



The Grand Lodge of **WESTERN AUSTRALIA**

FREQUENTLY ASKED QUESTIONS ABOUT FREEMASONRY

Q: What is Freemasonry?

A: Freemasonry is one of the largest, if not the largest of the World's secular, fraternal and charitable organisations. It teaches moral lessons and self-knowledge through participation in a progression of allegorical two-part plays.

Q: Why are you a secret society?

A: We are not, but lodge meetings, like those of many other groups, are private and open only to members. The rules and aims of Freemasonry are available to the public. Meeting places are known and in many areas are used by the local community for activities other than Freemasonry. Members are encouraged to speak openly about Freemasonry.

Q: What are the secrets of Freemasonry?

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

Q: What happens at a lodge meeting?

A: The meeting is in two parts. As in any association there is a certain amount of administrative procedure – minutes of last meeting, proposing and balloting for new members, discussing and voting on financial matters, election of officers, news and correspondence.

Then there are the ceremonies for admitting new Masons and progressing others through the degrees in Freemasonry and the annual installation of the Master and appointment of officers. The three ceremonies for admitting a new Mason are in two parts - a slightly dramatic instruction in the principles and lessons taught in the Craft, followed by a lecture, (sometimes at a separate meeting), in which the candidate's various duties are spelled out.

Q: Isn't ritual out of place in a modern society?

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

Q: Why do grown men run around with their trousers rolled up?

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



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Q: Why do Freemasons take oaths?

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

Q: Why do your 'obligations' contain hideous penalties?

A: They no longer do. When Masonic ritual was developing in the late 1600s and 1700s it was quite common for legal and civil oaths to include physical penalties and Freemasonry simply followed the practice of the times. In Freemasonry, however, the physical penalties were always symbolic and were never carried out. After long discussion, they were removed from the promises in 1986.

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

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

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

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

Q: Aren't you a religion or a rival to religion?

A: Emphatically not. Freemasonry requires a belief in God and its principles are common to many of the world's great religions. Freemasonry does not try to replace religion or substitute for it. Every candidate is exhorted to practice his religion and to regard its holy book as the unerring standard of truth. Freemasonry does not instruct its members in what



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their religious beliefs should be, nor does it offer sacraments. Freemasonry deals in relations between men; religion deals in a man's relationship with his God.

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

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

Q: Why do you call God the Great Architect?

A: Freemasonry embraces all men who believe in God. Its membership includes Christians, Jews, Hindus, Sikhs, Muslims, Parsees and many others. The use of descriptions such as the Great Architect prevents disharmony. The Great Architect is not a specific Masonic god or an attempt to combine all gods into one. Thus, men of differing religions pray together without offence being given to any of them.

Q: Why don't some churches like Freemasonry?

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

Q: Why will Freemasonry not accept Roman Catholics as members?

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

Q: Isn't Freemasonry just another political pressure group?

A: Emphatically not. Whilst individual Freemasons will have their own views on politics and state policy, Freemasonry as a body will never express a view on either. The discussion of politics at Masonic meetings has always been prohibited.

Q: Are there not Masonic Groups who are involved in politics?

A: There are groups in other countries who call themselves Freemasons and who involve themselves in political matters. They are not recognised or countenanced by the Grand



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Lodge of Western Australia and other regular Grand Lodges who follow the basic principles of Freemasonry and ban the discussion of politics and religion at their meetings.

Q: Is Freemasonry an international Order?

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

Q: What is the relationship between Freemasonry and groups like the Orange order, Odd Fellows and Buffaloes?

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

Q: Why don't you have women members?

A: Traditionally, Freemasonry under Grand Lodges devolving from the United Grand Lodge of England has been restricted to men. The early stonemasons were all male, and when Freemasonry was organising, the position of women in society was different from today. If women wish to join Freemasonry, there are separate organisations practicing what they claim is a type of Freemasonry restricted to women only.

Q: Why do you wear regalia?

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

Q: How many Freemasons are there?

A: Under the Grand Lodge of Western Australia, there are over 3000 Freemasons, meeting in over 100 Lodges. There are separate Grand Lodges for most countries with a combined membership worldwide, of probably 5 million members.

Q: How and where did Freemasonry start?

A: It is not known. The earliest recorded 'making' of a Freemason was in England, that of Elias Ashmole in 1646. Organised Freemasonry began with the founding of the Grand Lodge of England on 24 June 1717, the first Grand Lodge in the world. Ireland followed in 1725 and Scotland in 1736. All the regular Grand Lodges in the world, including the Grand Lodge of Western Australia trace themselves back to one or more of the Grand Lodges in the British Isles. The Grand Lodge of Western Australia became independent over 110 years ago, having previously been a province of the United Grand Lodge of England. There is still a Scottish District Lodge operating Scottish Lodges in WA.



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There are two main theories of origin. According to one, the operative stonemasons who built the great cathedrals and castles had lodges in which they discussed trade affairs. They had simple initiation ceremonies and, as there were no City and Guilds certificates, dues cards or trade union membership cards, they adopted secret signs and words to demonstrate that they were trained masons when they moved from site to site. In the 1600s, these operative lodges began to accept non-operatives as “gentlemen masons”. Gradually these non-operatives took over the lodges and turned them from operative to ‘free and accepted’ or ‘speculative’ lodges.

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

Q: How many degrees are there in Freemasonry?

A: Basic Freemasonry consists of the three 'Craft' degrees (Entered Apprentice, Fellow Craft and Master Mason), completed by the Royal Arch degree (Chapter). There are many other Masonic degrees and Orders which are called 'additional' because they add to the basis of the Craft and Royal Arch. They are not basic to Freemasonry but add to it by further expounding and illustrating the principles stated in the Craft and Royal Arch. Some of these additional degrees are numerically superior to the third degree but this does not affect the fact that they are additional to and not in anyway superior to or higher than the Craft. The ranks that these additional degrees carry have no standing with the Craft or Royal Arch.

Q: How much does it cost to be a Freemason?

A: It varies from lodge to lodge but anyone wishing to join should find a lodge to suit his pocket. On entry, there is an initiation fee. A member pays an annual subscription to his lodge which covers his membership and the administrative cost of running the lodge. When you become a Master Mason there is the cost of your Apron, these can normally be obtained either new from a supplier, or often second hand aprons are available for less than \$100.00. Annual subscriptions mostly range from \$350 to \$1200, and the Initiation fee in most Lodges is around \$100.00-150.00.



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In Western Australia all members wear dinner jackets to meetings, (except Day Lodges), and if you don't own a dinner jacket you will need to obtain one once you are a Member. It is usual to have refreshment after the meeting and the cost of this is for some Lodges included in the annual subscription, for others charged on the night and this varies between \$10.00 and \$100.00 depending on the Lodge and quality of meal or dining experience. It is entirely up to the individual member what he gives to Charity, but it should always be without detriment to his other responsibilities. Similarly, he may join as many lodges as his time and pocket can allow as long as it does not adversely affect his family life and responsibilities.

Q: How much of my time will I need to commit to Freemasonry if I join?

As a new Member the actual time needed is four hours once a month. That would be from 7.00 till about 11.00 for the evening meeting and supper. Lodges have a rehearsal meeting each month as well, but initially there would be no requirement, unless you chose, to attend those. When and if you took one of the offices in a Lodge, you would be expected to attend that as well, and that would add two or three hours to the commitment, but there is no compulsion to take office if that doesn't suit your available time and desires.

Many Members choose to visit other Lodges once they are used to Freemasonry. In that way they gain experience and expand their circle of friendship within Freemasonry, but that is optional and always subject to your time availability and other commitments.

Grand Lodge of WA Membership Committee 2016

With acknowledgement to United Grand Lodge of England.