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## Masonic Province of South Wales



### Welcome on becoming a Freemason.

The ceremony through which you passed may initially be difficult for you to remember in any detail, but you can be assured it contains many great principles.

Your Mentor will help you to recollect the ceremony and will happily explain those parts which may be unclear to you, so please do not hesitate to ask as many questions as you like. The learning process will continue in the years to come.

You are now a Freemason. Although there are other members who are more experienced and of higher rank, you are their equal as a man and their brother. You enjoy the same rights and privileges as any other Freemason, except for the forms of recognition associated with the higher degrees and these will come to you in time.

Remember at all times that you are a valued member of your Lodge and to make a real effort to get to know the other members and join in Lodge activities, for you will find many friendships await you.

It is with great pleasure that we welcome you to our Masonic family here in the Masonic Province of South Wales. Enjoy your Freemasonry to the full, for it has much to offer you if you are prepared to regard it as a pattern for living.

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## Personal Masonic Details

Proposers Name : .....

Lodge Name : ..... No. ....

Proposers Name : .....

Seconders Name : .....

Date Initiated : .....

Date Passed : .....

Date Raised : .....

Masonic Career History : .....

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My Lodge meets on ; .....

## Preface

This Companion Handbook has been published as a result of the need to increase the knowledge of a newly admitted Freemason and it is to be presented on his initiation. It is to enable the many questions that are experienced by an initiate, to be readily answered.

The intention is not to be comprehensive in all Masonic detail; it is to give a working knowledge of the structure of the Lodge and its administration to the Entered Apprentice.

Although it is intended primarily for the initiate, it is hoped it will also help supplement the enlightenment of the more experienced Mason.

The experienced Mason is asked to read the handbook with an open mind and view it from a position of little Masonic knowledge and experience, if it then adds to the reader's Masonic understanding, it will have been of benefit.

This handbook is to be read in conjunction with the three degree handbooks published by the Province and presented to the candidates on completion of each degree.

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Second Printing : January 2012

# 1. Your Questions Answered

## Q. What is Freemasonry?

**A.** Freemasonry is the U.K.'s largest secular, fraternal and charitable organisation. It teaches moral lessons and self-knowledge through participation in a progression of allegorical two-part plays.

Freemasonry offers its members an approach to life which seeks to reinforce thoughtfulness for others, kindness in the community, honesty in business, courtesy in society and fairness in all things. Though the interests of one's own family are paramount, Freemasonry teaches and practices concern for people, care for the less fortunate and help for those in need.

## Q. Why are you a secret society ?

**A.** We are not, but Lodge meetings, like those of many other groups, are private, open only to members. The rules and aims of Freemasonry are available to the public, many of the well-known books on Freemasonry being available from the local library. Grand Lodge and Provincial Grand Lodges have websites. Meeting places are known and in many areas they are used by the local community for activities other than Freemasonry. Members are encouraged to speak openly about Freemasonry.

## Q. What are the secrets of Freemasonry ?

**A.** The secrets in Freemasonry are the traditional modes of recognition. They are not used indiscriminately, but solely as a test of membership, e.g., when visiting a Lodge where you are not known.

## Q. What happens at a Lodge meeting?

**A.** The meeting is in two parts. As in any association there is a certain amount of administrative procedure: minutes of the last meeting, discussion and voting on financial matters, election of officers, news and correspondence, proposing and balloting for new members. Then there are the ceremonies for admitting new Masons, or for the annual installation of the Master and the appointment of officers. The three ceremonies for admitting a new Mason are in two parts: a dramatic instruction in the principles and lessons taught in the Craft followed by a lecture in which the candidate's various duties are spelled out.

*The Powder consumed, that is to say, the Wine having been drunk, they resume the present arms' [posture]. From there, they carry the Cannon to the left shoulder, then to the right, and resume the present'. After repeating this manoeuvre three times, they strike their Cannon on the Table, with three unequal beats, so that the first is followed closely by the second, with a longer space between the second and third, which finishes with a great blow. which they give all together on the Table with their Cannon.*

*These three movements are commonly made by always setting the Cannon down vertically. As soon as they have lowered their arms, they clap their hands three times five claps, the first four extremely fast and the fifth a little delayed: after which they shout 'vivat', three times, raising their right hands with each of these cheerful cries, and snapping of that hand... imitating the sound of castanets. The last 'vivat' given, they all resume their seats following the Worshipful.*

*This is what they call 'drinking a. health with all the honours of Masonry by three times three'. . . "*

*(Reproduced by kind permission from The Early French Exposures, edited by Harry Carr, published by Quatuor Coronati Lodge, No.2076, London 1971]*

*The Province of Essex has kindly agreed to the reproduction of material from their similar handbook, which is gratefully acknowledged. The provision of graphic material by W.Bro. S.W.J. Clarke PAGDC is acknowledged with thanks.*

It will be seen, too, from the foregoing that it has no deep significance or symbolism; it is simply a survival of a convivial custom originally carried out as a cheerful, boisterous procedure.

If, therefore any other epithet may now be applied to it, 'quick fire' would seem to be more appropriate than 'good fire' and that, furthermore, to view it as something solemn and ponderous is to ignore its origin and to misapply symbolism.

*"When they take their place at Table, the Worshipful is seated first at the head, in the East; the senior and junior Wardens take their seats, facing the Worshipful, in the West; if it is an initiation meeting the Initiates have the place of honour, that is to say they are seated right and left of the Worshipful Master..*

*The Table is always served with three, five, seven, or nine courses. When they are all seated each will have a bottle of wine before him.*

*All the terms they use in drinking are borrowed from the Artillery.*

*The Bottle is called Barrel; some will call it "Barique," [ i.e. cask or powder keg,] but that is no matter.*

*Wine and water are both called Powder, except that the wine is called red Powder, and the other, white Powder.*

*The Routine which they observe in drinking does not permit the use of*

*glasses, for there would not be a whole glass left after they had finished, they use only goblets, which they call "Cannon," [compare the term firing glass], when they drink in 'ceremony' the order is given: 'Take your Powder'; everybody rises, and the Worshipful says: "Load," [in the original French, 'charge', i.e. 'load your cannon' or 'charge your glasses ]. Then each of them fills his goblet. The commands follow,*

*'Present Arms'. . . ' Take Aim'. . . 'Fire, grand Fire'. That is how they designate the three movements they are obliged to observe in drinking.*

*On the first they stretch their hands to the goblet; on the second, they raise them as though presenting arms, and on the last, they drink; while drinking they all watch the Worshipful, "[La Desolation:-]" so as not to take the Cannon from their lips, until he does, and to finish the whole exercise in perfect unison and complete silence.*

### **Q. Isn't ritual out of place in modern society ?**

**A.** No. The ritual is a shared experience which binds the members together. Its ancient use of drama, allegory and symbolism impresses the principles and teachings of Freemasonry more firmly in the mind of each candidate than if they were simply passed on to him in matter-of-fact modern language.

### **Q. Why do grown men run around with their trousers rolled up ?**

**A.** It is true that candidates have to roll up their trouser legs during the three ceremonies when they are being admitted to membership. Taken out of context, this can seem amusing, but like many other aspects of Freemasonry, it has a symbolic meaning.

### **Q. Why do Freemasons take oaths ?**

**A.** New members make solemn promises concerning their conduct in Lodge and in society. Each member also promises to keep confidential the traditional methods of proving that he is a Freemason, which he would use when visiting a Lodge where he is not known. Freemasons do not swear allegiances to each other or to Freemasonry. Freemasons promise to support others in times of need, but only if that support does not conflict with their duties to God, the law, their family or with their responsibilities as Citizens.

### **Q. Are Freemasons expected to prefer fellow Masons at the expense of others in giving jobs, promotions, contracts and the like ?**

**A.** Absolutely not. That would be a misuse of membership and subject to Masonic discipline. On his entry into Freemasonry each candidate states unequivocally that he expects no material gain from his membership. At various stages during the three ceremonies of his admission and when he is presented with a certificate from Grand Lodge signifying that the admission ceremonies have been completed, he is forcefully reminded that attempts to gain preferment or material gain for himself or others is misuse of membership which will not be tolerated. The Book of Constitutions, which every candidate receives, contains strict rules governing abuse of membership which can result in penalties varying from temporary suspension to expulsion.



**Q. Isn't it true that Freemasons only look after each other ?**

**A.** No. From its earliest days, Freemasonry has been involved in charitable activities. Since its inception, Freemasonry has provided support not only for widows and orphans of Freemasons, but also for many others within the community. Whilst some Masonic charities cater specifically, but not exclusively, for Masons or their dependants, others make significant grants to non-Masonic organisations. Lodges give substantial support to many local causes.

**Q. Is Freemasonry a religion or a rival to religion?**

**A.** Emphatically not. Freemasonry requires a belief in God; its principles are common to many of the world's great religions. Freemasonry does not try to replace religion or substitute for it. Every candidate is exhorted to practise his own religion and to regard its holy book as the unerring standard of truth. Freemasonry does not instruct its members in what their religious beliefs should be, nor does it offer sacraments. Freemasonry deals in relations between men; religion deals in a man's relationship with his God.

**Q. Why do you call it the VSL and not the Bible ?**

**A.** To the majority of Freemasons, the Volume of the Sacred Law is the Bible. There are many in Freemasonry however, who are not Christian. To them the Bible is not their sacred book. They will make their promises on the book, which is regarded as sacred to their religion. The Bible will always be present in an English Lodge, but as the organisation welcomes men of many different faiths, it is called the volume of the Sacred Law. Thus, when the Volume of the Sacred Law is referred to in ceremonies, to a non-Christian it will be the holy book of his religion and to a Christian it will be the Bible.

**Q. Why do Freemasons call God the "Great Architect" ?**

**A.** Freemasonry embraces all men who believe in God. Its membership includes Christians, Jews, Hindus, Sikhs, Muslims, Parsees and others. The use of descriptions such as the "Great Architect" prevents disharmony, The "Great Architect" is not a specific Masonic god, nor an attempt to combine all gods into one. Thus, men of differing religions pray together, without offence being given to any of them.

## **Appendix 1. Masonic Fire**

The firing of salutes of guns to mark special events or following important announcements, proclamations etc., is a traditional practice that is still followed today and it seems that at one time toasts were on certain occasions similarly marked by the firing of a gun or a volley of muskets. There is evidence for this in 18th century literature, newspaper reports and the like. Drinking customs of the 18th century, (and before), were often noisy and demonstrative procedures. Masonic practice merely followed the fashion of the times. Similar customs survive elsewhere in non-Masonic connections, the most notable example being the Honourable Artillery Company which has its own 'fire' after toasts.

The association of Masonic fire with gunnery practice goes back to the beginnings of the custom and is, indeed, reflected in the term itself which was originally a word of command - "Fire!" - and not a descriptive noun. This renders somewhat irrelevant the arguments sometimes now entered into as to whether the term should be "good" or "quick" fire.

The earliest descriptions of Masonic fire are given in certain French 'exposures' of the late 1730's and the 1740's which detail the procedures observed at what it termed a 'Table Lodge'. The following is a composite description of the toasting routine compiled from translations of two of these 'exposures', beginning with *Le Secret des Franc-Masons* (1742) and continuing with *La Desolation des Entrepreneurs* (c.1747). It will be noted that all the terms are derived from gunnery practice; comments and comparisons are given in square brackets.

There are similar accounts in English 'exposures' of the 1760's which show that the same sort of customs were by then being practised in England. It seems quite likely that they had spread from France to this country, where plagiarised versions of the earlier French exposures appeared in translation under various titles.

There is no doubt that the descriptions quoted above are the source from which Masonic fire is derived and that it does not come, as is sometimes alleged, from the action of a stonemason in spreading mortar, nor from a certain familiar sign, although the symbolism of the former and the movements of the latter may later have come to be associated with it.

Books and papers are published continually. There are many study circles throughout the land. The foremost Masonic research body is the Quatuor Coronati Lodge, No.2076, whose proceedings are published annually in *Ars Quatuor Coronatorum*. Membership of their Correspondence Circle is available to Masons.

Many magazines and journals are published regularly, for example, the "Masonic Square" and "Freemasonry Today."

The Masonic Province of South Wales distributes the "Y Dalaith" magazine to all Lodges.

The ultimate rule book, which you will be given after your Raising, is "The Book of Constitutions". This will be your constant companion when you become Secretary of your Lodge, or Chapter!

Then you will also need "The Masonic Year Book", available from the Grand Secretary. Even before taking office, many Masons find their Provincial Handbook invaluable. That would be available through your Lodge.

Several videos are now available, which are far from confidential; parts have been broadcast on television. See for example, "The Freemasons" and "Freemasonry, Today, Tomorrow".

### **Useful addresses :**

Grand Lodge : 60, Great Queen Street, London, WC2B 5AZ.

South Wales Provincial Grand Lodge : 128 Newport Road, Cardiff. CF24 1 DH  
Tel : 02920 433688  
E-mail : enquiries@province.org.uk

Provincial Website : [www.southwalesmason.com](http://www.southwalesmason.com)

Quatuor Coronati Correspondence Circle : 20, Great Queen Street, London, WC2B 5BE  
Telephone: 020 7405 7340  
Fax: 020 7404 8131

### **Q. Why do some churches not like Freemasonry ?**

**A.** There are elements within certain churches who misunderstand Freemasonry and confuse secular rituals with religious liturgy. Although the Methodist Conference and the General Synod of the Anglican Church have occasionally criticised Freemasonry, in both Churches there are many Masons, and indeed others, who are dismayed that the Churches should attack Freemasonry, - an organisation which has always encouraged its members to be active in their own religion.

Many clergymen are Masons.

### **Q. Why will Freemasonry not accept Roman Catholics as members ?**

**A.** It does. The prime qualification for admission into Freemasonry has always been a belief in God. How that belief is expressed is entirely up to the individual. Four Grand Masters of English Freemasonry have been Roman Catholics. There are many Roman Catholic Freemasons.

### **Q. Isn't Freemasonry just another political pressure group ?**

**A.** Emphatically not. Whilst individual Freemasons will have their own views on politics, and may indeed, be very active politicians, Freemasonry as a body, will never express a political view. The discussion of politics at Masonic meetings has always been prohibited.

### **Q. Are there not Masonic groups who are involved in politics ?**

**A.** There are groups in other countries who call themselves Freemasons, and who involve themselves in political matters. They are not recognised, or countenanced, by the United Grand Lodge of England, or by other regular Grand Lodges who follow the basic principles of Freemasonry and who ban the discussion of politics and religion at their meetings.

### **Q. Is Freemasonry an international Order?**

**A.** Only in the sense that Freemasonry exists throughout the free world. Each Grand Lodge is sovereign and independent, and whilst following the same basic principles, they may have differing ways of passing them on. There is no international governing body for Freemasonry.

**Q. What is the relationship between Freemasonry and the Orange Order, Odd Fellows and Buffaloes groups, etc. ?**

**A.** None. There are numerous fraternal orders and Friendly Societies whose rituals, regalia and organisation, are similar in some respects to those of Freemasonry. They have no formal or informal connections with Freemasonry.

**Q. Why don't you have women members ?**

**A.** Traditionally, Freemasonry under the United Grand Lodge of England, has been restricted to men. The early stonemasons were all male, and when Freemasonry was being organised, the position of women in society was different from today. If women wish to join Freemasonry, there are two separate Grand Lodges in England restricted to women only.

**Q. Why do you wear regalia ?**

**A.** Wearing regalia is historical and symbolic and, like a uniform, serves to indicate to members where they rank in the organisation.

**Q. How many Freemasons are there ?**

**A.** Under the United Grand Lodge of England, in the year 2008, there were about 350,000 Freemasons, meeting in nearly 8,200 Lodges. About 9,000 men join English Freemasonry each year. There are separate Grand Lodges for Ireland, (covering North and South) and Scotland, with a combined membership of about 150,000. Worldwide, there are probably 5 million members.

**Q. How and when did Freemasonry start ?**

**A.** It is not known. The earliest recorded 'making' of a Freemason in England is that of Elias Ashmole in 1646. Organised Freemasonry began with the founding of the Grand Lodge of England on 24th June 1717, the first Grand Lodge in the world. Ireland followed in 1725 and Scotland in 1736. All the regular Grand Lodges in the world trace themselves back to one or more of the Grand Lodges in the British Isles. Much more detail about the United Grand Lodge of England is given in a later section. There are two main theories about the origin of Freemasonry. According to one, the operative stonemasons who built the great cathedrals and castles, had Lodges in which they discussed trade affairs.

Relevant at this stage, are the books by J.S.M. Ward :

The EA's Handbook  
The FC's Handbook,  
The MM's Handbook.

The books of the many other rituals, - dozens of them, - can be bought at Masonic retailers. It is in these books that the 'Secrets' of Freemasonry are referred to. They are not actually disclosed; the usual practice is to print cryptic instructions such as "Step off with the l. f.", or rather less revealing, "The word is ....." .

Such study will obviously be of more relevance to a Master Mason after his Raising, and perhaps after having done some visiting.

There are many books that seek to explain the ritual, giving some history, and attempting to give the meaning and significance of the quaint (but often obscure and ungrammatical) words which have been passed down by word of mouth for hundreds of years.

(Printing ritual has only recently become acceptable!). See, for example :-

A Freemason's Guide and Compendium, by B.E. Jones  
Masonic Ritual, by Dr. E.H. Cartwright  
Freemason at Work, by Harry Carr  
World of Freemasonry, by Harry Carr  
The Craft, by John Hamill

Much specific advice has been written for each of the various officers in the Lodge. There is a series by Charles J. Carter, for example, with titles like "The Lodge Secretary". The company 'Lewis Masonic' publishes these books and several similar titles by various authors.

Other Orders in Freemasonry are briefly described in Keith Jackson's book, "Beyond the Craft". It is likely that you will want to know quite soon about the Holy Royal Arch and its rituals.

There is, of course, extensive literature available, some of which will be given to you after your Raising.

Freemasonry will always be the subject of scholarly research.



## Section 13. Further Reading

The aim of this book has been to try to anticipate some of the questions to which a Brother who is relatively new to Masonry is likely to need answers. Much more information is available elsewhere.

These days, perhaps the commonest source of information will be the Web. Starting points, from which there are many links, are :-

United Grand Lodge : [www.ugle.org.uk](http://www.ugle.org.uk)

South Wales Provincial Grand Lodge : [www.province@org.uk](http://www.province@org.uk)

Even for non-Masons, and especially for a Candidate before Initiation, it is reasonable and proper to want to know more about Freemasonry. Much has been written; much information about Freemasonry can be obtained through public libraries,

Grand Lodge has written a number of pamphlets for enquirers, some of which you may have seen already.

What is Freemasonry?  
Freemasonry and Society.  
Freemasonry and Religion.  
Regular Freemasonry and Public Affairs.  
Freemasonry's External Relations.

Grand Lodge Booklets giving much more detail include :-

Information for the Guidance of Members of the Craft.  
Information about Masonic Charities.

As you progress through the stages of being Initiated, Passed and Raised, you will need to be able to refer to more esoteric information.

After your Raising, you will be given the book of the ritual that your Lodge uses. You may also have been given booklets after the previous degrees, for example the booklets, Handbook for the Entered Apprentice, Handbook for the Fellow Craft and Handbook for the Master Mason, which have been produced by the Masonic Province of South Wales.

They had simple initiation ceremonies and, as there were no City and Guilds certificates, dues cards or trade union membership cards, they adopted secret signs and words to demonstrate that they were trained masons, when they moved from site to site. In the 1600s, these operative Lodges began to accept non-operatives as "gentlemen masons." Gradually these non-operatives took over the Lodges and turned them from operative, to 'free and accepted' or 'speculative' Lodges.

The other theory is that in the late 1500s and early 1600s, there was a group which was interested in the promotion of religious and political tolerance, in an age of great intolerance, when differences of opinion on matters of religion and politics, were to lead to bloody civil war. In forming Freemasonry, they were trying to make better men and build a better world. As the means of teaching in those days, was by allegory and symbolism, they took the idea of building, as the central allegory on which to form their system. The main source of allegory was the Bible, the contents of which were known to everyone, even if they could not read. The only building described in detail in the Bible was King Solomon's Temple, which became the basis of the ritual. The old trade guilds provided them with their administrative structure of a Master, Wardens, Treasurer and Secretary, and the operative mason's tools provided them with a wealth of symbols with which to illustrate the moral teachings of Freemasonry.

### **Q. How many degrees are there in Freemasonry ?**

**A.** Basic Freemasonry consists of the three 'Craft' degrees: Entered Apprentice, Fellowcraft and Master Mason. For many years, it has been stated in the Book of Constitutions, that the Royal Arch degree, is the completion of the Master Mason's degree. The wording has recently been changed to acknowledge that the Royal Arch degree, is in fact, and nearly always has been, worked separately, in Chapter. But the close association between the Craft and the Royal Arch will continue. Joining Chapter after becoming a Master Mason is to be considered the natural next step.

There are many other Masonic Orders, each with their own degrees. These Orders are thought of as 'additional' because they add to the teaching of the Craft and Royal Arch. They are administered quite separately from the Craft and the Royal Arch. Some of these orders are specifically Christian Orders. For membership of all the other Orders, membership of the Craft, at least, would be requisite.

In a Craft Lodge, Masons who are also members of the Royal Arch, wear a jewel on the breast pocket, the colour of which varies with the rank attained in the Order. No regalia of other orders is worn in Craft Lodge meetings.

Some of the additional degrees are numerically superior to the Third Degree, (one has 33 degrees!), but this does not affect the fact that they are additional to, and not in anyway superior to or higher than the Craft.

Cherished and honoured though they are throughout Freemasonry, the ranks that these additional Orders confer have no standing in the Craft or the Royal Arch.

### **Q. How much does it cost to be a Freemason?**

**A.** It varies from Lodge to Lodge, mostly depending on the cost of dining. Having entered Freemasonry, the costs relative to your own Lodge, would have been fully explained to you by your Proposer and Seconder. You will have paid the initiation and joining fees, prior to joining your Lodge. You will now be aware of whether or not the annual subscription covers your dining fees or if dining fees are paid separately at each meeting.

You will need to acquire some uniform. Standard dress for Masonic meetings consists of a dark suit, white shirt, black tie, black shoes and white gloves. You may wish to buy Morning Dress at some stage. See what the custom is in your Lodge.

Regalia can be expensive when you become a senior Mason, but there is time before you need to worry about that! The first apron you will need to buy, will be that of a Master Mason, which would cost in 2009, about £40.00

Regular collections are made for both Masonic and non-Masonic Charities. You are expected to contribute, but only as much as you and your family can reasonably afford. Your Lodge Charity Steward will give you plenty of advice.

Masonic Charity is a huge subject on which separate booklets are available. Outside the National Lottery, Freemasonry in England does contribute more to charity than any other organisation.

## **The Masonic Province of South Wales**



Craft Freemasonry is organised under the auspices of the United Grand Lodge of England.

The Principality of Wales is divided into four Provincial administrations; the largest of the four Provinces, in terms of the number of Lodges is the Masonic Province of South Wales, with 174 Lodges, meeting at 22 centres. The area covered by the Province is in line with the historic counties, pre 1974, of Breconshire, Glamorganshire and Radnorshire. The heraldic arms of those three counties, along with devices of Masonic significance are incorporated in the seal of the Province, which is reproduced above.

The Province of South Wales, which was established in 1727, ten years after the formation of the first Grand Lodge in London, was separated in 1848 into two divisions, the Province of South Wales Eastern Division and the Province of South Wales Western Division. They were renamed in 2008, with the titles of the Masonic Province of South Wales and the Province of West Wales respectively

## **12. The Masonic Province of South Wales**

### **Provincial Grand Masters**

- 1727 Sir Edward Mansel, Bart.  
1754 David Jones Gwynne.  
1779 Sir Herbert Macworth, Bart.  
1794 Thomas Wyndham, MP.  
1814 Benjamin Hall, MP.  
1821 Sir Christopher Cole, KCB.  
1783 Sir John Josiah Guest, Bart. MP.  
1848 Edward John Hutchins.  
1856 Charles Kemeys Kemeys-Tynte  
1865 Theodore Mansel Talbot.  
1876 Sir George Elliot, Bart. MP.  
1894 Rt. Hon. John Allan, The Lord Llangattock.  
1913 Sir Charles L.D. Venables Llewellyn, Bart.  
1938 Reginald P. St. John Charles.  
1966 Rt. Hon. The Lord Swansea, C.St.J, DL. OSM  
1999 Hywel Davies.  
2008 Captain Sir Norman Lloyd-Edwards,  
K.C.V.C.,G.C.St.J.,R.D.\*,R.N.R.

### **Q. May I introduce a friend or colleague into Freemasonry ?**

**A.** Yes - be careful, though, that any possible candidate whom you might talk to, would meet the high standards of character and belief that were demanded of you, and that the new man would 'fit in,' in your Lodge.

Do mention and discuss the possibility with your Lodge Secretary. Although, as you know, there are formal procedures for joining, including the ballot, these things are best agreed behind scenes.



## The Assistant Director of Ceremonies.



At times in a Lodge meeting, two Directors of Ceremonies can expedite the proceedings. Then an Assistant Director of Ceremonies is called upon.

## The Organist.



He will provide music during the meeting in the Lodge Room and on occasions at the meal afterwards. Ceremonies are greatly enhanced by appropriate music.

## The Tyler.



The Tyler is responsible for looking after the Lodge outside the Lodge Room. He will help the Director of Ceremonies to prepare the Lodge Room, ensure that those entering the Lodge are properly dressed, and prepare Candidates prior to entering the Lodge. The Tyler is himself involved in the ceremonies when the Candidates are first introduced to the Lodge Room. At the meal afterwards he will be summoned by the Master to propose the toast to "All Poor & Distressed Freemasons", which is the last toast of the evening.

## The Immediate Past Master.



The Immediate Past Master, following his year in the Chair, sits on the left of the Master and assists him in his work in the Lodge.

## 11. Grand Lodge

The origin of Freemasonry is a question of scholarly debate, the general consensus being that Freemasonry descends directly, or indirectly, from the operative Masons who built the great cathedrals and castles.

On 4 June 1717 four London Lodges which had existed for anything up to thirty years, came together at the Goose and Gridiron Ale House, St. Paul's Churchyard, formed themselves into a Grand Lodge, the first in the world, elected Anthony Sayer, Gentleman, as the first Grand Master and resolved to hold an annual feast. For the first six years, this appears to be all that was done.

In 1723 the Grand Lodge began to act as a regulating body. William Cowper, Clerk to the Parliaments, was appointed Secretary to the Grand Lodge. Quarterly communications began to be held and Minutes began to be recorded. At the request of the Grand Lodge, the Rev. Dr. James Anderson compiled and published Constitutions of Masonry, the first Book of Constitutions. By the mid-1730s, the Grand Lodge had over 150 Lodges in London and the Provinces and had begun exporting the Craft abroad, starting with a Lodge in Spain in 1728 and one in Bengal in 1729. In the 1730s English Lodges began to appear in continental Europe, the North American Colonies, the West Indies and Caribbean and the subcontinent of India. Both to establish some sort of control over existing Lodges and stimulate the formation of new Lodges, the Grand Master was empowered to appoint Provincial Grand Masters at home and abroad.

Whilst this was going on in England, Grand Lodges were formed in Ireland in 1725 and in Scotland in 1756. They were to establish Freemasonry in these countries based on the same principles as in England but with differences of working and customs. Between them the three Home Grand Lodges took Freemasonry around the world, the development of Freemasonry abroad mirroring the growth of the British Empire.

Public curiosity about Freemasonry is as old as Grand Lodge itself. The publication of Samuel Pritchard's "Masonry Dissected" (an exposure of the three degrees) was an instant success and caused Grand Lodge, in the late 1730s, to reverse the pillar words in the first and second degrees. This was to have a major effect.

although in the the Province of South Wales, they are separate holders of each office.

Further, a Charter for a new Royal Arch Chapter is granted only on a petition from a Craft Lodge, and it takes the Lodge number and usually the Lodge name.

### MEMBERSHIP OF THE ROYAL ARCH

Every Master Mason becomes eligible for Exaltation into a Royal Arch Chapter four weeks after the date of his Raising, irrespective of his religious persuasion. Members of a Royal Arch Chapter have the title "Companion", and those who occupy the principal Chairs, (or have occupied those Chairs), become "Excellent Companion".

### WORK IN THE CHAPTER

A Royal Arch Chapter is governed jointly by the First, Second and Third Principals. The complete list of officers may be found in the Masonic Province of South Wales Year Book.

Apart from the installation of the Principals, there is only the one single ceremony, Exaltation. The Exaltation Ceremony is based on the recovery of "the long-lost secrets of a Master Mason". What those secrets are, cannot quite obviously, be disclosed here. Suffice it to say that every Mason must surely remember the first question put to him at his Initiation- " In whom do you put your trust ?," and the answer he gave. The Supreme Order of the Holy Royal Arch amplifies the answer and gives inestimable instruction on the nature of the Deity and the duties of man.

The candidate cannot fail to be impressed by the extremely colourful appearance of the Chapter Room and particularly by the richly coloured robes of the Three Principals, who sit together on a dais. The beauty and significance of the ceremony are such as to have a strong appeal for any thoughtful Mason.

Most Royal Arch Chapters hold three meetings a year. The fees for admission and the annual subscriptions are very much lower than those in Craft Lodges.

The Order of the Royal Arch, as practised under the English Constitution, contains the quintessence of Masonic philosophy.

It is to assist the would-be candidate to appreciate the nature and purpose of this Holy and Supreme Order that this section has been included.

## Progressive Officers

The successive offices, Steward, Inner Guard, Junior Deacon, Senior Deacon, Junior Warden and Senior Warden should all be seen as steps leading towards the highest honour which a Lodge has in its power to confer on any of its members, that of taking command as Worshipful Master of the Lodge.

### The Worshipful Master.



He is situated in the East. He rules and directs the Lodge and appoints all but two of the officers. He represents the Lodge at Grand and Provincial Grand Lodges. He is elected by the brethren and must have either served the office of Master or as Warden.

### The Senior Warden



He is situated in the West where he faces the Master. He is second in seniority and the office of Warden is said to derive from the old guild system. He assists the Master in the ruling and governing of the Lodge and in the Masters absence certain powers devolve on him.

### The Junior Warden.



He is situated in the South that is diagonally to the Master left. He also assists the Master in the ruling and governing of the Lodge. He is also concerned with the admission of visitors.

### Senior and Junior Deacons.



These Brethren have central roles in the ceremonies in the Lodge Room, leading the Candidates and participating in the two-part plays through which Freemasonry explains to Candidates and members its teaching and purpose.



## The Inner Guard.



He has two main functions. He introduces to the Lodge those who arrive late, but more importantly, he is a part of the team involved in the ceremonies. He is responsible for ensuring that all who enter the Lodge Room, especially the Candidates, are appropriately dressed.

## Stewards.



The Stewards have two prime functions in the Lodge. Within the Lodge Room they are, in most Lodges, expected to be able to stand-in for any absent junior Officer. At the meal afterwards, their responsibilities vary from Lodge to Lodge and Province to Province. In some Lodges the Stewards will have very little to do. In others the Stewards will serve drinks. Occasionally, they will serve the whole meal.

## The General Purposes Committee.

Although there are well-defined procedures for most Masonic events, and although senior Brethren, like the Master and Secretary, can sometimes make decisions individually, it is customary for a committee of members of the Lodge to be convened regularly to plan future events in detail. The Master will be in the Chair. (In fact, the Master is entitled to be Chairman of any committee or sub-committee.)

The Master may appoint anyone he wishes to serve on the General Purposes Committee, but usually the Secretary, the Treasurer, all other Past Masters, the Wardens, and some of the junior officers will be members.

Often, a recommendation will be made by the committee, which must then be voted upon in open Lodge. You will have been formally interviewed as a potential candidate by such a committee, and then balloted-for in Lodge.

The Treasurer has little individual power. Virtually all expenditure has to go through committee and be agreed in Lodge.

Sub-committees may be formed to deal with specific matters, like the organisation of the Ladies Festival.

## 10. An Introduction to The Supreme Order of the Holy Royal Arch

Some time after being Raised, (officially not less than four weeks after!), you will be invited to join Chapter. Don't rush. Find out which Chapter is recommended for you. Check where your friends and colleagues are members, though of course, as in all Freemasonry, you would be welcome anywhere.

### THE CRAFT AND THE ROYAL ARCH

At the time of writing, in the Book of Constitutions, the statement of the "General Laws and Regulations for the Government of the Craft" is preceded by the following "Preliminary Declaration":

*"By the solemn Act of Union between the two Grand Lodges of Freemasons of England in December 1873 it was declared and pronounced that pure Antient Masonry consists of three degrees and no more, viz. those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch'."*

*At the Quarterly Communication of 10th October 2003, the United Grand Lodge of England acknowledged and pronounced the status of the Supreme Order of the Holy Royal Arch to be 'an extension to, but neither a superior nor a subordinate part of, the Degrees which precede it' "*

Under the English Constitution, the order is governed by the Supreme Grand Chapter of Royal Arch Masons of England, and the Royal Arch Regulations are now contained in the same book as that which contains the Constitutions of Grand Lodge.

The close affinity between the Craft and the Royal Arch is further emphasised by the fact that the Grand Master of Grand Lodge, if an Installed First Principal, is automatically the First Grand Principal of Supreme Grand Chapter. Similarly the Grand Registrar, the Grand Secretary, the Grand Director of Ceremonies and the Grand Treasurer in Grand Lodge, hold the equivalent offices in Supreme Grand Chapter. Whilst it is not constitutionally laid down that it shall be so, the Grand Superintendent of a Province is very often also Provincial Grand Master,

In the Masonic Province of South Wales most Lodges perform the "Oxford Ritual," although you may see other rituals performed.

When you see strange working, accept that it is just a variation in the ritual. It is not wrong - just different!

The Signs being used may be unfamiliar at first. It is accepted custom to use the appropriate Signs which one uses in one's own Lodge. Don't feel obliged to copy the local Brethren.

If you possibly can, do shake hands with the Master before the ceremony, and briefly say "Goodnight", with many thanks, on leaving.

Make a note of all the other invitations you have received during the evening! A subsequent note of thanks to your host would be appreciated. By all means invite Masonic friends to your own Lodge, even if they are many years senior to you in Masonry. Just remember that some Masons are very busy. Visitors must be properly recognised Masons, of course.

If, as a Master Mason, you do visit a Lodge as a stranger, you must have your Grand Lodge Certificate with you. When it is presented to you, it is said that the Certificate is a sort of passport to regular Freemasonry. In a Lodge in this country where you are not known, or in a Lodge in a foreign constitution recognised by Grand Lodge, you would be asked to produce the Certificate. You would further be asked to prove yourself as a Mason; for that, you will need advice when the time comes.

Do consult your Lodge Secretary if you are contemplating visiting abroad. It is essential that the foreign Lodge is recognised by Grand Lodge as properly constituted

### **3. Your Lodge: The Lodge Layout**

The Lodge Room or Temple. This is where a Lodge holds its regular meetings. Lodge Rooms vary enormously from centre to centre. Some Masonic premises are purpose built, others are converted from existing buildings.

You will notice in every Lodge Room similar items of furniture. These are described below.

#### **Carpet or Masonic Pavement.**

In most Lodge Rooms you will find a black and white squared carpet or chequered floor. This denotes our chequered existence, happiness and sorrow.

#### **Chairs and Pedestals.**

There are chairs or benches for all those attending our meetings around the squared carpet but three of these chairs will be behind pedestals. In many cases the chair and the pedestal will be marked with the jewel of the occupant. That in the East is for the Worshipful Master. Opposite him in the West is the Senior Warden and in the South the Junior Warden. On The Master's pedestal will be placed the Bible, which is called "The Volume of the Sacred Law".

#### **The Warrant.**

The Warrant of the Lodge is granted to the Lodge by the Most Worshipful Grand Master at its Consecration. This Warrant must be in the Lodge Room when a Lodge is opened. It will always be displayed at the initiation of a new member and when a new Master is installed. In some Lodges, it may be on display throughout the ceremony.

#### **Volume of the Sacred Law (VSL).**

In the English Constitution, the VSL is the Holy Bible. The VSL is always open when a Lodge is 'open', i.e., when the Lodge is conducting business or one of its ceremonies. The Square and Compasses will be placed upon the VSL.

If a Sacred Volume is required for Brethren of a Faith other than Christian, then that Volume will be placed in front of or beside the Bible, but never on top of it. It is alleged that as many nine Sacred Volumes have been needed in a Lodge on some occasions'.

### **The 'Moveable Jewels'.**

These are the Square, the Level and the Plumb-Rule, which are the Jewels of the Master, Senior Warden and Junior Warden respectively. The 'Jewels', and other 'tools' used in Masonic ceremonies, are referred to in documents that survive from the early 1700s.

### **Rough and Smooth Ashlars.**

The Senior Warden's pedestal will have a smooth ashlar resting on it and the Junior Warden's a rough ashlar. These are the 'Immovable Jewels'. They represent two different stages in Freemasonry and understanding. The rough ashlar is thought of as the stone on which an apprentice can learn the art of stonemasonry. The smooth ashlar is used by the more experienced stonemason to hone and perfect his skills.

### **The Columns of the Junior and Senior Wardens.**

Each Warden has a Column on his pedestal. These will usually show the designs of the Doric order for the Senior Warden, denoting strength, and the Corinthian order for the Junior Warden, denoting beauty. Usually the Columns are surmounted by a celestial or terrestrial globe which point out Masonry universal. The Wardens will also position their Columns to show if the Lodge is 'open' or 'closed'.

### **The Working Tools.**

The Working Tools of each degree are fully explained in the ritual. The appropriate set of tools is displayed in the Lodge for each degree.

### **Tracing Boards.**

The Tracing Boards have always been a feature of Freemasonry. In the 18th Century the Tyler would draw out the Tracing Board of the degree in chalk on the floor of the Lodge Room prior to the meeting. The Tracing Board illustrates the story of each degree, the details being explained during the ceremony. There is a separate one for each degree.

## **9. Visiting other Lodges**

Visiting other Lodges, and receiving visitors into your own Lodge, thereby enjoying the fellowship of other Freemasons, is, without doubt, one of the most enjoyable pleasures that Freemasonry can bring to you.

However, to avoid feeling uncomfortable when visiting other Lodges or creating any embarrassment to yourself or other Masons, there are several points which should be borne in mind.

Do note the suggested dress for the meeting as printed on the Summons. It is not essential, but you may feel more comfortable, for example, if you are wearing evening dress when everyone else is.

Do sign the Visitors' Book, in which you will have to state the name of your Lodge, its number, and the name of your host. At first, your rank will be "EA", (for Entered Apprentice). Later it will be "FC", (for Fellowcraft), then "MM", (for Master Mason), then, who knows...? One day, under 'Host', you will write "The Lodge," when you will have been invited officially as a reigning Master.

Check with your host well before the meeting whether or not you need to take an Apron. As an EA or FC, the Tyler will probably have an Apron to lend to you.

Your host will suggest where you should sit in the Lodge Room.

If you are lucky enough to be invited to visit as an EA, or FC, you may be asked to leave the Lodge for short time while a higher degree is being worked. While outside, you will be accompanied by your mentor or another Brother who will explain various aspects of Masonry and answer your questions. If the ceremony is the Installation, you will find yourself outside with a number of other Brethren, for some of the time.

During the ceremony, you will see all sorts of variations from your own ritual. There are dozens of rituals which differ in detail, most having been passed down by word-of-mouth for centuries. The differences are of great interest; Brethren will go to the other end of the country to see a Lodge performing its unique ritual.

Most of the time at L.O.I. is necessarily taken up with rehearsal of coming ceremonies, practising the words and movements in the ritual.

However, many L.O.I.'s set aside time for explanation of some of the obscure old words and phrases, and of the traditional practices which have been cherished for hundreds of years. One can always ask questions, of course!

Watch, copy, learn: get the signs right, for example, before you again have to demonstrate them in Lodge.

By getting involved in your Lodge by attending the L.O.I., you will begin to learn something about necessary administrative procedures, and about how decisions are made, and you will begin to see how much work goes on behind the scenes. More importantly, the Lodge will more rapidly become your Lodge, and all who meet therein, your friends.

## **Lodge Banners.**

Many Lodges have a Banner, though it is not a necessity. Some Banners date back to the consecration of the Lodge, some are more recent. They often depict the origin, or some particular characteristic of the Lodge.

## **The Ballot Box.**

Every Lodge will have a need for a Ballot Box because any candidate for membership of a Lodge must be balloted for. Sometimes this is done with a 'yes' or 'no' drawer; members place a ballot ball in the relevant drawer. Other Ballot Boxes will have only one drawer.

Each member is then handed a white ball and a black ball. A certain number of black balls, as specified in the Lodge By-laws, will exclude a potential member, - hence the term "black-balled".

Members must not be allowed to take several balls from a bag; the Deacons must hand out the appropriate number of balls needed.

## **Wands of Office.**

The Director of Ceremonies, Assistant Director of Ceremonies, Senior Deacon and Junior Deacon each have a Wand of Office. The Director of Ceremonies and his Assistant will always carry their wands when moving about the Lodge. The Deacons, depending on the ritual, may carry theirs. They will certainly do so when taking part in the Degree ceremonies.

## **The Gavels.**

The Worshipful Master, and the Senior and Junior Wardens each have a Gavel. A Gavel is used by the Master to gain the members' attention when he is about to speak. The Master will sound his Gavel, followed by the Senior Warden and the Junior Warden. The same procedure is followed at the dinner afterwards when the Master is about to propose toast or take wine. "Dinner" in these days of 'Daylight Lodges,' may of course, be 'Lunch'!

## 4. Your Lodge: Customs and Protocol

Let us begin at the end, - the end of your first meeting in the Lodge, just after the conclusion of your initiation ceremony. The Lodge was still open in the First Degree. That was when, for the first time, you would have been able to see Brethren working in the Lodge.

### Salutes

You will have seen that whenever a Brother speaks to the Worshipful Master or to the Wardens in the Lodge Room, (nowhere else), a salute is given. The salute is the sign of the degree in which the Lodge is working at the time. Each degree has a different sign. So on that first day, you would have seen the First Degree sign.

Towards the end, perhaps during the Risings, the Director of Ceremonies probably called upon all the Brethren to salute first the Grand Officers present and then the Provincial Grand Officers.

(This may be the first of many instances of 'perhaps' and 'probably'! In principle, the customs we are referring to here are in general use throughout Craft Masonry, but the details vary enormously from ritual to ritual and Lodge to Lodge.)

### The Court Bow.

Brethren do not salute one another, but by way of acknowledgement, perhaps as thanks for a courtesy, the Court Bow is given. This consists of standing upright, and simply bowing the head slightly, - no more.

### The Signs.

During the Closing, you will have seen all the Brethren showing the First Degree sign. The Master instructed, "To order, Brethren, in the First Degree." A similar instruction had been given during the opening, the point then being to establish that everyone present was a Mason.

On other occasions, for the Openings and Closings in other degrees, the signs of those other degrees would be used.

## 7. The Festive Board

Many fine old traditions are observed, and preserved, at our Festive Boards. There is a standard pattern for the events of the evening, with occasional interesting local variations.

There will probably be a table plan. If not, it would be polite to let senior members and guest take their places first. Places will always be reserved for the Master, his Wardens, the Initiate, and visiting dignitaries.

When Brethren are in their places, the Director of Ceremonies may announce the Worshipful Master, who may be accompanied by the initiate, and perhaps a member of the Provincial Executive. Their entrance should be greeted with enthusiasm. An Initiate will sit next to the Master; it will be many years before he sits at the centre of the top table again!

The Master will sound his gavel. Respect should always be given to the Worshipful Master's gavel. Silence should be maintained during Grace, and subsequently for the announcement of toasts and speeches.

During dinner, the Master may rise several times to 'take wine' with various Brethren. The Master decides what is appropriate on a given evening, but common practice is for him to take wine with "You all", then perhaps, with an official visitor. The Brother who has just been Passed or Raised may be so honoured. (The Initiate gets a special toast all to himself later.) Visitors who are currently the Worshipful Masters of other Lodges are often so saluted.

There is a set format for the toasts after dinner. The Master has a printed list to read from.

You may have been puzzled by the peculiar custom which follows a Masonic toast : that of "Fire". This happens only in a private dining room, which is properly Tyled; never in public?

The order of the speeches follows a regular pattern. The theme of each of the speeches should conform to long-established custom. Advice is essential before making one's first Masonic speech.

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<sup>2</sup>There is an appendix describing "Fire" and its history on pages 47 to 49



## 6. The Hymns

Almost invariably a Lodge meeting begins with the Opening Hymn, (or Ode.). It always goes better with a good organist accompanying! The Closing Hymn may well be followed by the National Anthem.

### Opening Hymn

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

### Closing Hymn

Now the evening shadows closing,  
Worn from toil to peaceful rest,  
Mystic arts and rights reposing,  
Sacred in each other's 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 Thy love Divine;  
Everlasting power and glory  
Mighty Architect! be Thine.

SO MOTE IT BE

These are the Hymns most commonly used, but you will hear others. Different tunes may be used..

### The National Anthem

God Save our Gracious Queen.  
Long Live our Noble Queen.  
God Save the Queen.

Send her Victorious,  
Happy and Glorious,  
Long to Reign over us.  
God Save the Queen

The National Anthem may be sung at the end of the meeting in the Lodge Room or later at the Festive Board. Freemasonry cherishes and tries to preserve the tradition of showing respect when the Anthem is being played or sung, by standing quietly to attention.

The last speech of the ceremony, when Closing the Lodge, is given by the Immediate Past Master. At the end, he invites the Brethren to "unite in" giving another sign, hereafter referred to as 'The Sign of F'. Strictly, this custom is illogical, for 'The Sign of F.' is not taught in the First Degree; at that stage an Initiate has not seen it. For the moment, learn the sign at L.O.I.; its significance will be explained to you on another day!

Another sign which is frequently used throughout Masonry is the 'Sign of R.' It is invariably used when a prayer is being said.

Rituals sometimes help by giving instructions like, "Stand to order with r. h. touching l. b., thumb hidden." It is perhaps surprising that this commonly used sign is never expounded in any Craft ritual!

### So mote it be

This phrase is used now in Masonry instead of the Hebrew word, 'Amen.' If an organist is present, the words are sung at the end of hymns and prayers. Sometimes, for example, after a spoken Grace at the Festive Board, it is simpler just to say, 'Amen.'

The literal meaning of the phrase is "May it be so!", or "So be it!" There is a Masonic document in existence from 1390 which includes the words

Amen, amen, so mote it be  
Say we so all, for charity".

### Squaring the Lodge

The custom in a Lodge for moving about the Lodge Room depends entirely on which ritual the Lodge uses. Some rituals demand punctilious clockwise 'squaring' at all times; others allow more freedom of movement.

"Stepping-off with the left foot" is standard practice.

### "Worshipful Brethren"

At a Lodge meeting, when addressing or referring to a Brother by name, the format is "Brother (name)", or "Worshipful Brother ...". Whether Christian names or Surnames are used will depend on how formal the proceedings are at the time.

If you are making a speech, you may have to include an individual in the initial acknowledgements, perhaps even "Right Worshipful Provincial Grand master", or "Very Worshipful Deputy Provincial Grand Master". In such a case, of course, you will check with your elders what is the correct protocol.

When addressing or referring to Brethren by their office, the correct form is "Worshipful Master", but just "Brother Secretary", "Brother Treasurer", "Brother Immediate Past Master", etc., even if the officer happens to be a Very Worshipful Brother by rank.

As in any formal meeting, of course, all remarks are addressed to the Chairman, in our case, the Worshipful Master.

If you write a letter to a Mason, never include his Masonic rank in the address on the envelope. Inside, it may be appropriate and polite, to include the full Masonic rank and title.

## Apologies

If you have to miss a Lodge meeting, do send apologies to the Secretary in advance. He will need to have accurate numbers of those attending, particularly for the dining arrangements. He will record apologies in the minutes.

If you happen to be in Office, then the Director of Ceremonies and the Preceptor will need to know well in advance.

## Grand Officers Aprons and Collars



*Dress embroidered Apron  
of a Grand Officer.*



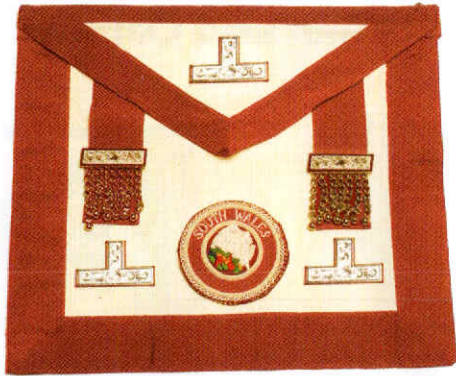
*Embroidered Dress Collar of a  
Grand Officer, of garter blue  
ribbon, four inches wide, edged  
with gold lace and embroidered in  
gold with a sprig of Acacia  
and an ear of corn*



*Undress embroidered Apron  
of a Grand Officer.*



*Undress Plain Collar of a Grand  
Officer, of garter blue ribbon,  
four inches wide.*



*Apron of a Provincial Grand Steward*



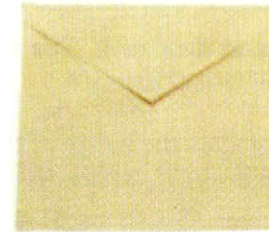
*Collar of a Provincial Grand Steward*

## 5. Regalia

**Clothing** The stated basic dress required for Masonic meetings consists of dark suit, plain white shirt, black tie or Masonic tie, black shoes, black socks and white gloves. Many Masons eventually acquire morning dress, i.e., striped trousers with black jacket and black waistcoat. Some Lodges sometimes wear dinner jackets. The suggested dress for the day will be printed on the Summons for the meeting.

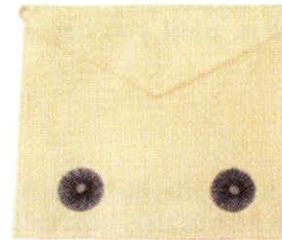
### Aprons

#### Entered Apprentice's Apron



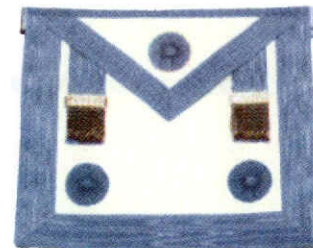
Originally it was a full skin tied about the waist and supported from the neck. It is the Badge of the Order. All other Aprons, however ornate, are embellishments of this Badge.

#### Fellowcraft's Apron



This is similar to an Entered Apprentice Apron, but with the addition of two light blue rosettes.

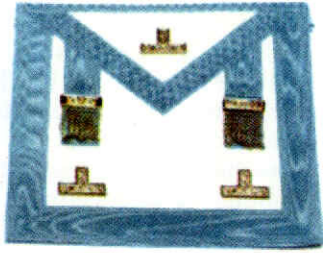
#### Master Mason's Apron



This has a 2" wide blue edging, silver tassels, and a third blue rosette.



## Masters and Past Masters



On the Worshipful Master's Apron, the rosettes are replaced by silver 'Ts', sometimes referred to in the catalogues as 'levels'.

## Provincial Officers and Grand Officers

These senior officers wear regalia appropriate to their rank. The red regalia is that of the coveted rank of Provincial Grand Steward.

In some Lodges, officers wear aprons which include the badge of the office in silver or white surrounded by a double circle, within which may be the name and number of the Lodge.

The first Apron that we need to buy is the Master Mason's Apron. Regalia can certainly be expensive, so it is worth asking if the Lodge has any Aprons donated by Past Masters. You might need a Master Mason's Apron for about seven years, that is, until you become Worshipful Master.

## Collars

Lodge officers wear light blue Collars, with a jewel attached, which is the badge of their particular office. These collars are usually kept in the Lodge box or cupboard with the other furniture and ornaments.

The Master's Collar is often adorned with many other badges and symbols.

Past Masters have their own blue Collars, which they wear when visiting other Lodges.

## Provincial and District Grand Officers Aprons and Collars



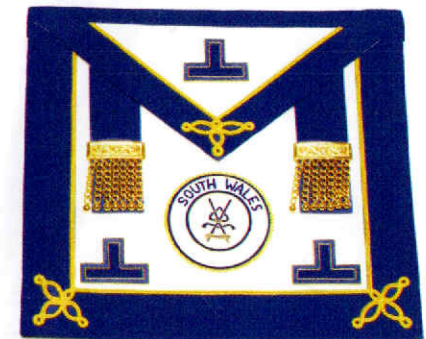
*Dress Collar of Provincial, or District Grand Officer and Senior London, London, or Overseas Grand Rank*



*Dress Apron of the holder of Provincial, or District Grand Officer, Senior London, London, or Overseas Grand Rank*



*Undress Collar of Provincial, or District Grand Officer and Senior London, London, or Overseas Grand Rank*



*Undress Apron of the holder of Provincial, or District Grand Officer, Senior London, London, or Overseas Grand Rank*