



Mentoring Programme

# Personal Guide

## Entered Apprentice

Provincial Grand Lodge of East Lancashire



VI-01F

*Further copies of this guide are available from your District Mentor, or directly downloadable from the Mentoring section of the East Lancashire Provincial Grand Lodge Website: [www.pglel.co.uk](http://www.pglel.co.uk)*

# Provincial Grand Lodge of East Lancashire

## Mentoring Scheme



<b>BROTHER:</b>	

<b>PERSONAL INFORMATION:</b>		
<b>E-Mail:</b>		
<b>Telephone:</b>	<i>Mobile:</i>	<i>Home:</i>

<b>LODGE INFORMATION:</b>	
<b>Lodge:</b>	
<b>Lodge Mentor:</b>	
<b>District:</b>	

<b>ASSIGNED MENTOR (If not the Lodge Mentor):</b>		
<b>Name:</b>		
<b>E-Mail:</b>		
<b>Telephone:</b>	<i>Mobile:</i>	<i>Home:</i>

<b>LODGE PROGRESSION:</b>	
<b>Initiated:</b>	
<b>Passed:</b>	
<b>Raised:</b>	

<b>Inner Guard:</b>	
<b>Junior Deacon:</b>	
<b>Senior Deacon:</b>	
<b>Junior Warden:</b>	
<b>Senior Warden:</b>	
<b>Worshipful Master:</b>	

# Provincial Grand Lodge of East Lancashire

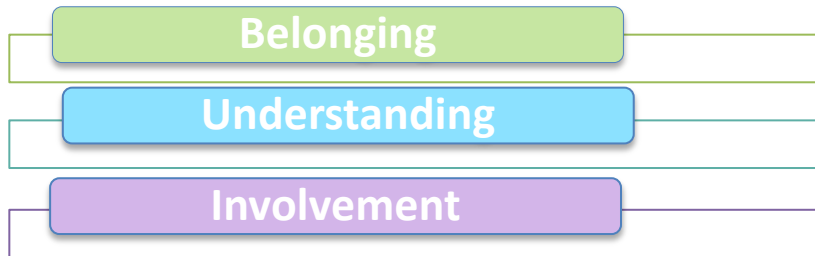
## Personal Guide – The Entered Apprentice



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## **Dear Brother – WELCOME TO THE CRAFT**

To assist you on your Masonic 'journey' you will receive a guide, similar to this one, after each Ceremony during your Masonic progression.

There are many wonderful aspects to Freemasonry (which we often simply refer to as the 'Craft') and to ensure you are able to derive as much fulfilment and enjoyment as possible, your Lodge will have arranged for you to have a Mentor who will both assist and guide you. You will find this approach especially beneficial during your early years of membership, when you will no doubt have many questions regarding our organisation and its ceremonies. Please never be too reserved to ask for information, or assistance ..... **All the Brethren in your Lodge will be pleased to assist in any way they can.**

Your Mentor will refer to this document and those that follow, to assist in explaining those various aspects of our organisation that make it so enjoyable, interesting and spiritually uplifting. The approach taken by your Mentor will depend upon your personal relationship with him and your own particular wishes and needs. Whatever the style taken, he will be seeking to ensure that you receive three key elements:

- **Belonging**
- **Understanding**
- **Involvement**

Mentoring is a two way process, so please do be frank with your Mentor and make him aware of your wishes and needs. He is there to see that you get the most, in every way, from your membership in the Craft.

*Wishing you well,*  
*Yours Sincerely & Fraternally*  
**The Provincial Grand Mentor**



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## Freemasonry – A Brief History

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Modern speculative Freemasonry as we practise it, originated in Britain. We say Britain rather than any of its constituent countries as there are competing thoughts as to whether England or Scotland saw our first lodges. Written records are now lost and so we can leave it as a little friendly rivalry between England and Scotland as to where our roots lie. You will hear many theories on how Freemasonry came into being. The most popular thought is that it is derived from the mediaeval guild of operative masons who built the magnificent cathedrals and churches spread throughout the land. Other plausible theories suggest that Freemasonry evolved from the early days of the Royal Society and the activities of the earnest thinkers which it nurtured.

Some put credence in other more esoteric suggestions such as our origins coming from the Knights Templar, the court of the Saxon King Athelstan, the ancient Roman College of Architects, or even Pythagoras or other luminaries of the ancient world. The truth is that we do not know for sure and, more importantly, it does not really matter. It has been usefully suggested that you can compare it with standing on the shore of the Bristol Channel and saying that you are looking at the waters of the River Severn. This is true, but you are also looking at the waters of the rivers Teme, Avon and Stour, amongst many others. No doubt we too have many sources which are less obvious.

What we do know is that organized Freemasonry appears to have come into being on the feast day of St John the Baptist in 1717, when the first Grand Lodge was established. The happiness of this event was marred by subsequent dissension seeing the formation of other rival Grand Lodges. That was not resolved until 1813 when the two surviving rivals were reconciled and formed what we know today as the United Grand Lodge of England. This is the body which now governs Freemasonry in England and Wales and Districts overseas.

## Lodge Officers

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A Masonic Lodge in the modern sense is not a building or a room; it is a group of people making up a unit called a lodge, which is normally identified by a specific name and number.

The workings, transactions and ceremonial of the lodge revolve around its officers, although any member may be asked to take part in the proceedings, by learning and then performing part of the ceremony, which may be a couple of sentences or even pieces taking ten minutes or more to deliver.

There are as many as eighteen officers; all with their own responsibilities, plus an Immediate Past Master also present, but who in formal terms is not an officer of the lodge. Of these officers, the Master, Treasurer and Tyler are elected at a meeting specified for that purpose in the lodge by-laws. The appointment of all other officers is at the sole discretion of the Master.

All lodges are governed by the same rules, issued by the United Grand Lodge of England. These rules are published as the Book of Constitutions and distinguish very clearly between those officers who must be appointed in a lodge and those officers who merely may be appointed (B of C 104a).

The officers that must be appointed are known as the regular officers and are the Master, his two Wardens, a Treasurer, a Secretary, two Deacons, an Inner Guard and a Tyler. The Master shall appoint as additional officers an Almoner and a Charity Steward and may also appoint as additional officers a Chaplain, a Director of Ceremonies, a Lodge Mentor, an Assistant Director of Ceremonies, an Organist, an Assistant Secretary and a Steward or Stewards. No Brother can hold more than one regular office in the lodge at one and the same time, but the Master may appoint a Brother who is holding a regular office, also to hold an 'additional' office.

A Brother who is not a subscribing member of the lodge may not hold any office, except that of Tyler.

All these officers can be recognised by the fact that they wear a broad light blue collar. To each of these collars is attached a jewel which represents that office.

So, who are these officers and what do they do?



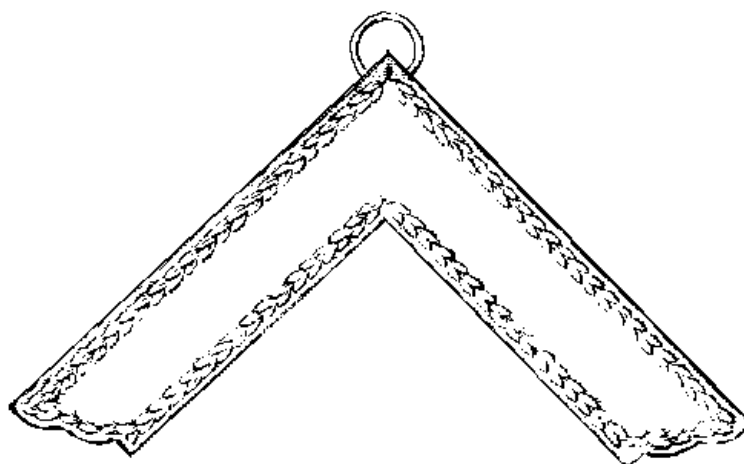
## The Worshipful Master

The qualification required to be eligible for election to Master is that the Brother should have served for a full year as a Senior Warden or Junior Warden in a regular lodge. The Master acts as if he were the chief executive of a company. Nothing much can happen at a lodge meeting until the Master starts the proceedings and the members would be in for a marathon session if the Master didn't close them! In between the opening and closing of the lodge, depending on the business to be transacted, the Master will call upon various officers to carry out particular duties, although many will be carried out by the Master himself.

In many lodges there is what may be described as a 'ladder system' with each officer progressing one step up the ladder at the annual Installation meeting. Even in lodges employing the 'ladder system' it is not always strictly observed and would not normally apply to such offices as Secretary, Director of Ceremonies, Almoner, Charity Steward and Mentor, as these are offices that benefit from a period of continuity and are not therefore regarded as progressive. Although the appointment of all officers, other than those elected, is in the gift of the Worshipful Master, a wise Master will usually adhere to established practice in order to maintain harmony within his lodge.

It is not compulsory for members to advance through the offices, but under normal circumstances, a member should not accept the office of Warden unless he is prepared to advance to the Master's Chair.

The Jewel appended to the Master's Collar is the Square; a Master's Collar may on occasion be adorned with a commemorative Jewel indicating that the members of his lodge have played their part in supporting the establishment of a special fund, such as that recently placed at the disposal of the Royal College of Surgeons. No other Jewel or Badge is permitted to be attached to any Collar.



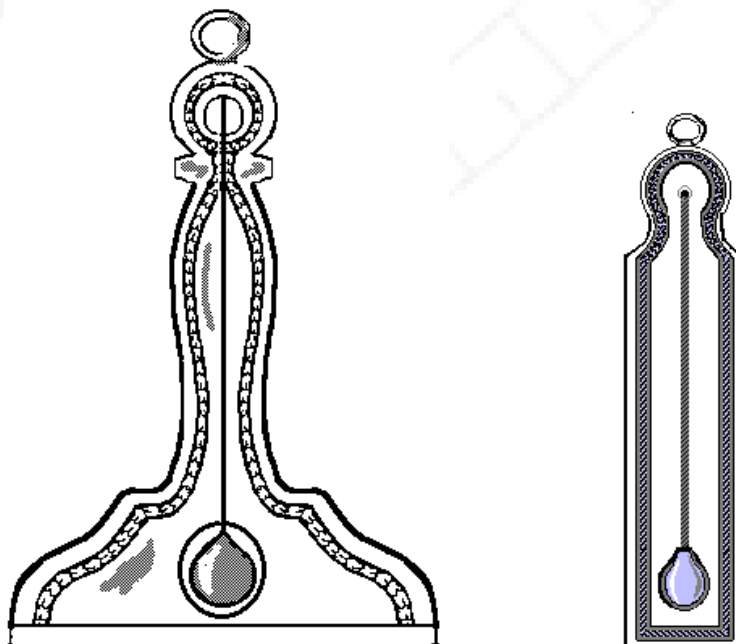
## The Wardens

The Senior Warden sits opposite and facing the Master in the West, whilst the Junior Warden sits at about 45 degrees to the Master's left in the South. They have important roles to play, assisting the Worshipful Master in the running of the lodge. Serving as a Warden also provides the opportunity to prove to the membership that ability and commitment makes them suitable candidates for advancement to the Chair.

As previously stated, the qualification for advancement to the Master's Chair is that a Brother shall have served for a full year as a Warden in a regular lodge (that is to say, from one regular Installation meeting until the next regular installation at the corresponding period in the following year (B of C 105a)). Naturally, a Brother who has previously served in the office of Master is also qualified to serve in that office again, but not continuously in the same lodge for more than two years in succession, unless by dispensation (special permission). Neither shall a Brother be Master of two or more lodges at the same time without dispensation (B of C 115).

If the investiture of a Warden shall not have taken place at the meeting at which the Master was installed, and thereby the Brother appointed will not have served a full year, he cannot be included among those eligible for election as Master of the Lodge except by dispensation (B of C 109).

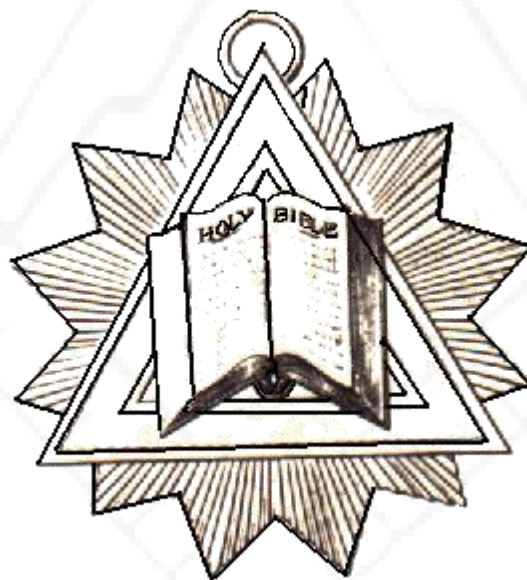
The Jewel appended to the Senior Warden's Collar is the Level and that to the Junior Warden's Collar is the Plumb Rule.



## The Chaplain

The office of Chaplain is not surprisingly, a devotional one. He offers the prayers of the lodge, but need not be a man of the cloth. He is usually positioned close to and on the left hand side of the Master and is quite often a very experienced Mason. He should be happy to be approached by the less experienced members for advice and instruction.

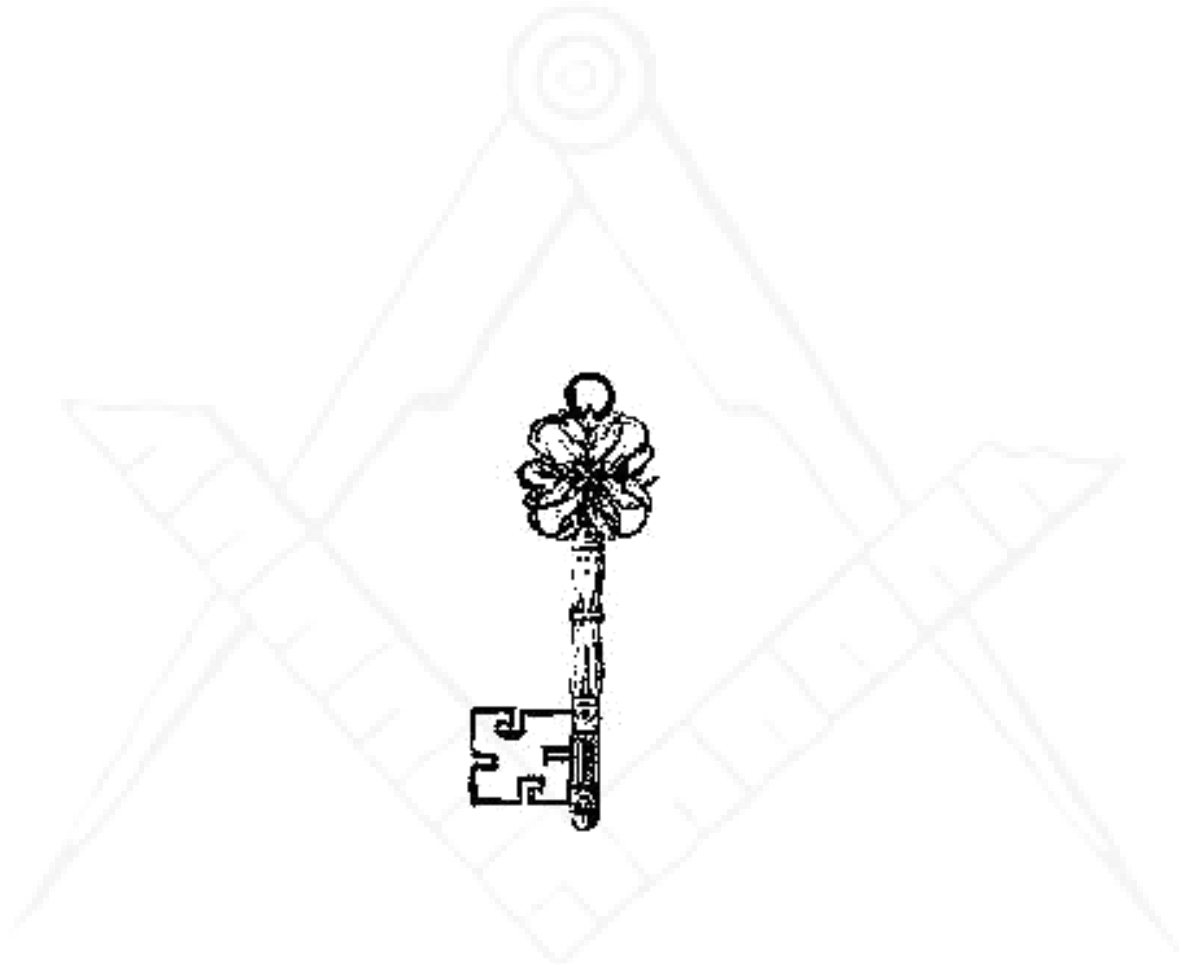
The Jewel appended to the Chaplain's Collar is the VSL on a triangle, surmounting a glory. (Sunburst)



## The Treasurer

The Treasurer must be a member of the Lodge. He is elected rather than appointed and is responsible for the receipt and banking of funds and making payments. He also submits an annual statement of accounts for auditing and circulation to the members of the lodge, and provides the financial control over its income and expenditure. Some lodges have a particular desk and chair reserved for him, but this depends on availability and space.

The Jewel appended to the Treasurer's Collar is a Key.



## The Secretary

The Secretary is responsible for the business of the meeting. He keeps the lodge minutes and is responsible for the general paperwork, including the issue of summonses and the Annual Returns to Grand Lodge. He is also responsible for liaison with Provincial Grand Lodge, dealings with other lodges and for communications to and from members.

He is expected to have a sound knowledge of the regulations of the Craft, as he may be consulted by the Master on points of procedure. There is a Secretary's table provided, but its position will vary.

The Jewel appended to the Secretary's Collar is Two Pens in Saltire, tied by a ribbon. (Saltire in heraldry means a diagonal cross e.g. that on the Scottish Flag).

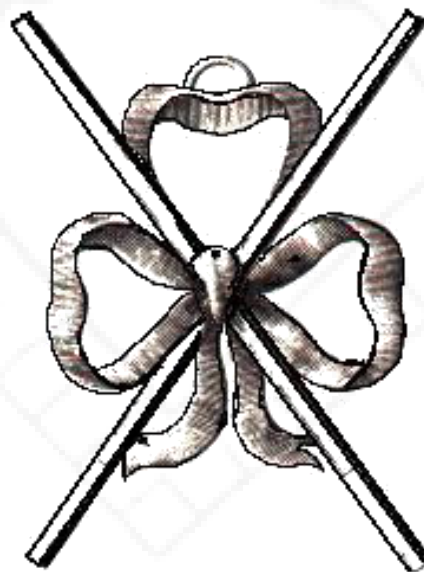


## The Director of Ceremonies

The Director of Ceremonies is responsible for the ceremonial of the lodge and the smooth running of the meeting. He should ensure that all articles necessary for a meeting are laid out correctly, and will arrange processions in and out of the Lodge Room. He also attends to matters of protocol, such as the correct way to receive important visitors and give salutations to Grand Officers.

He will of necessity be positioned in a prominent place in the lodge, so that he can closely observe that all procedures and rituals are being carried out correctly, and can quickly intervene to assist should the need arise. He is also responsible for the manner in which the after meeting is conducted in the Dining Room, ensuring that protocols are adhered to, but allowing the brethren to enjoy themselves within the bounds of propriety.

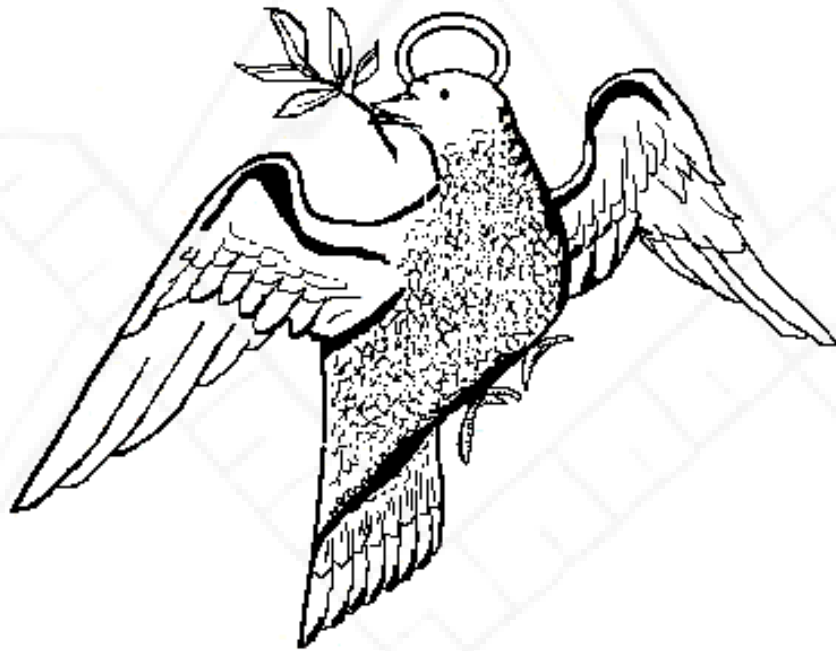
The Jewel appended to the Director of Ceremonies' Collar is Two Rods in Saltire, tied by a ribbon.



## The Deacons

The Senior Deacon who sits at the right side of the Master and the Junior Deacon, who sits at the right of the Senior Warden, are the two officers who conduct the Candidate through the various ceremonies. Upon them rests a great deal of responsibility for the success of a ceremony. They need to have knowledge of, and the confidence to carry out the perambulations, for if the Candidate were to find himself in the wrong part of the Lodge Room at the wrong time, it would detract from the ceremony. As far as the ceremony is concerned, a lodge with two efficient Deacons will rarely go wrong.

The Jewel appended to the Deacons' Collars is a Dove and Olive Branch.



## The Charity Steward

The Charity Steward is basically a fund-raiser. It is at times a thankless task and may require a lot of determination to succeed. His prime responsibility is to raise monies for Masonic Charities; however he can often be found making appeals on behalf of local and non-Masonic Charities. He collects donations, explains the advantages of Gift Aid forms, Standing Orders etc. He disseminates information about the various Charities and their work, as this ensures all members appreciate the use to which their donations are put and also encourages them to be as generous as their personal circumstances permit. He does not have a particular place reserved for him in the Lodge Room.

The Jewel appended to the Charity Steward's Collar is a Trowel.





## The Lodge Mentor

The Lodge Mentor is responsible for ensuring that all members of a lodge, and in particular newer Brethren, receive a high level of personal support to ensure that they are able to enjoy being a Freemason, that they understand the principles of the Craft, and become involved in their Lodge and all its activities as fully as possible.

He will either directly act as a Brother's mentor, or will assign another appropriate member of the lodge in this role. The approach taken by a Mentor will depend upon his personal relationship with a Brother and that Brother's own particular wishes and needs. Whatever the style taken, the Mentor will be seeking to ensure that all lodge members receive the three key elements of:

**Belonging    Understanding    Involvement**

The Jewel appended to the Lodge Mentor's Collar is Two Chisels in Saltire.



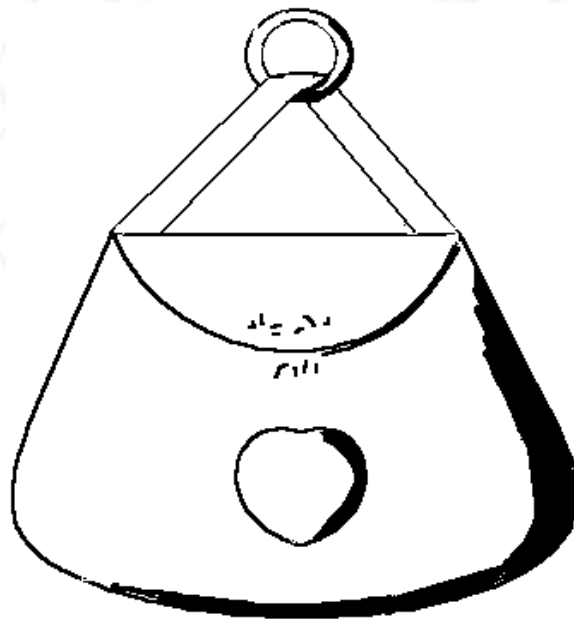
## The Almoner

The Almoner keeps in touch with members and their families in times of illness or distress. Lodge funds can be allocated to the Almoner for specific purposes, such as the distribution of Christmas cards and gifts to widows.

Each Almoner has his own method of working, but typically an Almoner arranges visits to those in hospital, organises practical help for members when they or their families are in difficulties, or simply visits members who find themselves unable to attend meetings.

The Almoner provides an individual Brother with a very important link to various sources of assistance. With the help of the Almoner, Brethren can receive assistance in times of poverty or distress and this facility is of course provided in total confidence. Like the Charity Steward, the Almoner does not have a reserved place in the Lodge room.

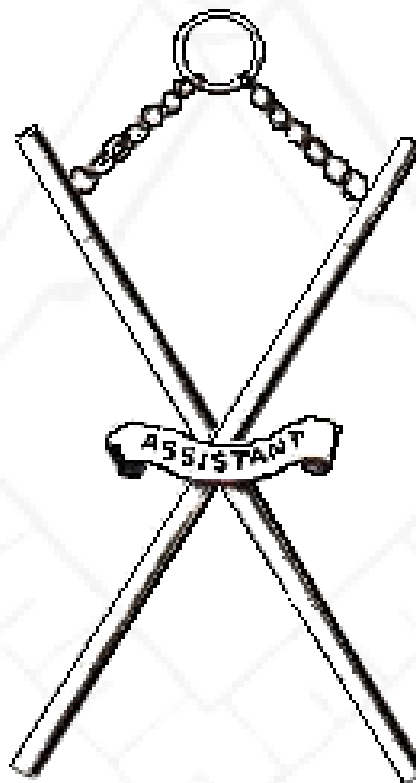
The Jewel appended to the Almoner's Collar is a Scrip-purse, upon which is a Heart.



## The Assistant Director of Ceremonies

The Assistant Director of Ceremonies is exactly that and, depending upon the Director of Ceremonies, will either be involved in the floor work or merely occupy a relatively inactive office. The ADC will usually sit adjacent to the DC.

The Jewel appended to the Assistant Director of Ceremonies' Collar is Two Rods in Saltire surmounted by a bar bearing the word 'Assistant'.

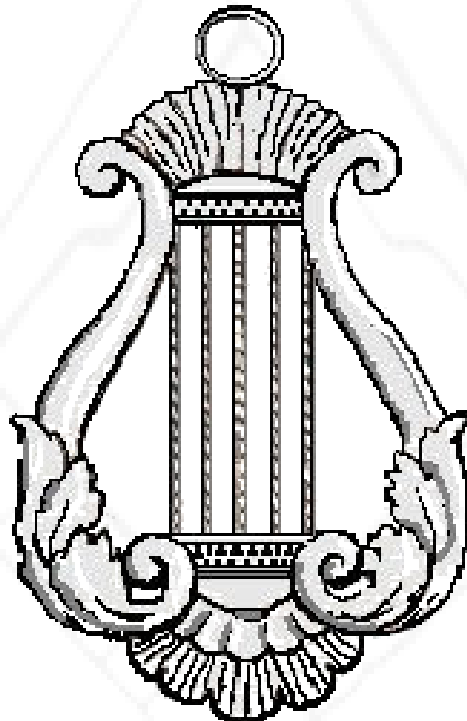


## The Organist

A newly made Mason will quickly come to appreciate that a good Organist really does make a huge difference to the atmosphere of a Lodge Meeting. His ability to interpret the proceedings from the keyboard adds enormously to the drama and tension of the ceremony.

In many lodges, although not all, singing is an important part of the evening which the members greatly enjoy. Because we can't all sing in tune, the Organist is often called upon to rescue the moment!

The Jewel appended to the Organist's Collar is a Lyre.

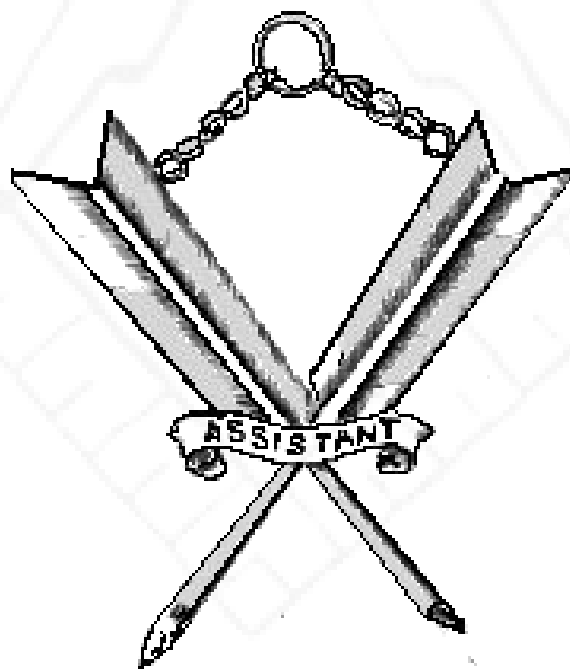


## The Assistant Secretary

The role of the Assistant Secretary, like the Assistant Director of Ceremonies, varies considerably from lodge to lodge. Occasionally he may be given interesting tasks, but more often than not, especially if the Secretary has many years service, his Assistant is underutilised.

With an ever increasing volume of email traffic, allowing quicker and more cost effective communication, it should be recognised that some Lodge Secretaries of long standing may not be able to communicate in this way. This in itself does not represent a problem, as it is possible to retain the great experience such Secretaries bring to the office, by recommending that the Assistant Secretary acts as a mailbox for the Secretary.

The Jewel appended to the Assistant Secretary's Collar is Two Pens in Saltire, surmounted by a bar bearing the word Assistant.

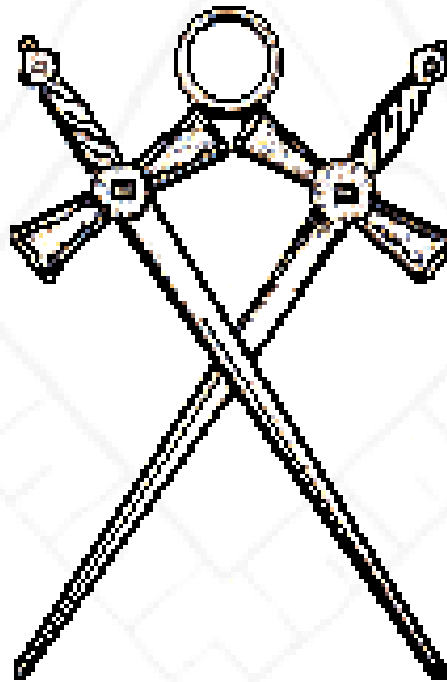


## The Inner Guard

The Inner Guard, often a fairly inexperienced member, is given the responsibility of ensuring only those entitled to be present are present. This can be quite a daunting task, but with the assistance of the Director of Ceremonies and the Tyler, who guards the outside entrance to the Lodge, it can be most interesting.

It is one of the first steps in the progression to the Master's Chair and the requirement for the new member to work on the floor will provide him with a greater appreciation of the ceremonies carried out in the Lodge Room. The Inner Guard will be found just inside the door of the Lodge Room.

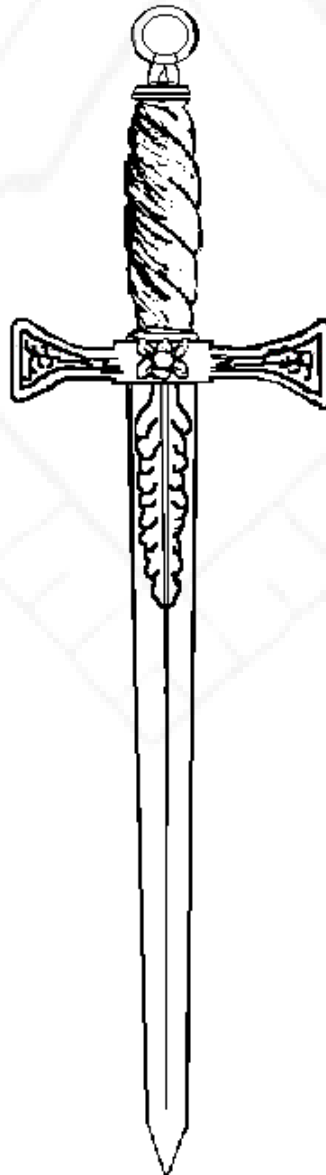
The Jewel appended to the Inner Guard's Collar is Two Swords in Saltire.



## The Tyler

The qualification for election to Tyler is that of being a Master Mason. As previously stated, the Tyler assists the Inner Guard in ensuring only persons entitled to be present are present and additionally, looks after Brethren prior to them entering the Lodge Room.

In some Lodges, the office of Tyler is on the ladder of progression. There is however, a school of thought that believes the Tyler should be an office occupied after being Immediate Past Master, as an experienced mason is better able to guide and assist the Inner Guard and ensure visitors are suitably qualified. The Tyler is positioned just outside the door of the Lodge Room and can often communicate with the Inner Guard through a wicket (opening) fitted into the door. The Jewel appended to the Tyler's Collar is a Sword.



## The Stewards

The Stewards, who are normally the newer members, are the officers who arguably have one of the most important duties of the lodge, which is to look after the visitors and the inner needs of their own Brethren.

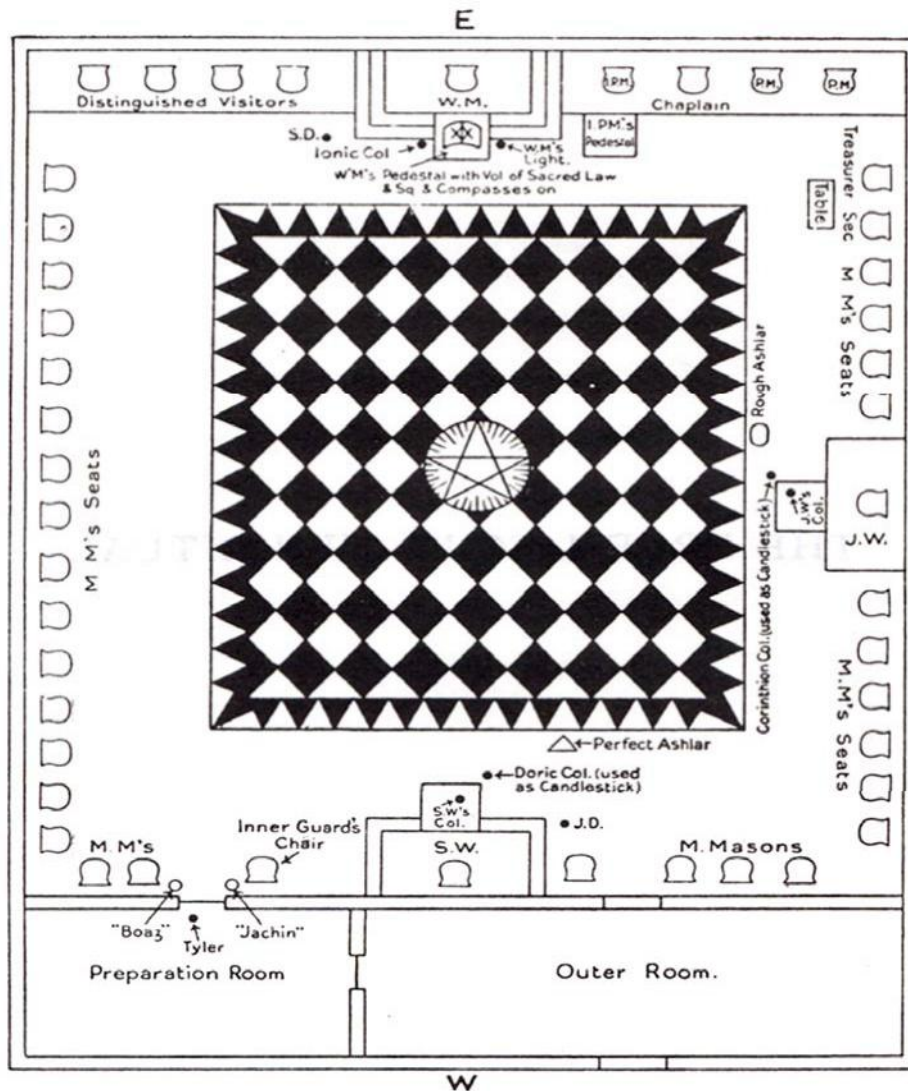
Carrying out these duties provides the Steward with the opportunity to meet and talk with many members of the Lodge and, in turn, allows the Brethren to get to know the newer members. The work of the Stewards takes place outside the Lodge Room, where a different set of traditions are enacted, although these are by custom and practice, rather than by dictate.

The Jewel appended to a Steward's Collar is a Cornucopia (also known as the Horn of Plenty).





## Layout of a Lodge Room



Plan 1. THE FLOOR OF THE LODGE  
Showing Position of Officers, Craftsmen and Furniture

This is only one example. See how your lodge varies from this. **Don't hesitate to ask your Mentor!**

There may be minor variations from lodge to lodge, but in England and Wales the seating of the Worshipful Master, the Wardens and the Deacons, is invariable. The four Cardinal points are notional.

The room in which the meetings and ceremonies are conducted is called the 'Lodge Room'. You may find some of the Brethren referring to it as 'The Temple', but in modern times this is actively discouraged, as use of the word 'Temple' can carry misplaced religious connotations.

## Symbolic Explanation of the Ceremony of Initiation

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Whilst the friendships made are extremely important and not to be underestimated in any way, the key to enjoying your Freemasonry to the full lies in understanding it. However, in coming to understand the meaning of our Ceremonies, we have a problem, for different Brethren will interpret them in different ways. What is more, it is possible that none of them will be wrong. After all, if we were all to understand the Ceremonies in a uniform manner, there would be little point in coming to our lodges to witness them time after time, as their significance could perhaps be explained in a single visit. Over a period of time, the ritual you see, hear and learn, will prompt you to think about it more widely and more deeply. This will lead you to consider the one constant that should be in our minds - How can we improve ourselves as building blocks for the edifice we are contemplating?



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This is a challenging concept for anyone who has just been initiated and gone through a Ceremony that may be viewed on the evening of their Initiation as confusing, perhaps somewhat bizarre and more than likely a little nerve wracking!

**The ceremony, according to one interpretation, may be held to represent the birth of Man. At birth we are all naked, without possessions and rely upon the help and guidance of others until we reach maturity and can, in turn, extend help to others.**

You may remember that just before you entered the Lodge Room you were confronted with the challenge, --- "Do you feel anything?" This symbolic challenge had the effect of intimating to you that you were about to engage in something serious and solemn.

A second challenge awaited you inside the door of the Lodge; "Are you free?" After you vowed that you were free of any bondage, the blessing of the Almighty was invoked upon the proceedings.

Then almost immediately came the third and most important challenge of all, "In all cases of difficulty and danger, in whom do you put your trust?" There is, of course, only one answer to this question. "In God" for the Christian: "In the

name of Allah” for the Moslem; in other words, in the name of the Supreme Being appropriate to the religious persuasion of the Candidate. To avoid possible offence and to promote unity among all men, the Supreme Being of all denominations is referred to as the Great Architect of the Universe.

The hoodwink or blindfold that you wore may be held to represent the darkness before birth and education. It also made it possible for you to be led from the Lodge Room without seeing it, if you had refused to continue with the Ceremony. The Cable Tow placed around your neck has been said to be an emblem of the bondage which comes from ignorance, but together with the poignard which was presented to your naked left breast, it also served to control your movements during the ceremony. You were divested of all metallic objects which ensured that you could not bring any offensive weapons into the Lodge to disturb its harmony. One interpretation maintains that the slipshod foot is because the ground is consecrated and that the knee is bare so that there is nothing between it and the Earth when the Obligation is taken. It also claims that the trouser leg is also rolled up to demonstrate the Candidate is a free man, bearing no marks of a leg iron. The left breast is made bare so that the points of both the poignard and the compasses can be felt next to the heart. It also serves to prove that the Candidate is not female!

It is appropriate that you entered the Lodge Room in a state of darkness, for it was the beginning of a new awareness, your initiation into Freemasonry. After this you proceeded round the Lodge Room down the North side, traditionally considered as being a place of darkness, round to the East, following the apparent path of the sun. This rises in the East, reaches its highest point in the South then sets in the West and returns to the East through the hours of darkness and you traversed around the Lodge Room symbolically following this pattern.

After convincing the Brethren you were properly prepared to be made a Freemason, you made significant declarations about your honesty to the Craft. You declared that you offered yourself freely and voluntarily as a Candidate, that you wished to serve your fellow man and that, if you were admitted, you would adhere to the established customs of the Order.

You were then advanced to the pedestal by three steps, the beginning of your journey to the East, or light, within Freemasonry. You stepped off each time with the left foot, for reasons that remain a mystery.

Upon reaching the pedestal, you entered into an obligation of concealment. On your knees before all the assembled brethren, you vowed to hele and

conceal what you might learn. Both words have the same meaning, namely, to cover over. The word 'hele' (sometimes pronounced 'hail') is derived from the Anglo-Saxon language used in England before the time of William the Conqueror. The word 'conceal' comes from the Norman French.

You were made a Freemason in the body of a lodge "just, perfect and regular". 'Just' because the Volume of the Sacred Law was open on the Master's pedestal; 'perfect' because there were seven or more regularly made Freemasons in attendance; and 'regular' because the Lodge has a Warrant from the United Grand Lodge of England, which gives authority to perform the ceremony.

After being restored to material light, you were informed of the three great though emblematical lights, or guides, in Freemasonry, the Volume of the Sacred Law, the Square and the Compasses. **You received light at the pedestal facing East, and became a Brother among Masons.**

Having taken the great and solemn obligation of a Mason, you were entrusted with the Sign, Token and Word of an Entered Apprentice Freemason. A great deal happened to you during the ceremony and it would not be surprising if you have difficulty recollecting them. Do not let this concern you, for your Mentor will go through them again with you, before the next lodge meeting.

You were invested with the badge of a Freemason, which is a simple white lambskin apron representative of the aprons worn by the working stonemasons in former times. It symbolises purity and innocence, white being the emblem of purity and the lamb being usually considered as the symbol of innocence. This badge is the basis of all Masonic aprons and it is adorned to show the progress a Brother has made in the Craft. The badge is traditionally held to be more ancient than the Order of the Golden Fleece established in 1430, or the Roman Eagle, which Romans bore at the head of a standard as an emblem of honour. We proclaim it to be symbolically more honourable than the Most Noble Order of the Garter founded in 1346, the highest order of knighthood in the world. Apart from signifying purity and innocence it is a badge common to us all and thus denotes friendship. We are urged to use this symbol as a guide in our daily lives and never to disgrace the principles for which it stands.

You will remember being placed in the North East corner of the Lodge, body upright, feet in the form of a square. This is where you represented the foundation stone of a new building, the building of your new Masonic life. Be upright in life, deal with every man on the square and continue to look to the

East for learning. On this foundation you were challenged, 'to raise a superstructure perfect in all its parts'. The North East corner has been well chosen for this foundation stone as it represents the point where you move from the North, the place of darkness and ignorance, to the East, the place of light and learning. Make learning a life-long ambition.

The Charity lecture challenged: "Have you anything to give"? You were deliberately prevented from accepting the challenge. All valuables had been taken from you. It may serve to demonstrate that charity comes from the heart and is a way of life not just a payment. Your dress and absence of valuables could make you ponder in what ways you can demonstrate charity. It may be a constant reminder of your obligation to relieve the distress of indigent or needy Brethren. Charity can take the form of your time, your energy, your friendship or financial assistance. The practice of charity in these broadest senses is the foundation and springboard for other qualities in life.

The twenty-four inch gauge, the common gavel and the chisel are the Working Tools of an Entered Apprentice. They shape the rough stones of the future building. Symbolically, the twenty-four inch gauge teaches you how to use time; part in prayer to the Great Architect of the Universe; part in caring for your neighbour and part for yourself, particularly as it relates to your family, your work and your recreation. Your Masonic life is a symbolic rough stone that needs to be shaped towards perfection in the intended structure.

The common gavel represents the voice of conscience, which is ever ready to warn us when we may tend to err. It reminds us with every knock to keep down all vain and unbecoming thoughts.

The chisel points out the advantages of education and discipline. As the workman uses the chisel to give form to the shapeless mass of stone, so the application of education may transform rough ignorance into civilised conduct and progressive improvement.

**The Working Tools which were presented to you thus symbolise the means of best pursuing the basis of a good life and this is considered in more detail in the following Charge**

## Charge After Initiation

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*This part of our ritual, the “First Degree Charge”, is both beautiful and **meaningful**, being designed to encourage the newly admitted mason to contemplate and think about **the deeper implications of being a Freemason, which encompass a daily striving to be a better man.***

As you have passed through the ceremony of your initiation, let me congratulate you on being admitted a member of our ancient and honourable institution. Ancient no doubt it is, as having subsisted from time immemorial, and honourable it must be acknowledged to be, as by a natural tendency it conduces to make those so who are obedient to its precepts. Indeed no institution can boast a more solid foundation than that on which Freemasonry rests - the practice of every moral and social virtue. And to so high an eminence has its credit been advanced that in every age monarchs themselves have been promoters of the art, have not thought it derogatory to their dignity to exchange the sceptre for the trowel, have patronised our mysteries and joined in our assemblies.



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**As a Freemason** let me recommend to your most serious contemplation the Volume of the Sacred Law, charging you to consider it as the unerring standard of truth and justice and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour and to yourself. To God, by never mentioning his name but with that awe and reverence which are due from the creature to his Creator, by imploring his aid in all lawful undertakings, and by looking up to Him in every emergency for comfort and support. To your neighbour, by acting with him on the square, by rendering him every kind office which justice or mercy may require, by relieving his necessities and soothing his afflictions, and by doing to him as in similar cases you would wish he would do to you. And to yourself, by such a prudent and well regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert those talents wherewith God has blessed you, as well to His glory as the welfare of your fellow creatures.

**As a citizen of the world**, I am to enjoin you to be exemplary in the discharge of your civil duties, by never proposing or at all countenancing any act that may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of any State which may for a time become the place of your residence or afford you its protection, and above all by never losing sight of the allegiance due to the sovereign of your native land, ever remembering that nature has implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture.

**As an individual**, let me recommend the practice of every domestic as well as public virtue: let Prudence direct you, Temperance chasten you, Fortitude support you, and Justice be the guide of all your actions. Be especially careful to maintain in their fullest splendour those truly Masonic ornaments which have already been amply illustrated ---- Benevolence and Charity.

**Still, as a Freemason**, there are other excellences of character to which your attention may be peculiarly and forcibly directed: amongst the foremost of these are Secrecy, Fidelity and Obedience.

- **Secrecy** consists in an inviolable adherence to the Obligation you have entered into - never improperly to disclose any of the Masonic secrets which have now been, or may at any future period be, entrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you so to do.
- Your **Fidelity** must be exemplified by a strict observance of the Constitution of the fraternity, by adhering to the ancient landmarks of the Order, by never attempting to extort or otherwise unduly obtain the secrets of a superior degree, and by refraining from recommending anyone to a participation of our secrets unless you have strong grounds to believe that by a similar fidelity he will ultimately reflect honour on your choice.
- Your **Obedience** must be proved by a strict observance of our laws and regulations, by prompt attention to all signs and summonses, by modest and correct demeanour in the Lodge, by abstaining from every topic of political or religious discussion, by a ready acquiescence in all votes and resolutions duly passed by a majority of the brethren, and by perfect submission to the Master and his Wardens whilst acting in the discharge of their respective offices.

And as a last and general recommendation, let me exhort you to dedicate yourself to such pursuits as may at once enable you to be respectable in life, useful to mankind, and an ornament to the society of which you have this day become a member; to study more especially such of the Liberal Arts and Sciences as may lie within the compass of your attainment, and without neglecting the ordinary duties of your station, to endeavour to make a daily advancement in Masonic knowledge.

From the very commendable attention you appear to have given to this charge, I am led to hope you will duly appreciate the value of Freemasonry, and indelibly imprint on your heart the sacred dictates of Truth, of Honour and of Virtue.

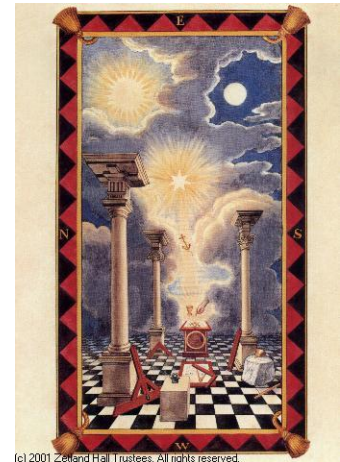
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*The thoughts expressed in the 'Charge After Initiation' are not new, as can be seen from the following extracts from the Book of Constitutions, relating to The Antient Charges of a Freemason –*

## Concerning God and Religion

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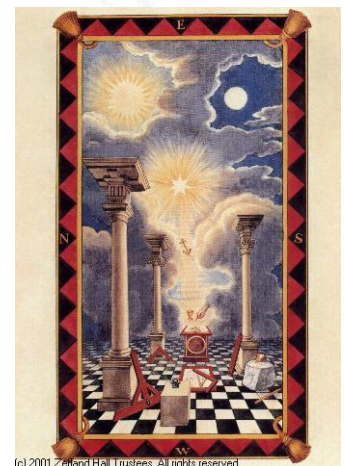
A **MASON** is obliged, by his tenure, to obey the moral law; and if he rightly understand the art he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the order, provided he believe in the glorious architect of heaven and earth, and practise the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess. Thus masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.



## Of the Civil Magistrate, Supreme and Subordinate

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A MASON is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interest of the community, and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace and been always injured by war, bloodshed, and confusion; so that kings and princes, in every age, have been much disposed to encourage the craftsmen on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries and promote the honour of the fraternity. Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love.





## Ritual

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Historically, by not reading the Ritual, all were enabled to take part, even those of low standards of literacy. Additionally, not committing the Ritual to print emphasised its secrecy which was insisted upon at that time. Neither can it be denied that the ceremony has far more impact on the Candidate when delivered from memory.

Freemasonry endeavours to inculcate a heightened sense of morality and self-knowledge to members. Thus we enact Ceremonies of a progressive sort, taking place symbolically within King Solomon's Temple where many aspects are given a deeper moral or spiritual interpretation.



In many Lodges, a newly-initiated member does not have access to the printed ritual until he is presented with, or allowed to purchase, a ritual book following the completion of his Third Degree. There are many versions of Masonic ritual. Very different ceremonials have evolved often with distinct signs, movements and customs (and regalia is also extremely varied throughout the world, from plain and simple to highly colourful and elaborate). All Masonic ritual, however, has the same purpose – to inculcate a heightened sense of morality and awareness of eternal truths within which human existence is lived out.

Originally, many varieties of Masonic ritual seem to have been used in England. After the union of the remaining two Grand Lodges – the Antients and the Moderns – in 1813, one set of ceremonies was worked upon for acceptance by the united body. This was approved by Grand Lodge in 1816 and forms the basis of the ritual still in regular usage today.

The Ritual is a book to be studied, since it carefully provides not only the words and an idea of the movements to be used in the ceremonies, but also an insight into the thinking and intentions that inspired Freemasonry. This is part of the reason why each participating Mason is required to learn his words rather than simply reading them – by the repetition and concentration that the learning entails, understanding and appreciation grows. And with greater familiarity comes recognition, acceptance and

enjoyment so the process of learning is an essential part of the Freemason's education into the Craft and, hopefully, his subsequent lifestyle. An integral part of the 'beneficial effect'.

Thus, it is important that time and effort be assiduously given when learning is to be done, so that the ceremony can be given as flawlessly as possible. For this reason too, attendance at rehearsals is vital. A well conducted ceremony not only impresses the candidate, but also demonstrates to him his importance, shown by the fact that so many of his new-found Brethren have gone to such lengths for his benefit and to ensure his welcome amongst them. It does of course also provide them with huge satisfaction in a job well done with skill and co-operation.

However long or short the piece of ritual, you should always endeavour to deliver it with clarity and sincerity. If mumbled or garbled, the message will be lost and with it the purpose, not to mention the recipient's attention and interest. Having said that, it is acknowledged that very few of us are professional actors, so **all that is expected is that members try their hardest, do their very best and accept the guidance of the Director of Ceremonies. Practice certainly contributes to self-confidence, understanding and growth.**

## Basic Masonic Etiquette

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If you are unable to attend a meeting for business or other personal reasons, you should advise the Secretary as soon as possible. If you are an officer of the lodge, you should also advise the Director of Ceremonies, so that someone can be asked to undertake the work you were to perform. Naturally, whoever is going to stand in for you will appreciate as much notice as is possible.

- Dark suit (preferably black or charcoal grey), white shirt or a coloured shirt with a white collar and cuffs, black or Grand Lodge/Provincial tie, black shoes, black socks and white gloves are worn. Note that occasionally, in some lodges evening dress may be expected to be worn. Ensure you have your apron and any other regalia with you. Remember to sign the Attendance Register on arrival!
- Always ensure you are appropriately dressed Masonically before entering the Lodge Room.
- If you arrive late for the meeting, do not panic! Given the vagaries of traffic and the seemingly ever increasing demands of business life, it is not unknown for members or guests to arrive late for a meeting. When you have dressed appropriately, the Tyler will advise you how far the meeting has progressed. He will then give a report on the door of the Lodge and let them know that you are outside and will announce your name when someone comes to the door to enquire who seeks admission. When you are admitted to the Lodge, the Director of Ceremonies or his Assistant will normally meet you. You should give the relevant sign for the degree and, holding that sign, briefly apologise to the Worshipful Master for your late arrival (a single sentence is more than adequate). The Director of Ceremonies or his Assistant will then take you to a seat, give you a court bow, and you should then sit. If you are unsure of the relevant sign prior to entering the Lodge, you should ask the Tyler who will be only too pleased to demonstrate it for you.
- When making a proposition, or addressing the Lodge, it must be made to the Worshipful Master, giving the salute in the degree in which the Lodge is working.
- When perambulating (walking formally, not marching) in the Lodge, remember to always start off with the left foot and avoid swinging your arms, or clenching your fists.

- Masonic acknowledgement in the Lodge is by means of a ‘court bow’, i.e. a brief forward inclination of the head only, not a bow from the waist.
- When addressing Officers or Brethren in the Lodge, remember that we are all Brothers. Rank applies to the individual not to the office he holds. Correct terminology is to ‘Brother Secretary’ or ‘Worshipful Brother Smith’, not ‘Worshipful Brother Secretary’. Normally forenames should not be used, except to differentiate between two Brethren happening to have the same surname. That said, in many Lodges this tradition may be relaxed at the Festive Board when first names are used, but still always with Brother or Worshipful Brother. The Worshipful Master is always referred to as such.
- When addressing, or responding to the Worshipful Master, you should salute first (with step) in the current degree, followed by the words “Worshipful Master”. If what you are saying is to be lengthy (except as part of the ritual), cut the sign after the address, say your piece and finish with the salute.
- It is bad form to talk to your neighbour in Lodge during the ceremony, or when anyone is speaking. If you do need to talk during a break in proceedings, ensure you do so discreetly.
- Do not discuss religion or politics in your Lodge at any time.
- You should always feel your way on matters of etiquette as customs may vary from Lodge to Lodge. As a general rule, it is sensible (and polite) to follow the custom and practice adopted by any Lodge you may be visiting.

**As a new member, you may find many of our rules of etiquette strange when you first encounter them and indeed, on occasion, feel that you have failed to comply with them. This is quite understandable in the early days of membership and you will find the brethren very understanding in such matters. Please do not worry unduly about such things, but rather enjoy your new experiences.**

## **Festive Board**

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### **What is the Festive Board?**

It is the meal held after most lodge meetings and varies in type from buffet to banquet, according to the wishes of the members. This is always a convivial occasion, but should be considered as much a part of the evening as the Ceremony itself, albeit in a more relaxed atmosphere. The meal following the Installation meeting is usually more lavish than those following the other meetings. There are often formal seating arrangements for the meal following the Installation meeting and it is possible this meal will be accompanied by rather more 'wine takings', toasts and speeches than is usually the case.

Seating arrangements vary greatly, with some far more formal than others. However, the seats to be occupied by the Worshipful Master, his two Wardens and the Immediate Past Master are usually specified. If there is no seating plan in force, your Mentor will doubtless view dining as an opportunity to sit with you and introduce you to different brethren on each occasion.

You may possibly be asked to act as a Steward and, if so, you should look upon it as an opportunity to serve the lodge and play a part, rather than something intrusive which interferes with your meal. One of the most respected Masonic offices is that of a Grand Steward or a Provincial Grand Steward and it is marked by a distinctive Red Apron and Red Collar.

### **Is there a Masonic Grace?**

There is no specific Masonic grace, but grace should always be said before the meal and thanks returned afterwards, usually by the Lodge Chaplain.

### **What are Wine Takings?**

At some convenient moment during the meal, the Worshipful Master will recognise the presence of certain other Brethren by 'taking wine with them', for example with a Representative of the Provincial Grand Master or a Visiting Grand Officer. Those named stand, raise their glass and take a sip of whatever is in the glass. The content of the glass does not have to be wine or any alcohol of course.

## **Who are the Toasts to?**

- The Queen
- The Grand Master
- The Pro Grand Master, Deputy Grand Master, Assistant Grand Master and Grand Officers present and past
- The Provincial Grand Master
- The Deputy Provincial Grand Master, the Assistant Provincial Grand Masters and the rest of the Provincial Grand Officers present and past
- The Worshipful Master
- The Initiate, newly Passed FellowCraft, or newly Raised Master Mason (as and if applicable)
- The Visitors (optional)
- The Tyler's Toast

In some Lodges, Toasts are followed by 'Masonic Fire':

### **What is Masonic Fire?**

Masonic Fire is a gesture made with the hands followed by clapping after most toasts. It is deeply traditional and has military and symbolic associations. For the latter reason it is not done when non-masons are present.

### **Why is the Gavel used at the Festive Board?**

The Worshipful Master uses the gavel to claim the attention of the Brethren at the Festive Board, just as he does in the Lodge Room. When the gavel is used, the Brethren should heed it and cease conversation immediately.

### **Leaving the Table?**

You may do so if necessary, but should try to avoid it if possible. In most lodges, the chairs of the Worshipful Master and his two Wardens are not left unoccupied and should one of these officers need to leave his seat, they would ask another Brother to occupy it in his stead temporarily.

## **Will I have to make a Speech?**

You will have already responded very briefly when you were toasted following your Initiation and you will probably not be called upon to do so again for some time. When you are eventually asked, you might like to be guided by the following:

- Keep it short and relevant.
- Avoid offensive content at all costs.
- Start with a standard preamble such as (and also as later below):

*‘Worshipful Master and Brethren’ or ‘Worshipful Master, Representative of the RW Provincial Grand Master, Brethren’ etc.*

The preamble will depend upon who is present, so listen carefully to the preceding toasts and follow suit.

- If someone is replying to your speech, the Director of Ceremonies will call upon him to do so.

## **How should I open and close a Speech in the Social Board?**

The exact wording of an opening and closing of a speech at a Social Board will be dependent upon those who are present, whom you are addressing and the nature of your speech. In all circumstances you will start your opening by addressing the Worshipful Master first and then follow with others in order of rank. It is not necessary to address all ranks present – use your own judgment and what is the norm in your lodge:

### **Typical opening examples are:**

*“Worshipful Master, Grand Officers, Provincial Grand Officers, Officers of XXXX Lodge, Brethren All”, or*

*“Worshipful Master, Distinguished Brethren, Brethren All”, or simply*

*“Worshipful Master and Brethren”*

### **A typical closing is:**

*“Brother XYZ, I thank you for your toast, and thank you Brethren for the way in which you have received it”*

## Inviting Guests

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When the visitor signs in against your name, you are vouching for his integrity as a Freemason. In doing so, you are indicating that you know him well, and that he is a member in good standing of a regular lodge. If you have any doubts as to the status or integrity of your guest, you should seek advice from your Mentor (Book of Constitutions #127 applies).

## Visiting other Lodges

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This is one of the most enjoyable and important parts of Freemasonry. If invited, you should certainly accept if you are able to do so. It provides an opportunity to make new friends and see how other Lodges conduct their ceremonies. It is fair to say that no two lodges are exactly alike!

If you happen to be in any doubt about the 'Regularity' of the Lodge to which you have been invited (a rare circumstance in England), you should ask your Lodge Secretary to confirm that it is recognised, something which is essential if the Lodge is located overseas.

**Whilst visiting is extremely enjoyable, you should not engage in it to the extent that it becomes detrimental to your family or working life. The same common sense rule applies to every part of your Masonic activities.**



## Second Degree Questions and Answers

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**WM:** Where were you first prepared to be made a Mason?

**Candidate:** In my heart.

**WM:** Where next?

**Candidate:** In a convenient room adjoining the Lodge.

**WM:** Describe the mode of your preparation.

**Candidate:** I was divested of metal and valuables and hoodwinked. My right arm, left breast, and knee were made bare, my right heel was slipshod and a cable-tow placed about my neck.

**WM:** Where were you made a Mason?

**Candidate:** In the body of a Lodge, just, perfect, and regular.

**WM:** And when?

**Candidate:** When the sun was at its meridian.

**WM:** In this country Freemasons' Lodges are usually held in the evening; how do you account for that which at first view appears a paradox?

**Candidate:** The earth constantly revolving on its axis in its orbit round the sun and Freemasonry being universally spread over its surface, it necessarily follows that the sun must always be at its meridian with respect to Freemasonry.

**WM:** What is Freemasonry?

**Candidate:** A peculiar system of morality veiled in allegory and illustrated by symbols.

**WM:** Name the grand principles in which the Order is founded.

**Candidate:** Brotherly Love, Relief and Truth.

**WM:** Who are fit and proper persons to be made Masons?

**Candidate:** Just, upright and free men, of mature age, sound judgment, and strict morals.

**WM:** How do you know yourself to be a Mason?

**Candidate:** By the regularity of my initiation, repeated trials and approbations, and a willingness at all times to undergo an examination when properly called on.

**WM:** How do you demonstrate the proof of your being a Mason to others?

**Candidate:** By signs, tokens and the perfect points of my entrance.

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*Note: The above Q&A's may vary from one Lodge to another*

## Hymns Which May be Sung at Opening and Closing of Lodge

### **AT THE OPENING OF THE LODGE**

Hail Eternal, by whose aid,  
All created things were made,  
Heav'n and earth, Thy vast design,  
Hear us, Architect Divine!

May our work, begun in Thee,  
Ever blest with order be,  
And may we, when labours cease,  
Part in harmony and peace.

By Thy glorious Majesty,  
By the trust we place in Thee,  
By the badge and mystic sign,  
Hear us, Architect Divine!

**SO MOTE IT BE**

### **AT THE CLOSING OF THE LODGE**

Now the evening shadows closing,  
Warn from toil to peaceful rest;  
Mystic arts and rites reposing,  
Sacred in each faithful breast.

God of Light! whose love unceasing,  
Doth to all Thy works extend,  
Crown our Order with Thy blessing;  
Build, sustain us to the end.

Humbly now we bow before Thee,  
Grateful for Thine aid Divine;  
Everlasting power and glory,  
Mighty Architect be Thine.

**SO MOTE IT BE**



For Personal Notes