salute. When temples from an Imperial officer's state or province pass in review, that officer receives the salute of these temples along with the Imperial Potentate.

(c) At association of temples parades, the ranking Imperial officer along with the association president or potentate (as appropriate) receives the salute of all temples. Other Imperial officers and association officers will follow the same procedure as above.

(d) At association of temples parades, the temple potentates may leave their cars and accept the salutes of their units.

11. "State" flags. No "state" flag shall be lowered or dipped when passing the Reviewing Stand or elsewhere.

12. Enforcement. Parade marshals shall enforce all Shrine parade regulations and they shall report any violators to the potentate of his temple. Failure on the part of a temple potentate to cooperate with parade marshals shall be reported in writing to the Imperial Potentate.

13. Potentate responsibility. Each potentate is personally responsible and accountable for knowingly permitting any violation of parade regulations. Temple potentates are required to review parade regulations with their temple marshal, the parade marshal, and their unit heads.

Civic Parades.

1. Approval. Units and clubs that participate in non-Shrine parades may do so only with approval from their potentate. Should they be requested to participate in the jurisdiction of another temple, they will also need the permission of the potentate of that temple. Practice good Shrine etiquette when parading in non-Shrine parades and follow the protocol set up by the host sponsor of the parade.

2. Shrine Parade Regulations 1, 4, 5, 6, 7, 8, 9, 11, and 13 apply to civic parades as well.

3. Only Shriners are allowed to participate in a Shrine unit in civic parades.

Order of Formation for Imperial Session Parades.

1. Police escort.
2. Dignitaries other than Masonic.

3. Parade marshal and his aides.

4. Colors, singly or massed.

5. Musical unit.

6. Director General.

7. Automobiles of Imperial officers (present and past).

8. Trustees of Shriners Hospitals for Children.

9. Masonic dignitaries.

10. Uniformed units of host temple. (Uniformed units of other temples in the state or Shrine association will take their places elsewhere in the parade formation according to their charter dates only.)

11. Uniformed units of Imperial Potentate's temple, followed by the other Imperial Officers' temples in protocol order.

12. Uniformed units of all remaining temples will form in order of their charter dates, the oldest dates going first.

Imperial Session Parade Regulations.

1. Shrine parade regulations. The Shrine parade regulations, commencing on page 4, are to be observed and they are supplemented by the following regulations.

2. Instructional meeting. The potentate of each participating temple shall designate an officer of his temple, and a person from each motorized unit participating in the parade, to meet with the Parade Marshal and the Imperial Marshal prior to the day parade. The time and place of the meeting will be announced at an appropriate time.

(a) A number of experienced deputy parade marshals shall be provided with two-way radios and special transportation so that they can patrol the parade route. They shall have authority to remove from the parade any unit which is in violation of Shrine parade regulations or which cause a delay of the parade by failing to maintain proper intervals.

(b) Except with the express permission of the Imperial Potentate, no temple shall be permitted to participate in a parade unless it has at least 15 Nobles in its parade display. If they have fewer than 15 Nobles they may parade with their association which shall follow the temples by organization date of the association.

(c) No temple empty buses, trucks or trailers shall participate in the parade. This does not apply to temple units composed entirely of automobiles.

3. Temple officers. Except with the express permission of the Imperial Potentate, no temple officers will be permitted in the parades without their temple

uniformed units of at least 15 Nobles. No more than five temple officers, including the driver, will be permitted in a car. The temple potentate is to remain in his vehicle.

4. Number of motor vehicles. The use of large numbers of cars in smaller local communities is understandable. However, the Imperial Session parades require no unnecessary vehicles. These may cause an interruption of spectacular marching features for visiting officers and divans and may add confusion and danger in the formation and spoil the pageantry from the viewpoint of the spectators.

5. Floats. All floats must have the prior approval of the Director General.

6. Courtesy. The purpose of Shrine parades is to afford an opportunity for all participating temples to publicly display the pageantry and glamour of the Shrine. To effectuate this purpose, mutual courtesy needs to be extended among all temples. Over the years, many temples have expressed dissatisfaction over the lack of consideration by certain participating temples and their units. Splendid marching units, and temples with special display features, located by numerical precedence early in the parade on the actual line of march, have executed spectacular street drills which, in themselves, add much to the general picture, but which retard the forward movement of the parade as a whole. As a result, many of our newer units, located far back in the line of march, have had their forward movement repeatedly halted, experienced exasperating delay, been required to stand in line, finished the parade weary and disgusted, and have found themselves marching down deserted streets.

CEREMONIALS. RECEPTIONS. MEETINGS

Procedure for attendance by Imperial Officer.

Request for Imperial officers. When a temple desires the presence of one or more Imperial officers at an activity of that temple, a written request is to be submitted to the Imperial Potentate, with a copy to the Executive Vice President, detailing as much information about the activity as possible. If the requesting temple has an Imperial officer, it may invite him directly, without submitting a written request to the Imperial Potentate.

Official representative. Frequently the Imperial Potentate must appoint another Imperial officer as his official representative. When this occurs, the official representative is accorded the same protocol pattern appropriate for the Imperial Potentate.

Transportation and aide. The potentate is to provide suitable transportation from the hotel to the place of the ceremonial, reception or meeting for all Imperial officers (present and past). An aide for each Imperial officer, selected by the potentate, is to be available at all times.

Receptions for Ladies.

At receptions or other functions where only Ladies are present, the Ladies of Imperial officers follow the same order of precedence as for Imperial officers.

Receiving Line.

At functions where a receiving line is used, the Imperial Potentate is the last one in the order of reception, with others stationed as indicated hereafter. When Ladies are present, they should stand with their escorts.

Introduction and Reception of Guests.

Courtesies. The Imperial Potentate and Imperial officers are to be made as comfortable as possible and not subjected to a long standing wait for their turn to be introduced. Dignitaries and celebrities are to be introduced to one another as well as to the Masonic and Shrine officers.

Order of introduction and reception.

1. Visiting civic dignitaries and celebrities.
2. Grand Masters and/or other distinguished Masonic guests.
3. Visiting divans, past potentates, potentates, Shrine association and Unit association officers.
4. Trustees of Shriners Hospitals for Children.
5. Past Imperial officers (in reverse order of their seniority).
6. Imperial officers (in reverse order of their seniority and station).
7. The Imperial Potentate or his official representative. (The Nobility will stand after 3 raps of the gavel on his introduction and reception.)

Suggested procedure for receiving Imperial Potentate.

Uniformed unit. When a uniformed unit is used in receiving the Imperial Potentate, Imperial officers and Past Imperial officers and potentates, the unit used to form the honor aisle is to salaam at the command of the officer in charge (military salute is prohibited).

Escort. The escort appointed by the potentate to introduce the Imperial Potentate, or his official representative, walks at the left of the Imperial Potentate and, upon reaching the point on the floor from where the introduction is to be made, salaams the potentate and make such remarks as he deems proper, and concludes by saying:

"Illustrious Potentate, I have the honor of presenting the Imperial Potentate (or

title of official representative) of Shriners International, Imperial Sir _____ of _____Shriners, of _____ (city) _____ ("state")."

or

"Illustrious Potentate, I have the honor of presenting Imperial Sir _____ of _____ Shriners of _____ (city) _____("state"), the Imperial Potentate (or title of official representative) of Shriners International."

The potentate will then respond: "You will conduct the Imperial Potentate (or title of official representative) to the East."

The potentate gives welcoming remarks and concludes by saying:

"Nobles, I have the honor of presenting the Imperial Potentate (or title of official representative) of the Shriners International, Imperial Sir _____."

The gavel is then presented to the Imperial Potentate (or official representative), who thanks the potentate, seats the audience, and returns the gavel to the Potentate.

Address. The only address is made by the Imperial Potentate (or official representative). While his address must be the last speech of the event, all other normal business or activities may take place after the address. THE ADDRESS SHOULD BE PLACED AT A TIME IN THE PROGRAM WHEN IT WILL REACH THE LARGEST POSSIBLE AUDIENCE.

Seating at banquet.

Temple. The potentate should personally escort the Imperial Potentate to the banquet table. The Imperial Potentate should be seated at the immediate right of the potentate. When Ladies are present at banquets, the Imperial Potentate should be seated at the right of the potentate; the Imperial Potentate's Lady at the left of the potentate; the potentate's Lady at the right of the Imperial Potentate; with the other Imperial officers and Past Imperial officers seated with their Ladies alternately at the right and left of the central group. The Imperial Potentate at his discretion may invite others to sit at the table. In the event no other Imperial officer is present, the officers of the local divan should be seated according to seniority. Place cards should be provided to expedite seating. Many years of experience have proven that it is wisest to design a seating chart ahead of time so that any changes can be charted easily.

Association. At Shrine association banquets, the Shrine association president will take the place of the potentate, as listed above, and the other officers of the Shrine association, and their Ladies, will follow by rank, immediately after Imperial officers.

Unit or Club. At a temple unit or Shrine club banquet or any function where protocol seating is required, follow the same procedure listed in the preceding

paragraphs except that the president and his Lady should have priority seating. The potentate should be seated at the immediate right of the president, etc. If an Imperial officer is present, he should be seated at the immediate right of the president and the potentate on the left.

Use of Round Tables in Place of Traditional Head Table. The use of round tables in place of long head tables is acceptable and suggested. Imperial Divan and or Temple Divan/Club officers are to be split up, one at each table with rest of table filled with non-officer nobles and ladies if in attendance. When an Imperial officer is present, he and his lady should be seated at round table with the Potentate and his lady. The rest of the table should again be filled by non-officer nobilities and ladies. The object of this type of seating is to foster interaction between Imperial/Temple officers and their nobility.

Master of Ceremonies. When the master of ceremonies is not an officer of the temple, association, club or unit holding the function, and would not normally be seated at the head table, he may either be seated at the furthest end of the head table or at a table close to the head table so he may perform his duties without undue delay.

Seating at Ceremonials and Business Meetings

The Imperial Potentate should be seated at the immediate right of the potentate; the chief rabban at the left of the potentate; the assistant rabban at the right of the Imperial Potentate; the high priest and prophet at the left of the chief rabban; and the other officers of the divan seated alternately at the right and left of the central group. When other Imperial officers or Past Imperial officers are present, they should be seated beginning at the immediate left of the potentate according to rank in the Imperial divan, to be followed by the Past Imperial Potentates, alternately at the right and left of the central group. When all of the officers of the Imperial divan are present, the Imperial officers should occupy seats in front of the temple divan, seated alternately at the right and left of the potentate of the local temple.

Questions on Seating

Should you have any questions on seating please telephone or write to the Executive Vice President at International Headquarters in Tampa, Florida.

SPECIAL PROTOCOL

Canadian Protocol

The King or Queen. It must be realized that Canadians do not pledge allegiance to their flag but rather to the crown. The country is symbolized by the crown. The crown stands enshrined in the Canadian Constitution as the emblem of the head of state, meaning the King (or Queen).

Banquets. In Canada, a toast is always given to His Majesty, the King (or Her Majesty, the Queen), as follows:

"Ladies and gentlemen you will rise and drink a toast to His Gracious Majesty, The King" (or to "Her Gracious Majesty, The Queen").
The response is "The King" (or "The Queen").

And then a toast to the President of the United States of America. The response is "The President".

Smoking. In Canada, smoking is never permitted until after the toast to the Monarch.

Toast to the Piper. As the Piper has piped in the head table, distinguished guests, Imperial Potentate and Imperial officers, the potentate or his representative, after he has requested all to be seated, will raise his glass to the Piper who will return his greeting slainte mhath (slang avough) by raising his glass to the potentate. No one else is included in the toast.

Shrine Association Protocol.

Since Shriners International is the parent organization over all temples and Shrine associations, there is only one protocol procedure that can be followed by a Shrine association and that is the protocol procedure as adopted by Shriners International. Officers of Shrine associations will participate in this protocol procedure.

At any meeting of a Shrine association at which no Imperial officer is in attendance, the officers of the Shrine association will be ranked in accordance with their offices. If, however, Imperial officers are in attendance, the Imperial officers will be accorded precedence.

When an association requests the attendance of one or more Imperial officers at an activity of the association, a written request should be sent to the Imperial Potentate, with a copy to the Executive Vice President at international headquarters, with the details of the activity.

In accordance with protocol, Shrine association officers will occupy position number 10 in association and temple parades and position number 3 in "Introduction and Reception of Guests".

In Shrine association parades, temple units will form in the order determined by the association.

Visitation to Shrine Clubs or Temple Units.

It is to be remembered that Shrine clubs and temple units are under the control

of the proper temple potentate. Any invitation to an Imperial Officer or Shrine association officer, or officer of a temple not holding jurisdiction over that club or unit, or not a member of the club or unit, must have the prior written consent of the temple potentate.

DRESS

The Fez

Shriners International has adopted the fez as the exclusive type of head covering to be worn by all Nobles when appearing as such. This means all Nobles must wear their fezzes at stated meetings, ceremonials, Shrine parades, caravans, special Shrine events, and any other Shrine-related activities.

The fez is never worn at a Masonic lodge communication or meeting.

At non-Shrine functions where an Imperial officer is representing Shriners International, or a temple officer is representing a Shrine temple, he may wear his fez. However, other Shriners in attendance are not to wear their fezzes.

As a Noble, you are particularly admonished never to wear your fez in any company or place in which you would decline to introduce your mother, wife, sister or daughter. Never forget this.

No other person is ever allowed to wear a Noble's fez.

The fez is not a display case or bulletin board. The Imperial Chaplain, potentates, divan members, past potentates, and Grand Masters may have their titles embroidered in small letters in gold or silver bullion, silk or rhinestone jewels on one line beneath the emblem on the fez. Active members of official uniformed units or official clubs of a temple may likewise have the names of their units or clubs on one line beneath the emblem on the fez. Any official appointee of an Imperial Potentate or potentate may have his title beneath the emblem as above for the term of his appointment.

The fez shall be worn in its proper shape without crushing, creasing or alteration; and no device, ornament, title, wording or adornment other than allowed by Article 13 of the bylaws of Shriners International shall be permitted. Not more than two pins or clasps, without supplemental embellishments, may be used to secure the tassel in place.

It is advisable that temples adopt a procedure whereby all fezzes are ordered through the office of the temple recorder. This will assure the purchase of proper fezzes, as many Nobles are unaware of the legal restrictions.

Shrine Pins

A Shrine pin should be worn on the left lapel of a suit coat or jacket. Every Noble is encouraged to wear his Shrine pin when so attired. It proudly identifies him as a Shriner to other Nobles, to Freemasons, or to the general public. A Shrine pin may be worn at non-Shrine events as well as Shrine events.

SALAAMS AND SALUTATIONS

Salaam. (USED IN TILED MEETINGS ONLY.)

A Noble addressing the Potentate while he is presiding in the East should always give the Salaam. The potentate gives the sign of the Order in return and does not salaam.

The potentate and his divan should always salaam when receiving the Imperial Potentate or any other Imperial officer. The Imperial officer gives the sign of the Order in return and does not salaam.

The salaam is given by the leader of a uniformed unit that is performing for the potentate, and the potentate gives the sign of the Order in return. No other unit member salaams.

As an Imperial officer or temple potentate proceeds through an honor guard, only the first rank on either side of the aisle salaam in unison. The remainder of the honor guard stand at attention. The Imperial officer and temple potentate may or may not be escorted through the honor guard, depending upon the pleasure of either. The escort is always to the left of the officer.

Salutation.

An Imperial officer and all Past Imperial officers are always addressed "Imperial Sir". A potentate or past potentate is always addressed "Illustrious Sir". The prefix "past" should not be used when addressing a Past Imperial Potentate or past temple potentate. Members of the elective divan of a temple are addressed by the title of their office, or "Noble".

A Noble, when making a salutation at a Shrine meeting with an Imperial officer in attendance, should do so in the following manner: "Imperial Sir, Illustrious sirs, members of the divan and Nobles". If the Imperial Potentate and one or more Imperial officers, temple potentate, past potentates, divan, Grand Master, ladies and guests are in attendance, the Noble would make the following salutation: "Imperial Sir (Imperial Potentate), Imperial sirs, Illustrious Sir (Potentate), Illustrious Sirs (Past Potentates), members of the divan, Most Worshipful Grand Master, ladies, and guests".

MILITARY SALUTE

Pledge of Allegiance. National Anthem.

The military salute is used when reciting the Shrine pledge of allegiance and during the playing of the national anthem of any “state” represented by Shriners International.

Colors.

A Noble who is wearing his fez will execute a right hand salute when the Colors are within six paces of him. He will not remove his fez. After the Colors have passed, he should drop his right hand. A Noble who is not wearing his fez places his right hand over his heart instead of the right hand salute.

Auditorium. In an auditorium, he should hold the salute until the Colors are posted after the pledge of allegiance and/or playing of the national anthems.

Parades. Only the Color party of each temple is saluted when passing in review.

SHRINE PLEDGE OF ALLEGIANCE

"I pledge allegiance to my flag, and to the country for which it stands; one nation under God; indivisible; with liberty and justice for all."

NATIONAL ANTHEMS

Canada.

"O Canada, our home and native land.
True patriot love in all thy sons command.
With glowing hearts we see thee rise
The true north, strong and free.
From far and wide, O Canada,
We stand on guard for thee.
God keep our land glorious and free.
O Canada, we stand on guard for thee.
O Canada, we stand on guard for thee."

United States of America.

"Oh! say can you see, By the dawn's early light,
What so proudly we hail At the twilight's last gleaming,
Whose broad stripes and bright stars, Through the perilous fight,
O'er the ramparts we watched, Were so gallantly streaming.
And the rockets' red glare, The bombs bursting in air

Gave proof through the night That our flag was still there.
Oh! say does that Star-Spangled Banner yet wave
O'er the land of the free And the home of the brave."

PRAYER

The prayer shall be non-denominational in content. A Noble wearing a fez shall remove it and hold it over his heart in an upright position with the name of the temple showing.

WRITTEN COMMUNICATIONS

In sending a letter or written communication to a Shrine dignitary, it is suggested that the following examples be followed:

Title	Address	Salutation	Close
Imperial Officer	Name Title Shriners Address	Dear Imperial Sir _____:	Yours in the Faith,
Potentate	Name Shriners Address	Dear Illustrious Sir _____:	Yours in the Faith,
Past Potentate	Name P.P. Shriners Address	Dear Illustrious Sir _____:	Yours in the Faith,
Divan Members	Name Title Shriners Address	Dear Noble _____:	Yours in the Faith,
Shrine Club, Unit or Temple Officers	Name Title and Unit or Club Shriners Address	Dear Noble _____:	Yours in the Faith,
Any Noble	Name (name) Shriners Address	Dear Noble _____:	Yours in the Faith,

The Greeting is "Es Selamu Aleikum." This is Arabic for "Peace be on You."

The Answer is "Aleikum Es Selamu." This is Arabic for "On you be the Peace."

MEMORIAL AND BURIAL SERVICES

Circumstances.

A Shrine memorial or funeral service is permitted under limited circumstances, when requested by the deceased Noble's family. Neither service should be held in place of a religious service or the traditional Masonic service. They may, under unusual circumstances, supplement the Masonic service, but they should not take its place. Both services are intended as a tribute to Nobles who have performed meritorious service on behalf of a subordinate lodge or, more especially, the Shrine.

Honor Aisle.

Upon arrival at the church, graveside or location where the memorial or funeral service is to be held, uniformed units are used to form the honor aisle (from the curb to the entrance of the building or graveside).

Order of Reception.

1. Visiting dignitaries, including Grand Masters, and celebrities (other than those listed below).
2. Visiting potentates, past potentates and divans.
3. Past Imperial officers.
4. Imperial officers in reverse order of their official stations.
5. Imperial Potentate. The escort appointed by the potentate walks at the left of the Imperial Potentate and conducts the Imperial Potentate to the pew or place where the Imperial divan is seated or in attendance.

Fez.

The Imperial Potentate, Imperial officers and Nobles should remove their fezzes upon entering the church edifice, funeral home or memorial site (as well as the graveside) and remain uncovered until they return to the street curb.

Seating.

The protocol is the same as for ceremonials or receptions.

Presiding.

The potentate can preside if he so desires or appoint another Noble or request a clergyman to conduct the service. Shrine musical organizations and soloists can be used to good effect. To avoid any embarrassing conflicts with religious rites or traditional Masonic services, the following simple program is offered as a suggestion:

1. Organ or band in processional music.
2. Prayer.
3. Scriptural reading, such as the 90th Psalm.
4. Biographical sketch of deceased Noble.
5. Hymn.
6. Address by clergy person or guest speaker.
7. Hymn.
8. Benediction.
9. Recessional.

Retiring.

The same protocol is used as in the entrance.