



CAE GLAS LODGE HANDBOOK

PART 1

General information for members

Lodge Committee Endorsement

This Handbook was endorsed and adopted by the Lodge Committee in February 2006 and recommended as essential reading – for Initiates and joining members as an aide to understanding the Lodge they have joined; and for existing members as a reminder of their heritage and the traditions of the Lodge.

Changes to Lodge Procedures

Masonry being a progressive science in every sense, members wishing to suggest changes to our procedures for adoption by the Lodge Committee should make these known to the Lodge Secretary for consideration by the Lodge Committee.

Errors and Corrections

The author will be pleased to be advised of errors and corrections.

ACKNOWLEDGEMENT

The author is indebted to those Founder members who set in place these differences at the outset; and in particular to those Founders and Past Masters who thankfully are still with us to verify the contents of this Handbook.

Compiled by W. Bro John Abram, P. Prov. G. Swd. B.
February 2006

CAE GLAS LODGE HANDBOOK

INTRODUCTION

This Handbook is a guide to assist Brethren of the Lodge in their understanding of the customs and practices used in Cae Glas Lodge. It also describes those subtle differences from Emulation ritual which were developed by our Founders in order to provide the Lodge with a sense of identity that helps to distinguish one Lodge from another.

Part 1 contains general information for all members, including opening and closing the Lodge, the Festive Board, the Lodge of Instruction and a learning programme designed for assisting Brethren to progress with confidence through the various Offices of the Lodge.

Part 1 also includes the Ceremony of Initiation so that the newly made Brother may be presented with Part 1 of the Handbook on the evening of his initiation thus enabling him to make an early start on his daily advancement in Masonic knowledge.

Part 2, 3 and 4 of the Handbook describe the ceremonies of Passing, Raising and Installation as Master of the Lodge respectively. These are published separately for presentation to candidates as they complete each of these significant steps along their Masonic journey.

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Closing of the Lodge and the Retiring Procession.
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General Arrangements.
Honours, Songs and Toasts.
- Section 5** The Lodge of Instruction
Aims and objectives.
From Steward to Master – a learning programme.

Described in separate booklets:

Part 2 The Ceremony of Passing

Part 3 The ceremony of Raising

Part 4 Installation of the Worshipful Master

Notes:

1. References in the Handbook 'as Ritual' refer to the Emulation Ritual as demonstrated in the 'Emulation Lodge of Improvement'. Detailed information about the Emulation Lodge and its origins is given in the introductory pages of the Ritual book.
2. References to the 'B of C' refer to rules contained in the Constitutions of the Ancient Fraternity of Free and Accepted Masons under the Untied Grand Lodge of England.

PART 1 – SECTION 1

The Origins of Cae Glas Lodge

The following descriptions were penned in 1980 by W.Bro CH Pryce, Founder and the first Master of Cae Glas Lodge. The observant Brother will notice that these descriptions are reproduced on the Lodge's place-mats used at the Festive Board and serve as a constant reminder of our origins.

1. The Lodge Name.

The name 'Cae Glas' was chosen by the Founders as being appropriate to Oswestry, being the name of a piece of land which still remains an open space in the heart of the town, now a public park, whose fine gates are the Town's War Memorial.

This piece of land, about 10 acres in all, was once the estate attached to Cae Glas Mansion (since demolished) which was notable for two fine pillars which stood at its front porch. The estate was sold for £6000 to the Town Council in 1910 on the condition that it would be converted into a public park, and the owner himself gave £200 towards the cost of the conversion.

Of the other Lodges in the Town, one has an Anglo-Saxon name, the other a Norman name, and the Founders thought that in view of Oswestry's connections with the Principality, a Welsh name would not be amiss.

'Cae' is the Welsh name for 'field'. 'Glas' may be 'green' or 'blue', so that the popular translation is 'Green Field'. However, the student of old place names is not so easily satisfied.

In such a borderland area as this, place names frequently become distorted and their true origin obscured. For instance, the English (from a defect in aspiration peculiar to their dialect?) are unable to pronounce the Welsh 'll' and substitute a 'k' or 'g'. Hence 'llais' would become 'klice' or 'glas'. The open space which is now Cae Glas stood outside the Town walls between the secular centre of the castle and town and the ancient monastic settlement of Whiteminster on the south-west side of the Town. A place where parleys or public meetings might be held.

Could it have been 'Caer'r llais' the field of the voice? 'Blue Field' is acceptable if one remembers that the famous Kentucky Blue Grass is in fact our Common Meadow Grass (*Poa pratensis*), which still grows in Cae Glas Park.

2. The Lodge Banner.

Freemasons will be familiar with the significance of the various symbols depicted on the Banner. In the centre, above the square and compasses, is shown a squared pavement in perspective flanked by the two great pillars of the Temple.

The pavement is reflected in gold above, implying the rays of the rising sun at the opening of the Lodge, and those of the setting sun at its closing.

Above the pavement we may gaze out of the Lodge, past an ear of corn. At a scene of green fields crossed by a stream, reminding us of the origin of the name of the Lodge and of the beauty of the Province of Shropshire.

In the distance, mountains remind us of Oswestry's connections with Wales, the origin of our Province, and our brotherhood with our near neighbours.

The All-Seeing Eye is displayed in such a position in the ogee quatrefoil which serves as a window that it may observe without as well as within.

Above the quatrefoil, the name and number of the Lodge are displayed against the background of the sky as a reminder of the heights to which the members should endeavour to lift the honour and reputation of the Lodge.

W.Bro. CH Pryce
First Master of the Lodge
May 1980

NOTES FOR PROPOSERS, SECONDEES and MENTORS

- **Proposers and Seconders**

New members are the life blood of the Lodge and without them our order stagnates and will eventually die. To propose a new member (particularly for initiation) is one of the most important privileges we enjoy as Freemasons. Privileges, however, bring responsibilities. Having successfully proposed a candidate (either for initiation or as a joining Member), the Proposer and Secunder have an ongoing responsibility for guiding and supporting their candidate throughout his masonic life.

A joining Member may be an experienced mason, or already well known amongst the members of his new Lodge, in which case the Proposer and Secunder's task of helping him to settle in should be straightforward. However, newly initiated Brethren can easily become disillusioned or even lost to Freemasonry once the euphoria of their Initiation evening has passed and they are no longer the focus of other members' attention. The Festive Board provides an ideal opportunity for Proposers and Seconders to ensure that their candidates are not 'left on the side-lines'.

The rewarding moment for a Proposer and Secunder comes when their new member has progressed through the Lodge Offices and is finally to be installed as Master of the Lodge. If circumstances allow, at the Installation Ceremony itself, the Proposer is offered the privilege of presenting his candidate as Master Elect.

- **Mentors**

(Notes on the role and responsibilities to be issued later).

GENERAL OBSERVATIONS

1. The D.C. ensures that the candles are alight before the Opening, and that the V.o.S.L is so placed facing the candidate, so he can read it. The Square and Compasses (S&C) are placed on the right hand page as seen by the W.M. with the points of the compasses (whether hidden or not) always facing the bottom of the page
2. The Chaplain says all the prayers and in the Third Degree reads the passage from Ecclesiastes XII 1-7.
3. All say or chant 'So Mote it Be', and 'All Glory to the Most High' where they occur throughout the ritual.
4. For all obligations, the Sign of Fidelity is used.
5. Officers sit to address an Officer junior to them. Officers stand and give the Sign of the degree when addressed by a superior rank.
6. In the Opening, The I.P.M. replies to questions concerning the Master's place as follows:

'As the sun rises in the East to open and enliven the most glorious day, so is the Master placed in the East to open the Lodge and employ and instruct his Brethren in Freemasonry in secrecy and silence.'

In the Closing, the I.P.M. replies:

'Brethren, nothing now remains but according to ancient and laudable custom to lock up such secrets of Masonry as have been entrusted to us in the safe and sacred repository of our hearts, uniting in the act – Fidelity, Fidelity, Fidelity.' Followed by singing "and may God be with us all"

7. When adjusting the S&C, the I.P.M. kneels on his left knee for Opening, right knee for the Second Degree and both knees for the Third Degree. He then salutes with the Sign of the 'new' Degree in each case, except after closing in the First Degree, when he gives a simple 'court bow.'
8. **Reporting procedures:**

The Tyler gives the knocks of the Degree in which the Lodge is open. The I.G stands and faces the W.M. He takes a step and salutes with the Sign of the appropriate Degree and turns his head to face the J.W. (except when announcing the entry or re-entry of a candidate when he addresses the W.M. direct):

The W.M. addresses the J.W. with 'Enquire who seeks admission.'
The J.W. addresses the I.G. with 'See who wants admission.'

The J.W. always faces North then turns his head to address either he W.M. or the I.G.

The J.W. simply responds the I.G.'s announcement of a 'report' with one knock. The I.G. then opens the door to ascertain who seeks admission. He then closes the door and announces to the W.M. a latecomer by name only. If there is more than one latecomer, the announcement would be:

W.M. W.Bro / Bro ... and other Brethren.

9. Alms procedures:

On the W.M.'s request the J.D. squares the Lodge pausing at the secretaries table to collect the alms plates, joins the S.D. at the north east corner and hands him his alms dish, proceeding together to the W.M. pedestal turn to face east. Both give a court bow and the S.D. starts collecting with the W.M. and continues down the south side. The J.D. starts collecting from the immediate right of the W.M. and continues down the north side.

Both should arrive at the S.W.'s pedestal, (I.G opens door and J.D. collects from the Tyler) then return together via the north side to arrive at the Treasurer's table to deposit the alms. The Deacons square the Lodge together to regain their seats – the S.D. near to the right of the W.M.' and the J.D. continuing alone until he regains his seat at or near to the right of the S.W.

PART 1 – SECTION 2

THE OPENING PROCESSION and OPENING THE LODGE

1. General Observations

Before the Opening Procession enters the Lodge Room, the D.C. ensures that the candles are lit at the three pedestals in the order W.M., S.W., J.W. The Volume of the Sacred Law (VoSL) is so placed on the pedestal that the W.M. can read it in the second and third degrees (and Brethren are asked to switch off mobile phones or place them on silent). Towards the end of the Opening Ceremony when the I.P.M. opens the VoS, he places the Square and Compasses on the right hand page (as seen by the W.M.) with the compass points towards the bottom of the page, and hidden by the Square.

By convention and for ease of reference in the Ritual, the positions of the various pedestals and officer locations in the Lodge Room are described according to the points of the compass. The Convention is as follows:

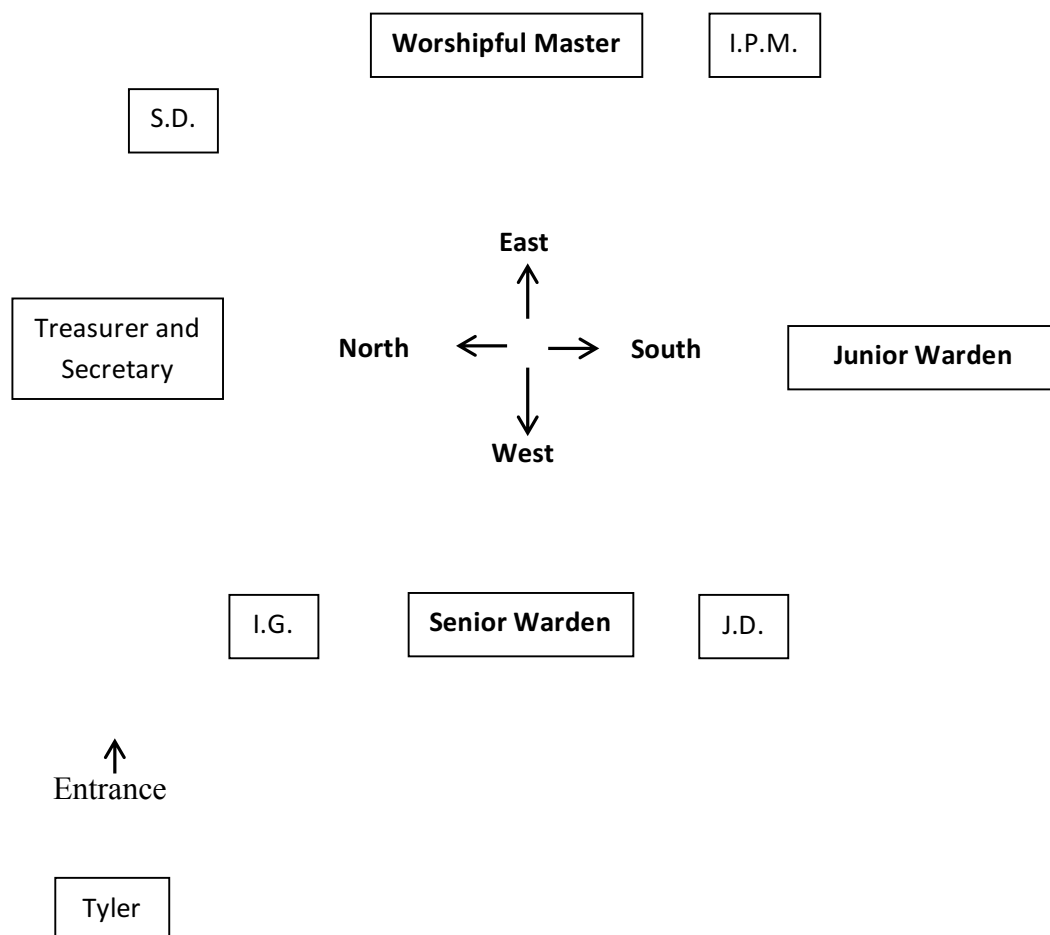


Figure 1. Locations in the Lodge Room

2. The Opening Procession

This is formed up in the Tyler's Room, under the direction of the D.C., in the order shown in Figure 2 and facing the door of the Lodge Room:

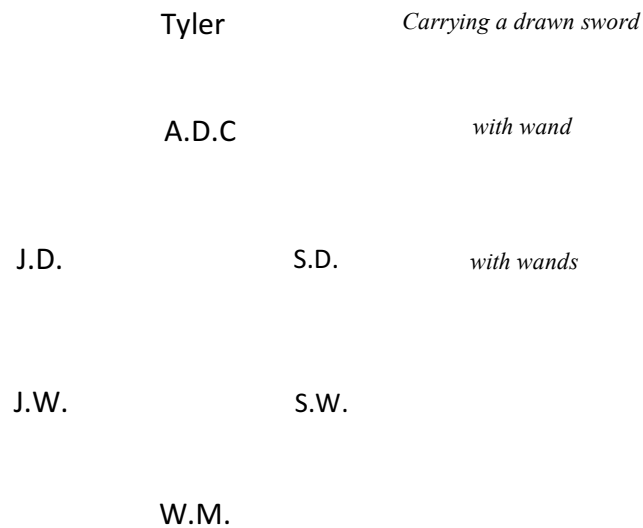


Figure 2. Forming-up the Opening Procession

The D.C. enters the room and announces:

'Upstanding Brethren all to receive the Worshipful Master and his Wardens'

All stand, the Organist begins playing and the Procession enters the Lodge Room, moving in step across the north side and halting when the Deacons arrive at the north east corner.

The Deacons hold their wands aloft to form an archway for the W.M. to pass through (S.D. wand to the front and doves pointing forward) and into his chair – he enters via the north east side. The D.C. takes the W.M. hand and escorts him to the chair. The Deacons lower their wands, turn to the south and the procession resumes its way around the Lodge Room, keeping in step and halting just east of the J.W.'s chair.

The Deacons again form an archway with their wands and the J.W. passes through and into his chair – he enters via the south west side. The D.C. takes the J.W. hand and escorts him to the chair. The wands are lowered and the Procession continues down the south side, halting just south of the S.W.'s chair.

An archway is again formed and the S.W. passes through and into his chair – he enters from the south west side. The D.C. takes the S.W. hand and escorts him to the chair. The wands are lowered and the J.D. then moves to stand at his chair *'at or near to the right of the S.W.'*

The Procession moves along the west side past the S.W.'s pedestal and halts whilst the Tyler leaves the Lodge Room to take his place *'outside the door of the Lodge'* which is then closed by the I.G.

The A.D.C. and S.D. then process along the north side until they reach the S.D.'s chair *'at or near to the right of the W.M.'*. The S.D. stands at his chair and finally the A.D.C. moves across the east side until he reaches and then stands at his seat in the south east.

The Lodge is now ready for the W.M. to begin the Opening Ceremony.

Hints and Tips:

- The speed of the Procession is controlled by the Tyler, who should try and maintain an even pace without allowing 'gaps' to appear. The D.C. should place himself in a prominent position to indicate to the Tyler when to stop, move on or slow down etc.
- The Procession 'squares' the Lodge at each corner, after waiting for the Deacons to lower their wands and re-form ready to continue on to the next chair.
- As each officer reaches his seat, the A.D.C. gives him a court bow by slight inclining of the head. This is in turn acknowledged by the officer in a similar fashion.

3. Opening the Lodge

The candles are already (by the D.C. or A.D.C.) prior to the entrance of the opening Procession.

Once the Opening Procession is complete, the Tyler has resumed his place and the door of the Lodge has been closed, the W.M. gives a brief welcome to the Brethren and visitors. All remain standing and the W.M. invites the Organist to play the Opening Ode.

The W.M. then conducts the Opening of the Lodge with the following differences from the Ritual:

- The W.M. name the J.W. (e.g. Bro Bloggs or W Bro Bloggs).
- The J.W. after responding to the W.M. (**by title not name**) names the I.G. likewise.
- The I.G. goes to the door of the Lodge, opens it, looks out and then closes the door and faces the J.W. (**body facing east and head inclined to the J.W.**) – no step or sign. He names the J.W. in confirming that the Lodge is properly Tyled.
- The J.W. (**stands, body to the north and inclines his head to the east**) gives one knock and reports to the W.M. (**by title**) – no name, that the Lodge is properly Tyled.
- The W.M. directly addresses the I.G., J.D. and S.D. – by Offices not names – regarding their situations, and posing the question 'your' duties. Each responds directly to the W.M. (I.G. and J.W. body to the east and S.D. body to the south), turning the head only to face the W.M.
- The I.P.M. replies to questions from the W.M., concerning the Master's place with the words;
'As the sun rises in the east to open and enliven the most glorious day, so the Worshipful Master is placed in the east to open the Lodge and employ and instruct his Brethren in Masonry in secrecy and silence'
- The Chaplain says the prayer.
- All chant *'so mote it be'* at the end of the prayer.

- The J.D. attends to the Tracing Board after the Tyler has responded with knocks on the door of the Lodge. **The D.C. places the 1st Degree working tools on display at the same time.**
- The I.P.M. kneels on his left knee at the W.M. pedestal to attend to the Volume of the Sacred Law – which is opened (**at a random page**) to face the Candidate. in the second and third degrees. The Square and Compasses are placed on the right hand page (as seen by the W.M.) with their points towards the bottom of the page. The I.P.M. steps back 3 or 4 paces, takes a step forwards and gives the Entered Apprentice salute. He then returns to his seat.
- After the I.P.M. has resumed his place, the W.M. sits – without speaking – and all the Brethren take their seats.

The Opening is now complete and the W.M. proceeds to the next item of business on the Summons.

Hints and Tips:

- The Tyler should remain near the door of the Lodge, ready to respond to the I.G.'s knocks – observing progress via the 'spy hole' if necessary.
- Late arrivals should remain in the Tyler's room until the Opening is complete. The Tyler can then proceed to alert the I.G. to request the brother's entry to the Lodge.
- After the W.M. has given the instruction 'To order Brethren in the First Degree', Officers only turn their heads towards the W.M. etc. when responding to questions.
- When discharging the sign, the right hand is dropped sharply to the side without an upwards flourish or clenching of the fingers. **The hand is not slapped against the leg when it is dropped.**

4. Summons and Minutes

The conventions used by the W.M. for discharging these items of Business are as follows:

- Summons

The W.M. gives one knock, repeated by the S.W. and J.W., and remaining seated says;

'Brethren, the next item is to read the Summons convening the meeting, but as every Subscribing and Honorary Member will have received a copy, we will take that as read.'

- Minutes

The W.M. gives one knock, repeated by the S.W. and J.W., and remaining seated says;

'Brethren the minutes if our last Regular Meeting having been circulated to every Subscribing and Honorary Member, the next item, if approved, is to confirm those Minutes – Brother Secretary':

The Secretary rises and replies;

'Worshipful Master, there are no comments or amendments to report' (otherwise, amendments etc. should be reported and briefly discussed as necessary).

The W.M. then says;

'Brethren of Cae Glas Lodge who were present at the last meeting and confirm the minutes as a true record will signify in the usual way observed amongst Masons' (... pause for response) 'to the contrary?' (... pause for response) 'thank you Brethren. Brother Secretary, the minutes are approved and I will be pleased to sign them.'

The S.D. (**without his wand**) takes the Minute Book from the Secretary to the W.M. for signing, then returns it to the Secretary. **If a senior member of the Province is present, the Minutes are presented to him first for signing if he so wishes.**

Note: *Traditionally, the response signifying for or against was given by raising the right forearm and hand forward, waist high, palm facing down. In latter years however, it is considered more appropriate for Brethren to fully raise their right arm instead.*

We do it the traditional way

CLOSING THE LODGE and THE CLOSING CEREMONY

1. The preliminaries

Having ensured that all items on the Summons have been dealt with, the W.M. enquires of the Secretary if there is any more business before the Risings. This serves not only for the Secretary to check that all the business has been attended to, but also warns the Wardens to be ready to stand for the Risings.

2. The Risings

The W.M. (seated) gives one gavel, repeated by the Senior and Junior Wardens in turn. All three stand and the W.M. says:

'Brethren, I rise for the first time to enquire if any brother has ought to propose for the good of Freemasonry in general, or this the Cae Glas Lodge number eight thousand five hundred and seventy two in particular'

The W.M. and Wardens resume their seats and the W.M. says:

'Brother Secretary, is there anything to report from Grand Lodge?'

The Secretary stands, salutes the W.M. and reports correspondence etc. as necessary. Or otherwise, replies that there is nothing to report from Grand Lodge.

This dialogue is repeated for a second time (for reports from Provincial Grand Lodge) and finally for a third time for any other general matters. At the W.M.'s discretion (and particularly if there is a need to save time) the W.M. may shorten his announcement of the second and third risings with:

'Brethren, I rise for the second (or third) time for like purpose.'

The Third Rising concludes with the Secretary or his assistant reporting members apologies for absence. The D.C. then invites visitors to give greetings from their respective Lodges – individually or collectively by one of the visiting Brethren.

Finally, the D.C. invites members of the Lodge to be upstanding to give their greetings to the W.M. The members stand, hold the E.A. salute and chant:

'Hearty Good Wishes worshipful Master.'

On conclusion, the W.M. conducts the Closing Ceremony.

3. The Closing Ceremony

This follows the Ritual, with the following exceptions:

- The Chaplain says the prayer, after which everyone chants *'So mote it be'*.
- The J.D. attends to the Tracing board after the Tyler has responded with the knocks.
- The D.C. (or A.D.C.) attends to the Working Tools.
- The I.P.M. kneels on his left knee at the W.M.'s pedestal to remove the Square and Compasses and close the Volume of the Sacred Law. He then steps back and gives a court bow to the W.M. (no salute). He then returns to his seat and remains standing to say:

'Brethren, nothing now remains but according to ancient and laudable custom, to lock up such secrets of Masonry as have been entrusted to us in the safe and sacred repository of our hearts, uniting in the act Fidelity, Fidelity, Fidelity.' (Open right hand over heart with thumb raised in the shape of a right angle)

All chant *'Fidelity, Fidelity, Fidelity, and may God be with us all'*, and giving the sign of Fidelity each time the word 'Fidelity' is sung.

- The J.D. then extinguishes the candles at the J.W.'s pedestal followed by the candle at the S.W.'s pedestal.

The S.D. extinguishes the candle at the W.M.'s pedestal.

- *The D.C. request that the Stewards are allowed to attend to their duties.*

The W.M. concludes by inviting the organist to play the Closing Ode, which is followed by the Retiring Procession.

4. The Retiring Procession

Towards the end of the first verse of the Closing Ode, the Assistant Director of Ceremonies (A.D.C.) moves down the south side of the Lodge to be joined by the Junior Deacon (J.D.). they wait in front of the S.W.'s pedestal, carrying their Wands and facing north.. At the end of the first verse, the Inner Guard (I.G.) opens the door of the Lodge Room and admits the Tyler – who enters carrying a drawn sword.

The A.D.C. and the J.D. fall in behind the Tyler and perambulation begins along the north side of the Lodge. When they reach the Senior Deacon (S.D.) he takes up his Wand and joins the procession by moving to the inside of the J.D. to a point just west of the Junior Warden's (J.W.'s) pedestal, then halts whilst the J.W. leaves his seat to join the procession behind the Deacons'.

Perambulation continues around the Lodge to a point just north of the S.W.'s pedestal, then halts whilst the S.W. joins the procession by moving to the inside of the J.W.

A further perambulation is made around the Lodge until the procession makes a line in the south of the Lodge. The procession's position is set by the A.D.C. halting in the south west. The Tyler, A.D.C. and Deacons remain facing west and the Wardens' turn to face each other.

The Director of Ceremonies (D.C.), from a point in the centre of the Lodge then announces the order of retirement from the Lodge Room. By convention, the order is the Worshipful Master, followed by the Immediate Past Master and the Chaplain, Officers of Grand Lodge, Officers of Provincial Grand Lodge, Masters in Office (as shown in Figure 3). At the D.C.'s discretion, an Initiate or distinguished guest etc. may also be invited to join the Retiring Procession.

On a command from the D.C. to the organist (e.g. *'Brother Organist'*) the A.D.C. leads the procession towards the door of the Lodge. The Deacons' halt at a point north of the S.W.'s pedestal, face each other and raise their Wands to form an arch. The procession then passes through the arch on their way out of the Lodge Room, followed by the remaining Brethren.

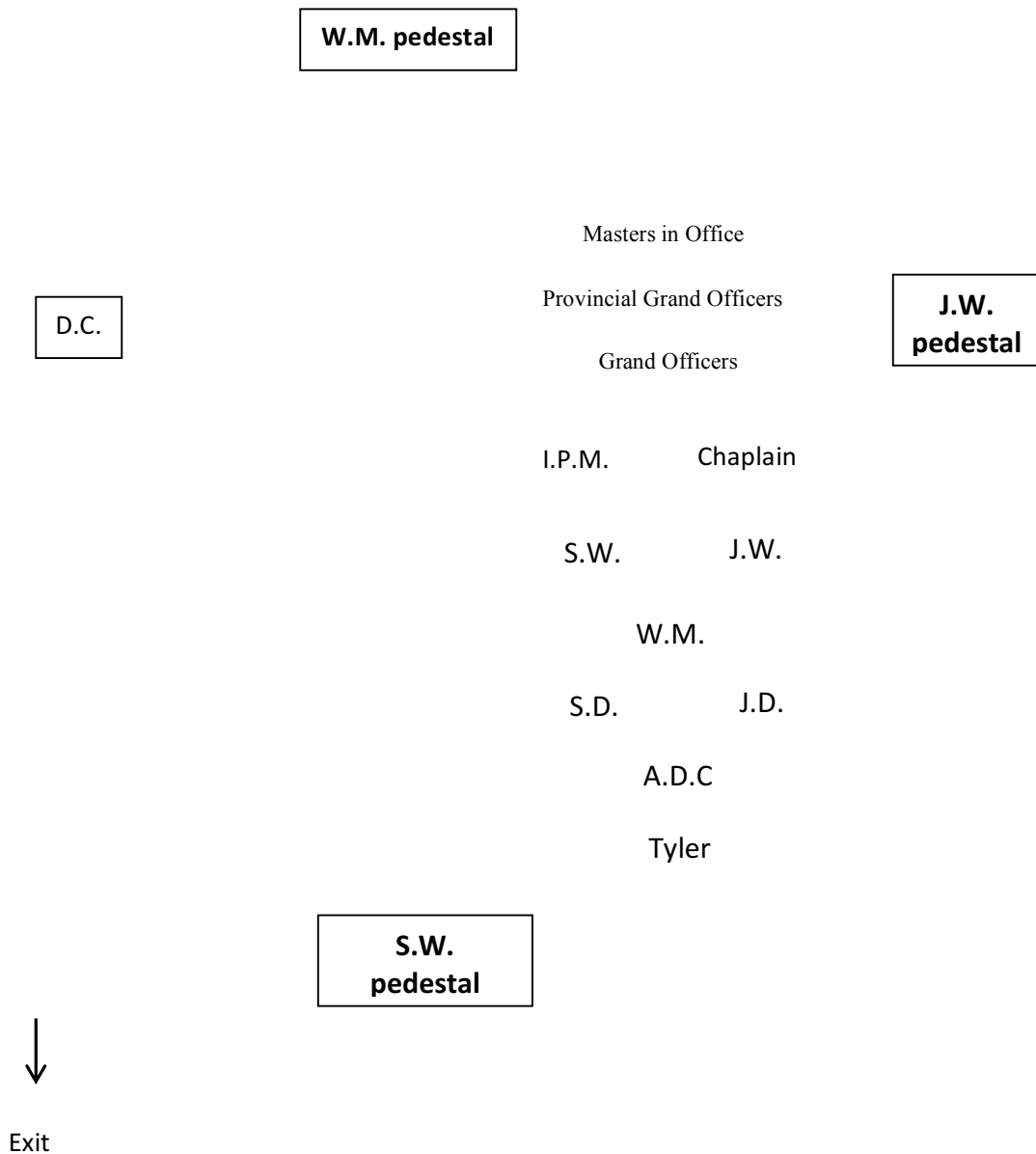


Figure 3. The Retiring Procession formed up in the south

Hints and Tips:

- As with the Opening Procession, the speed of the perambulation is controlled by the Tyler, who should try and maintain an even pace without allowing ‘gaps’ to appear. The D.C. should place himself in a prominent position to indicate to the Tyler when to stop, move on, slow down etc.
- The Procession ‘squares’ the Lodge at each corner, before finally halting in the south ready to await other Brethren invited by the D.C. to also join in.
- On the D.C.’s command to retire, the Tyler, A.D.C. and Deacons step off together and move straight towards the door with the Deacons’ halting in the northwest to form an arch with their Wands.
- As practice makes perfect, it is well worth the Tyler, A.D.C., Deacons and Wardens practice the Opening and Closing perambulations at the Lodge rehearsals.

Part 1 – Section 3

THE CEREMONY of INITIATION

Tyler prepares Candidate and when ready to proceed with Ceremony gives three distinct knocks. By giving the EA-knocks with longer intervals the Tyler indicates that the Candidate is ready.

IG rises in front of his chair, takes step and gives EA-Sign: Brother Junior Warden, there is a report.

JW seated, also gives three distinct knocks and rises. Takes step and gives and EA-Sign: Worshipful Master, there is a report.

WM: Brother Junior Warden, inquire who wants admission.

JW cuts Sign and sits: Brother Inner Guard see who wants admission.

IG cuts Sign and goes to door of Lodge, unlocks it, does not leave Lodge, but remains on threshold with hand on door handle, and assures himself that Candidate is properly prepared.

IG to Tyler: Whom have you there?

Tyler names Candidate: Mr. ..., a poor candidate in a state of darkness who has been well and worthily recommended, regularly proposed and approved in open Lodge, and now comes, of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

IG: How does he hope to obtain those privileges?

Tyler prompting Candidate aloud: By the help of God, being free and of good report.

Candidate repeats.

IG: Halt, while I report to the Worshipful Master. *Closes and locks door, returns to position in front of his chair, takes Step, gives EA-Sign which he holds.*

IG: Worshipful Master, Mr. ..., a poor candidate in a state of darkness who has been well and worthily recommended, regularly proposed and approved in open Lodge and now comes, of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

WM: How does he hope to obtain those privileges?

IG: By the help of God, being free and of good report.

WM: The tongue of good report has already been heard in his favour. Do you, Brother Inner Guard, vouch that he is properly prepared?

IG: I do, Worshipful Master.

WM: Then let him be admitted in due form.

IG cuts Sign.

WM: Brother Deacons.

SD places kneeling stool in position.

IG takes poniard and goes to door followed by JD and SD, JD on left.

IG opens door, retaining hold on it as before, presents poniard to Candidate's naked left breast.

IG: Do you feel anything? *After an affirmative answer from Candidate, raises the poniard above his head to show that he has so presented it.*

JD with left hand takes Can firmly by right hand, SD on Candidate's left, and leads him to the kneeling stool. All three stand facing East.

IG after Candidate is admitted, closes and locks door, places p on SW's pedestal and resumes his seat.

WM: Mr. . . . , as no person can be made a Mason unless he is free and of mature age, I demand of you, are you a free man and of the full age of twenty-one years?

JD prompting Can aloud: I am.

WM: Thus assured. I will thank you to kneel while the blessing of Heaven is invoked on our proceedings.

JD assists Candidate to kneel, instructing him if necessary in a whisper, and then releases his right hand.

WM gavels once, repeated by SW and JW.

Deacons hold wands in left hands, cross them over head of Candidate and give Sign of Reverence.

All stand with Sign of Reverence. (Right hand over heart with thumb hidden behind the palm)

Prayer

WM: Vouchsafe Thine aid, Almighty Father and Supreme Governor of the Universe, to our present convention, and grant that this Candidate for Freemasonry may so dedicate and devote his life to Thy service as to become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, that, assisted by the secrets of our Masonic art, he may the better be enabled to unfold the beauties of true godliness, to the honour and glory of Thy Holy Name.

Immediate Past master: So mote it be.

All drop Sign of Reverence.

Deacons uncross wands and hold them again in right hands.

WM: In all cases of difficulty and danger, in whom do you put your trust?

JD prompting Candidate aloud: In God.

WM: Right glad am I to find your faith so well founded: relying on such sure support you may safely rise and follow your leader with a firm but humble confidence, for where the name of God is invoked, we trust no danger can ensue.

WM sits.

JD assists Candidate to rise, taking his right hand firmly as before.

All, except Deacons and Candidate sit.

SD draws kneeling stool aside to his left out of way of JD and Candidate.

WM gavels once, repeated by SW and JW.

WM: The Brethren from the North, East, South and West will take notice that Mr. . . . is about to pass in view before them to show that he is the Candidate, properly prepared, and a fit and proper person to be made a Mason.

JD keeping hold of Candidate's right hand firmly as before instructs him in a whisper to step off with the left foot and begins the perambulation by leading him up the North to North-East corner of Lodge, which is 'squared', then past WM to South-East corner where the Lodge is again 'squared', and finally to East of JW's pedestal where they stand parallel to the pedestal, and a convenient distance from it. JD instructs Candidate at each corner, after 'squaring,' to step off with left foot. These instructions are whispered.

SD meanwhile replaces kneeling stool in normal position and when JD and Candidate have passed North-East corner, takes poniard from SW's pedestal to WM and resumes seat.

JD holding Candidate right hand firmly, strikes JW on right shoulder thrice with Candidate's right hand.

JW: Whom have you there?

JD: Mr. ..., a poor Candidate in a state of darkness who has been well and worthily recommended, regularly proposed and approved in open Lodge, and now comes, of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

JW: How does he hope to obtain those privileges?

JD: By the help of God, being free and of good report.

JW rises and faces Candidate.

JD places right hand of Can in that of JW.

JW: Enter, free and of good report. *Replaces right hand of Candidate in left hand of JD and sits.*

JD holding Candidate's right hand firmly leads him to South-West corner of the Lodge, which is 'squared', and then to South of SW's pedestal where the stand parallel to the pedestal, and a convenient distance from it.

JD holding Candidate's right hand firmly, strikes SW on right shoulder thrice with Candidate's right hand.

SW: Whom have you there?

JD: Mr. ... a poor Candidate in a state of darkness who has been well and worthily recommended, regularly proposed and approved in open Lodge, and now comes, of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

SW: How does he hope to obtain those privileges?

JD: By the help of God, being free and of good report.

SW rises and faces Candidate.

JD places right hand of Candidate in that of SW.

SW: Enter, free and of good report Replaces Candidate's right hand in left hand of JD and remains standing.

JD holding Candidate's right hand firmly leads him to North of SW's pedestal, makes an anti-clockwise wheel, places Candidate's right hand in left hand of SW and turns Candidate to face East; he stands on left of Candidate, also facing East. (J.D. moves behind the Candidate to the left and moves the Candidate to the right near the S.W.)

SW holding up Candidate's right hand, takes step and gives EA-sign: WM, I present to you Mr. ..., a Candidate properly prepared to be made a Mason. *Maintains Sign and continues to hold Candidate's right hand.*

WM: Brother Senior Warden, your presentation shall be attended to, for which purpose I shall address a few questions to the Candidate which I trust he will answer with candour.

SW cuts Sign, replaces Candidate's right hand in left hand of JD and sits. (J.D. moves behind the Candidate to the right and moves the Candidate to the left)

JD takes Candidate's right hand from SW and positions himself on right of Candidate still holding Candidate's hand, both facing East.

WM: Do you seriously declare on your honour that, unbiased by the improper solicitation of friends against your own inclination, and uninfluenced by mercenary or other unworthy motive, you freely and voluntarily offer yourself a Candidate for the mysteries and privileges of Freemasonry?

JD prompting Candidate aloud: I do.

WM: Do you likewise pledge yourself that you are prompted to solicit those privileges by a favourable opinion preconceived of the Institution, a general desire of knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow-creatures?

JD prompting Candidate aloud: I do.

WM: Do you further seriously declare on your honour that, avoiding fear on the one hand and rashness on the other, you will steadily persevere through the ceremony of your Initiation, and if once admitted, you will afterwards act and abide by the ancient usages and established customs of the Order?

JD prompting Candidate aloud: I do.

WM: Brother SW, you will direct the JD to instruct the Candidate to advance to the pedestal in due form.

SW: Brother Junior Deacon, it is the Worshipful Masters command that you instruct the Candidate to advance to the pedestal in due form.

JD instructs Candidate to step off with left foot and leads him diagonally to position facing Worshipful Master and about four feet from the pedestal, and, still holding Candidate's hand, instructs him in a whisper to place his feet together, then to turn out his right foot so as to form a square, the left foot pointing East and the right foot pointing South.

JD aloud to Candidate and ensuring Candidate suits action to word: Take a short pace with your left foot, bringing the heels together in the form of a square. Take another, a little longer, heel to heel as before. Another, still longer, heels together as before. *Candidate should arrive so that he can kneel without further advancing, and with his left foot directed to the East and his right foot in the form of a square directed South.*

SD takes up position on left of Candidate simultaneously with arrival of latter and JD so that all three stand facing WM, JD on right and SD on left of Candidate.

WM: It is my duty to inform you that Masonry is free, and requires a perfect freedom of inclination in every Candidate for its mysteries. It is founded on the purest principles of piety and virtue. It possesses great and invaluable privileges, and in order to secure those privileges to worthy men, and we trust to worthy men alone, vows of fidelity are required; but let me assure you that in those vows there is nothing incompatible with your civil, moral, or religious duties. Are you therefore willing to take a Solemn Obligation, founded on the principles I have stated, to keep inviolate the secrets and mysteries of the Order?

Candidate: I am. (Candidate is to answer of his own accord but the J.D. may give quiet assistance)

WM: Then you will kneel on your left knee, your right foot formed in a square *Candidate complies*; give me your right hand which I place on the Volume of Sacred Law while your left will be employed in supporting these Compasses, one point presented to your naked left breast

JD assists by raising Candidate's right hand, SD assists by raising Candidate's left hand.

WM places one leg of Compasses in Candidate's left hand and directs the Point to his naked left breast. The Compasses are held by Candidate with upper point on breast.

WM gavels once, repeated by SW and JW.

All stand with Step and give EA-Sign.

Deacons hold wands in left hands, cross them over head of Candidate, take step and give EA-Sign.

WM: Repeat your name at length and say after me: I. . . ., in the presence of the Great Architect of the Universe, and of this worthy, worshipful, and warranted Lodge of Free and Accepted Masons, regularly assembled and properly dedicated, of my own free will and accord, do hereby, and hereon, sincerely and solemnly promise and swear, that I will always hele, conceal, and never reveal any part or parts, point or points of the secrets or mysteries of or belonging to Free and Accepted Masons in Masonry which may heretofore have been known by me, or shall now or at any future period be communicated to me, unless it be to a true and lawful Brother or Brothers, and not even to him or them, until after due trial, strict examination, or sure information from a well-known Brother that he or they are worthy of that confidence; or in the body of a just, perfect and regular Lodge of Ancient Freemasons. I further solemnly promise that I will not write those secrets, indite, carve, mark, engrave, or otherwise them delineate, or cause or suffer it to be so done by others, if in my power to prevent it, on anything, movable or immovable, under the canopy of Heaven, whereby or whereon any letter, character, or figure, or the least trace of a letter, character, or figure, may become legible, or intelligible to myself or anyone in the world, so that our secret arts and hidden mysteries may improperly become known through my unworthiness. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, in the certain knowledge that on the violation of any of them I shall be branded as a wilfully perjured individual, void of all moral worth, and totally unfit to be received into this worshipful Lodge, or any other warranted Lodge, or society of men who prize honour and virtue above the external advantages of rank and fortune. So help me God, and keep me steadfast in this my Great and Solemn Obligation of an Entered Apprentice Freemason

All cut Sign.

Deacons lower wands to right hand.

WM removes Compasses from Candidate's left hand.

SD lowers Candidate's left hand to side. Candidate's right hand remains on Volume of Sacred Law.

WM: What you have repeated may be considered but a serious promise; as a pledge of your fidelity, and to render it a Solemn Obligation, you will seal it with your lips on the Volume of Sacred Law. *Candidate complies.* (J.D. assists by gentle pressure on the Candidate's head) Having been kept for a considerable time in a state of darkness, what, in your present situation, is the predominant wish of your heart?

JD prompting Candidate aloud: Light.

WM: Brother Junior Deacon, let that blessing be restored to the Candidate. (J.D. gives Wand to A.D.C. and loosens hoodwink)

JD should catch WM's eye to indicate that he is ready.

WM raises gavel, moves it left, right, and down.

All give one clap as gavel strikes pedestal.

JD removes hoodwink at the same moment. (J.D. gives hoodwink to A.D.C and retrieves Wand)

WM pausing till Candidate is used to light and ready to continue: Having been restored to the blessing of material light, let me point out to your attention what we consider the three great, though emblematical, lights in Freemasonry: they are the Volume of Sacred Law, the Square, and Compass. The Sacred Writings are to govern our faith, the Square to regulate our actions, and the Compass to keep us in due bounds with all mankind, particularly our Brethren in Freemasonry.

WM takes Candidate's right hand from the Volume of Sacred Law with his right hand: Rise, newly obligated Brother among Masons. Restores Candidate's right hand to Junior Deacon.

WM sits.

SD returns to seat.

All, except JD and Candidate sit.

JD takes Candidate's right hand, turns left and conducts him to North side of WM's pedestal so that both are in a position parallel to the pedestal and about two feet from it, facing South towards WM. and releases hand.

WM: You are now enabled to discover the three lesser lights; they are situated East, South, and West, and are meant to represent the Sun, Moon, and 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.

WM: Brother ..., by your meek and candid behaviour this evening you have, symbolically, escaped two great dangers, but there was a third which, traditionally, would have awaited you until the latest period of your existence. The dangers you have escaped are those of stabbing and strangling, for on your entrance into the Lodge this poniard *picks up poniard from pedestal, unsheathes it, and shows it to Candidate, suiting actions to words* was presented to your naked left breast, to imply that had you rashly attempted to rush forward, you would have been accessory to your own death by stabbing, whilst the Brother who held it would have remained firm and done his duty *sheathes poniard and replaces it on pedestal.*

JD removes cable-tow from neck of Can and hands it to WM.

WM shows cable-tow to Candidate: There was likewise this cable-tow, with a running noose about your neck, which would have rendered any attempt at retreat equally fatal *hands cable-tow to Immediate Past Master.*

WM: But the danger which, traditionally, would have awaited you until your latest hour was the physical penalty at one time associated with the Obligation of a Mason, that of having your throat cut across had you improperly disclosed the secrets of Masonry. The full penalty was that of having the throat cut across, the tongue turned out by the root and buried in the sand of the sea at low-water mark or a cables length from the shore, where the tide regularly ebbs and flows twice in twenty-four hours. The inclusion of such a penalty is unnecessary, for the Obligation you have taken this evening is binding on you for so long as you shall live. Having taken the Great and Solemn Obligation of a Mason, I am now permitted to inform you that there are several degrees in Freemasonry, and peculiar secrets restricted to each; these, however, are not communicated indiscriminately, but are conferred on Candidates according to merit and abilities. I shall therefore proceed to entrust you with the secrets of this Degree, or those marks by which we are known to each other and distinguished from the rest of the world; but must premise for your general information that all Squares, Levels, and Perpendiculars are true and proper Signs to know a Mason by. You are therefore expected to stand perfectly erect *Candidate complies*, your feet formed in a Square *Candidate complies*, your body being thus considered an emblem of your mind, and your feet of the rectitude of your actions.

You will now take a short pace towards me with your left foot, bringing the right heel into its hollow *Candidate complies*. That is the first regular step in Freemasonry, and it is in this position that the secrets of the Degree are communicated. They consist of a Sign, Token and Word *WM rises, faces Candidate and takes Step.*

Place your hand in this position with the thumb extended in the form of a square to the left of the windpipe *WM illustrates and ensures that Candidate copies*. The Sign is given drawing the hand smartly across the throat and dropping it to the side. *WM illustrates and ensures Candidate copies.*

WM: This is in allusion to the symbolic penalty of the degree, which implied that, as a man of honour, a Mason would rather have had his throat cut across than improperly disclose the secrets entrusted to him.

The Grip or Token is given *WM takes Candidate's right hand and adjusts grip by placing Candidate's thumb in position before placing his own* by a distinct pressure of the thumb on the first joint of the hand. This, when regularly given and received, serves to distinguish a Brother by night as well as by day. This Grip or Token demands a word, a word highly prized amongst Masons as a guard to their privileges. Too much caution, therefore, cannot be observed in communicating it; it should never be given at length, but always by Letters or Syllables, to enable you to do which, I must first tell you what that word is: it is BOAZ
JD prompting Candidate aloud: BOAZ.

WM: B. O. A. Z. (by letter)

JD prompting Candidate aloud: B. O. A. Z. (by letter)

WM retains grip: As in the course of the ceremony you will be called on for this word, the Junior Deacon will now dictate the answers you are to give. What is this?

JD prompting Candidate aloud: The Grip or Token of an Entered Apprentice Freemason.

WM: What does it demand?

JD prompting Candidate aloud: A word.

WM: Give me that word.

JD prompting Candidate aloud and quickly to prevent him giving word at length: At my initiation I was taught to be cautious; I will letter or halve it with you.

WM: Which you please, and begin.

JD prompting Candidate aloud: BO.

WM: AZ.

JD prompting Candidate aloud: BOAZ.

WM: This word is derived from the left hand pillar at the porch way or entrance to King Solomon's Temple, so named after Boaz the great-grandfather of David, a Prince and Ruler of Israel. The import of the word is In Strength; pass BOAZ.

WM places Candidate's right hand in left hand of Junior Deacon and sits.

JD turns right, controlling Candidate by holding his right hand, regains floor of Lodge, turns left, instructs Candidate in whisper to step off with left foot passes in front of WM's pedestal to the South-East corner which they square. JD leads Candidate to East side of JW's pedestal, where they stand parallel to the pedestal and a convenient distance from it. Releases hand.

JD rests butt of his wand on floor, with top resting against right shoulder. Takes step and gives EA-Sign: Bro Junior Warden, I present to you Brother ... on his initiation. *Cuts Sign and takes wand in right hand again.*

JW: I will thank Brother ... to advance to me as a Mason.

JD instructs Candidate in a whisper to take Step and give EA-Sign and then to cut Sign, and ensures Candidate does so.

JW: Have you anything to communicate?

JD prompting Candidate aloud: I have.

JW rises, faces Candidate, and takes Step and offers hand.

JD places right hand of Candidate in that of JW, and with left hand adjusts grip from above.

JW gives grip, after JD has adjusted Candidate's right thumb, retaining grip throughout the whole of colloquy: What is this?

JD prompting Candidate aloud: The Grip or Token of an Entered Apprentice Freemason.

JW: What does it demand?

JD prompting Candidate aloud: A word.

JW: Give me that word.

JD prompting Candidate aloud: At my initiation I was taught to be cautious; I will letter or halve it with you.

JW: Which you please and begin.

JD prompting Candidate aloud: B.

JW: O.

JD prompting Candidate aloud: A.

JW: Z.

JD prompting Candidate aloud: BO.

JW: AZ.

JD prompting Candidate aloud: BOAZ.

JW: Pass. Replaces Candidate's right hand in left hand of JD and sits.

JD leads Candidate via South-West corner of the Lodge, squaring as before, to the South of SW's pedestal. Both Candidate and JD face North parallel to SW's pedestal and a convenient distance from it. Releases hand.

JD rests butt of wand on floor with the top resting against right shoulder, takes Step and gives EA-Sign: Brother Senior Warden, I present to you Brother ... on his initiation. *JD cuts Sign and takes wand in his right hand again.*

SW: I will thank Brother ... to advance to me as a Mason.

JD instructs Candidate in whisper to take Step only and ensures he does not give Sign at this stage.

SW: What is that?

JD prompting Candidate aloud: The first regular step in Freemasonry.

SW: Do you bring anything else?

JD prompting Candidate aloud: I do.

JD instructs Candidate to give EA-Sign and cut it.

SW: What is that?

JD prompting Candidate aloud: The Sign of an Entered Apprentice Freemason.

SW: To what does it allude?

JD prompting Candidate aloud: The symbolic penalty of the degree, which implied that, as a man of honour a Mason would rather have had his throat cut across than improperly disclose the secrets entrusted to him. (J.D. prompts Candidate to cut sign by also cutting the sign)

SW: Have you anything to communicate?

JD prompting Candidate aloud: I have.

SW rises, faces Candidate, takes Step and offers hand.

JD places Candidate's right hand in that of SW and with left hand adjusts grip from above.

SW gives grip after JD has adjusted Candidate's right thumb and retains grip throughout the whole of the colloquy: What is this?

JD prompting Candidate aloud: The Grip or Token of an Entered Apprentice Freemason.

SW: What does it demand?

JD prompting Candidate aloud: A word.

SW: Give me that word.

JD prompting Candidate aloud and quickly to prevent him giving word at length: At my initiation I was taught to be cautious; I will letter or halve it with you.

SW: Which you please, and begin.

JD prompting Candidate aloud: BO.

SW: AZ.

JD prompting Candidate aloud: BOAZ.

SW: Whence is this word derived?

JD prompting Candidate aloud: From the left hand pillar at the porchway or entrance to King Solomon's Temple, so named after Boaz the great-grandfather of David, a Prince and Ruler of Israel.

SW: The import of the word?

JD prompting Candidate aloud: In strength.

SW: Pass. SW replaces Candidate's right hand in left hand of JD and remains standing. JD takes Candidate by right hand to North side of SW's pedestal, by passing in front of it. He then, makes an anti-clockwise wheel, places Candidate's right hand in left hand of SW and lining up on left of Candidate, ensures they are both facing East.

SW takes Step and gives EA-Sign which he holds: Worshipful Master, I present to you Brother ... on his initiation for some mark of your favour.

WM: Brother Senior Warden, I delegate you to invest him with the distinguishing badge of a Mason.

SW cuts Sign, releases Candidate's hand and with Candidate facing him, puts on him badge of an Entered Apprentice Freemason. (If necessary J.D. gives Wand to I.G. and assists)

SW picks up lower right hand corner of badge with his left hand: Brother ... by the Worshipful Master's command, I invest you with the distinguishing badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honourable than the Garter or any other Order in existence, being the badge of innocence and the bond of friendship. I strongly exhort you ever to wear and consider it as such; and further inform you that if you never disgrace that badge. *Strikes badge of Candidate with his right hand; all Brethren strike theirs simultaneously;* it will never disgrace you. *with his left hand restores right hand of Candidate to left hand of JD and sits.* (J.D. moves behind the Candidate to the right of the Candidate and moves Candidate to the left)

JD takes Candidate's right hand from SW and positions himself on right of Candidate, both facing East, and releases hand.

WM: Let me add to the observations of the Senior Warden, that you are never to put on that badge should you be about to visit a Lodge in which there is a Brother with whom you are at variance, or against whom you entertain animosity. In such cases it is expected that you will invite him to withdraw in order amicably to settle your differences, which being happily effected, you may then clothe yourselves, enter the Lodge and work with that love and harmony which should at all times characterise Freemasons. But if, unfortunately, your differences be of such a nature as not to be so easily adjusted, it were better that one or both of you retire than that the harmony of the Lodge should be disturbed by your presence. Brother Junior Deacon, you will place our new-made Brother at the North-Eastern part of the Lodge.

JD takes Candidate's right hand leads him up North to North-Eastern part of the Lodge. Both face South, as near as convenient to the corner of the Lodge. JD releases hand.

JD: Left foot across the Lodge (pointing south), right foot down the Lodge (pointing west); pay attention to the Worshipful Master. *(The rough Ashlar [stone] has been placed in the northeast corner by the D.C. – place candidate's feet at right angles around the Ashlar)*

WM: It is customary, at the erection of all stately and superb edifices, to lay the first or foundation stone at the North-East corner of the building. You, being newly admitted into Masonry, are placed at the North-East part of the Lodge figuratively to represent that stone, and from the foundation laid this evening may you raise a superstructure perfect in its parts and honourable to the builder. You now stand, to all external appearance, a just and upright Mason and I give it you in strong terms of recommendation ever to continue and act as such. Indeed, I shall immediately proceed to put your principles in some measure to the test, by calling upon you to exercise that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart; I mean Charity. I need not here dilate on its excellences: no doubt it has often been felt and practiced by you. Suffice it to say, it has the approbation of Heaven and earth, and like its sister, Mercy, blesses him who gives as well as him who receives.

In a society so widely extended as Freemasonry, the branches of which are spread over the four quarters of the globe, it cannot be denied that we have many members of rank and opulence; neither can it be concealed that among the thousands who range under its banners, there are some who, perhaps from circumstances of unavoidable calamity and misfortune, are reduced to the lowest ebb of poverty and distress. On their behalf it is our usual custom to awaken the feelings of every new-made Brother by such a claim on his charity as his circumstances in life may fairly warrant. Whatever, therefore, you feel disposed to give, you will deposit with the JD; it will be thankfully received and faithfully applied.

JD moves to a position in front of WM and facing Candidate, holds out alms-dish and makes appeal: Have you anything to give in the cause of Charity?

Candidate: ... (S.D. waits a few seconds before prompting the Candidate to ensure a suitable feeling within the breast of the Candidate)

JD lowers alms-dish and, if Candidate does not answer quickly, proceeds with second question: Were you deprived of everything valuable previously to entering the Lodge?

Candidate gives affirmative. (S.D. Prompts if necessary)

JD: If you had not been so deprived would you give freely?

Candidate gives affirmative. (S.D. Prompts if necessary)

JD turns right and faces WM, takes Step and gives EA-Sign which he holds, and retains wand in crook of right shoulder: Worshipful Master, our new-made Brother affirms that he was deprived of everything valuable previously to entering the Lodge or he would give freely.

Court bow and resumes position on right of Candidate.

WM: I congratulate you on the honourable sentiments by which you are actuated; likewise on the inability which in the present instance precludes you from gratifying them. Believe me, this trial was not made with a view to sport with your feelings; far be from us any such intention. It was done for three especial reasons: first, as I have already premised, to put your principles to the test: secondly. to evince to the Brethren that you had neither money nor metallic substance about you, for if you had, the ceremony of your initiation thus far, must have been repeated; and thirdly, as a warning to your own heart, that should you at any future period meet a Brother in distressed circumstances who might solicit your assistance, you will remember the peculiar moment you were received into Masonry, poor and penniless, and cheerfully embrace the opportunity of practicing that virtue you have professed to admire.

D.C. places working tools on the J.W.'s pedestal. J.D. takes the right hand of the Candidate and perambulates to the J.W.'s pedestal (squaring the Lodge) and both face the J.W. J.D. dips Wand and gives a court bow.

JW: I now present to you the working tools of an Entered Apprentice Freemason: they are the 24-inch Gauge, the common Gavel, and the Chisel. The 24-inch Gauge is to measure our work, the common Gavel to knock off all superfluous knobs and excrescences, and the Chisel to further smooth and prepare the stone and render it fit for the hands of the more expert workman. But, as we are not all operative Masons, but rather free and accepted or speculative, we apply these tools to our morals.

In this sense, the 24-in Gauge represents the twenty-four hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment, and part in serving a friend or Brother in time of need, without detriment to ourselves or connections. The common Gavel represents the force of conscience, which should keep down all vain and unbecoming thoughts which might obtrude during any of the aforementioned periods, so that our words and actions may ascend unpolluted to the Throne of Grace. The Chisel points out to us the advantages of education, by which means alone we are rendered fit members of regularly organised Society.

J.D. takes the Candidate by the right hand and perambulates around the Lodge (squaring the Lodge) and stops at the Secretary's desk, both facing east.

As in the course of the evening you will be called on for certain fees for your initiation, it is proper you should know by what authority we act. This is our Charter or Warrant from the Grand Lodge of England (J.D. points out Charter behind the Secretary) *and shows Warrant of Lodge to Candidate* which is for your inspection on this or any future evening.

J.D. takes the Candidate by the right hand and perambulates to the right of the W.M.'s pedestal (squaring the Lodge). He moves the Candidate in front of the I.P.M.

This is the Book of Constitutions *hands Candidate a copy* and these are our By-laws *hands Candidate a copy* both of which I recommend to your serious perusal, as by one you will be instructed in the duties you owe to the Craft in general, and by the other in those you owe to this Lodge in particular.

You are now at liberty to retire in order to restore yourself to your personal comforts, and on your return to the Lodge, I shall call your attention to a Charge, founded on the excellences of the Institution and the qualifications of its members.

JD takes Candidate by right hand and guiding him, moves anti-clockwise so as to face west and takes Candidate directly, no squaring to north of SW's pedestal. Here he wheels Candidate clockwise so as to face east, halts and releases hand.

JD: Salute the Worshipful Master as a Mason. JD instructs Candidate in whisper to take Step and give EA-Sign and cut it, and ensures Candidate does so.

JD takes Can by right hand, makes an anti-clockwise wheel and conducts him to the door.

IG goes to door in front of JD and opens it, closing and locking it again after Candidate has gone out.

JD and IG resume seats.

Outside Lodge Candidate resumes his ordinary dress with EA badge. When Candidate is ready, Tyler gives EA-knocks on door of Lodge.

IG rises in front of his chair, takes Step and gives EA-Sign: Brother Junior Warden, there is a report. IG holds Sign.

JW seated gavels once. (See who seeks admission?)

IG cuts Sign, goes to door, opens it, and looks out without speaking.

Tyler: The Candidate on his return.

IG makes no reply, closes and locks door, returns to position in front of his chair, takes Step and gives EA-Sign which he holds: Worshipful Master, the Candidate on his return.

WM: Admit him.

IG cuts Sign, awaits arrival of JD and goes to door.

JD follows IG to door.

IG opens door and admits Candidate.

JD receives Candidate and conducts him by right hand to north of SW's pedestal both facing east. Releases hand.

IG when JD has received Candidate, closes and locks door, returns to chair and sits.

JD: Salute the Worshipful Master as a Mason. Both remain standing without handclasp at North of SW's pedestal while the Charge is delivered.

CHARGE AFTER INITIATION

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

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

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

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

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

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

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

JD leads Candidate to seat beside SD and resumes his seat. (J.D. gives a court bow to Candidate)

Part 1 – Section 4

THE FESTIVE BOARD

1. General Arrangements

In contrast to the formality of a ceremony in the Temple, the Festive Board provides the Brethren with the opportunity to relax and enjoy each other's company at the dining table. Whilst there is an accepted common format for the Festive Board, Lodges often have their own style for conducting proceedings in the dining room and it is these different styles which makes visiting other Lodges such an interesting aspect of the fellowship of masonry.

The common aspects of the Festive Board include proposing and responding to toasts in an accepted order of precedence:

- The Sovereign (known as the Loyal Toast)
- The Grand Master
- Grand Officers (past and present)
- The Provincial Grand Master
- Officers of Provincial Grand Lodge (past and present)
- The Master of the Lodge (proposed by the Senior Warden)
- Newly initiated Brethren
- Visitors (proposed by the Junior Warden)
- The Tyler's Toast – proposed by the Tyler and the final toast of the evening

Having proposed the first toast (to the Sovereign), it is permissible to simply propose a toast to 'the Rulers of the Craft – supreme and subordinate' rather than proposing separate to all the others on the list, in order to save time. However, this is exceptional and rarely done.

It is a matter for the D.C. (in consultation with the W.M. if necessary) to invite a visitor to respond to the Visitors Toast. The Brother so invited to respond should be approached at an early stage of the evening to give him time to prepare. Responses to toasts should be kept short, relevant and Brethren should avoid telling jokes which might be considered to be in bad taste or include bad language.

A current toast list for Craft Lodges is reproduced annually in the Provincial Year Book, complete with the ranks and names of the Rulers of the Craft.

2. Seating Arrangements

Most Lodges adopt a traditional table layout consisting of a 'top' table and two or more rows of adjoining tables or 'legs'. The Master sits at the centre of the top table and the Wardens sit at the bottom ends of the two outer legs (The S.W. to the right and the J.W. to the left as the W.M. looks down the tables). Visiting senior Brethren are usually seated according to their rank on the right of the W.M., along with senior Past Masters of the Lodge. Principal Officers of the Lodge are seated according to their precedence on the left of the W.M. Otherwise, there is no particular precedence for where other members of the Lodge and their Visitors should be seated. It is normal practice to seat a visitor next to his host.

Place cards and a seating plan will assist Brethren to quickly find their seats and avoids confusion when the Brethren are invited by the D.C. to take their seats at the start of the Festive Board. Overlaying tables with white paper table cloths and setting out the Lodge place mats enhances the overall appearance of the dining room.

Lodge practice is for the tables to be set out and furnished with place mats place cards and a seating plan. This is usually done after the meeting rehearsal – on the Tuesday evening prior to the Lodge meeting.

3. Cae Glas Festive Board Procedure

The Brethren having gathered downstairs in the dining room, it is important that proceedings should get underway with minimum delay. Having checked that the caterer is ready to begin serving dinner, the D.C. begins proceedings by asking the Brethren and visitors to take their seats at the Festive Board.

At the Installation meeting, the D.C. invites the Brethren to receive the W.M. accompanied by the P.G.M. (or his Personal Representative) into the dining room. The Brethren applaud their welcome. Otherwise, at ordinary meetings the W.M. and Senior Visitors simply stand at their seats.

3.1 Grace

With the Brethren standing at their seats, the D.C. invites the Chaplain to say Grace. There is no set Grace. This is concluded by the Brethren unison saying '*So Mote it Be*'.

3.2 Taking Wine

During the first course of the meal, the W.M. may take wine with various Brethren as he decides. The first taking of wine is always between the W.M. and his Wardens. At the Installation meeting, the Provincial G.D.C. (or his Deputy) will invite the Brethren to take wine with the P.G.M. (or his Personal Representative).

The taking of wine should be carefully limited and to special guests and Brethren who have played an important role in the ceremony – and not prolonged to such an extent that the Brethren are constantly interrupted from their dining.

The recipient(s) of the wine taking stand, raise their glass and acknowledge the honour. The D.C. then conducts a response by all the other Brethren by announcing '*Brethren, one, two..*' and the Brethren in unison complete the response with one distinct knock on the table.

3.3 Stewards

A red Senior Steward's collar is worn by the senior of the Stewards at the Festive Board. The Senior Steward should nominate Stewards (under the direction of the Treasurer) to collect dining fees and annual subscriptions. Stewards are also nominated to serve behind the bar.

Once Brethren have been called to the Board, Stewards should be ready to attend on Brethren by helping to clear tables and assisting Brethren who require drinks.

3.3 The D.C.'s duties and managing the Toast List

The toast list is given in the Provincial year book. Prior to every toast, the W.M. gavels once, followed by the S.W. and J.W.

The D.C. (assisted by his A.D.C.), is responsible for ensuring that the Festive Board progresses smoothly. Ideally, he should aim to have all the proceedings concluded by 10:00pm or thereabouts.

Once the W.M. and the principal guests have finished dining, the D.C. can begin the sequence of toasts, commencing with the words:

'Brethren, the W.M. will propose the first toast, after which we will remain standing to sing the first verse of the National Anthem'

After which the Brethren sit down – the 'honours' are not given to this toast.

The D.C. announces the next and subsequent toasts with the words:

'Brethren, the Worshipful Master will now propose the next toast'

After each toast, the D.C. announces:

'Brethren, the Honours'

The Honours are given by the Brethren standing and reciting:

'Point left right, point left right, point left right, one two'

The Brethren then triple clap three times and give the tradition salute (right hand held horizontal, palm down). The Brethren then chant:

*'Worthy Mason he, Worthy Mason he,
Kingly Craft, Mystic art,
Worthy Mason he!'*

It should be noted that the chant is 'Kingly Craft, not 'King of the Craft'

If the visiting Grand Officer, or an active Officer of Provincial Grand Lodge is present, it is customary for each to be invited to respond to the respective toasts to the Grand Officers and to the Officers of Provincial Grand Lodge.

The toast to the Worshipful Master is proposed by the Senior Warden, after which the W.M. responds accordingly.

The toast to the Visitors is proposed by the Junior Warden. The chant accompanying the toast to the Visitors is varied as follows:

*‘Prosper the Art, Prosper the Art,
Join in the chorus, Prosper the Art.
Prosper the Lodge, Prosper the Lodge,
Join in the chorus, Prosper the Lodge.
Prosper the Man, Prosper the Man.
Join in the chorus, Prosper the Man.’*

After which, the Junior Warden invites all the Visitors to stand and the Brethren of the Lodge sing a traditional song of welcome.

The J.W. then asks the Visitors to be seated with the exception of the Brother previously invited to respond on behalf of the Visitors.

The final toast of the evening is the Tyler’s toast, which the W.M. announces by striking his gavel twice (the S.W. and J.W. do not gavel). The Tyler leaves his chair and stands behind the W.M., raises his glass and recites the Tyler’s toast as follows:

*‘To all poor and distressed Freemasons,
Wherever scattered over the face of land, or sea or in the air.
Wishing them speedy relief from all their sufferings,
And a safe return to their native land – if they so desire.’*

The Brethren remain seated for the toast and the D.C. invites all to repeat the Craft Honours in silence.

The D.C. then announces the singing of the Tyler’s Song. This is sung quietly with the Brethren remaining seated except for the repeat of the final chorus, for which the Brethren all stand and raise their glasses. The W.M. then proposes a closing toast:

‘Here’s to our next Happy Meeting and a safe journey home.’

4. Honours, Songs and Toasts

The Honours, Songs and Toasts are reproduced as a separate leaflet for use at the Festive Board. The Songs adopted by the Lodge at its consecration were as follows:

4.1 Absent Brethren

At 9:00pm or as near as practicable, this song is sung and is a variation on the hymn ‘O Trinity of Love and Power’. Originally it was followed by the Brethren standing to drink the toast ‘Absent Brethren’, followed by Craft Honours in silence.

In latter years, Grand Lodge determined that it was inappropriate for any other toast to be proposed before the Loyal Toast. Common practice now is for the D.C. at 9:00pm to invite Brethren to remember Absent Brethren by saying the words:

'Brethren, the hands are on the square, Absent Brethren'.

Brethren remain seated and raise their glasses, chanting *'Absent Brethren'*. Craft Honours are then repeated in silence. Trinity of Love and Power is then sung whilst seated.

4.2 The Entered Apprentice's Song

This is sung at the Festive Board as part of the toast to the newly Initiated Brother and is accompanied by a special sequence of knock on the table known as *'Masonic Fire'*. Traditionally these knock are delivered using a firing glass (a small glass with a heavy base) or miniature gavels.

To celebrate the 25th anniversary of the Consecration of the Lodge, 25 specially inscribed firing glasses were obtained by the Lodge. In recent years, these commemorative glasses are put out on the Top Table at the Installation Ceremony.

4.3 The Master's Song

This is sung at the Installation Festive Board, prior to the newly Installed Master responding to his toast. The song follows *'Masonic Fire'* – in which the Brethren in sequence, commencing with the I.P.M. knock the table once, then again with two knocks, then again with three knocks and finally one loud knock in unison. The Brethren then stand and drink a toast to the *'Worshipful Master'*.

4.4 The Tyler's Song

This is the final song of the evening and in Cae Glas Lodge it is traditionally sung quietly with the Brethren seated, except when they stand to repeat the final chorus, with glasses raised.

It is tradition in some Lodges to knock the table twice at the end of each line of the chorus. This is not the practice in Cae Glas and the D.C. will remind Visitors to respect the Lodge tradition by not knocking the tables during the singing of this final song.

4.5 The Ladies Song

This is sung during the Ladies Festival and is a tribute from the Brethren to their Ladies for their support in enabling the Brethren to enjoy their Masonic membership.

4.6 Song Sheets

Song sheets containing these traditional songs are placed around the tables at the Festive Board for the use of Brethren and Visitors. At the end of the evening, the Senior Warden should arrange for these to be collected for use at subsequent meetings.

Part 1 – Section 5

THE LODGE OF INSTRUCTION

Aims and Objectives

The aims and objectives of the ‘L of I’ are to enable Brethren to discover more about Masonry in general and the workings of their own Lodge in particular. Under the guidance of the Preceptors and a Mentor (senior Past Masters of the Lodge), junior Brethren are able to practice ritual in a relaxed and informal atmosphere away from the formalities of a regular meeting of the Lodge. There is also the opportunity to practice ritual in the Temple where junior Brethren can gain experience of speaking in front of peers prior to presenting ritual in a regular Lodge.

‘L of I’ meetings are **NOT** rehearsals for the next Lodge meeting.

Members are provided with a list of work to carry out and are expected to learn their roles for the next ‘L of I’ meeting. A programme of work is agreed on for the junior members to present aspects of ritual to the senior members of the Lodge and distinguished guests at a Preceptors Evening (normally the fourth Thursday in May). Junior Brethren take control of Officer positions in the Lodge and present ritual. They will also present aspects of ritual that may not be known by senior Lodge members or guests.

‘L of I’ is open to all members of the Lodge and all are encouraged to attend. Junior Brethren below the rank of Master Mason are asked to leave prior to the meeting working in a higher degree than they have been admitted to.

A combination of regular attendance and a learning programme help junior Brethren to advance successfully in their journey to the Master’s Chair. ‘L of I’ is designed to be an enjoyable experience and a strong social aspect is expected. During the social aspect, junior and senior members of the Lodge meet and mix in an informal atmosphere to discuss Masonry and private interests.

FROM STEWARD to MASTER – a learning programme

The following advice to Brethren was written around the time that the Lodge was formed in 1974. Under the title ‘Masonic Advice’, it is unclear who was the actual author as the original document is not dated or attributed. However, as a learning programme it remains just as relevant today for any Brother wishing to pursue a happy and successful masonic career up to and including the office of Worshipful Master.

It is reproduced in its original format for each office, with changes in the information for the Senior Steward to reflect changes to the catering and bar arrangements.

A Learning Programme

5.1 Information for the Senior Steward

Should know:

- Work of the Inner Guard – knocks on the door of the Lodge. Reports when Candidates, Visitors or Brethren seek admission.
- Opening and closing in the three Degrees.

Should be learning:

- Questions and answers leading to the Second and Third Degrees.
- Charge in the First Degree. (charge in the NE corner, charge after initiation or both?)

Roles and Responsibilities:

- Wear the red Senior Stewards collar at the Festive Board so that you can be easily identified.
- Detail Stewards to assist with collecting dues.
- Detail Stewards to manage the Bar.
- Detail Stewards to sell raffle tickets.
- Arrange for Stewards to assist with clearing the table to speed up the Festive Board.

The senior stewards role is to manage the Stewards – and not take on any role that would affect his ability to manage. (subject to how many Stewards are present).

5.2 Information for the Inner Guard

Must know:

- Work of the Inner Guard in the Three Degrees.
- Correct knocks on the door on opening and closing.
- All reports to the Junior Warden.

Should know:

- Opening and closing in the Three Degrees.
- Questions and answers leading to the 2nd and 3rd Degrees.
- Work of the Junior Deacon. When in Lodge watch the circuit and learn the work of the J.D.

Should be learning:

- First Degree Charge. (charge in the NE corner, charge after initiation or both?)
- First Degree Working Tools.
- Second Degree long Working Tools.

Roles and Responsibilities

- Come to the correct salute when addressed by the Junior Warden.
- See that the poniard is available by the door for the 1st Degree.
- See that the square is available at the door for the 2nd Degree.
- See that the compass is available is available by the door for the 3rd Degree.
- Remember to SLOWLY adjust the lights in the 3rd Degree.
- When the Rt.W.Prov.G.M. is present, the Prov D.C. usually announces him. But it may be useful to know the announcement:

'W.M, the Rt.W.Prov.G.M. of Shropshire (accompanied by the W.Dep.Prov.G.M.) accompanied by his Provincial Grand Lodge Officers and the Officers of Grand Lodge, DEMANDS admission'.

5.3 Information for the Junior Deacon

Must know:

- Work of the Junior Deacon in the Three Degrees.
- Questions and answers in the 2nd Degree.

Should know:

- Questions and answers to the 3rd Degree.
- First Degree Working Tools.
- Second Degree long Working Tools.
- First Degree Charge. (charge in the NE corner, charge after initiation or both?)
- Opening and closing in the Three Degrees.

Should be learning:

- To the end of the obligation in the Three Degrees.

Roles and Responsibilities

- Do not rush the Candidate. Reassure him and speak quietly to him explaining as needed. Take him steadily and slowly around the Lodge.
- Check with the D.C. how to 'hold' the Candidate.
- Hold your Wand upright with the dove pointing forwards.

- Practice placing the Candidate at the correct paces from the kneeling stool and the pedestal.
- When squaring the Lodge, move yourself and not the Candidate at the corners. Remind the Candidate to step off with the left foot.
- Ensure the kneeling stool is in position.
- Practice following the S.D. at a suitable distance behind (about half the length of the Temple) and slipping into position when the Candidate is about to advance.
- Always return to your seat AROUND the Lodge.
- Always check the Tracing Boards before the Lodge is Opened.
- apron is on a Check the cushion by the I.P.M. for the 2nd and 3rd Degrees.
- Practice sheet folding and opening with the S.D. for the 3rd Degree.
- Check two Alms dishes are available. When the collection is called, walk to the Treasurer's desk (without your Wand) and collect both dishes. Walk to the S.D., give a court bow and offer a dish. S.D. commences with the W.M. and moves south. J.D. starts with the Provincial guest / Grand Lodge Officer and moves north. J.D. collects from the Tyler and S.D. collects from the S.W. Both Deacons walk to the Treasurer, give court bows and offer the Alms dishes. Both Deacons walk to their seats – S.D. remains standing until the J.D. has reached his chair. Both court bow to each other and sit.
- Matches or lighter for candles.

5.4 Information for the Senior Deacon

Must know:

- Work of the Senior Deacon in the Three Degrees.
- Positioning of the Candidate at the various stages of the ceremony in the 2nd and 3rd Degrees. This is important. Go through the ceremony with your book and locate the various positions in which you will locate the Candidate.
- Questions and answers in the 2nd and 3rd Degrees.

Should know:

- First Degree Working Tools.
- Second Degree long Working Tools.
- Charge in the First Degree (Charge in NE corner or Charge after Initiation?).
- Opening and Closing in the Three Degrees.

Should be learning:

- To the end of Obligations in the Three Degrees.
- First Degree complete ceremony.

Roles and Responsibilities:

- Do not rush the Candidate. Reassure him and speak quietly to him explaining as needed. Take him steadily and slowly around the Lodge.
- Hold your Wand upright with the dove pointing forwards.
- When squaring the Lodge, move yourself and not the Candidate at the corners. Remind the Candidate to step off with the left foot.
- Remember salutes at Pedestals.
- Remember 2nd Degree twice round the Lodge, 3rd Degree three times round the Lodge.
- Ensure kneeling stool is in position for the 1st Degree.
- Check cushion is handy to take E.A. apron from the W.M. to the Senior Warden.
- Check sheet for 3rd Degree is correctly folded and placed so that it can be easily opened correctly.
- Practice advancing to the East in the 2nd and 3rd Degrees.
- Practice signs for the 3rd Degree with Wand.
- Extinguish candles of Junior Warden and Senior Warden in the 3rd Degree.

5.5 Information for the Junior Warden

Must know:

- Work of the Junior Warden in the Three Degrees.
- First Degree Working Tools.
- Calling Off and On in an emergency.

Should know:

- Opening and Closing in the Three Degrees.
- Charge in the First Degree (Charge after Initiation?).
- First Degree in full.

Should be learning:

To the end of the Obligation in the 2nd and 3rd Degrees.
Second Degree in full.

Roles and Responsibilities:

- Keep alert for the gavel of the Senior Warden.
- Lower Column on Opening, raise column on Closing.
- Come to the correct salute when addressed by the Worshipful Master. Do not turn towards the W.M. Face North and turn head towards W.M. Give all signs smartly and correctly.
- Be seated when you address the Inner Guard. Allow him to come to the appropriate sign.
- Sit upright and do not lounge in the Warden's chair.
- 'Officially', you are responsible for the interrogation of Visitors. Usually pass this on to the Director of Ceremonies.

- Practice signs for closing in the 3rd Degree with the Senior Warden.
- Plan Visitors speech – last 2 to 3 minutes. Maybe a word with the Brother who has invited the Visitor who is to respond may provide some information.

5.6 Information for the Senior Warden

Must know:

- Work of the Senior Warden in the Three Degrees.
- Charge in the 1st Degree (Charge after Initiation?).
- Long working Tools in the 2nd Degree.

Should know:

- Opening and Closing in the Three Degrees.
- To the end of the Obligations in the Three Degrees.
- First and Second Degrees in full.
- Questions and answers in the 2nd and 3rd Degrees.

Should be learning:

- The full 3rd Degree.
- Addresses to Officers for Installation.

Roles and Responsibilities:

- Check that the apron for the Candidate is on the Pedestal of the Worshipful Master.
- Check that apron of Master Mason fits the candidate.
- Keep alert for the gavel of the Worshipful Master.
- Raise column on Opening and lower column on Closing.
- Come to the correct salute when addressed by the Worshipful Master. Give all signs smartly and correctly.
- Sit upright and do not lounge in the Warden's chair.
- Always put new apron on Candidate BEFORE removing old one. THEN address Candidate.
- Practice signs for Closing in the 3rd Degree with the Junior Warden.
- Prepare speech – last 2 to 3 minutes for each Lodge when proposing the health of the Worshipful Master.

5.7 Information for the Worshipful Master

Must know:

- Opening and Closing in the Three Degrees.

- Questions and answers in the 2nd and 3rd Degrees.
- To the end of the Obligation in the Three Degrees.
- Calling Off and Calling On in an emergency.

Should know:

- The three full ceremonies.
- It is advised not to do a complete ceremony on one night but to arrange to the programme so that the ceremonies are completed over the year. Traditionally:
 - Senior Warden gives the Charge in the 1st Degree.
 - Senior Warden gives the long Working Tools in the 2nd Degree.
 - Junior Warden give the Working Tools in the First Degree.
 - A Past Master gives the 2nd Degree Tracing Board.

Should be learning:

- During the summer, be learning the Installation Ceremony to install his successor.
- Consult with the Director of Ceremonies regarding the customary procedures for the Installation.

Roles and Responsibilities:

- Chair the Lodge management meetings.
- Plan ceremonies with the Secretary and Director of Ceremonies for your year.
- Check agenda with the Secretary on the day of rehearsal.
- Arrange a signal with the Director of Ceremonies or Immediate Past Master when a prompt is required.
- Make sure (as far as possible) that work given out to Past Masters is shared equally – e.g. Past Masters Night and any other section of Ritual during your year.
- Discuss menu choices with the caterer.
- The Secretary usually decides how many to cater for at the Festive Board.
- Use your response to your Toast to keep the Brethren informed of any Lodge activity and any other interesting masonic information.
- Try to finish the Festive Board by 10:00 pm and then ‘circulate’ amongst the Brethren.
- Note – the Bar should close at the proper licensed time.