



PROVINCIAL GRAND LODGE OF DEVONSHIRE

NUGGETS

FOREWORD

Please use them as you see fit to enable your Brethren to make an advancement in Masonic knowledge, such methods are listed below, but please feel free to use them as you wish:

- Select a few questions to form a quiz on a night when you do not have a ceremony
- By inserting one on your summons
- Forming part of the Mentors Report
- Asking newer members to read one in open Lodge to build-up their confidence in addressing the Lodge
- To fill the time whilst the candidate is being prepared

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200 QUESTIONS FOR FREEMASONS

Q1. Why do we wear aprons?

A. To symbolise the clothes of the early stonemasons, who wore leather aprons to protect themselves whilst at their work. This is just one of many legacies of the Operatives, continued by present day Freemasons.

Q2. When does the authority of a Master Elect start?

A. At the moment he is installed into the Chair of King Solomon. Whilst he may choose his Officers in advance of his Installation, he does not perform the action of appointing them until he is placed in the Chair.

Q3. Where did the well known masonic term 'mystic tie' originate?

A. Burn's poem 'Dear brothers of the mystic tie'. Burns also wrote for the Entered Apprentice's Song, the verse that refers to the 'Ladies' although it is not printed in some versions.

Q4. Our Lodges are supported by three great pillars; to what do they allude?

A. Wisdom, Strength and Beauty.

Q5. What are the three principal Moral virtues of our Order?

A. Faith, Hope and Charity.

Q6. What is the furniture of the Lodge?

A. The Volume of the Sacred Law, the Square and the Compasses, also known as the 'Three Great though Emblematical Lights'

Q7. What are the three Ornaments of the Lodge?

A. The Mosaic Pavement, the Blazing Star and the Indented or Tesselated Border.

Q8. What are the Moveable Jewels of the Lodge?

A. The Square, the Level and the Plumb Rule.

Q9. What are the Immovable Jewels of the Lodge?

A. The Tracing Board and the Rough and Perfect Ashlars.

Q10. What is the Tracing Board for?

A. For the Master to lay lines and draw designs on.

Q11. How do we refer to Brethren who have Grand Rank?

A. 'Grand Officer' and 'Officer of Grand Lodge' are correct. 'Grand Lodge Officer' is not.

Q12. What are the four cardinal virtues?

A. Temperance, Fortitude, Prudence and Justice.

Q13. What does the Ionic Column denote and what is its correct position in the Lodge?

A. The column denotes Wisdom and it is situated in the East with the Worshipful Master.

Q14. Where should the Initiate be seated in the Lodge after the ceremony?

A. In Emulation Working, the Initiate sits in the North East, immediately at the right of the Senior Deacon. However, some Lodges sit the Initiate in other places.

Q15. What is the name given to the Gavel used by the Worshipful Master?

A. The Gavel used by the Master is called the Hiram.

Q16. When did the verse starting 'Happily have we met', first appear?

A. It can be traced back to 1732 in Exeter.

Q17. What does 'Audi, Vide, Tace' as seen on certificates etc, mean?

A. These words are the motto of the Craft, and translate as, Listen, Observe, Be Silent. As seen on your G L Certificate.

Q18. What are the Seven Liberal Arts and Sciences a Freemason should study?

A. Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

Q19. When was King Solomon's Temple built and how long did it survive?

A. It is reputed that building of the first temple commenced in 1012 BC and that it was finished and dedicated in 1004 BC (Kings 5-7).

The first temple lasted in its full glory for only 33 years after which it suffered plundering and devastation, culminating with its destruction by Nebuchadnezzar, King of Babylon in 586 BC. A second and third temple were subsequently built on the same site.

Q20. Why do we roll up our trouser leg?

A. It is entirely symbolic and is simply to show the prospective member is a 'free man' with no marks of imprisonment

Q21. Why do most masons join the Order?

A. To make more friends. To learn to be better citizens in support of their families, neighbours and Country. To enjoy the Masonic world. To be part of a great charitable organisation.

Q22. Why do we have a secret handshake?

A. The handshake, which is well known to much of the public, is a private method of recognition used in conjunction with certain Signs and Words ONLY in our ceremonies The Signs, Words and Grips were devised by the Operatives who used them to enable Masons (without written proof) to prove they were qualified and had the required skills for the work.

Q23. Why do women not become Freemasons?

A. Women do become Freemasons. Whilst our society is for men only, there is a parallel and totally independent Masonic organisation for women.

Q24. What are the three most celebrated orders of architecture associated with Freemasonry?

A. Ionic, Doric and Corinthian.

An easy way to remember their positions is; they are alphabetically placed clockwise, starting at the JW, Corinthian, Doric, Ionic, AND returning from the WM anticlockwise, denoting Wisdom, Strength and Beauty.

Q25. What does Just, Perfect and Regular mean?

A. Just - the Volume of the Sacred Law is open, Perfect - 7 members are present and Regular - the Charter/Warrant is displayed.

Q26. What is the difference between exclusion and expulsion?

A. A member may be 'excluded' by a Private Lodge (Rule 181 Book of Constitutions) and this means his membership of that Lodge is terminated.

A brother can only be 'expelled' by Grand Lodge, which means, in this case, he is wholly removed from the Craft.

Q27. What is the origin of the black and white pavement?

A. The squared pavement is probably derived from the type of floor pattern used in art, particularly Dutch interiors of both churches and houses of important people. We often describe the Black and White Squares as representing the bad or good things in life, or as representing sad or joyful events.

Q28. Why do most perambulations in the Lodge take place in a clockwise mode?

A. The custom of the clockwise movements in the Lodge is, in fact, to follow the sun, symbol of enlightenment

Q29. What is the correct method to use firing glasses?

A. There is no correct way. In general, a common method is to hold them by the rim for the Point, Left, Right, and then take a firmer grip, for striking them on the table (there are however, many variations).

Q30. What is the origin of the phrase Darkness Visible?

A. It appears in the poem 'Milton's Paradise Lost', begun in 1658 as No light, but rather Darkness Visible.

Q31 Who owns the Warrant of the Lodge?

A. No doubt it will come as a shock to find that the Warrant does not belong to "the Lodge. The Master in fact holds the Warrant in safe custody on behalf of the Grand Master. (BOC 102).

The Provincial Grand Master is the Personal Representative of the Grand Master and as such could remove the Warrant. This is also demonstrated in the different ways that the PGM and the other Rulers are addressed; the PGM is always "for" the Province (i.e. appointed by the Grand Master), whilst the other Rulers are in the Province (i.e. appointed by the PGM).

Q32. What is the origin of fire at the Festive Board?

A. Masonic fire was probably adapted from the military custom of firing guns after a toast. An early description of Masonic fire is found in a French Masonic exposure dated 1742. Much detail about various firing practices, appear in many Masonic reference books.

Q33. Who invented BC and AD?

A. It was probably Dionysius Exiguus in Rome in the 6th century AD, who first put forward the system BC and AD that is in use today.

Q34. What is the origin of the word 'Lodge'?

A. From the French 'Loge' a building for the workmen at large construction sites. The first recorded use of the word was in 1278.

Q35. What is Gnosticism?

A. It is the approach to reality which seeks to 'know' rather than remain content with a new belief.

Q36. What is the meaning of the word 'Abiff'?

A. It is generally interpreted as a title of respect or veneration, from the Hebrew 'Abi' , meaning 'my father' .

Q37. What items are called 'The Furniture of the Lodge'?

A. The Volume of the Sacred Law, the Square and the Compasses; also known as the 'Three Great though Emblematical Lights'

Q38. Can a WM remain in the chair for a second year?

A. Yes, a Master can serve for two years in succession, but for no longer, except with Special Dispensation. However, he may again be elected, after having been out of the chair for one year. If a Master continues for a second Year, then the Ceremony of Installation is totally different and indeed the Master only needs to be "proclaimed". All he is doing is continuing for a second year and does not have to be installed again. If he comes back for a second time, not following on, then there is a shortened form of the Ceremony.

Q39. Can a brother hold more than one office at a time?

A. No Brother may hold more than one 'Regular Office' in the same Lodge, at the same time. He may of course hold an Additional Office.
as well as a Regular Office. (BoC 104a).

Which Offices are Regular and which are Additional are listed in the Book of Constitutions. (*quote an example from this Lodge*)

Q40. When the Master Masons are called to retire, during the Installation proceedings, should they salute the W.M?

A. No. The Tyler should immediately open the door and, the door being open, the Lodge is not properly tyled. Therefore, no salute should be shown.

Q41. Can a Catholic become a Freemason?

A. There is nothing in the Constitutions, nor in any other of the regulations of Freemasonry to prevent a Catholic from entering the craft and indeed, many do so.

Q42. What was the measurement of a 'Cubit'?

A. Approximately 18" or 45cms.

Q43. Where is a 'Pursuivant' used in Freemasonry?

A. In Provincial Grand Lodge and Grand Lodge, the Provincial Pursuivant and Grand Pursuivant, performs the same duty as that of an Inner Guard in a Private Lodge.

Q44. Should the Master of a private Lodge wear his Collar when visiting other Lodges?

A. No. The Collars of Masters and Officers may only be worn in their own Lodges, or when representing their Lodges as Masters or Wardens in the Grand Lodge, or in their Provincial Grand Lodge.

Q45. Are there separate Grand Lodges for England, Scotland, Ireland and Wales?

A. No. England Wales are together under the United Grand Lodge of England, The Grand Lodge of Ireland was established 1725 and The Grand Lodge of Scotland was established 1736.

Q46. Can an Honorary Member hold office in the Lodge?

A. An honorary member may not hold office, nor take part in any vote, in the Lodge in which he has been elected to Honorary Membership.

Q47. Has any Brother the right to enter a Lodge of which he is not a member?

A. No. There is some belief that such a right exists, but it is a fallacy. 'No Brother may be admitted to a Lodge unless he is personally known to, and vouched for, by one of the Brethren present, or unless he shall be well vouched for after due examination. In all cases satisfactory proof of identity must be produced, if required. It is in the power of the Master of every Private Lodge to refuse admission to any Visitor whose presence he has reason to believe may disturb the harmony of the Lodge, or to any Visitor of known bad character. In most cases you would only attend another Lodge if you were invited. Should you wish to attend a lodge overseas, you would need to check, through the Provincial Grand Secretary whether or not it is a lodge that is acceptable to our own Constitution and that the United Grand Lodge of England still has cordial relations with that lodge.

Q48. Why are the 'Mop and Pail' alluded to in some old Masonic records?

A. A Mop and Pail were used in the early days of Masonry by the most junior member to clean off designs which had been chalked on the floor of the meeting room.

Q49. Can a discussion be held about a 'Notice of Motion' when it is made?

A. No. The master must not allow this. The subject should be discussed at the next meeting, preferably prior to any proposition.

Q50. Who was the first Grand Master of England?

A. Anthony Sayer.

Q51. How many Degrees are recognized by the United Grand Lodge of England?

A. Those of the Entered Apprentice, Fellowcraft, Master Mason and the Supreme Order of the Holy Royal Arch.

Q52. What was the Publication 'Jachin and Boaz'?

A. This was one of many 'Exposures' written and published during the 18th century. It was believed to have been written by a man named Goodall, who was said to have made some £200 from its publication. He was expelled from Freemasonry and died in poverty.

Q53. Does the production of your Grand Lodge Certificate entitle you to enter a Lodge where you are not known?

A. No. Any Brother visiting a Lodge and not being known by any of its members, can expect to undergo sufficient 'examination', probably by the J.W., to fully satisfy him that the visitor is genuine, before being allowed to enter the Lodge. A Grand Lodge certificate may help, but alone it is not sufficient proof.

Q54. Which is the oldest Masonic Document?

A. 'THE REGIUS MANUSCRIPT' (circa 1390). This Manuscript of 794 lines, recites in verse, some 30 'Articles' and 'Points', offering much good advice to Operative Masons regarding their manners, morals, social duties and religious duties.

Reading a sample of a verse or two, one can easily recognise the very roots of our present day ritual.

Q55. How did the myth of Masons 'Riding the Goat' originate?

A. As you are well aware, there have been many attacks made against Freemasonry in various ways. The enemies of Freemasonry originated the idea that the Candidate "rode the goat" meaning the Devil. Such depictions have appeared in books and on postcards.

Q56. Who can become a Freemason?

A. Men from every ethnic group in the world, regardless of race, national origin, religious creed, social status or wealth. However, atheists and agnostics are not accepted and members who abuse, in their public and private lives, the trust placed in them, are excluded.

Q57. When a Representative attends a Lodge representing the Provincial Grand Master, why does he not respond to Toast No 4 rather than Toast No5?

A. Because Toast No 4 is to the person of the Provincial Grand Master, rather than to the office. It is not therefore appropriate for the Representative to respond to Toast No 4.

Q58. What is 'High Time'?

A. A term used during the ceremonies of 'Calling Off and 'Calling On' meaning Noontide (sometimes referred to as 'High Twelve'), when the sun is at its meridian. The fabric rolls of York Minster record that in 1370 the brethren ceased to work on holy days at 'hegh none'.

Q59. When was the first reference to the skirret?

A. The earliest use of the word masonically, appears in 'Carlisle's Exposure of Freemasonry' in the Republican Magazine of 1825, in his description of the Working Tools of the Third Degree.

Q60. Who were the Gileadites?

A. The Gileadites were a branch of the tribe of Manasseh descended from Gilead. Their territory was a mountainous and richly wooded region east of the river Jordan between present day Syria and Jordan.

Q61. The number 72 occurs in Freemasonry, what is its meaning?

A. The number 72 occurs in the ceremony of the Royal Arch and is also given as the number of rungs in Jacob's Ladder. The points of the Equinox, in terms of the Zodiac, remain in each degree for 72 years.

Q62. What are the Schaw Statutes?

A. They are two documents drawn up in 1598 and 1599 by William Schaw, Master of Works and General Warden of Masons under King James VI. They set out an elaborate code of organisation and procedure for Operative Masons.

Q63. What are the names of the three murderous villains mentioned in the Traditional History?

A. It is the Masonic exposures that answer this question. Those of 1760, 1762 and 1802, give their names as Jubila, Jubilo and Jubilum.

Q64. What does 'So mote it be' mean?

A. The word 'Mote' is derived from the Anglo-Saxon word 'Motan', meaning 'it is alright to be allowed or passed'. Literally meaning "So be It", used in the middle ages as a pious finale to prayers and blessings. The term appears both in the 'Regius MS' circa 1390 as 'Amen, Amen, So mote it be' and in the 'Cooke MS' circa 1410, as 'Amen so mote it be'.

Q65. What is the derivation of the Steward's Cornucopia emblem?

A. It derives from mythology. Zeus' nurse was a goat, a wondrous animal, one of her horns had the marvellous property of refilling itself inexhaustibly with whatever food and drink was asked for.

Q66. Were the pillars of Solomon's Temple made of brass or bronze?

A. The Hebrew word in Kings is 'nehoshet', which translates as brass in Biblical translations. However, the brass of the Bible was probably bronze, as in early times the difference of zinc and tin was not appreciated. Its uses date back to before 2000 BC. More precise details are available.

Q67. What is the origin of the word 'Tyler'?

A. From the French 'Tailleur' (de Pierre) meaning stone cutter. Prior to 1738 his title was Guarder or Warder. The Constitutions published in 1738 refer to the office for the first time as that of Tyler.

Q68. What is meant by 'Freemasonry, a Royal Art'?

A. The term 'Royal Art' was used in Anderson's Constitutions of 1723 and 1738. As a symbolism for Freemasonry it is not in frequent use today, the 'Craft' being always the predominant term. These early editions of the 'Constitutions', particularly the first, were in places, rather romantic in content.

Q69. The phrase 'The sun at its meridian' seems incongruous. What is the explanation?

A. The correct phrase would be 'on the meridian', i.e. When the sun is at its greatest altitude. We should say 'the sun is always on the meridian of some part of the surface'. If 'the meridian' is substituted for 'its meridian' the problem is solved.

Q70. What is the difference between an oath and an obligation?

A. The word Obligation is from the Latin and means to bind. An Obligation is not an oath. An Obligation is a binding agreement or moral responsibility. An Oath is an affirmation of truth and confirmation of a statement by naming God, or other sacred object or power.

Q71. How can Freemasonry be explained in modern English usage?

A. Freemasonry is kindness in the home, honesty in business, courtesy in society, fairness in work, concern for the unfortunate, resistance toward evil, help for the weak, forgiveness for the penitent, love for one another, and above all reverence and love for God.

Q72. Is Freemasonry a religion?

A. No. It is about man's relationship with man, whilst religion is about man's relationship with his God. There is no Masonic God. All members must declare a belief in a Supreme Being and we therefore have members of many faiths, including Christianity, Hinduism, Islam and Judaism.

Q73. Has the Master of a Lodge the power to change the meeting place?

A. No he has not. A Lodge cannot move its meeting place without the consent of the Provincial Grand Master.

Authority may only be sought after Notice of Motion signed by seven subscribing members has been given and a subsequent vote shows two-thirds of members present to be in favour.

Q74. Who was the author of the Master's Song?

A. The author of the Master's Song (Here's to his health in a Song), sung usually at Installations, was Richard Rome Bea1ey. It first appeared in print in 1866. It was set to music by John Morgan Bentley and appears to have first been sung in the Alexandra Lodge No 993 in Manchester in 1875.

Q75. The lesser lights, we are told, are in the East, South and West. Why is -there no light in the North?

A. There is no light in the North because King Solomon's Temple, of which every Lodge is a representation, was placed so far North of the ecliptic that both the sun and moon at their meridian could cast no rays of light into the northern part of the temple.

Q76. In the early part of the 20th century, many Lodges did not admit candidates from the Police or Armed Forces. Why?

A. Candidates in the Police and Armed Forces were not admitted as Freemasons as it was considered that, by the terms of their oath and obligation to the Police or Armed Forces, they could not consider themselves to be free men.

Q77. What is the origin and length of a Mason's cable tow?

A. There is nothing in early Masonic documents to indicate the length of a cable tow, it is mainly symbolic. Documents known as the Old Charges mention a distance within attendance at medieval assemblies, which varied from 3 to 50 miles. It is the symbolic link that joins the Mason to his Lodge. Nowadays, it is simply a promise to attend a Lodge.

Q78. Who can demand admission?

A. Only the Grand Master, Pro Grand Master, Deputy Grand Master, Assistant Grand Masters, the Provincial Grand Master, Deputy Provincial Grand Master and Assistant Provincial Grand Masters. No other Brother has the power to demand admission.

Q79. Should the Rulers or Representatives be included in the toast to the visitors, or referred to as visitors?

A. No (a warning to Junior Wardens!). Whoever proposes the 'Toast to Visitors' should never mention either Rulers or Representatives as visitors (despite the temptation). They attend in their own right. Indeed, the Worshipful Master will welcome Rulers or Representatives at the appropriate time and in a proper fashion.

Q80. How is a Candidate Proposed?

A. Having acquired a Proposal Form from the Lodge Secretary, it must be completed and delivered to the Secretary prior to the Meeting of the Lodge at which the proposition is to be made. All Candidates must be proposed and seconded at a Regular Meeting in Open Lodge. The Ballot MUST be taken at the next Regular Meeting otherwise the Proposal lapses. Thereafter, the ballot remains valid for 12 months

Q81. How many black balls will make the ballot fail?

A. No person can be made a Mason in, or admitted a member of, a Lodge if on the Ballot three black balls appear against him. The By-Laws of a Lodge however, may enact that one or two black balls shall exclude a candidate.

Q82. When should I put a black ball in the Ballot?

A. It is quite constitutional to black ball at a Ballot. However, in a well ordered Lodge it should be unnecessary except on very rare occasions. Any Brother objecting to a proposed candidate should communicate such objections privately to the Master or Secretary, in which case the proposer and seconder may be given an opportunity to withdraw their Candidate if they so desire. (Indeed many Lodges include this suggestion in their By-Laws.)

Q83. What details should be printed on a Lodge Summons, when the "tendance of a 'Representative' is planned?

A. In the appropriate place (i.e immediately the Lodge has been opened) 'To receive the representative of the Right Worshipful Provincial Grand Master, W.Bro. (his Name and Rank), under the direction of his Director of Ceremonies.

Q84. Master Masons are invited to Provincial Meetings, but are they qualified to vote on propositions and resolutions?

A. No they are not (although they are often seen to do so). Only Provincial Officers qualify to vote at a Provincial Meeting!

Q85. What is 'Dispensation.'

A. It is written authority from the Grand Master, or Provincial or District Grand Master, granting permission for a Lodge or Brother to depart from an established law or regulation.

Q86. When should a 'Dispensation' be read?

A. A dispensation should be read in Open Lodge before the particular business related to therein is entered upon. In the case of a Lodge actually meeting by dispensation, it is customary for the dispensation to be read immediately after opening the Lodge. Indeed, it is not correct in such cases for the dispensation to be read before the Lodge is opened, because the reading of the dispensation is part of the business of the meeting and no business can be transacted prior to the opening of the Lodge. One must remember that the meeting is legalised, not by the men: 'reading' of the dispensation, but by the fact that it 'has been procured'.

Q87. Were the "Five Points of Fellowship" invented by Speculative Masons?

A. No! they were used by the Operatives. The 'Five Points of Fellowship' appear in documents from 1696, twenty years before the creation of Grand Lodge in 1717. The 'points' are described in the Edinburgh Register MS, and several other exposures.

Q88. Why do we square the Lodge?

A. Evidence shows that in early Speculative Freemasonry it was the custom to draw designs on the floor of the meeting room; the forerunner to Tracing Cloths and Tracing Boards. To ensure the chalked tracings on the floor were not spoilt, it was necessary to walk around them. This is yet another legacy, of early masons which now survives as 'squaring' today. (Note however, that Squaring is not done in all Lodges.)

Q89. Is the Masters Light ever extinguished for any reason?

A. No, it must be lit all of the time the Lodge is open. This rule was made in 1816 and subsequently confirmed in 1839 and has remained ever since. It is to be noted that during the Third Degree a cowl or shield is used, to limit its radiance to a 'Glimmering Ray', but it must never be extinguished.

Q90. Who was the first Speculative Mason?

A. The earliest authentic record of a non-Operative Mason being a member of a Masonic Lodge can be found in the minutes of the Lodge of Edinburgh (Mary Chapel), where it states that a John Boswell was present at a Lodge Meeting on June 8th 1600. It is interesting to note that Elias Ashmole was made a mason in October 1646, at Warrington in Lancashire, where All the Members where Speculative.

Q91. What are the three 'Lesser Lights'?

A. They are the lights situated near the Master and his Warden's Pedestals.

They are situated in the East, the South and the West, and are meant to represent the Sun, the Moon and the Master of the Lodge. The Sun to rule the day, the Moon to govern the night and the Master to rule and direct his Lodge.

(William Preston makes an explanation of this subject in his 'First Lecture in Free Masonry')

Q92. How would you recommend making a list of visitors, and how should it be read out prior to the Visitors toast?

A. First sort the list by Lodges, from the lowest number to highest number. Next for each Lodge, list each visitor in order as WBro/Bro., Name and Rank. Always list first, if present, the W.M. of the Lodge, then the Officers in order, then the Members in order of rank. By this method each Lodge will only need to be mentioned once. In more modern times, many consider it tedious to name visitors individually and it is perfectly acceptable, indeed sensible, to propose the Toast to them all, whilst naming only the Brother who has agreed to respond

Q93. Why is an assembly of Freemasons called a 'Lodge'?

A. In the Middle Ages the Operative Masons when employed on the erection of a building, erected a temporary hut close to their work. This they called their 'Lodge', being a place to sleep and possibly keep tools and equipment. The word was in use in Scotland as early as 1465 and was used to describe the meeting place of Freemasons as early as 1686.

Q94. Has there always been Three Degrees in Craft Freemasonry?

A. The brief answer is, No. In the very early 18th century there were 2 degrees. Somewhere between 1711 and 1725 the Third Degree made its appearance. At the Foundation Meeting in January 1726, of Lodge Dumbarton Kilwinning (now No 18 SC) there are listed, the 'Grand Master' (that is the W.M.), seven Master Masons, six Fellow Crafts and three Entered Apprentices.

Q95. Have Lodges ever had their Lodge Number changed, and if so, why?

A. Yes indeed, some Lodges have had their number changed as many as 10 times! Since 1717 one can easily understand that some Lodges have ceased to meet and very many others have been consecrated. So to keep Lodge numbers within sensible bounds, from time to time re-numbering has occurred. For those who wish to make a deeper investigation, 'Lane's Masonic Records 1717-1894' is a mine of information and is strongly recommended for further study.

Q96. Who was William Preston?

A. Wm Preston was a famous Freemason who was devoted to the study and perfection of the Masonic Lectures, which were delivered from 1820 (with occasional omissions) to 1862, when they were discontinued. However, this was revived in 1924 and has continued to date with the exception of 1940-1946. He left a legacy to Grand Lodge which has assisted in the continuation of a Lecture Competition, held annually. The winning lectures given each year, selected by a Committee, are the only lectures 'Given with the authority of Grand Lodge'.

Q97. Has any Brother the right to enter a Lodge of which he is not a member?

A. No. There is some belief that such a right exists, but it is a fallacy. No Brother may be admitted to a Lodge unless he is personally known to, and vouched for, by one of the Brethren present, or unless he shall be well vouched for after due examination. In all cases satisfactory proof of identity must be produced, if required. It is in the power of the Master of every Private Lodge to refuse admission to any Visitor whose presence he has reason to believe may disturb the harmony of the Lodge, or to any Visitor of known bad character.

Q98. Is it necessary to maintain the 'Sign' whilst addressing the Master at length?

A. No, it is not. The correct procedure is for a Brother to stand to order and salute on rising to speak, and to salute again before resuming his seat. Saluting the Master is a matter of courtesy, acknowledging his rank and position. It is a salute only, and in a somewhat military manner; the lower rank should salute the higher rank first, which may be acknowledged, but not if the higher rank is seated.

Q99. To whom should the Worshipful Master offer his "gavel?"

A. Only to a "Provincial Ruler" who attends the Lodge. That is, the PGM, the DepPGM or an AsstPGM. The Worshipful Master will offer his gavel to the Ruler who will take it and the Master's Chair, usually for just a few minutes, after, which he will sit at the right of the WM for the rest of the proceedings. Although a 'Representative' is in attendance for and on behalf of the Provincial Grand Master, the Worshipful Master does not offer his gavel and Chair to a Representative', as these are only offered to a Ruler attending in person.

Q100. If the WM is absent and the IPM takes the chair, who would sit in IPM's Chair?

A. In the absence of the Master, the Immediate Past Master would take the 'Chair'. He has the first right to take the Chair in the Master's absence. In that situation we must remember the IPM is not 'an Officer of the Lodge' and therefore nobody can act for him, so the ensuing question is; who should sit in his chair? There appears no rule which deals with this question except that Rule 119b suggests that some seniority should prevail. However, it would seem that the Lodge would be best served by choosing an experienced Brother who could be relied upon to discharge the duty satisfactorily.

Q101. Are Rulers and/or Representatives, Visitors?

A. Of course we all know that "Visitors" are Brethren from other Lodges and that they sign in the Signature Book as such. However, the Provincial Grand Master, Deputy Provincial Grand Master and Assistant Provincial Grand Masters, are 'Rulers NOT VISITQRS. They attend Lodges, in their own Province, IN THEIR OWN RIGHT. Many Attendance Registers have titled positions where Rulers can 'sign in', at the top of the left hand page. A Representative attends a Lodge Representing the PGM and should be extended all the courtesies that the PGM himself would receive.

Q102. What is the Bright Morning Star?

A. Opinions on this question are open to doubt. One recent idea is that it may refer to Sirius, the Dog Star. The rising of this star was the signal for the flooding of the Nile, which would have brought salvation to the people. Also referred unknowingly, to the 'Planet Venus', which whilst not a Star, certainly does look like one. It is at sunset, invariably the first visible object to appear in the night sky, and at sunrise the last object to disappear from view (astronomical fact).

Q103. Why do the two great pillars have celestial and terrestrial globes mounted at the top, in an age when most people believed that the earth was flat?

A. We do not know that the two great pillars had globes mounted at the top, this is no more than 'traditional history'. The short answer is, 'artistic license'. Quite likely these were in fact 'bowl shaped' as the Hebrew word 'Goolot' (plural), or 'Golah' (singular), mean globes, bowls or vessels, and have been confused in the translation. There was an Apron made circa 1810, which shows the two Pillars topped by Bowls not Spheres!

Q104. Are we a secret organisation?

A. We cannot be described as secret, for everything we do is written in books and papers open to those wishing to investigate. In the last 10 years, 20 male and female students have studied masonry for their MA or PhD at Great Queen Street, where no information is withheld from them. All of the 3 degrees of Ceremony, including all of the "words" printed in full, and all of the "Signs" and "Steps" are illustrated in a book entitled 'Freemasons own Ritual' published by William Reeve & Son and available for very many years, but now out of print. Nevertheless, copies still do appear from time to time in antiquarian bookshops.

Q105. How shall we moralise on the 24 inch gauge when we have to deal with decimals?

A. In French workings, English practise is followed. The use of the old French word for inch is 'pouce' which leads to 'La regie de vingt quatre pouce'. In German the word 'zoll' means inch and both zoll and pouce are much older than the metric system. Rest assured, when the whole world has gone decimal we shall not give up the 24 inch gauge. Remember our teachings here derive from the old operative masons and are symbolic of their practices: this being another legacy of the Operatives, continued by present day Freemasons.

Q106. What is the Acacia shrub?

A. The acacia reference used in our ritual was probably a cassia plant introduced into Europe at the time when our ritual was developing. References in 1730 and 1738 mention cassia in relation to the grave. At the Union in 1813 it was settled that acacia should be the word for ritual use. Acacia Segal is the wood from which the Ark of the Covenant and the Tabernacle were constructed. It is interesting to note that Acacia is heavier than water, and is not attacked by insects of any kind.

Q107. What is the Kabbalah?

A. The Kabbalah is said to be the key to the subconscious which opens the door that leads to the spiritual emanations that surround the soul. It is an esoteric system of interpretation of the scripture. It teaches that God is the source from which emanates the entire objective world. Its study can lead to an increased spiritual understanding to men of all faiths, especially to masons, who have sworn a dedication to search out the truth.

Q108. At the end of a meeting the Junior Warden says the Lodge may meet 'Emergencies excepted'. What emergency is being referred to?

A. The only emergency allowed is that a candidate for Freemasonry has to go on a long journey before the next meeting and needs initiation before he goes. This would be an emergency. There are a few other circumstances, such as a Lodge needing to meet prior to surrendering its Warrant, but in general terms the procedure cannot be used for the sole benefit or convenience of the Lodge or Freemasonry in general.

Q109. What is the significance of the colour blue in Freemasonry?

A. Blue is the symbol of Brotherhood and Friendship and instructs us that in the mind of a Mason, those virtues should be as expansive as the Blue Arch of Heaven. The blue of Grand Lodge clothing is derived from the colour of the ribbon of the Most Noble Order of the Garter, which is deep blue. The Cambridge Blue of private Lodges was chosen to contrast with the deep blue of Grand Lodge clothing. .

Q110. What are the Golden Fleece, Roman Eagle, the Star and the Garter?

A. The Order of the Golden Fleece was instituted by Philip Duke of Burgundy in 1429. The Roman Eagle was the symbol of the power and might of Rome during its heyday, two thousand or more years ago. The Order of the Star was founded by King John II of France in the 1351 and was not an English Order. The Order of the Garter was instituted by King Edward III of England in about 1348. However, Charles I added the Star to the Garter, which lasted only for a short period of time.

Q111. Was Casanova a Freemason?

A. As well as being known for his attraction to women, he was indeed a Freemason. In Venice in 1755 he was arrested for a period on charges of being a Freemason, for it was outlawed at the time. He is said to have known many prominent Freemasons of his day, including secret members of the Catholic church in high places. In his memoirs, references to Freemasonry are sprinkled freely.

Q112. Can a Lodge be said to be properly Tiled when the Tyler enters the lodge to be invested and the Inner Guard remains in the Lodge?

A. From a theoretical point of view the answer must be no, but from a practical point of view, it depends on whether or not the Lodge is secure. If the door of the Lodge is locked after the Inner Guard has admitted the Tyler and the immediate precincts are properly secured so that no one can gain access, the Lodge in practical terms can be said to be properly tiled.

Q113. Which small variation, is it a fact today?

A. Which small variation, the password sought by Jephthah's men on the banks of the Jordan was the confusion between the letter 'Sh' with 'S' and it is still apparent today. Many modern Arabs in the capital of Samaria at the boundary of what was Ephraim and Manassah, often use the letter 'S' as in 'Seen', when the letter 'Sh' as in 'Sheen' is used elsewhere. It is fascinating that it has persisted for something like 3,000 years through long Aramaic and Arabic linguistic periods.

Q114. Who was Radical Jack?

A. This was the nickname given to John George Lambton, who became the first Earl of Durham, Viscount Lambton and Baron Durham. He was initiated in 1814 and four years later was appointed Provincial Grand Master of Durham. In 1834 he was the Deputy Grand Master of the Grand Lodge of England. He produced the famous Durham Report, considered to be the greatest state document in British Imperial history. He died in 1840 at the age of 48.

Q115. Why do we sign an attendance book?

A. The surviving (operative 'Lodge Mary's Chapel': now the 'Lodge of Edinburgh No.1') minutes from 1598 to about 1738 show that the Masons usually signed their names or marks in the minute book, or their presence was recorded by the Secretary. Soon after the formation of the first Grand Lodge in 1717, the Craft was troubled with clandestine 'makings' of Masons, some being initiated for 'half a crown' (about 12 pence). Some men were trying to spy on what masons did and gained entry with the intention of writing 'Exposures' and publishing them. After a series of Masonic Exposures from 1723 to 1730 by people saying that they were Masons and in order to prevent the Lodges being infiltrated by false Brethren, Grand Lodge

ordered that no persons should be admitted into Lodges unless some Member of the Lodge then present would vouch for them to be a regular Mason and that the member's name be entered against the visitor's name in the Lodge Book (now our signing in Book or Signature Book).

Q116. Why, when we perambulate round the Lodge, do we step off with the left foot?

A. Simply because most ritual books contain a rubric (a note printed in red) to that effect. The idea probably stems from a desire to imitate military precision. When marching orders are given, one steps off with the left foot. Some argue that the aim is to ensure that the Deacon and the Candidate are in step, in order to avoid a 'three-legged' effect. This can only be done if they both step off with the same foot, the left. There is no symbolic significance in the action.

Q117. When was the office of Deacon instituted?

A. The term 'Deacon' is used in the New Testament. In Freemasonry the office was in use by the Grand Lodge of the Antients, but not by the Premier Grand Lodge. The earliest reference to Deacons in an English Lodge is 1733 at Swalwell, Gateshead, Durham. The duties of a Deacon were described as messengers for the Master and Wardens, as they are today. At one time the Deacons of some Lodges would perambulate with the Minute Book to the Master AND both Wardens, for their signatures (indeed, this is still done in a very few Lodges). The first mention of the office in the Book of Constitutions was in 1815, after the Union of the two Grand Lodges.

Q118. What was the unusual method of laying the foundation stone for the Masonic Building in Great Queen Street in 1927?

A. The site of the temple in Great Queen Street would not accommodate a large crowd so it was arranged for the Grand Master, the Duke of Connaught, to perform a stone laying ceremony for the premises at the Royal Albert Hall, some three miles away. At the Royal Albert Hall, a replica of the foundation corner was laid on a platform before 10,000 freemasons and the ceremony performed simultaneously with the laying of the actual corner stone in Great Queen Street by a crane.

Q119. Is there an authorised version of ritual?

A. There has never been an authorised ritual. In fact, the query that came up to the Grand Lodge after the Lodge of Reconciliation had finished its work was whether or not the Emulation ritual was the correct work, as compared to the Stability work. The Duke of Sussex, as Grand Master, was not even interested in entertaining the question. As long as the Ritual includes all the landmarks agreed upon and worked at the Lodge of Reconciliation, whatever Ritual used is acceptable. Emulation became one of the best known rituals because it was the first one which had a version of its Ritual published. Very probably more than half of all rituals in use are based on 'Emulation' working

Q120. Being a male-dominated organisation, why are some Lodges referred to as Mother and Daughter Lodges?

A. On the assumption that offspring can only be born out of the female (science not having yet derived a means whereby the male can give birth), a Lodge that forms another out of its members is called the Mother Lodge and the Lodge thus formed is called the Daughter Lodge. Members who join another Lodge look upon the Lodge in which they were initiated as their Mother Lodge. If a second lodge is formed out of the original, the two Lodges formed would be called Sister Lodges. What is the family tree of your Lodge?

Q121. Why do we cross the Wands over the Candidate?

A. There appears to be no direct symbolism attached to the tradition of holding the wands over a candidate when he takes his obligations. Many old Masonic reference books make mention of the Deacons having wands, but make no mention of specific use for them, other than holding them as a mark of office. Again in the Emulation working, the Deacons are specifically told by the WM at installation that their wand is a badge of office, but no mention other than that is made. The idea of forming a kind of arch, crossed wands, staves or swords, as a symbolic covering or protection on special occasions has been used from time immemorial, in many circumstances; in Freemasonry at the vital moment of the candidate taking his obligation, the action of the crossed wands emphasizes the importance of that very special part of the ceremony. (Many theories have been put forward as to why they are crossed, but all are highly speculative).

Q122. Why is the right hand stretched out at length, palm downwards, when voting?

A. There is no sure answer, the exact origin of this method of confirming minutes or voting being lost in obscurity. Such reference as there is suggests it is an allusion to the position of the right hand during an obligation, when it is placed on the Volume of the Sacred Law. However, there is a very clear reference to the position of the hand to be used when voting as opposed to confirming. Rule 59 in the Book of Constitutions states quite clearly that 'the votes are to be signified by each member holding up one hand' and such has been the case for more than 200 years. Those who have been in Grand Lodge when a vote is taken will realise that many brethren do not put their hands up rather than extending them palm down, so we can only assume the correct practice is seldom observed. However, the original analogy could be applied to the First Degree Sign and compared to the Sign given in the same degree in Scotland.

Q123. Why do the Officers of the Lodge leave their Chairs from the left side and return to their right side?

A. Masonry is usually operated in a clockwise direction. For example, one of the working tools in the First Degree, the 24 Inch Gauge, represents the 24 hours of the day, in a clockwise direction. The WM opens the Lodge in the East, depicting the Sun rising in the East and the SW, on instruction from the WM, closes the Lodge in the West, depicting the setting Sun. So the Lodge is opened and closed in a clockwise direction. Perambulations around the Lodge Room at the beginning and end of ceremonies, installation and candidates passing in view of the Brethren, are all carried out in a clockwise direction. Therefore, Officers of the Lodge leave and return to their chairs in a clockwise direction.

Q124. What do we mean by 'Time Immemorial Lodge's

A. There are two similar, but quite different, uses of the same phrase. In general it is called time out of mind, time in the distant past beyond memory or record. In law it is time beyond legal memory and is fixed by statute in England as prior to the beginning of the reign of Richard 1 st (1189). There were the four original Lodges which combined to form the first Grand Lodge in 1717 ; they were the Lodges meeting at 'The Goose and Gridiron Alehouse', 'The Crown Alehouse', 'The Apple-tree Tavern' and 'The Rummer and Grapes Tavern', all in London; however, the dates of their foundation are unknown. This being the case and there being no lawful record, then the origins of these Lodges is quite beyond memory and hence termed immemorial.

Q125. Should the Installing Master declare all Offices vacant?

A. There are certain offices in a Craft Lodge which, when the Lodge is in session, must be filled to maintain the Lodge 'in being' and so, de facto, are never vacant. When Officers appointed by an outgoing Master relinquish their positions on the intervention of a Board of Installed Masters, it is superfluous and incorrect for the Master to declare all Offices vacant. The Book of Constitutions nowhere states that the Master has the power to declare all offices vacant. It is more sensible for the Master to ask, 'Would the Officers kindly remove their collars?' Obviously, the collars need to be removed, so they are available to the DC and ADC for the investment of the new Officers as they are Appointed.

Q126. What is the Ahiman Rezon?

A. Ahiman Rezon was the title given to the first 'Constitutions of the Ancients Grand Lodge of England' published in 1756 by Bro Laurence Dermott who was Grand Secretary and later became Deputy Grand Master. The words are generally translated as meaning 'A help to a Brother'. To avoid confusion, it is interesting to note here, that the 1717 and 1756 Grand Lodges are paradoxically named. That which appeared first in 1717 called the Moderns and that which appeared subsequently in 1756 called the Ancients.

Q127. What is the origin of the 'Signs, Tokens and Words' we use in our ceremonies today?

A. The present day 'Signs, Tokens and Words' are yet another legacy of the Operatives. They invented this kind of system so that an Operative Brother asking for work at a building site where he was unknown, was able to prove his abilities and that he was time served (i.e. had served an apprenticeship), by use of these secret signs, tokens and words. The important reason therein, was to maintain the very high standards of workmanship so essential for the great building works being undertaken. It is no wonder that the uninformed public have for so long had a natural suspicion about 'secrets', but once informed of their original purpose ones finds they take a different view.

Q128. Why is the 47th Proposition of Euclid shown on the Past Master's jewel?

A. Geometry has always been closely linked with the Craft. Anderson, the author of our first Constitutions published in 1723, wrote 'The 47th Proposition of Euclid's first book is the foundation of all Masonry'. It is a demonstration of the '3,4,5 Principal', that is to say, any triangle with its sides in the proportion 3 by 4 by 5 (made by any means of measurement) will always produce a right-angle (90 degrees). There are references to a jewel for a Past Master before the formation of the Grand Lodge of England, its description was, 'a Sun and Compasses with a line of Cords'. The jewel itself is not a symbol, but is rather the badge of a Past Master. Harry Carr wrote that the Proposition is the quintessence of perfection and truth.

Q129. Should we pronounce the word 'hele' as 'heel' or 'hail' and what does the word mean and where does it come from?

A. The Oxford English Dictionary shows the origin of the Word as from the Anglo-Saxon 'helan' and the Middle English 'helian', meaning 'to hide', 'to cover', 'to roof', 'to conceal'. Pronunciation : Whilst 'hele' is pronounced in quite a number of Lodges as 'heel' there is no doubt that the pronunciation, 'hail' (as

in mail or rail), has been used extensively in English Freemasonry since 1730. Indeed, the 'hail' pronunciation is definitely and clearly given in an edition of Pritchard's *Masonry Dissected* dated October 1730. Certainly it is easy to see that Brethren new to the Craft can easily, and quite understandably, mispronounce the word.

Q130. Is there an official explanation of the symbolism in Freemasonry?

A. If by 'official explanation' you mean approved by Grand Lodge, the answer is No. Nor is there any official ritual in England, that is why we have a variety of ritual workings. There are many Brethren who will tell you that symbolism should be attached to this, that and the other. They may even tell you it is official, that they have seen it in print in a book by a ritual association. But whatever they say, it is not official. It is up to each of us to find his own symbolism and the inner meaning of our ritual. We can be guided by much of what has been written, but we must avoid over-elaboration. Simplicity is the keynote, not some abstract theory comprehensible only to a few. Nor must we be dogmatic in our opinions.

Q131. In the opening of Grand and Provincial Grand Lodges, the Junior Warden is said to represent 'Boaz, Prince of the People on Mount Tabor'. Who was Boaz and what connection has he with Mount Tabor?

A. Boaz came from a princely family and was the husband of Ruth. His name is included in the genealogy of Christ. There is no other Boaz in the Bible. There is no known connection with Mount Tabor. Mount Tabor is not mentioned in the New Testament, but there is a tradition associating it with the high mountain where the Transfiguration of Christ took place. The reference in our ritual could well have come from this source. In Israel the Junior Grand Warden is said to represent Barak, son of Abinoam, commander of the people on Mount Tabor.

Q132. What is meant by the words 'Sacred Symbol'?

A. In our ritual we are told that the sacred symbol is situated in the centre of the building and alludes to God. The lectures tell us that when our ancient Brethren went into the middle chamber of the Temple, their attention was particularly drawn to certain Hebrew characters depicted in some Lodges by the letter G. The letter G appears hanging from, or is painted on, the ceiling of many Lodges, though it is less evident in London. It does not appear in any Lodge Rooms in Freemasons' Hall, Great Queen Street. A few Lodges have it above the Master's Chair. Most Brethren today will say the letter G stands for God, but there is a different opinion which, Masonically speaking, is a lot older. This view says the letter G stands for Geometry. There is ample evidence to support this explanation of the Sacred Symbol and a Brother would not be wrong in saying it could stand for Geometry.

Q133. Why an 'Entered Apprentice' rather than just an 'Apprentice'?

A. The answer to this comes from North of the Border, where old records in Edinburgh show that operative Apprentices were indentured to their Employers for a period of seven years and their names entered in the town's Book of Apprentices, noting their father's name and profession, their address and the name and trade of the Master. From this is derived the term Entered Apprentice, by having their name entered in the book.

During this time many Apprentices were admitted into a Lodge. Apparently, it is only in Edinburgh that these dual town/Lodge records have survived, dating back to the late 16th Century. For some reason, the term Entered Apprentice does not appear in English documents until the 1720s. In modern

Freemasonry, a candidate's name is entered on Lodge records and on a register in Grand Lodge, thus replicating earlier practices.

Q134. What is the origin of the Breast, hand, badge sign?

A. First of all it is a salutation and not a sign, hence its use as a form of salute to the Master. The origins seem a little hazy, but it appears to have been used as a salute to the Master at Installation, as in olden days there were only two degrees and the Fellowcraft was regarded as the essential degree from which a Master would be chosen. This is one reason why the Master Elect is still obligated today in the Second degree. This salutation was known as the Fellowcraft Clap. There are many variations of the second degree salute, such as Heart Apron Glove, still practised in Lodges in the West Riding. However, in 1827 the Grand Master convened a special Board of Installed Masters to standardise the salute and Breast Hand Badge to the rhythm of the Fellowcraft knocks was the result.

Q135. Is 'Openness a comparatively new idea?

A. It does seem to be the case. However, before we decide that is entirely true ... here are the thoughts of one Mason who wrote the following, 115 years ago!

'What is there in Freemasonry, except the Landmarks and peculiar secrets, that we ought to be anxious to conceal? Are our doctrines unfavourable to the interests of morality, that we are desirous of hiding them from public observation? Are our Ceremonies repulsive to virtue, or our practices subversive to the rules and decencies of society? We boast of our benevolent institutions ; we extol our brotherly love ; we celebrate our regard for the four cardinal, and three theological virtues. Why place our light under a bushel? Why refuse to let it shine before men, so they may not see our good works, which have a tendency to glorify our Father who is in Heaven?' (published in 1890)
It has certainly taken us a long time to realise this!

Q136. What is a 'Demit'?

A. The word means 'to lay down or surrender an office', in other words resign. When a brother leaves/resigns from a Lodge in good standing, he can be issued with a Clearance Certificate which, confirms the fact, that he left in good standing. A 'Demit' is a kind of Clearance Certificate, but seems to be one which is more detailed and personal, only issued by a private Lodge to which a Brother belongs, and only when he was leaving the Lodge temporarily or permanently. This document not only stated the Lodge and rank of the Brother receiving it, but also gave some account of his conduct whilst a member of the Lodge, some more personal details and a strong personal recommendation. Demits were signed by the Master of the Lodge and the Members. There is no doubt that in the past, the rightful possessor of a Masonic Demit received assistance in many forms from the Brotherhood, as well in times of war as in times of peace.

Q137. What is meant when we say "It proves a Slip"?

A. These words are a survival from the early versions of the 3rd Degree, and allude to a theme, which seems now to have disappeared from the modern renderings of the ceremony. This part of the ceremony was originally designed to illustrate the lessons of Death, Decay or Corruption, and Resurrection, but nowadays only the first and last of these are emphasized. The evidence of some of the early Catechisms and exposures shows how 'The Slip' arose, for example:- " .. takeing a greip at a finger it came away so from Joint to joint ' (Graham M.S., 1726). ' .. when Hiram was taken up, they took him by the Forefingers, and the Skin came off, which is called the Slip ' (Pritchard's

'Masonry Dissected' 1730). 'One of them took hold of the body by a finger, and it came away in his hand'

Q138. What does 'Try and Adjust' actually mean?

A. As you know 'Try and adjust' is from the presentation of the Working Tools; the phrase, does not mean 'to attempt to make it right', so what does it 'mean'?

The word 'Try' originates from the Anglo-Saxon 'Trie' which translates as 'TRUE' as in, 'correct', to set right. The word 'adjust' means 'to arrange, compose and harmonize' Therefore the phrase really means; 'to make true, correct and arrange and compose in harmony'. This makes sense and certainly this translation exactly fits the use the phrase is put to in the presentation of the 'Working Tools'.

Q139. What is "The Apprentice Pillar"?

A. At Rosslyn Chapel in Scotland, there is a curious pillar (there are many curious pillars, but this is the most curious) called "The Apprentice Pillar." So what makes it so curious? The master mason in charge of the work had decided that the pillar would be too difficult to carve and left for Italy, to study with other masons. The legend is, that during the absence of the master mason, the apprentice took it upon himself to carve the pillar, thus outstripping the work of his master. On his return, the master mason became jealous when he saw how good a job the apprentice had done, and the master mason's way of

dealing with his jealousy was to kill the apprentice with a mallet. The wounded head of the apprentice was then carved into one capital of the pillar and his weeping mother was carved into another. There is a great deal more interesting masonic information about Rosslyn Chapel available on the internet, if you wish to know more.

Q140. In Lodge, a Brother should wear the regalia of the highest Craft rank that he holds. If appointed to carry out an office in the Lodge, or stand in for some reason, should he wear the collar of the office?

A. The general answer is Yes, especially for an 'appointed or elected' office, where a Brother will serve in that office for a whole year. For example, a Grand Officer serving his Lodge as Secretary or Treasurer, would wear his light blue collar over his dark blue. Even in the case of a Grand Officer deputising temporarily for an absent officer, eg., acting as a Deacon, he should wear the Deacons collar over his own dark blue. Indeed for example, if he was also the Almoner, he would then wear three collars! This is the procedure recommended by our Grand Lodge and it applies equally to Provincial and District Grand Officers and to holders of London Grand Rank. An Exception: If the Worshipful Master vacates the Chair for some purpose of ceremony, and it is occupied by a Past Master or some Brother of higher rank, the rule is 'that the W.M. retains his collar and 'the Past Master must be clothed according to his rank'.

Q141. The Pillars, we say 'That on the left is B and that on the right J '. Is this looking from the outside or the inside of the Lodge Room?

A. The October 1944 issue of the 'Masonic Record' contains an illustration of King Solomon's Temple, showing the J... Pillar at the left side of the Porch, when viewed from the outside. This is correct. It would be difficult to answer the question without giving numerous quotations from the Old Testament which, taken together, indicate that the left hand and the right hand Pillars, are to be understood as though they are being described by someone standing INSIDE the Temple, looking out towards the East. Perhaps the simplest explanation is Winstons's note, in his edition of 'Josephus', Antiquities of

the Jews, Book VIII, Chapter iii, Section 4. Thus the 1944 illustration is quite correct. Looking from the INSIDE of the Temple B .. is on the Left and J on the Right. This easy to fix in your memory, as we perform our Ritual inside the Temple, where we explain the Names of the Pillars to our Candidates, the Pillars are indeed as we describe them B. ... on the Left and J... on the Right!

Q142. Should the letter 'G' be readable from the East or West?

A. It seems reasonable to say, that in those Lodges where the 'G' is displayed, it should be one of the most prominent items viewed on entering the Lodge Room, and should therefore be readable from the West. The oldest references to its position all suggest that it was 'in the centre'. In the early 1700s it was usually on the floor in the middle of a Tracing Board, either drawn in chalk or laid out in templates. In such cases it would certainly have been laid on the floor so as to be readable from the West. It is perhaps necessary to add that there is no uniformity of practice in relation to the use of the 'G', or the 'Blazing Star' (with or without the 'G' at its centre), which has the same significance. Many Lodge Rooms do not have it at all. In the English Provinces it usually hangs from the ceiling in the centre of the Lodge, arranged so as to be read from the West. In many U.S.A. jurisdictions and quite often in England, it is displayed in the East, over the Master's Chair. That is perhaps the surest guide as to how it should be placed, because in that position, it can only be read from the West. Nevertheless, there are some European jurisdictions in which the 'G' appears high up on the western wall of the Lodge Room.

Q143. Should the Rulers or Representatives be included in the toast to the visitors, or referred to as visitors?

A. No (a warning to Junior Wardens!). Whoever proposes the 'Toast to Visitors' should never mention either Rulers or Representatives as visitors (despite the temptation). They attend in their own right. Indeed, the Worshipful Master will welcome Rulers or Representatives at the appropriate time and in a proper fashion.

Q144. What is the origin and significance of clapping the hands when the hoodwink is removed and when the candidate is invested with the apron?

A. The clap after the hoodwink has been removed is nothing more than a form of applause, of welcome. It is occasionally used in some Lodges after a joining Brother has been elected. There are other occasions when a single clap is used after each Officer is invested, preceded by the words "Brethren assist". The clap at the end of the investiture of the apron is a different matter, especially as the action is better described as 'smacking the apron'. This practice is widespread and it has been claimed that it helps to emphasise the phrase 'If you never disgrace that badge, it will never disgrace you'. Some Masonic commentators have regarded this action as being disrespectful and undesirable, but not everyone

Q145. Is the 'All-Seeing Eye' peculiar to Freemasonry and how and where did it originate?

A. The 'All-Seeing Eye' is not peculiar to Freemasonry. It was used by the Egyptians to represent their god Osiris. Its earliest Masonic use was probably by William Preston in his Lectures published in 1772. That relating to the Master Mason has:- 'The sword pointing to a naked heart, demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden

from the eyes of man, yet that All-Seeing Eye, which the sun, moon and stars obey and under whose watchful care even the comets perform their stupendous revolutions, pervades the inmost recesses of the human heart and will reward us according to our merits' The All-Seeing Eye is a symbol of the watchfulness and omnipresence of the Great Architect of the Universe and may well have been of Biblical origin.

Q146. Why do we not regularly have the explanation of the First Tracing Board, but always have one of the Second and the Third?

A. The Tracing Boards are not an essential part of our Masonic ritual. There is no official design for them, nor for that matter is there any official ritual. Most ritual workings require the Third Tracing Board to be explained as part of the Traditional History and the Second is generally explained by those Lodges using Emulation working. There are no rituals that actually require, or even recommend, an explanation of the First Tracing Board. There is a strong body of Masonic opinion that it should not be given after the initiation ceremony, the reason being that the candidate has heard more than enough for one evening. There is no reason why the explanation should not be given when the Lodge has little or no work for the evening. It is better to get a team together and work a section each, rather than have one Brother perform the whole.

Q147. What is the relationship between Mark Masonry and the Craft and is there a preferred sequence of joining 'other degrees'?

A. Mark Masonry is not part of 'pure and ancient masonry' and is therefore not recognised by the United Grand Lodge of England. Non-recognition however, does not mean non-approval. There are strong links between UGLE and The Grand Lodge of Mark Masons, a body set up in 1856 shortly after Grand Lodge had reversed its decision to recognise Mark Masonry as a graceful addition to the Fellowcraft degree. Things are different in other Constitutions where Mark Masonry is an integral part of the Craft.

Master Masons are encouraged to become Royal Arch Masons before joining any of the other degrees, of which there are 33. Few Masons ever go beyond 30. Some of them are conferred en-bloc, not one at a time. Membership of the Royal Arch is a pre-condition of joining some of the so-called 'higher degrees'. 'Pure and Ancient Masonry' consists only of the three Craft degrees and the Holy Royal Arch.

Q148. What symbolical significance is attached to the seven tassels usually found on the apron?

A. The tassels were developed from the string or ribbon by which it was tied round the waist, the loose ends of the bow tied at the front being left hanging. There is evidence that these ends were sometimes coloured blue. The apron became decorated as time went by and broad ribbons with tassels were added. The idea of having seven tassels probably came from a regalia manufacturer or supplier who was well aware of the symbolical significance that could be attached to that number. Aprons also exist with six, eight or twelve tassels. Acting Grand Officers' aprons have no tassels. We are taught that Freemasonry is "a peculiar system of morality veiled in allegory and illustrated by symbols". It is as well however, not to go overboard. An example is attaching symbolism to the webbing and belt with the boy scout's snake-like buckle we use on the apron. This was designed for a very simple and practical purpose, but you will hear all sorts of symbolical explanations for its use, which are entirely false.

Q149. Why do we have a signing in or attendance book?

A. The surviving (operative) minutes, from 1598 to circa.1700, show that Masons in Lodge usually signed their names, or marks, in the minute book, or their presence was recorded there by the Secretary. Often he gave only the name of the Master or presiding officer. There was no Grand Lodge and no rule on the subject. Soon after the formation of the first Grand Lodge in 1717, the Craft was troubled with clandestine 'makings' of Masons, some being initiated for 'half a crown' (about 12 pence). Some men were trying to spy on what masons did and gained entry with the intention of writing 'Exposures' and publishing them. In order to prevent the Lodges being infiltrated by false Brethren or Impostors, it was proposed that until otherwise ordered by the Grand Lodge, that no person whatsoever should be admitted into Lodges unless some Member of the Lodge then present would vouch for such visiting Brothers being regular Masons, and that the Member's Name must be entered against the Visitor's Name in the Lodge Book (now our signing in Book or Signature Book). This was unanimously agreed to.

Q150. What is meant during the Initiation Ceremony by asking the Candidate 'Are you a free man?'

A. In Emulation ritual 'free' is written with a small letter 'f' and there are two separate words. In Taylor's ritual it is 'Are you free?'

Early exposures make reference to the words 'free born', probably meaning free at the time of birth, not the offspring of a slave, and not a bondsman, probably meaning free at the time of entering Freemasonry, not being in prison. There is a case of Grand Lodge acting in respect of the latter point. In 1769 in the King's Bench Prison, John Wilkes was initiated, passed and raised. In 1783 some Freemasons in prison for debt initiated some other prisoners likewise confined. Grand Lodge took action and substituted 'free' for 'free born', thus making it clear that it is inconsistent with the principles of Freemasonry to hold any regular Lodge for the purpose of making masons in a prison. No doubt the primary purpose of the question is to ensure that principle is not violated. The recent emphasis on Masonic discipline indicates that a mason who becomes a prisoner is likely to be asked to resign or risk being expelled.

Q151. What does Casanova reveal about the ultimate secret of Freemasonry in his memoirs?

A. Casanova writes in his autobiography (translated from French) 'I advise every well born young man to be accepted as a Freemason, but I urge him to choose his Lodge well, for although bad company cannot work in a Lodge, it may be found there. Men who join Freemasonry with the purpose of coming to know the secret of the Order, run the risk of growing old under the trowel without attaining their objective. There is a secret, but it is so that it has never been told or confided in anyone. Those who are superficial believe that the secret consists in word signs and grips, or the last grand word of the final degree. This is a mistake. The Freemason who finds the secret never knows where they are finding it, as it will not arrive or be delivered at the Lodge. He finds it by the strength of reflecting, of reasoning, of comparing and of deduction. When he finds it he cannot even tell his best friend in Freemasonry, for he knows that if the brother has not found it for himself, as he did, his friend will not have the talent to extract it from him. He who finds the secret therefore remains silent; the secret is therefore always the secret.

They who do not know it: will never know'

Q152. Why do we propose Toast to Absent Brethren at Nine o'clock and what is the earliest record of its usage?

A. The nine o'clock idea is based on the fact that the hands of the clock form a perfect square at that moment; but that angle occurs forty-eight times in every twenty-four hours, and the Toast at that hour is custom, not law. By all means take it at nine if you can, but there is no need to break any rules for that purpose. Indeed, some Lodges use ten-o'clock, which allows plenty of time for the five formal toasts. One should note here that no 'Toast' may be given before the Loyal Toast and no 'Fire' until after that particular Toast has been given. There is an alternative; the Master may have written to ailing or absent members saying 'We will drink your health at nine o'clock' and if he knows that they will be watching the clock at that hour he could simply 'take wine' with them (without 'Fire'). In English exposures of 1762 and 1766, the 'Toast to all Brethren wherever dispersed' appeared. What may be the earliest known version, is in the Minutes of the Lodge of Antiquity No. 2 (then called the Queen's Arms Lodge): 1759 April 10, Bro. Hammond in the Chair a Lecture in the Enter'd Apprentices part was given ... 'the Health of our Absent members' was drunk and no other business being proposed the Lodge was closed. Source: Records of the Lodge of Antiquity No. 2 (Vol. 1, p195) by W. H. Rylands.

A153. Which Officers of the Lodge are 'Regular' and must be appointed and which are 'Additional' and only if the Master wishes, can be appointed?

A. As to the main question; under English Constitution the Officers of the Lodge are divided into two classes. Firstly, the Regular Officers who must be appointed or elected as they form the minimum team and the list of Officers would be legally incomplete without them. Three of these, the WM, Treasurer and Tyler are elected. The Master, at his discretion, may also appoint, a number of Additional Officers, but these are not obligatory. Rule 104 (a) of the Book of Constitutions states 'The regular Officers of a Lodge shall be the Master and 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, if he wishes, 'also appoint as additional officers a Chaplain, a Director of Ceremonies, an Assistant Director of Ceremonies, an Organist, an Assistant Secretary and a Steward or Stewards, but no others. 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 to one additional office also.

Q154. What does an 'Unattached Brother' mean?

A. A Brother who is no longer a Member of any Lodge. The rules regarding 'Unattached' Brethren visiting, can appear confusing, but are quite clear if one remembers that there are two distinct parts. Rule 127(i), Book of Constitutions, deals with Brethren EXCLUDED under Rules 148 or 181. A Brother so excluded, is barred from attending any Lodge or Lodge of Instruction, until he again becomes a subscribing member of a Lodge. Rule 127 (iii) covers all other case with the exception of Expulsion (i.e. if he simply resigns from his Lodge or Lodges, in good standing). Under such circumstances, he is allowed to visit but shall not be permitted to visit anyone Lodge more than once until he again becomes a subscribing member of a Lodge. This means he may visit any or every Lodge under English Constitution once, and once only, but must sign the Attendance Book appending the word 'Unattached' and giving the Name and Number of the Lodge of which he was last a subscribing member (this is sensible as it allows a Brother who has resigned, possibly because he has moved home some considerable distance, to contact and visit a Lodge in the new area to which he has moved).

Q155. How should a Ballot for a candidate be properly conducted?

A. The Proposal Form must be read in open Lodge immediately before the Ballot is taken. Collective Ballots are quite in order but, should there be a negative vote, then each candidate must be Balloted for separately. The manner in which the Ballot is 'carried out' varies quite significantly in different

areas however, it is most important that after the result of the Ballot is announced, any remaining tokens are collected with the same secrecy as the Vote. Indeed, it is an offence for a Brother to reveal beforehand how he intends to vote. There is on Record an instance of a Brother being excluded for exactly this offence, which is as much a violation of the secrecy of the Ballot, as endeavouring to ascertain how others have voted. When the W.M. declares the Ballot, he should say either ... 'The Ballot was successful' OR "' 'the Ballot has failed'. Words such as 'unanimous' or the mention of black balls are not permissible. A successful Ballot has a time limit of one Year. If the candidate is not initiated with one year of his election, then that election becomes Void.

Q156. What is 'Mature Age' or the minimum age for Initiation?

A. In the 'Constitutions' of 1723 it was stated that no man should be made a Mason under the age of 25 years, unless by dispensation from the Grand Master. In the 'Constitutions' of 1784, this was changed to 21 years. However, the Grand [[Lodge of the Ancients retained the requirement of 25 years until the time, of the Union in 1813, when the required age became 21 years. In Scottish Masonry a Candidate could, until 1891, be initiated at the age of 18. So, the youngest age for initiation is 21 years and only the special dispensation of the Grand Master or District or Provincial Grand Master can vary this (in other Countries the age varies).

Q157. Is the Immediate Past Master an Officer of the Lodge?

A. He is not, but holds his position because he was Master the previous year. The Jewel on his collar is that of any Past Master, being a Square from which is suspended the 47th Proposition of Euclid which demonstrates the 3, 4, 5 principle. The IPM retains his situation until he is succeeded by the following Master. If during the following master's year as IPM, that following Master should die, or cease to be a member of the Lodge, then the previous IPM reoccupies the position. Although the IPM is not an Officer, his precedence in the Lodge is immediately in front of the Chaplin: if there is no Chaplin, then immediately in front of the Treasurer. In the absence of the Master, the Immediate Past Master would take the 'Chair', but he has no absolute right to conduct any ceremony when the Worshipful Master is present. When the Master is present, he alone has the power to decide who shall take his place, if he temporarily vacates the Chair.

Q158. Why do Freemasons wear white gloves?

A. Gloves were originally a necessary part of the operative mason's protective clothing and there are records to show they were supplied by their employers. From 1599 onwards there is evidence that an initiate in some 'operative' Lodges had to supply a pair of gloves to every member present as part of his entry fee. In 1723 there is a record of the initiate having to give all those present a pair of women's gloves. This practice became fairly general in the 18th century. One source says the gloves were regarded as symbols of the honesty and rectitude of action possessed by those worthy of admission into Freemasonry, whilst another suggests they are symbols of purity and innocence. The provision of gloves by the candidate for members of the Lodge seems to have been dropped by the 19th century, the cost being added to the entry fee. So the wearing of gloves serves as a reminder of the protective clothing of an operative mason. It should be added that the wearing of gloves may be dispensed with at the discretion of the Master, but this must apply to all present, not just to the officers. Gloves may be worn by entered apprentices and fellow crafts except when taking their degrees. They should not be worn by the Master when taking his obligation. There is nothing in the ritual to say that gloves must or must not be worn.

Q159. When visiting other Lodges, when should one 'cut salutes'?

A. The present 'Provincial Grand Director of Ceremonies' has asked Brethren to cut the sign, at the opening and closing in the three degrees, at the same time as the host Lodge. This is polite, tidy and maintains decorum.

The particular moment at which this is done, varies somewhat in different Lodges. When visiting, some Brethren will insist on cutting the sign at that moment it is done in their own Lodge, no doubt from habit and use. However, such performance can lead to a variety of actions when there are visitors from several Lodges. This certainly looks rather ragged and not very pleasing, or polite to the host Lodge. Indeed, at 'openings' in the three degrees, those present are always prompted when to come to order and make the Sign. Why then, should we not conform to that moment when the host cuts the sign? This way we will not unduly call attention to the fact that we are visitors from another Lodge. Insisting on doing something different under the nose of the hosting Master could be construed as rather rude. In fact, it proves nothing and looks rather untidy. Visitors only need to keep an eye on the Master or Wardens of a Lodge to match their timing. Let's tell all the brethren in our own Lodges, if they don't know, that this is an instruction which makes a lot of sense and it is a matter of good manners to conform to the timing of the host Lodge.

Q160. Why are Masonic Lodges called Temples?

A. The word 'Temple' is reserved for places of religious worship, but we use it in a symbolic sense. Our Masonic Lodges represent the Temple of Jerusalem, or more specifically, King Solomon's Temple. It is evident from some questions and answers in our earliest ritual catechisms that there was an interest in Solomon's Temple, for example

Q. How stands your Lodge?

A. East and West as the Temple of Jerusalem.

Q. Where was the first Lodge?

A. In the Porch of King Solomon's Temple.

Early compilers of our ritual saw how they could make use of the Temple of Jerusalem to expound the moral lessons they wanted to convey.

To avoid public misunderstanding, it is recommended today by Grand Lodge that we refer to 'The Lodge Room' or 'The Chapter Room' rather than 'The Temple'.

Q161. Why are Masons called Freemasons and what is the meaning of Free and Accepted Masons?

A. The origin of the name is not positively known. In 1391 at Oxford, there is a reference in Latin to 'A Master Mason of Free Stones'. There were also Masons called 'Mason Layers'. The word 'Freemason' is known to have been in use in 1374. 'There are various reasons given for the use of the prefix 'Free ... ' It was used to describe those who worked in and sculptured and carved free stone, which was a fine grained sandstone or limestone lending itself to easy carving. It was suitable for window and door frames, vaultings, capitals and other ornamentation used largely in Gothic architecture. There is a theory that it indicated a free man, especially in Scotland. This was , meant to refer to a man who had completed his indentures and was free to work on his own. Another reason given for its use is that the person should be free of any physical disability. Yet another suggestion is that the person concerned was not a serf or slave. The term 'Accepted' was applied to those who came into Freemasonry as honorary or gentlemen members, rather than those actually engaged in a trade. In the Masons' Company of London there are entries relating to fees being paid for admission to the guild and, later, for the same people, further entries for

paying fees 'at the making of a mason'. The term 'accepted' was, for a while, replaced by either 'adopted' or 'admitted'.

Q162. In the USA, the next step after becoming a Master Mason is usually to become a Shriner. What is a Shriner?

A. In 1872, Dr Waiter Millard Fleming and William J Florence and thirteen masons at a regular meeting in the New York Masonic Hall, created an additional degree for Freemasons (originally for Knight Templars only, but now open to all Master Masons) called the 'Mystic Shrine'. The ritual is based on additional information on a secret society presented to William Florence by an Arabian diplomat. It is a Fraternity of Freemasons where charity, helping the community, good fun, entertainment and fellowship is stressed more than learning masonic ritual. At least 600,000 Master Masons in the USA are now Shriners. The best known symbol of Shrinedom is the distinctive red fez with an Islamic sword and crescent jewelled on the front of it that Shriners wear at meetings. The Jewel of the Order is the crescent and the claws of a Royal Bengal Tiger, united at their base in a gold setting. In the centre of the jewel is the head of a sphinx and on the back are a pyramid, an urn and a star. The jewel bears the motto 'Robur et Furor,' which means 'Strength and Fury.' The Shrine emblem includes a scimitar from which the crescent hangs and a five-pointed star beneath the head of the sphinx. A Master Mason, on initiation, becomes a Noble of the Mystic Shrine. The initials of the fraternity's formal title Ancient Arabic Order Nobles of the Mystic Shrine (AAO.N.M.S.) is an anagram of 'A Mason'

Q163. Who or what is a Cowan or Intruder to Masonry?

A The word Cowan, which first appeared in our rituals in the 1700s and probably originated much earlier, actually means 'A Dry Stone Waller'. According to ancient Scottish records dating from the 1500s, a Cowan is a person who does the work of a mason but has not been regularly apprenticed or bred to the trade. Scottish trade controlling bodies put restrictions on the use of cowans in order to protect the fully trained man of the Craft from competition by unskilled labour. Any Mason using Cowans could be fined. The 'New English Dictionary'(circa 1950), states a Cowan to be one who builds dry stone walls, applied derogatorily to one who does the work of a Mason, but has not been regularly apprenticed to the Trade. In 1707, Mother Kilwinning Lodge defined a Cowan as 'a Mason without the word'. The 'Oxford Dictionary' has the following entry :- COWAN. [1598] 1.(Sc.) One who does the work of a Mason, but has not been apprenticed to the trade. 2. Hence, one uninitiated in the Secrets of Freemasonry [1707] 3. (slang) A sneak, eavesdropper.

An Intruder was previously called an eavesdropper, or one who listened in secretly to conversations. This was especially relevant when Lodge meetings were held in inns and other public places.

In the Humber ritual an extract from the Tyler's duties states ' ... prevent all cowans and listeners ... ' That leaves little doubt in our minds, as to what a Cowan is.

Q164. When the Lodge is being closed, we hear the phrase 'having seen that every Brother has had his due'. What does this mean?

A Most of us would reply that it meant we had received what we came for, but the real explanation is more interesting. The operative ceremony of entering an Apprentice would not have had either an opening or closing, because these ceremonies were carried out for the main body of Fellows or Masters of the Craft and it is within their Lodge that the introduction of apprentices would have taken place. 'The Premier Grand Lodge wanted to enhance the Initiation ceremony so it took the original opening and closing of a Fellowcraft Lodge and made it the basic opening and closing practice of all Lodges. Apprentices were not paid for their work, but instead were provided with housing and food by their

Masters who were paid Masons. At the close of a Fellowcraft Lodge, the Senior Warden, who was responsible for seeing that paid Masons received their "due" wages, announced the fact to the Master. When this closing ceremony was transferred to the Apprentice Degree, the phrase was sometimes changed to 'every Brother has had his due' Some English Lodges, especially in the North, still say 'having seen the wages paid as they are due' and then the Master asks 'And have all the wages been paid?', to which the Warden replies, 'They have WM, to the best of my knowledge and belief'. Thus we are not just repeating words that have no real meaning. Members of the Mark Degree will recognise these words.

Q165 The ritual we use refers to an action carried out by the candidate 'as if ascending a winding stairway'. Is there any Biblical evidence that there was a winding stairway in the Temple?

A. The relevant Biblical verse is found in I Kings 6,8; it reads, 'The door for the middle chamber was in the right side of the house; and they went up with the winding stairs into the middle chamber and out of the middle into the third' . The direction of the stairs is not given. The earliest Masonic catechism, when describing the candidate's approach to the east, made no mention of ascending a winding stairway. Most present day ritual workings when describing this movement, start the advance from the north; the candidate has of necessity to go in an anti-clockwise direction if he is to arrive facing the master in the East. Even those workings which start from the centre of the Lodge and proceed to the east in a semi-circular movement, follow an anti-clockwise direction.

This is the one exception to the tradition of clockwise perambulation and may have developed for purely practical reasons, in that the candidate is in the north-west when the Master instructs the Deacon to direct him to the east by the proper method and the Deacon therefore has only a few yards to walk.

There is no consistency in the way the winding stairway is shown in Second Degree tracing boards, some start in the South in a clockwise direction, others from the northwinding anti-clockwise.

Q166. Why in some very old Lodges is the flap of the Entered Apprentice's apron raised?

A. This practice is not universal. Its use depends upon the relevant ritual used, e.g. Emulation Lodge of Improvement, Taylor's, Universal, Logic etc.

The apron worn by the operative mason covered most of his body in order to protect his clothing. On aprons worn by early speculative Freemasons there is a buttonhole in the upper part, which could be fixed to a waistcoat button. Examples of such aprons can be seen in the Museum at Freemasons' Hall, London. In an English Masonic Exposure of 1768, the description of the Master Mason's ceremony has these words: 'The Master undid the flap off my apron, which was fastened to my waistcoat button and told me that in the quality of a master, I was at liberty to let it fall down.' This clearly indicates that the position of the flap indicated the Masonic grade of the wearer. In England and other jurisdictions, the Masonic grade is indicated by the number of rosettes on the apron (two for a Fellowcraft, three for a Master Mason). There is therefore no longer any necessity for the flap of the Entered Apprentice's apron to be raised for this purpose. Some Lodges, however, like to keep the old custom. If the flap is raised when the candidate is invested, it should always be worn in that manner whilst an Entered Apprentice. In parts of the USA this custom is still observed. Only very few Lodges in this Province still practise this old custom, principally those founded in the 18th century that have retained their original ritual and working.

Q167. When did the 'Master's Emblems' replace the rosettes on the Master's and Past Master's apron?

A. There is evidence to suggest that rosettes were being worn on aprons as early as the end of the 18th century, but there was no uniformity. Appropriate regulations were printed in the 1815 Book of Constitutions, whereby Masters and Past Masters were 'to wear in lieu and in the places of the three rosettes perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles. These emblems to be of riband, half an inch broad, and of the same colour as the lining and edging of the apron. If Grand Officers, a similar emblem of garter blue or gold.' The design is meant to represent the old form of the T square and was almost certainly for the purpose of distinction, to show the wearer had been through or was occupying the Chair of King Solomon. After 1884, the emblems could be silver or of ribbon. Until 1960 it was possible for someone to be an Officer of Grand Lodge without having passed through the Chair of a Lodge, Past Assistant Grand Chaplains and Past Grand Organists being examples. Since 1960 it is expected that all Grand Officers will have been Masters of a Lodge. Provincial Officers need not be Installed Masters, but in most cases they are. If they are not, then their aprons will have rosettes and not Master's emblems. In this Province, Master Masons with a record of long service to their Lodges as Chaplain, Organist, Tyler or other non-progressive office, may be appointed to the rank of Past Provincial Assistant Grand Standard Bearer, but such appointments are restricted.

Q168. What is the difference between the Sign of Fidelity and Sign of Reverence?

A. In many Lodges there is confusion as to which sign is used where and indeed, the difference between the two signs, which adds to the confusion.

The sign of Fidelity is given by placing the right hand across the chest with the thumb raised in the form of a square. This is a recognised Masonic sign used as a mode of recognition and a mark of respect. Gradually in the 19th century it would seem that the sign was used as a general posture for prayers and during the obligation, but that it was modified by the loss of a digit (the thumb being kept parallel with the fingers during prayers). Whilst there are detailed instructions for the posture of candidates during obligations, there are no similar instructions for the Brethren in many workings. Interestingly, in Emulation Ritual, the Brethren are instructed to stand to order with the sign of Reverence during prayers.

In the book entitled 'The Freemason at Work', the author Harry Carr states quite categorically that the Sign of Reverence is not a Masonic sign and is a development of the Sign of Fidelity as mentioned above, or a lazy attempt at the Fidelity Sign. He quotes several authoritative sources in this respect, yet in the Emulation Ritual it clearly states that Brethren should stand to order with the sign of Reverence during prayers. However, one thing is quite clear, namely that the sign of Reverence IS a recognised sign, but its use and that of the sign of Fidelity, depends on the particular ritual being worked.

Q169. When were the precise origins of Freemasonry?

A. The earliest records are the documents known as the Old Charges. Some date from the end of the 14th century, with the majority dated after 1600. They set out a series of regulations for the social behaviour of Masons. The precise origins are unknown and may, perhaps, remain so, for there are many theories. Indeed, Mackey's Dictionary of Freemasonry lists no less than twelve possible origins

- from Jewish and Christian religion
- from pagan mysteries and the occult

- from the architects, surveyors and stone masons involved in the building of King Solomon's temple
- from the Crusaders
- from the Knights Templar
- from the College of Artificers of the Roman Empire
- from operative stone masons' guilds of the Middle Ages
- from the Rosicrucians of the 16th century
- from the invention of Oliver Cromwell and associates in 1648 at a Cabinet meeting. Designed to
- advance democracy, liberty, liberal thought and equality to all men in the world as a whole (this is
- known as the New World Order theory)
- from the House of Stuart
- from Sir Christopher Wren
- from an invention of Dr Desaguliers and associates in 1717

Q170. What is a 'Lodge of Privilege'?

A. In a 'Lodge of Privilege' there are a number of things that they are not, by 'privilege', required to do. Things which are normally done in ordinary Lodges.

They don't need to establish and carry out the regularities of normal Lodges. They don't do the following:- Perform ceremonies, Parade into the Lodge room, Sing the opening ode: Square the Lodge, Read minutes, Have full ballots for candidates, Have lengthy Propositions, Call on and off, Give greetings, Sing the closing ode and Discuss the more routine matters of business (which are jointly dealt with by the Worshipful Master & Secretary). Their members are well acquainted with normal Lodge workings. There is no need them to portray and demonstrate established customs and routines at their meetings that are the normal run of events in other Lodges. Such matters are not purpose or aims of the Lodge. The following are examples of 'Lodges Of Privilege'.

The 'Grand Masters Lodge'. Attendance is by invitation of the Grand Master.

'Our Provincial Grand Masters Lodge 'The Marquess of Zetland Lodge No.9349' is also a 'Lodge of Privilege'. Attendance is by invitation of the Provincial Grand Master.

The Provincial Grand Stewards Lodge 9611 and the Provincial Grand Stewards Chapter 9611 are a 'Lodge / Chapter of Privilege'. Attendance is by invitation of Provincial Grand Master / the Grand Superintendent.

All these Lodges meet principally to consider and deal with business in their main and consider how to perform the works they are required to do.

Q171. Is, Forty and two thousand, 2,040 or 42,000?

A. The King James Authorised Version of the Bible (1611) at Judges XII, 6, gives the number as 'forty and two thousand' and that is the source of some confusion, although it is a precise translation from the original Hebrew, with each word in its correct place. It is perhaps necessary to explain that it isn't possible in the Hebrew Language to say 'forty-two'. It is possible to say 'two and forty' (as in German) or 'forty and two', but the 'and' must be there. So the above facts clarify why it is written as it is, but what then, is the number? Well the case for 42,000 has been well proved by a certain Bro. C. T. Holmes, at one-time Secretary of the United Technical Lodge No 8027. In one of his Newsletters to his Lodge, he explains the proof as follows -

'The 1st Chapter of the Book of Numbers gives an unequivocal answer to this problem. The Lord commanded Moses to number each of the twelve tribes of the children of Israel 'every male from twenty years and upward, all that were able to go forth to war'. Verse 21 says 'Those that were numbered of them even of the tribe of Ruben were forty and six thousand and five hundred', Verse 46 gives the final figures of all the tribes 'So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel. Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty'. The figures for each of the twelve tribes are given in Verses 21 to 43, and the wording of the final total leaves no room for error, 603,550. That total can only be achieved when we calculate the census of the individual tribes by the same method " as we use for the 42,000 in Jephtha's battle. So there is the case proved without any doubt. 42,000 it is. Furthermore, Bro. Holmes points out that 'The "New English Bible" (1961), in its account of the slaughter of the Ehraimites (Judges XII, 6.) gives the figure in modern terms of ' forty two thousand and this remember, is an authorised translation of the 1611 King James Version).

Q172 Where should the Volume of the Sacred Law be opened? "

A. There is no official ruling regarding the page at which the Volume of the Sacred Law should be opened for each of the three degrees, though some ritual associations indicate an appropriate verse. Lodges have a free choice in the matter and indeed some leave the VSL open at the same page and merely move the compasses as required. Some examples of pages used are, First Degree, Psalm 133: 1, Second Degree, 1 Kings 6: 8, Third Degree, 2 Chron 6: 12-42.

In a publication entitled 'The Three Knocks' published in 1760 it suggests-

1st degree - The Second Epistle of Peter with its reference to brotherly kindness and charity

2nd degree - Judges 12 with the story of the test of Ephraimites

3rd degree - 1 Kings Chapter 7 The final details of Solomon's Pillars

There is a Yorkshire custom, which is observed by certain Lodges using Humber Ritual.

1st degree - Psalm 133 'Behold how good it is for Brethren to dwell together in Unity'.

2nd degree - Amos Chapter 7 'The Lord stood upon a wall made by a plumb line, with a plumb line in his hand'.

3rd degree - Ecclesiastes Chapter 12 'Then the dust shall return to the earth as it was: and the spirit shall return to God who made it'.

Q173. How and when do we use Masonic forms of address, i.e. on correspondence?

The four Grand Lodge appointments are: Most Worshipful Brother (Grand Master and Pro Grand Master only), Right Worshipful Brother (Provincial and Masters, Acting and Past Wardens), Very Worshipful Brother (e.g. Past and Chaplain, Past Grand Sword Bearer - most DPGMs are VW, not because they are DPGM but because they hold the rank of PGSwdB) and Worshipful Brother (Assistant Provincial Grand Masters). Grand Lodge does not however always observe these distinctions. e.g. Bro HRH The Duke of Kent, Bro The Most Hon The Marquess of Northampton is sometimes found in Grand Lodge Quarterly Communications.

Those used at Provincial Lodge and Lodge level are: Worshipful Brother and Brother. On correspondence the full rank is placed on the addressee part at the top of the letter, but the opening may state "Dear Brother or Dear Exact Rank of the other". It is the usual practice when Province sends a letter that "Dear Brother" is used. Envelopes etc should not show any Masonic Rank, but be addressed to 'John Smith Esq or Mr John Smith'. In some Lodges, Officers of the Lodge are sometimes referred to as 'Worshipful Brother Secretary' or 'Worshipful Brother Director of Ceremonies'. This is not correct, as it is the Brother who is Worshipful Brother Smith and not the office he holds. If a Brother

is addressed by the appointment he may hold in the Lodge, he should be addressed as 'Brother Secretary' or 'Brother Director of Ceremonies' no matter what rank he holds, be it even a Grand or Provincial Grand Rank

Q174 Have the duties of the Deacons changed over time?

A. When the Deacons are asked what their duties are, their response includes the clause 'carrying all messages and communications of the Worshipful Master. . .' In all probability, you cannot remember an instance when this has been done in your Lodge. In fact, depending on the ritual being worked, the WM usually tells his Senior Warden what he requires the Deacons to do; for example; 'Brother Senior Warden, you will instruct the Junior Deacon to place the candidate in the North East corner of the Lodge' and so on. So where does this statement take its rise?

The answer goes back to the custom of calling on and calling off during a ceremony. In a publication entitled *The Three Knocks*, published in 1760, it states: -

'The Master whispers to the Senior Deacon at his right hand and says; tis my will and pleasure that this Lodge is called off from work to refreshment during pleasure'. The Senior Deacon carries it to the Senior Warden and whispers the same words in his ear. He in turn whispers it in the ear of the Junior Deacon sitting on his right and he carries it to the Junior Warden and whispers it in his ear. The Junior Warden then declares it in a loud voice and says 'It is our Master's will and pleasure that this Lodge is called from work to refreshment, during pleasure'. Both Deacons have in the past perambulated with the confirmed minutes to have them signed by both Wardens as well as the Master.

In the calling on and off of a Lodge today, it is still the Junior Warden who issues the instructions on behalf of the WM.

Q175. Why is the Tyler elected and not appointed by the Master?

A. The very first Regulations of 1723 said that a Brother should be appointed to look after the door of the Lodge. Later on he was referred to as the Tyler. His duties included the delivery of the summons, attending on the Master and laying out the Lodge room. In many cases he was paid for his services.

The first Book of Constitutions of 1815 said the Tyler was to be chosen by the Lodge members. The same phrase was used right up to 1940 when the wording was changed to 'elected by the members'. However, the meaning is the same. There is a difference, however, between the election of a Treasurer and a Tyler. The Treasurer must be elected by ballot, the Tyler by a show of hands of the members.

A Tyler need not be elected. Rule 113 in the Book of Constitutions says a Lodge may 'resolve that a subscribing member shall be Tyler without emolument, in which case he shall be appointed with the other officers by the Master'.

The phrase 'without emolument' gives the answer to the question. An elected Tyler is paid for his duties, the money coming out of the Lodge funds- which are in the control of the members, not the Master. He is referred to as a 'Serving Brother'. Elected Tylers are rare nowadays. Although the Treasurer is not a paid member of the Lodge, he is handling the finances of the Lodge. It is proper, therefore, for the choice of the Treasurer to be in the hands of the members, not just the Master.

Q176 What should be the orientation of the Bible and the Square and Compasses?

A. If you are observant, you will perhaps notice as you visit other Lodges, that the Volume of the Sacred Law and the position of the square and compasses are not uniform. In some Lodges the Bible faces the WM whilst in others, it faces the candidate. In fact, the ruling is quite clear on this matter. A regulation adopted in 1929 states 'The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always

open in Lodges. Every candidate is required to take his obligation on that book or on the Volume which is held by his particular creed, to impart sanctity to an oath or promise taken upon it'

This statement also means that for a Jew we ought to provide an Old Testament, for a Hindu a Bhagvada Gita and a Mohammedan a Koran. There are ways round this and in case of difficulty, advice should be sought from Provincial Lodge. One way round this problem is for the candidate to hold a copy of the volume of his own faith in his right hand during the obligation and to seal the obligation on that volume rather than the Volume of the Sacred Law that is open him before him. In some foreign Lodges where there are different faiths represented, they have the relevant volumes available for use in the ceremonies.

However, what this rule does mean is that the candidate should be able to see the words of the volume being used. Therefore, the words should always face West if the volume is placed in front of the Master as in most English Lodges. Curiously, the rule does not specifically say this and indeed, Notes on Emulation Ritual require the VSL to be opened on the WM's pedestal so that the print is placed for him to read.

In Grand Lodge, the points of the compass face the foot of the page. In many other references, this is stated as being the correct position.

Q177. Is there a logical explanation why our ritual would appear to resent the creation of the world as 4000 BC. In the light of modern scientific knowledge, does this make sense?

A. Our system is based on a tradition that goes back to pre-Christian times and an initial belief that the actual Messiah would be born 4,000 years after the creation of the universe. The explanation is that our dates are based on a chronology prepared by Bishop James Usher (1581-1656) which appears, without authority, in many English Bibles from 1701. He gave the date of the Nativity as 4,004 years after the creation of the world. There are some, though, including the Venerable Bede, who put the date of the Nativity four years earlier. You may be aware of rhyming couplet: How strange it is for us to see That Christ was born in 4 BC!

It has been said that Usher's chronology was not solely based on information given in the Old Testament, but was subjected to a Messianic or an apocalyptic view of history, according to which the Messiah would come about 4,000 years after the creation of the world. This apparently tallied with Usher's totalling 4,004 of various dates mentioned in the Old Testament. Incidentally the Jewish chronology puts the creation of the world at 3,760 BC. With regard to 'the light of scientific knowledge', one encyclopaedia says the age of the solar system is variously estimated at between 4,700 and 6,000 million years. So we should not take our Anno Lucis date too seriously. The letters AL did not originally stand for Anno Lucis, they stood for Anno Latomorum, meaning the year of Freemasonry.

Q178. What are 'Tracing Boards'?

A. The time frame when the Tracing Boards came into being, is roughly the very end of the Eighteenth Century and the first decades of the Nineteenth Century. The contents of them reflect the reality of Masonry at the time, just prior to and through the process after the Lodge of Reconciliation. A Tracing Board is a frame work of a board or canvas on which emblems of a particular degree are transcribed, to give assistance to a Master when giving a lecture. These emblems were originally drawn on the floor of a Lodge. We know that Freemasons met in rooms that were not designated solely for the purposes of Freemasonry - that is, they met in back rooms of pubs, or hotels or private residences. The room therefore, had not only to be made to look different during the meeting but, also everything about the

room had to be returned to normal, or at least non-masonic after the meeting. It was not a problem to move chairs and

candlesticks around, but those pieces of furniture did not make a room into a Lodge - that is, something that related to the original 'form of the Lodge'. Typically, what was done, was to draw symbols and emblems on the floor. After the meeting, the floor would be cleaned by mop and bucket so nothing remained of the drawings. The process of cleaning up survives in our present ritual, when at the end of the meeting we say 'Nothing now remains', for this was originally said only after brethren and the Worshipful Master were sure that all traces of the markings had been removed from the floor. When carpets or tiled floors were introduced, the symbols would be put on cloth to spread out on the floor of the Lodge. There does not appear to be any particular ritual requirement for the display of one Tracing Board or another and no Body has ever authorised the designs of any Tracing Boards to be used.

Q179. What is the connection between Knights Templar, Lawyers, Helmsley and a Luftwaffe bombing raid in WW2?

A. In London, the Inner Temple and Middle Temple are both Inns of Court, but their names derive from earlier occupants of the site who were there long before the lawyers. The temple was originally the London headquarters and bank of the Knight Templars, founded in 1119 to protect pilgrims on their way to the Holy Land. The Templars took vows of chastity, poverty and obedience and their lives were strictly regulated. All the Templars' houses followed a similar pattern, with a church and separate halls and accommodation for the Knights and priests. The Order was accused of heresy and other offences and resolved in 1312 at the instigation of Phillippe Le Bel of France. The Grand Master, Jacques Molay, was burned at the stake. In England the Templars' property passed to their rival Order, the Knights Hospitallers who, in turn, were suppressed in 1540 when Henry VIII abolished the Hospitallers and confiscated their property for the Crown. Thus the Temple eventually passed to the State, subject to the tenancies of the lawyers who had settled there as tenants because of its proximity to the Royal Courts of Justice. In the Temple Round Church are nine effigies, which represent Knights Templars and their illustrious supporters. The southern group includes the effigy of William Marshal, Earl of Pembroke, and his sons William and Gilbert, as well as that of Robert de Ros, who was born in 1120 in Helmsley, Yorkshire. On the night of 10th May 1941, the temple was subjected to a Luftwaffe bombing raid and the roof of the church fell onto the effigies; they had been protected in the anticipation of a raid by railway sleepers, but this was a fire bombing raid so each effigy was subjected " to its own inferno assisted by the wood of the railway sleepers and this caused much damage. The effigies have now been carefully repaired.

Q180. After the Worshipful Master asks the Candidate the usual questions in the 2nd and 3rd Degree, he says 'These are the usual questions, I will put others if any Brother wishes me to do so'. What other questions might be appropriate? (Have you ever heard anyone ask another question?)

A. This is a most interesting question because it involves the same thing we have all participated in, answering the questions put by the WM leading from the 1st to the 2nd and from the 2nd to the 3rd Degree. In fact, it is a Brother's first learning of Ritual. There are 11 questions before passing to the 2nd Degree and 9 before passing to the 3rd. These questions are taken from the 1st and 2nd Degree Emulation Lectures contained in the 'Green Book'. It therefore follows that should any Brother wish to ask other questions, they would also be taken from these Lectures. For information here are four examples

Q. What supports a Mason's Lodge?

A. Three great Pillars.

Q. What are they called?

A. Wisdom, Strength and Beauty.

Q. Why so?

A. Wisdom to contrive, Strength to support and Beauty to adorn.

Q. How do you moralise them?

A. Wisdom to conduct all our undertakings, strength to support us in all our difficulties and beauty to adorn the inward man.

Very briefly, this question and answer procedure was the way in which Freemasons were instructed in the Ritual and Symbolism of Freemasonry before Rituals were printed. Perhaps our Worshipful Masters might consider performing one of the Lectures, for the information and instruction of the Brethren.

Q181. There have been some women admitted to our Order. How many and in what circumstances?

A. The best known incident is that of Elizabeth St Leger who became Mrs Richard Aldworth. Born in 1683 she was the daughter of an Irish Lord. There are various versions of the incident, the most usual being that as a young woman she found her way into a room used by her father as a Lodge room, where she fell asleep behind a piece of furniture, out of view. She awoke to find a Lodge meeting in progress and overheard the ceremony. It was decided that she should be initiated in order to obligate her to secrecy.

There is no evidence of her ever attending another Lodge meeting, though there are pictures of her wearing a Masonic apron. Organised Freemasonry both for women and for men and women has been in existence in one form or another for many years, though it is not recognised by the United Grand Lodge of England. Womens' Freemasonry was first organised in 1882 and co-masonic Lodges existed in London. In 1908 the Honourable Fraternity of Antient Freemasonry was formed. This developed into the Order of Women Freemasons. In the early 1920s its Grand Lodge petitioned UGLE for a full investigation with a view to recognition. UGLE would not agree to this and some of the members withdrew from the OWF and formed the Honourable Fraternity of Antient Freemasons, an order for women only, which flourishes today. There was another breakaway and in 1925 the Order of Ancient, Free and Accepted Masonry was established, permitting the initiation of both men and women. Grand Lodge still does not recognise co-masonry and only tolerates women masons providing they have no connection with their male counterparts. They may share buildings in a Province whose PGM has given permission, but must be entirely separate. No male Freemason must be on the premises at a time when a women's Lodge is meeting.

Q182. Why are the Wardens Columns Raised and Lowered?

A. There is a theory that the Wardens' columns are the sole remains of what were once Hour Glasses. The SW's column would mark the time at which the Lodge was open.

We really need to look back to the early days when many Lodges were held in pubs. Sometimes the ceremony would be interspersed with eating, especially if there was a lecture or a question and answer session about Freemasonry. Therefore, it was essential that the Brethren knew when the Lodge was 'called off' for refreshment or 'called on' to do Masonic work.

The Senior Warden is second in command in a Lodge and therefore the column raised on his pedestal when the Lodge is working. He also sits at one end of table at the festive board.

The Junior Warden is the ostensible Steward of the Lodge and he 'calls the Brethren from labour to refreshment and from refreshment to labour'. Therefore, when not engaged in Masonic business, the care of the Lodge is in hands. He sits at the other end of the table. When the Lodge is 'called off or closed, the column on his pedestal is raised. When one column is raised, the other one is always lowered. Thus Brethren could look at the position of the two columns to confirm the status of the Lodge during the course of an evening.

In Emulation working, the Wardens are presented with their columns of office when being invested at installation. The ritual given by the WM to his Wardens in this respect is as follows: -

SW: 'I now present you with the column of your office, which you will place erect when the Lodge is opened to point out to the Brethren that the Lodge is engaged in Masonic business'.

JW: 'I now present you with the column of your office, which you will place horizontal when the Lodge is opened for business and erect whenever the Lodge is called from labour to refreshment, that matter being under your immediate supervision as the ostensible steward of the Lodge'.

Q183. Why in ceremony do we say 'and most strictly respect the chastity of those nearest and dearest to him, in the person of his wife, his sister, and his child'. Why do we limit the range to a man's 'nearest and dearest', when surely this must as a matter of morality extend far wider than is said in the ritual?

A. This is a question, which must surely exercise the mind of many freemasons in many parts of the world where the 'family' is very wide indeed. We have to recall that this part of the ritual is derived from a British Mediaeval setting in which the apprentice mason came to live, for the period of his service, into the very household of his Master! Unlike the households that many elsewhere in the world may know even today, this family setting would be quite limited; the Craftsman, his wife, his children and perhaps his unmarried sisters placed in this situation, eating, sleeping and spending a few hours relaxation with those in this house, there had to be rules about how he should conduct himself in their company. Indeed, there are still rules laid down to this day for those who become 'formal apprentices' in the Livery Companies of London. These determine where the apprentices shall not spend their leisure time and how they will behave in the hours not at work. In this little piece of obligation, therefore, we see a glimpse of what it was like to be an Operative Mason beginner. Of course he would have to be respectful to all his master's relatives, friends and clients; but the most serious matter was how to behave in close proximity to those he lived with for " so long: His Master's Wife, Sister and Child!

The above explanation may prompt you to reflect on the fact that one can derive so very much more from our ritual if it's not just learnt parrot fashion, but after having learnt the words, (hopefully), it is well worth reflecting upon what meaning or story is being conveyed so that emphasis and expression can be used to impress upon the candidate's mind the principles and full meaning 'of what is being said: and no doubt you would agree this far. However, in such a case cited above, the original true reason for it's inclusion in the obligation is not apparent in the words of the ritual. So, some times, only by a questioning consideration of the ritual can one find a true understanding of what is meant.

Q184. What significance has the little blue 'Forget-me-not' flower, to Freemasonry?

A. In early 1934, soon after Hitler's rise to power, it became evident that Freemasonry was in danger. In that same year, the 'Grand Lodge of the Sun' (one of the pre-war German Grand Lodges, located in Beareth) realising the grave dangers involved, adopted the little blue 'Forget-Me Not' flower as a substitute for the traditional Square & Compasses. It was felt the flower would provide Brethren with an outward means of identification whilst lessening the risk of possible recognition in public by the

Nazis, who were engaged in the wholesale confiscation of all Masonic Lodge properties. Freemasonry went under cover, and this delicate little flower assumed its role as a symbol of Masonry surviving throughout the reign of darkness. During the ensuing decade of Nazis power, a little blue Forget-Me-Not flower worn in a Brother's lapel, served as one method whereby brethren could identify each other in public, and in cities and concentration camps throughout Europe, the Forget-Me-Not distinguished the lapels of countless brethren who staunchly refused to allow the symbolic light of Masonry to be completely extinguished. During the Third Reich period in German history, the wearing of such a badge, which had no obvious connections to the Nazi party, would have been totally forbidden and anyone wearing a 'strange' kind of pin would have been in great danger. From 1934 however, the Winterhilfswerk, a Nazi approved money raising organization, collected money from the citizens in order to finance the war effort and, to prove that they had donated, individuals were given a tiny lapel pin each year. In 1938, the lapel pin issued was a forget-me-not! In general, such badges were only worn during the year of their issue. However, many masons, remembering the aforementioned annual communications, continued to wear this pin and when questioned, said they were only continuing to wear it, as it was 'so beautifully made'. This explanation proved satisfactory, and so the Forget-me-not became a symbol of 'recognition amongst some Freemasons. Thus, this little blue flower became a symbol of German Freemasonry.

Q185. Who should take the 'Chair' if the W.M. is absent for whatever reason?

If the Master shall die or be removed or if circumstances do not permit him to exercise the authority which devolves upon him by virtue of his office, the Senior Warden, or in his absence the Junior Warden, or in the absence of both Wardens the Immediate Past Master, or in his absence the senior Past Master of the Lodge shall summon the Lodge until the next Installation of Master, or until the Master shall be able once more to exercise his authority.

(a) Save as hereinafter provided, if the Master be not present, the Immediate Past Master, or if he be absent the senior Past Master of the Lodge present, or if no Past Master of the Lodge be present the senior Installed Master who is a subscribing member of the Lodge shall take the Chair and rule the Lodge, or may request any other Installed Master who is a subscribing member of the Lodge to do so. If no Installed Master who is a subscribing member of the Lodge be present, then the Senior Warden, or in his absence the Junior Warden, shall conduct the business of the Lodge but shall request an Installed Master to occupy the Chair to open and close the Lodge and to confer degrees.

(b) If, on the occasion appointed for any meeting of a Lodge, no Installed Master is present to occupy the Chair, the meeting shall be abandoned and the fact recorded in the Minute Book of the Lodge.

c) If the Master's absence be only temporary and circumstances so permit, he may exercise such authority as devolves upon him by virtue of his office. He may request any Installed Master who is a subscribing member of the Lodge to occupy the Chair and to rule the Lodge and confer degrees, or any Installed Master to occupy the Chair to confer degrees, as if he himself were present in the Lodge. (See B of C Rule 119)

Q186. How and why is a new Lodge formed?

A. A new Lodge may be formed for several reasons

1. A Lodge, which over a period has become of such size that it is not possible for its members to have a reasonable time of progression onto and up the Lodge 'ladder of offices' and into the Chair of King Solomon. In such circumstances a new Lodge may be formed out of the original and becomes the 'daughter' Lodge.

2. If there is a requirement for a Lodge in an area not covered by a local Lodge.
3. A special Lodge may be formed to cater for a specific group of people, e.g. a Round Table Lodge, a School Lodge or a Lodge of a particular profession. In this Province, since 1991 fifteen new Lodges have been consecrated, of which six are 'daylight' Lodges that meet over lunchtime. Interestingly, six of these fifteen Lodges meet in premises which are not purpose-built Masonic Halls, i.e. a village hall or a hotel.

Every application for a Warrant to form a new Lodge must be by petition to the and Master after receiving the permission of the Provincial Grand Master. It must be signed by not less than seven Master Masons who are registered in the Constitution of the United Grand Lodge of England. To every such petition must be added a recommendation signed in Open Lodge by the Master and Wardens of a Regular Lodge with the approval of the Brethren present. This Lodge is known as the sponsoring Lodge. Such a Lodge will assist the new Lodge with such matters as a meeting place and use of regalia and artefacts.

Q187. Why do we ask a candidate in the first degree to stand with his left across the Lodge and the right heel in its hollow?

A. In olden days, the rough and smooth ashlar were placed in the NE and SE corners of the Lodge respectively and not in front of the Wardens' pedestals as is the custom in most Lodges today. The candidate would be taken to the North corner of the Lodge by the Deacon and placed with his feet either side of rough ashlar, namely left foot across the Lodge with the right heel in its hollow. This would signify to the candidate that he was laying the foundation stone of his Masonic career. In the second degree he would be placed in the South East corner of the Lodge with his feet either side of the perfect ashlar, namely right foot across the lodge with the left heel in its hollow.

Certainly this is a 'surviving practice', probably from prior to 1813, when it was customary to have the rough and smooth ashlar on the floor of the Lodge in the NE and SE corners and not at the Wardens' pedestals as they are today. In the appropriate moment, when the Candidate was placed at the corner concerned, he was then instructed to place his feet to embrace two sides of the Ashlar a symbolic action, as when we enter the Craft 'we are participating in the dedication of our own spiritual foundation stone'; what better position then, than this if the Ashlars are there?

This stance is still very widely used despite the absence of the ashlar laid at the N.E. & S.E. corners. Indeed, are we not masters of the art of preserving inherited practices even when the reason for them is removed and or lost in the mists of time? When we look more closely we find many things in Freemasonry have changed, and will continue to do so, as we continue to adapt to the times and society of which we are such an important part.

Q188. What is the origin and meaning of 'perfect points of my entrance'?

A. A question regarding 'points of entrance' is found in many early Masonic manuscripts. Its purpose was to ascertain whether the person being addressed was, or was not, a Freemason. The question could only serve its purpose if the person who had been regularly initiated had been instructed in the correct answer and there is some evidence to show that this was done. This is not usually so today and practically any Freemason, on being asked to give the points of his entry, would be unable to do so, unless he had heard and remembered the first lecture where there is a reference to them. The wording is

(Ask two brethren to demonstrate)

Will you give me the points of your entrance?

If you give the first, I will give you the second.

I hee.

I conceal.

What is that you wish to conceal?

All secrets and mysteries of or belonging to Free and Accepted Masons in Masonry.

This being open lodge, what at other times you wish to conceal you may now safely reveal.

Of at and On.

Of at and On what?

Of my own free will and accord, at the door of the Lodge, on the point of a sharp implement presented to my naked left breast.

Q189 Are the Stars on the ceiling of the Lodge Room placed at random or, do they have a special configuration?

A. The covering of a Masonic Lodge is 'A Celestial Canopy of Divers Colours, even the Heavens'. The stars on the ceiling are accurate star systems.

The first mention of the Star Spangled Ceiling dates back to the year 1710, when in the Dumfries Manuscripts it states:

Q. How high is your lodge?

A. Inches and spans innumerable.

Q. How innumerable?

A. The material of heaven and the starry firmament.

By 1720 the wording changed to:

Q. What covering have you in the lodge?

A. Clouded canopy of divers colours of the clouds.

By 1800, the First Degree Tracing Boards were beginning to show coloured drawings of the clouds and stars. Today no reference is made to the cloudy canopy or stars in the course of our ceremonies, but they do appear in the lectures of the Three Degrees and this is a quote from the 1st Lecture, 4th Section. The heavens he has stretched forth as a canopy, the earth he has planted as a footstool. He crowns his temple with stars and with a diadem and with his hand he extends the power and the glory'.

And from the 2nd Lecture, 2nd Section:

Besides the Sun and Moon the Almighty was pleased to bespangle the ethereal conclave with a multitude of stars, that Man, whom he intended to make, might contemplate thereon and justly admire the majesty and glory of his Creator'.

Q190. What are the major Masonic Charities and what is a Charity Festival?

A. There are four Masonic Charities, which since early 2016 have been managed together for administrative purposes.

[i] The Royal Masonic Trust for Girls and Boys, whose mission is to relieve poverty and provide an education and preparation for life for the children of a family of a Freemason as a Father would have done had he been able to do so.

[ii] The Royal Masonic Benevolent Institution provides care, support and assistance to meet the needs of an increasingly large number of older Freemasons and their dependents. As you are probably aware, one of the 19 Homes of the RMBI providing first-class care is at Connaught Court, Fulford, York.

[iii] The New Masonic Samaritan Fund whose object is to provide assistance to sick, needy and infirm Freemasons and their dependents. Founded in 1990 it now has many claims on its resources.

[iv] The Grand Charity came into being in 1981 and gives relief to Masonic Petitioners. Those eligible include Masons, widows, dependent children under 21 and unmarried daughters who are either incapacitated or over 60 years of age.

Assistance is also given by the Grand Charity to many non-Masonic Charities, including substantial grants for emergency relief of natural disasters (Asian Tsunami, New Orleans Flood Relief, South Asian Earthquake Relief etc)

Masonic Charities are thought to be the second largest charitable donor in the UK, after the National Lottery.

What is a Charity Festival? Each year a Provincial Grand Master accepts responsibility for supporting one of the already mentioned national charities. The appeal lasts for 5-7 years before the actual date of the Festival and the aim throughout the Province is to raise as large a sum as possible. We are now coming to the end of our own Festival for the RMBI which concludes in May 2017. Details of Gift Aid Donations may be obtained from Brother Charity Steward.

Q191. What is the difference between an alarm and a report?

A. The term 'alarm' is not mentioned as a rubric in the ritual books commonly used. A report is a correct knock in 'the appropriate circumstances' and an alarm is an incorrect knock, serving as some sort of warning. To further clarify: A Report must match the degree in which the Lodge is open. We know that there is no Ritual authorised by the Grand Lodge', so we can pose the question, 'Is something wrong, because it does not appear in Ritual Books which are not authorized anyway?' regardless, an interesting case can be put for the use of an 'Alarm'. In some Lodges, the traditional distinction is that 'ALARMS' occur just before the Candidate is admitted to be Initiated, Passed or Raised. Indeed, one could say that these Knocks indicate the 'degree status' of he who seeks admission. In each of these cases, very clearly, he who is entering the Lodge Room, is NOT qualified to enter. When the Candidate is to be raised, the Tyler gives the 'Alarm', Second Degree knocks. The Candidate is a Fellowcraft entering an open Master Mason's Lodge. When the Candidate is to be passed, the Tyler gives the 'Alarm', First Degree Knocks. The Candidate is an Entered Apprentice entering a Fellowcraft e. In the case of an Initiation, the Tyler gives only One Knock, and One knock having No Masonic Significance, suggests that he who seeks admission has No Masonic Status (i.e. he is NOT a Mason, indeed he is a Mr entering an open Masonic Lodge) Surely the above three cases are 'appropriate circumstances', they are certainly logical. It would be as well if the Inner Guard was aware of the distinction when reporting to the Junior Warden. He in turn in making the announcement to the Master should use the same term that the inner guard uses. It should be pointed out that there are two Royal Arch workings which use the word 'alarm' instead of 'report' as a matter of course.

Q192. What are the Ancient Landmarks of the Order referred to in the Charge after Initiation?

A. It depends on which jurisdiction one belongs to. Some jurisdictions define specific Masonic landmarks. The word 'landmark' is defined in any good dictionary, but 'Masonic landmarks' are more difficult. The best writers on the subject agree on two essential points. 'A landmark must have existed from the time whereof the memory of man runneth not to the contrary and a landmark is an element in the form or essence of the Society of such importance that Freemasonry would not be what it is if it were removed'. If these two qualifications are used strictly to test those things that can be admitted as landmarks, it will be found that very few items will pass the test. Brother Harry Carr, a Past Master of Quatuor Coronati Lodge, gave his ideas of acceptable landmarks that would conform to the test.

1. That a Mason must profess a belief in a Supreme Being.
2. That the VOSL is an essential and indispensable part of the Lodge and must be open in full view of the Brethren when the Lodge is at labour.
3. That a Mason must be male, free-born and of mature age*.
4. That a Mason, by his tenure, owes allegiance to the Sovereign and to the Craft.
5. That a Mason believes in the immortality of the soul.

These Masonic Landmarks are not defined by the United Grand Lodge of England as they are in some jurisdictions.

** mature age is usually 21 years but it is possible, by special dispensation from the Provincial Grand Master, for a candidate to be initiated at 18 years of age. Some old Oxford and Cambridge University Lodges may, in special cases, admit candidates under the age of 21 years.*

Q193. Were 18th and 19th century Lodges like those of today?

A. Definitely not. 18th century Lodges met in private rooms in taverns or coffee houses with most of the evening being spent around a trestle table at which the business of the Lodge would be carried out and the lectures worked. Average attendance was between twenty and thirty. In addition to the emblems of masonry, the table would have on it clay pipes-and tobacco jars, bowls of fruit and nuts, bottles of wine, port and brandy, bowls of punch, mead and jugs of ale. The alcohol was not simply there for refreshment, however, for the lectures were divided into sections, between each of which a formal toast would be drunk, accompanied by a song. At a convenient point the Masonic work would cease and the landlord, often himself a mason, would bring in supper. Any unfinished business would then be dealt with, the Lodge formally closed and the evening rounded off with singing of part songs and glees. With this consumption of refreshment it is not surprising that Lodge minutes of the period often ended with a statement to the effect that 'the Lodge was closed with feelings of true harmony and brotherhood'. 18th century Treasurers were not slow to introduce fines for any misdemeanours, anything from two pence to one shilling, not inconsiderable sums when the average wage of a tradesman was about £ 1. These fines were imposed for such misdemeanours as non-attendance, arriving late, falling asleep (a not unusual occurrence when meeting and refreshment were combined). No doubt present day Treasurers could also realise considerable sums from these particular failings, but other fines which were imposed for swearing, for being improperly dressed, for refusing to take office and for smoking in Lodge would be far less prevalent these days. The fine for refusing to take office is interesting, in that today we tend to regard taking office as a matter of choice rather than a matter of duty. All this changed in the 19th century when the proceedings became much more formal and a separate festive board as we know it today was introduced. Food, alcohol and tobacco in the Lodge room were banned. Eight to twelve course meals with fine wines became the norm, finished off with coffee, decanters of port, brandy, liqueurs and Havana cigars. Formal toasts were introduced and the informality of the 18th century Lodge was lost.

Q194 What Is Provincial Grand Lodge? *(Note the following numbers will change over the years)*

There were 6,245 Lodges in 47 Provinces in England and Wales, 1,612 London Lodges, 773 District Lodges overseas, 19 Lodges abroad under Grand Inspectors and 12 abroad not under Districts or Grand Inspectors, making a grand total of 8,661 under the jurisdiction of UGLE (correct as at 31/9/05). This number fluctuates as Lodges are erased and new ones formed. Given these numbers it would be physically impossible for Grand Lodge to oversee them all and therefore Lodges are divided into

Provinces on a regional basis. The Masonic Provinces correspond approximately to the pre-1974 English County boundaries. e.g. Yorkshire North and East Ridings represents the old North Riding of Yorkshire including the post-1974 county of Cleveland (now abolished) and the old East Riding of Yorkshire, which became part of the county of Humberside in 1974 and has since reverted to its historical boundary. Yorkshire North and East Province includes the Cities of York, Hull and Middlesbrough. It is geographically one of the largest Provinces, but numerically only of average size, with 99 Lodges. North Yorkshire are a small Province in comparison with neighbours, Durham (207 Lodges) and West Yorkshire (214 Lodges). The appointment of a Provincial Grand Master is the prerogative of the Grand Master by whom a Patent is granted. It used to be the case that a PGM could remain in office until he chose to retire or died. In N Yorkshire Province, the First Marquess of Zetland holds the record of 49 years as PGM from 1874 to 1923. This is unusual in modern times. We have had 4 PGMs since 1984. A present day PGM might be expected to serve up to ten years. By his Patent, the Brother is invested with appropriate authority to regulate the affairs of his particular Province and that gives him considerable powers. Under that Patent he may appoint a Deputy and for each complete forty Lodges in his Province, an Assistant Provincial Grand Master. We would need another 21 Lodges to get another AsstPGM. Members of a Provincial Grand Lodge are the Provincial Grand Officers, Present and Past and the Masters and Wardens (not Past Wardens) of all the Lodges in the Province. Provincial Lodges must hold an Annual Meeting at which the Active Officers for the ensuing year are appointed, together with appointments or promotions to Past Rank. Master Masons may attend Provincial Grand Lodge but may not vote on any matter. Every Province has an administrative office staffed by a Provincial Secretary and Deputy or Assistant Secretary and in our case, two part-time clerical assistants (both female). Their role is to provide advice, directives and information to the Lodges in the Province.

Q195. What are the breast jewels worn by the Brethren and what is their significance?

A. There are at least five Breast Jewels which can be worn by a Brother and six by a Past Master.

1. The Royal Arch Chapter Jewel

This has a white ribbon for a Companion, a red ribbon for a Principal or Past Principal and a light blue/red/dark blue ribbon for a Provincial Officer. The jewel itself is the same for all ranks. The Chapter Jewel is one of only two that a Grand or Provincial Officer is allowed to wear.

2. The Lodge Centenary Jewel

When a Lodge has completed 100 years of continuous working the subscribing Brethren at the time are entitled to wear a Centenary Jewel which is of standard design with a blue ribbon and blue jewel with the appropriate Lodge name and number. Approval to wear this jewel must be obtained from Grand Lodge. A Bi-Centenary bar can be added when a Lodge celebrates 200 years of working.

3. Founders Jewel

This is again approved by Grand Lodge and is purchased by the Founders of a new Lodge. The ribbon is blue and the jewel is normally of a design applicable that of the Lodge Banner.

4. Provincial Charity Festival Jewel

Approval from Grand Lodge is required for the design of this jewel. It is available to all Brethren within a Province who support a Festival and qualify as Stewards of the Charity. The next Festival finishes in 2017 for the Royal Masonic Benevolent Institution and the jewel the Brethren are wearing is available from Brother Charity Steward and may be worn at Lodge meetings.

5. The 250th Anniversary of Grand Lodge

This jewel was available to Brethren in 1992 and has a blue/maroon ribbon. The jewel is the largest of all those described and is an oval design with cross standards to the centre. In addition to these five

jewels, a Past Master may wear a Jewel presented to him by his Lodge at the end of his year in the Chair of King Solomon. The design is the square and the diagram of the 47th Proposition of the First Book of Euclid engraven on a silver plate pendant within it. The ribbon is blue. A Provincial Officer should not wear a Past Master's Jewel.

It should be noted that the jewels mentioned must not be attached to a collar. To see a collection of breast jewels of almost every English Craft Lodge, one should visit the Library and Museum of Grand Lodge, Great Queen Street, London.

Q196. Unknown visitors must be Examined and Proved before entering the Lodge Room. Who should do it and how should it be done?

A. Rule 125 of the Book of Constitutions requires that visitors to a Lodge must be vouched for, by one of the Brethren present. However, if a visitor is unaccompanied, or no Brother is able to vouch for him, the rule requires that:-

'He shall be well vouched for after due examination'

The phrase 'due examination' has not been defined by Grand Lodge and its interpretation therefore, is left to the discretion of the Brethren who conduct 'examinations'. In the great majority of Lodges, visitors are vouched for by their hosts and only rarely is an 'examination' required. However, this does happen and can produce uncertainty and confusion.

So, WHO SHOULD DO IT? and WHAT SHOULD BE DONE?

Firstly, the answer is to use Caution and Common Sense!

WHO SHOULD DO IT?

Whilst the Worshipful Master is ultimately responsible, it is the Junior Warden's duty to 'examine' a visitor who is not known or vouched for. The Worshipful Master can of course delegate the task to the D of C, or a Past Master if the Junior Warden is not immediately available. Obviously the examination should be carried out in private so as to avoid any unnecessary fuss or embarrassment.

WHAT SHOULD BE DONE?

Firstly, remember that the visitor cannot be allowed to enter the Lodge Room unless the examiner is fully satisfied he is truly a Brother (it is not beyond the bounds of possibility that a newspaper reporter might on some occasion endeavour to gain entry to a Lodge by such a method.)

Ask to see the visitor's Grand Lodge Certificate. Ask him to sign his name on a piece of paper so it can be compared with that on the certificate (of course it is not essential for the visitor to have his certificate to gain entry, but it is desirable). Here are some suggestions -

Ask for the Signs, Tokens and Words of all the Craft Degrees the visitor claims to hold. (he may be a little hesitant and not wholly correct, which could be quite natural)

Ask him the name and number of his own Lodge and its meeting days and check the same in the G. L. Year Book, if it is to hand.

If the examiner believes it is necessary to do so, some questions can be asked about procedure and or about specific details occurring in our Ceremonies. Of course the examiner may well be fully satisfied without having to make all of the above enquiries. On the other hand, we should all remember that we have been 'taught to be cautious' and any genuine visitor would expect to be proved before being admitted, knowing full well that the warmest of welcomes would immediately follow.

Q197. When did we start giving 'Greetings to the Worshipful Master'?

A. It appears that our earliest record of conveying greetings to the W.M. is in the Edinburgh Register House group of rituals, 1696 - 1714, when the F.C. Candidate, after leaving the Lodge to be 'entrusted' outside, came back and (after certain preliminaries) gave greetings to the assembly with the formula that he had been taught:

'The Worthy Masons and Honorable Company that I came from. Greet yow [sic] well, Greet yow well'. These words are from the Chetwode Crawley MS of c. 1700; the Kevan MS of c1714 gives the 'Greete you well', three times; the E.R.H. MS of 1696 omits the words 'that I came from'.

From the words and the manner in which those words were spoken, i.e., by a Candidate date in the middle of his ceremony, it seems likely that this greeting was only part of a lesson teaching him how the greeting was to be given if he visited another Lodge.

The next item in the story (actual early records are very scarce), is in Regulation XI of the 1723 Book of Constitutions, which prescribed that there should be as much inter-visiting of Lodges as possible in order to establish uniformity of working:

'All particular [i.e. private] Lodges are to observe the same Usages as much as possible; in order to which, and for cultivating a good Understanding among Free-Masons, some members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient'.

Obviously, this kind of visiting-whether on a small or large scale-would demand some formal means of identification, not merely to show that the visitors were Masons, but also which Lodges they represented. This seems to be the earliest basis of the practice of giving greetings in Lodge. It is certainly practiced in many, if not most Provincial Lodges.

It may be noted that the greetings are usually given by the Master or senior member of a visiting group of Brethren from one Lodge, and when he rises, all members of his Lodge rise with him and they all 'stand to order' while he says 'Heartly Greetings, Worshipful Master, from the ... Lodge No' The greetings continue from little groups all round the Lodge and finally from the individual visitors.

The Rulers of the Province of Yorkshire North & East Riding have instructed the Brethren of the Province to use the following words.

'Worshipful Master, as a member of the [Lodge name & No.], I bring you hearty greetings" (if given by a visiting Master, then he should alter the words accordingly) Long repetitive greetings become rather boring and are only a waste of time.

Q198. What are the Origins of our Ritual?

A. If we go back three hundred years in Masonic history, we have no evidence at all as to the nature and contents of the Masonic ritual. In England, all we have is a form of the Mason's Oath (attached to another Masonic document), but we don't know how many ceremonies there were, and we have no idea as to the nature of those ceremonies or the secrets that were communicated in them.

In Scotland we are a little more fortunate, because there we have good evidence of a system of two degrees, one for the entered apprentice, and another for the "fellow of craft or Master"; but again we have no real evidence as to the style or nature of the work, and we can only hazard a guess (based on later information) as to the secrets belonging to the several grades. Actually, our whole knowledge of early Masonic ritual is derived from a collection of documents which began in the year 1696 and continued right through the 18th century practically up to the present day. These documents are generally known by the rather unsavoury title of Exposures. They fall quite naturally into two classes-the manuscripts and the prints. The manuscripts were laboriously copied out to serve as antiquarian curiosities, museum pieces, or perhaps to be used in the same way as we use our little blue books today, as genuine memory aids to the ritual. The prints had rather a different origin and purpose, for they were published either in newspapers, pamphlets or broadsides, usually from motives of profit,

entertainment, or spite. In the circumstances, and quite apart from their contents, we tend to attach a rather higher value to the manuscripts, for the very simple reason that the profit element played no part in their production. Now there is one characteristic which is common to all these documents, and that is their fundamental untrustworthiness. They are of doubtful origin and of dubious authenticity. Indeed, the very fact of their existence implies that they were produced in violation of the Mason's oath of secrecy, and they must therefore be handled with a great deal of caution and reserve. On the other hand, the complete absence of any kind of officially-sanctioned or 'authorized' description of the Masonic ritual compels us to examine these documents with a degree of interest far beyond that which they would otherwise deserve.

Of all these documents, the earliest are obviously the most interesting, and the really important ones for our purpose are the fifteen or sixteen texts which appeared between the years 1696 and 1730, because they cover a period of tremendous evolutionary changes in the Craft. The first Grand Lodge was founded in 1717 and the available evidence suggests that, in those days, the "London Lodges" knew nothing more than a two-degree system. In 1724 we have our earliest English evidence of a three-degree system being worked (1726 in Scotland), and one of the fragmentary exposures, i.e., the Trinity College Dublin MS., dated 1711, indicates that a three-fold division of the Mason's secrets was already known at that time. In 1730 Prichard published his 'Masonry Dissected', the first exposure which claimed to portray the complete Masonic ritual of three degrees, ie, the Entered Apprentice, Fellow Craft and Masters Part, and from the success which attended the publication we are satisfied in believing that this little work played a very substantial part in helping to stabilize the Masonic ritual as the basis of the far more elaborate system which we know today. For about thirty years, 'Prichard's Exposure' held the field in England without rival. It ran into many reprints and was widely read and used. In the 1760s there began another stream of English exposures, but by this time they were much more uniform in pattern.

Q199. According to our ritual in the 3rd degree, our Master Hiram was slain 3,000 years after the creation of the world! which would mean the world was created 4,000 years B C. Why do we still do this when it simply cannot be the case?

A. We must remember that our ritual was being formed during the 17th century, when it was believed that the world was created 4,000 years B.C. certainly nowadays, we are all better informed. However, there are quite a number of similar inaccuracies in our ancient ritual and these are many and they are often too closely woven into the fabric of our ceremonies to be easily cured, either by the addition of explanations, or by the removal of offending passages. Let us be aware that the purpose of our ritual, which is based on legend, is to give a lesson in morality to the candidate by means of a story or little play. This being the case, the inaccuracies, which are certainly there, do not prevent the transmission of the message.

1. In the Second Degree we speak of K.S.T., and of a Pillar which was named after 'a Priest. .. who officiated at its dedication'. (it was not and he did not.)
2. Two Pillars were 'formed hollow ... to serve as archives to Free-masonry, for therein were deposited the constitutional rolls'. (there was no Freemasonry then and there were no rolls.)
3. ' ... spherical balls on which were delineated maps of the celestial and terrestrial globes . . .' (the spherical world was still unknown then.)
4. The 'middle chamber' of K.S.T., where the builders 'went to receive their wages'. (Some chamber! There were supposedly many thousands of men engaged in the work.)
5. Their ascent was 'opposed by the J.W., who demanded ... the pass grip and .. leading to .. .' (Did he really check every man?)

6. Miscellaneous expansions of the Hiram legend that add nothing of historical or ethical value to the story, e.g. '... to pay his adoration to the Most High, as was his wonted custom at the hour of high twelve'.

7. '... buried three feet East, three feet West, three feet between North and South and five .. '

8. Whilst one part of our ritual says 'the Secrets were only known by three ... ' another part says 'when Hiram was slain the Secrets of a MM were lost'?

It seems likely that all the items listed are the results of over-active imagination and, allowing that the death of H.A. is pure legend, the details of his burial are scarcely to be trusted even if they were comprehensible.

It is pure coincidence, therefore, that a close examination of their context shows that they could all be removed without loss; indeed, the ritual would be vastly improved by their omission, the message however, would be just the same.

Q200. How and why did the derrick come to be associated with the Lodge?

A. It is likely that the tripod or derrick was introduced to illustrate the practical use of the Lewis (this is not the speculative meaning 'son of a mason', but rather the operative definition of the word 'Lewis' meaning 'a form of cramp inserted into a prepared cavity in a stone, by which the stone may be lifted or lowered').

The Lewis is a grapnel for which use a specially shaped socket must be cut into the top face of the block to be raised. Two opposite sides at the bottom of the socket being cut wider than its top; thus producing a wedged shaped socket for the introduction of the Lewis's wedge shape, composed of three parts introduced into the socket and trapped by means of a cross pin

[VIEW THE LEWIS ON THE LODGE FLOOR]

In one old Lodge room the derrick, supporting a smooth Ashlar, was placed in the centre of the table with two globes and various items and when the table was removed for dining the furniture was displaced about the room, with the derrick going to the Senior Warden's pedestal. Some Lodges have elaborate derricks of varying design which are placed on the east side of the pavement, suspending the rough or smooth Ashlars.

Some derricks are of 5 or 6 feet in height and are placed in the South West. Where the Ashlars are tiny, the tripod is small and placed on the pedestal or near to the pedestal. Many Lodges do not have a derrick.