

GUIDANCE NOTES

for use when explaining Freemasonry to Masons and non-Masons alike

Appendix: Questions and Answers

What is Freemasonry?

History. The best evidence suggests that Freemasonry arose as a society for gentlemen in the mid seventeenth century.

It was based around the activities of stone masons involved in the building of King Solomon's Temple. Therefore, every Masonic lodge room is a figurative representation of that Temple, emphasised by the chequered flooring and the pillars which are present in most lodges.

What does Freemasonry involve? Freemasonry is not a religion. The only requirement is that every member must believe in a Supreme Being, hence its membership covers a wide spectrum of different religions.

In Freemasonry we do not refer directly to God but use the alternative expression "Great Architect of the Universe". This encompasses the "Supreme Being" for each individual and thus Freemasonry admits men of all faiths. The Bible is present and open at every lodge meeting but when a Member of another faith is present his own sacred text will be placed next to the Bible.

Freemasons are expressly forbidden from discussing religion or politics at any meeting. This assists in maintaining harmony by avoiding contentious subjects.

A Masonic Lodge is comprised of its Members and does not refer to the building where it meets which is more correctly referred to as a "Masonic Hall". Masonic Halls often have several lodges meeting there, for example 7 Lodges hold their meetings at Bath Masonic Hall which dates back to 1733.

In Somerset, there are 88 lodges meeting in 27 Masonic Halls.

Masonic Lodges generally meet between 4 and 10 times a year.

Lodge meetings consist of two primary elements dealing firstly with the usual business you would expect of any society and, secondly with ritual activities.

In each Lodge there are a number of offices which are filled by its Members, usually on an annual basis.

One officer, who is known as the Tyler, is posted on the door to admit Members and Candidates. There are also two Deacons who guide the Candidates around the Lodge, two Wardens who support the Worshipful Master and, finally, the Worshipful Master who is in charge of the Lodge.

There are three main ceremonies through which every Candidate for Freemasonry must pass. For each ceremony, the Candidate is the central figure. The Deacons guide him around and he is instructed in various aspects of Freemasonry.

This instruction takes the form of allegorical representation of the tools and activities of the stonemason and a series of lectures which draw out moral principles.

The intention of Masonic rituals is to help to make the Candidate a better person and citizen. He is also taught about his relationship with his God and his fellow man.

The following paragraphs are suggested as answers to this commonly asked question:

Freemasonry is not a covert society. Its Book of Constitutions (the Rule Book) is available for sale to the public and is in public libraries. Its meeting places are known. Its headquarters in London is open daily to the public. Grand Lodge issues leaflets and procedure videos to help explain Freemasonry to the public. There is extensive information on the internet. Members of its lodges do not deny or conceal their membership. As a society it falls very far short of being secret.

Freemasonry is a legitimate, moral, law-abiding, God-fearing association, which plays a useful part in society.

Freemasonry is not *for* anything. Apart from “being happy and communicating happiness”, it has no grand designs. Freemasons are forbidden to discuss religion or politics in Lodge and so men from widely different backgrounds and with very different interest can meet as friends in Freemasonry. Freemasonry provides companionship and social activity for its members and, often, for their families. It emphasises charity, which extends beyond its own people and their dependants. It teaches, by means of ritual, morality or the practical basis of living in civilised society.

We try to instil into our members morality in all things. We insist upon a belief in God, the Supreme Being, from all members and candidates without defining who that Supreme Being should be. There is no separate masonic God, rather a member is encourage to practice and develop his own religious belief outside of Freemasonry.

We endeavour to ensure that our candidates are honest, and have no criminal record. To achieve this all Lodges conduct searching enquiries, which include the taking up of character references, interviews and home visits.

Our teachings are concealed in dramatic stories very similar to the method of the ancient passion plays of the Medieval Masons. From the Bible (which English Freemasons refer to as the “Volume of the Sacred Law”), we derive much of our drama, especially the building of the Temple in Jerusalem by the Masons of that time.

The use of symbols in our ritual is also important to us. Freemasons wear aprons in Lodge emulating their forbears, the operative masons. We use the normal tools of a mason to illustrate the general principles of morality. For example in the initiation ceremony the 24 inch rule is shown as being the instrument that enables an operative mason to measure his work. For Freemasons it represents 24 hours of the day – part to be spent in prayer to God, part in labour and refreshment, and part in helping any

person in time of need, without it being detrimental to ourselves, our families, or our business.

There are guiding principles for Freemasons:-

To show tolerance and respect for the opinions of others and behave with kindness and understanding to all. (Brotherly Love).

To practise charity and care in the community by charitable giving and by voluntary efforts and works which help others (Relief) and

To strive for high moral standards in themselves and others. (Truth or Integrity).

Secrecy

It is helpful to explain in straightforward terms that “secrecy” with respect to Freemasonry is very limited. It should be emphasised that Freemasons have no need to be secret about their membership or the things they do. It is preferable to avoid the term “A society with secrets” as this has a tendency to confuse. The following paragraphs should assist in dispelling the myths and fictions about secrecy:

Freemasonry’s “secrets” are private formal proofs of membership. They can be used to prevent strangers from being admitted to Masonic meetings. The use of the words and signs is restricted to Lodge Meetings and Ceremonies: they should not be used in, or disclosed to, the public.

Freemasons may incline towards privacy just as the affairs of many other clubs, associations and organisations (even of major political parties) are private: membership lists are not published; minutes of meetings are circulated among members but not to the public. Apart from what should be kept private, Freemasons should be willing – even eager – to talk about Freemasonry in general. Freemasons may freely declare their membership.

Freemasons must never use Freemasonry to advance their own interests be they personal, business, professional or whatever. If there is a conflict of interests, or even if it could be thought that there might be a conflict of interests, a Freemason is required to say so. Freemasons must not expect, anticipate or seek any preferment or financial benefit as a consequence of being a member of the Order.

The Obligations of a Freemason

It needs to be emphasised that we are not members of a self-help, mutual advancement Organisation and we are not a Friendly Society.

There is nothing in a Freemason’s obligation which compels him to support a brother against the Law of the Land nor to advance his own interests above those of anyone else whether they are masons or not. The obligations are best described as serious promises to keep Masonic “secrets” (i.e. the formal means of proof that a person is a Freemason). The promises do not contain any commitment of allegiance by Freemasons to Freemasonry, to Grand Lodge, the Grand Master, the Provincial Grand

Master, or the Master of a Lodge. We do, however, expect allegiance to Her Majesty the Queen. A Freemason has an overriding duty to obey the laws of any country in which he is a subject.

The texts of the promises and of the address on his future duties which is given to every newly made Mason are printed in books of ritual which can be bought by anyone from Masonic booksellers.

Although books of Masonic ritual can be bought by anyone, and the rituals are described in full in books which are in public libraries, we believe they have more impact on candidates if they are unknown to them before the ceremonies, when they are delivered to them in a dramatic and meaningful way.

Our basic ceremonies – opening and closing Lodges, and those through which Masons are admitted and progress, all of which contain prayers and when appropriate promises – are familiar to all Masons.

The Layout of the Lodge Room.

However small or large they may be, all Lodge Rooms are laid out in similar manner. It is appropriate to point out where the Master, the Wardens and Officers sit and the symbolism of the columns and candles. It should be explained that the Volume of the Sacred Law is always on the Worshipful Master's pedestal, and it is required to be open when the Lodge is at work. In the English Constitution the Volume of the Sacred Law is the Bible. Our candidates make their promises on it, but candidates from other religions make their promises on their own Sacred Book, which can also be displayed open in a Lodge. Further areas for explanation could be:-

The rough and perfect ashlar and their symbolic nature – the rough representing the Entered Apprentice, the smooth the Master Mason. The rough ashlar is man in an infant or primitive state, rough and unpolished as the stone but by the skill of the craftsman he becomes a fit member of society. The perfect ashlar is true and square and represents a Master Mason guided by Freemasonry and his God and is a further representation of the mind improved by culture.

The square and compasses and their significance, (the compass being for the Grand Master and the square for the whole Craft) as well as the jewels on the collars worn by the officers of the Lodge. The square teaches morality, the level equality, and the plumb rule is the criterion of uprightness and truth. The Master is distinguished by the square, the Senior Warden by the level and the Junior Warden by the plumb rule. The Master, Senior Warden and Junior Warden govern the Lodge by square conduct, equality and integrity. The Chaplain's Jewel is of course a representation of the Volume of the Sacred Law which we say guides us to all truth, directs us to happiness and points out the whole duty of man; without it the Lodge is not perfect. The Charity Steward's Jewel is the trowel representing Charity the bond of perfection and social union. The Steward's jewel is a cornucopia representing plenty. The Deacon's jewels in most Lodges today are representations of a dove bearing an olive branch but the Deacons act as messengers between the Master and his Wardens. In earlier times the jewel was a representation of Hermes the winged messenger of the Gods.

The chequered pavement and its border provide material of great symbolical interest. The black and white carpet or the mosaic pavement points out the diversity of objects which decorate and adorn the creation. It points out the uncertainty of all things here on earth – prosperity and adversity, joys and sorrows and our variegated and chequered existence through life.

The Three Degrees.

The ceremonies may be briefly described as the candidate's progress through life, by means of ritualised plays (recited from memory) similar to the old morality plays. The progression through the various officers from Steward to Worshipful Master (the highest honour any Lodge can bestow on any of its members) should be pointed out.

Whilst reference might be made to the organisation of Freemasonry into Provinces within the Grand Lodge it is recommended that an over-elaboration regarding ranks and masonic dress and regalia may be counter-productive. It might be explained that regardless of rank or appointment that the apron of every mason is white but it becomes embellished with emblems and colours as progress is made.

Charity.

There are a number of underpinning principles in Freemasonry and one of the most important of these is charity.

During a Candidate's Initiation Ceremony he is put in a position where he is made to consider charity from the perspective of one who is poverty stricken and is helped to understand the need to give when you can afford to and the opportunity to receive when you cannot. All Freemasons are encouraged regularly to practise charitable giving.

Freemasonry is the second largest donor to charity in the UK – the first being the National Lottery.

The primary charity, which is administered in London is "The Freemasons' Grand Charity". It is a grant aid charity and is a major donor to medical research, disability charities, the air ambulances and hospices. On average it donates some £3million to non-masonic causes each year. It is frequently the first to respond in cases of international disasters like earthquakes and tsunamis.

There are also charities specifically to help Freemasons and their families if they fall on hard times. This is a principle which dates back to the Stonemasons' Guilds which collected a small payment from its members to help those who are injured and unable to work.

How is Freemasonry organised?

Many non-masons are interested in the structure and administration of Freemasonry. Some or all of the following paragraphs may help to explain:

The basic unit of Masonic association is the Lodge. This runs its own affairs, under rules in Grand Lodge's Book of Constitutions, and its own by-laws, and the customs

of “the Craft”, i.e. Freemasonry as a whole. The Lodge has a Master, Wardens and other officers and members.

Lodges in England and Wales outside London are organised into 47 Provinces (largely matching the old counties), 37 Districts overseas (mostly Commonwealth or former Commonwealth countries) and some smaller groups of lodges. The Province of Somerset was established in the 1720’s. These local Masonic authorities have disciplinary powers over the Freemasons in the Lodges in their areas. Lodges in London and a few singletons overseas are administered direct by the Grand Secretary’s Office in Freemason’s Hall.

Grand Lodge is the highest Masonic authority. It regulates “the Craft”, disciplines wrongdoers, and sets and alters Grand Lodge’s rules. It elects the Grand Master (an annual election) who has for many years been a Prince of the Blood Royal, our present Grand Master being H.R.H. Duke of Kent, first elected as Grand Master in 1967. Grand Lodge celebrates its Ter-centenary in 2017.

Independent of Grand Lodge, but drawing their members and income from the Craft, are the Masonic charities, which look after needy Freemasons and their dependants (and contribute substantially to charitable activities which are entirely non-masonic).

The Grand Master presides over meetings of Grand Lodge. He appoints Grand Officers to represent him as his deputies in Provinces and Districts namely the Provincial Grand Master and District Grand Master to execute Grand Lodge’s policies and to administer the Craft. He is assisted by a Pro Grand Master, who takes the Grand Master’s place when his other duties prevent him from attending to Masonic business, and a Deputy and an Assistant Grand Master, and the secretariat at Freemason’s Hall.

Number of Lodges.

There are some 7,700 lodges under the United Grand Lodge of England, 1350 of them in the London area; 5600 in the 47 Provinces in England and Wales; 700 in Districts overseas. In Somerset there are 88 lodges, the newest, Sir Isaac Newton Lodge, was consecrated in 2005.

Number of Freemasons.

There are some 350,000 Freemasons under Grand Lodge with around 8,000 new members a year. In Somerset, there are some 4,000 Freemasons.

Conclusion of the Presentation

Freemasonry is meant to be enjoyed, is a hobby, and is fun. It is a force for good.

APPENDIX

Listed below are some of the most common questions that are asked by the general public, many of these will have been answered in your presentation, if carried out thoroughly.

- *What is Freemasonry?*

Freemasonry teaches moral lessons and self-knowledge through participation in a progression of allegorical two-part plays, which are learnt by heart and performed within each lodge.

Freemasonry offers its members an approach to life which seeks to reinforce thoughtfulness for others, kindness in the community, honesty in business, courtesy in society and fairness in all things. Members are urged to regard the interest of the family as paramount but importantly Freemasonry also teaches and practises concern for people, care for the less fortunate and help for those in need.

- *How did it start?*

The answer is we don't really know. The earliest record of someone becoming a Freemason is that of Elias Ashmole in 1646. Organised Freemasonry began with the founding of the Grand Lodge of England in 1717, the first Grand Lodge in the world. Ireland followed in 1725 and Scotland in 1736. All the regular Grand Lodges in the world trace themselves back to one or a combination of these three Grand Lodges.

There are two main theories of origin.

The first is that the stonemasons who built castles and cathedrals in the Middle Ages, had lodges in which they discussed trade affairs. They had simple initiations for apprentices and, as there were no examination certificates or trade union cards, adopted signs and words so that they could demonstrate that they were trained masons in an easier way than carving a specimen to show their skills whenever they moved around from site to site. In the 1600s these lodges began to take in non-operative members 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 the group who formed Freemasonry (in the late 1500s and 1600s) was interested in the promotion of religious and political tolerance in an age of great intolerance, when differences of opinion on these subjects were lead to a bloody civil war. What they were trying to do was to make better men and build a better world. The old trade guilds provided them with the basic

administration of a master, wardens, treasurer and secretary and the old stonemasons' tools with a wealth of symbols to moralise upon. The most well known book would, of course, have been the Bible, the contents of which were known to everyone even if they could not read. The only building described in detail there is King Solomon's temple, which became the basis of the ceremonies.

- *Why the secrecy?*

As it happens, Freemasonry is not secret. Where and when we meet are matters of public record (for instance you can easily look up Masonic Hall in the telephone book) as are the aims of Freemasonry. Any one can buy the Book of Constitutions which is our rule book.

The only "secrets" in Freemasonry are the traditional and purely ceremonial means of proving that you are in fact a Freemason – the tokens and words. They are not important information in themselves and have anyway been routinely "exposed" every few years since Freemasonry started hundreds of years ago.

They only feature when they are demonstrated in the ceremonies but very occasionally – say when an overseas Freemason visits a Lodge where he may not be known – they may be used by him as a ceremonial demonstration that he is actually a Freemason. They are certainly not used indiscriminately outside of Lodge meetings.

- *So why secrecy about membership?*

Freemasons can tell anyone they like that they belong. Paradoxically, it is because they don't want people to think they are using it for their own gain that they don't shout it from the rooftops.

- *But you do keep some things secret, don't you?*

We traditionally have kept certain words and signs private, but they have been subject to so many exposures since Freemasonry started that anyone can easily find them by taking a trip to a local library. Besides, the words and signs are solely used as a formal proof of being a Freemason inside Lodges when a Freemason from one Lodge wants to visit another one – hardly very important information that needs to be hushed up.

- *Weren't there bloodthirsty penalties in the ceremonies until outsiders forced you to get rid of them?*

The breaches of promises made by a Freemason at one time did have physical penalties, which were always purely symbolic and have never been carried out. When the ceremonies were developing in the late 1600s and early 1700s it was very common for civil and legal oaths to include physical penalties. Freemasonry simply followed the practice of the times. About 50 years ago some Freemasons began to argue that they were no longer necessary. This resulted in a great debate in Grand Lodges in 1964 and an optional variation in the ceremonies was introduced referring to the penalties as traditional. This did not go far enough for some members, however, and in the 1970s a committee was set up to look into it

further. After a lot of market research Grand Lodge voted in 1986 to remove the penalties. This unhappily coincided with criticism from the outside leading to those critics claiming that they had brought about the changes, which had in fact happened as a result of 40 years of debate within Freemasonry itself.

- *Why do you swear to help each other regardless of anything else?*

We don't. All Freemasons are strictly taught that they must never use their membership to advance their own or anyone else's interests. Anyone found abusing their Freemasonry will be disciplined or expelled. What Freemasons are taught is to care for the community as a whole, not just with money, but by giving time as well.

All a Freemason promises to do is to keep the lawful secrets of a fellow-member to which is added a very large exclusion clause which says "murder, treason, felony and all offences contrary to the laws of God and the ordinances of the realm are at all times especially excepted". A Freemason's duties to God, the law, his family and his duties as a citizen far outweigh any duties he may feel towards another Mason.

From a practical point of view, you are just too involved with the ceremonies in Lodge to have long private talks with anyone where secret deals could be arranged.

- *Why don't you publish lists of members?*

The answer is straightforward.

First, because there will be a lot of people called say, Nick Smith, and if someone thinks that a Nick Smith is doing something wrong involving Freemasonry the wrong Nick Smith could be identified with disastrous results. Just imagine if the wrong Nick Smith gets lambasted in the local newspaper and his business folds as a result – and he might not even be a Freemason.

Secondly far from being a secret force furtively running things behind the scenes, Freemasonry, because of its liberal ideas of equality and freedom of religious belief, has been persecuted for centuries. Hitler made no secret of his hatred of Freemasons and sent as many as he could to the gas chambers. All totalitarian states have hated Freemasonry. Franco, Stalin, even Catherine the Great, suspected all manner of evil, and particularly hated the fact that they thought Freemasonry was unpatriotic and international. But it is only in one sense that Freemasonry can be considered international since it teaches that we are all human beings first and belong to our countries second, but at the same time saying that you must cheerfully comply with the laws of the land which prevents it from becoming any sort of pressure group. Freemasonry can never become that.

Thirdly, because belonging to Freemasonry is the same as belonging to any type of recreational, non-political association, it is a private matter between the member and his Lodge and we therefore have no right to publish his name without

his consent. Imagine if the RSPCA published a list of all its members without first asking them.

- *So if what you say is all true, what do you get up to behind closed doors? What is Freemasonry for then?*

What happens in a Lodge is very straightforward and follows a set procedure. There is a formalised procedure for opening the Lodge and for closing it which those taking part must learn by heart.

If someone is to be made a Mason the Lodge members will learn a lot more from a script and try to make a dramatic impression on the candidate. Each of the ceremonies is in two parts – a slightly dramatic instruction on the principles and lessons taught in Freemasonry followed by a lecture or charge in which the candidate's various duties are spelled out.

If there are none of these ceremonies to do, the Lodge might invite someone to give a talk on the history of Freemasonry or how the charities work. Rather like amateur dramatics, Freemasons enjoy coming together for a purpose not to do with their work or family life to co-operate in putting on the plays and, just like a play, it is very enjoyable purely for its own sake.

- *Aren't these rituals out of place in modern society?*

No. The ceremonies are shared experiences which are deeply felt. The use of drama, allegory and symbolism impresses the principles and teachings more firmly in the mind of the candidate than if they were simply passed on in matter of fact modern language.

- *How many of these ceremonies are there?*

Basic Freemasonry (or Craft Freemasonry) consist of three ceremonies completed by a fourth ceremony known as the Royal Arch.

There are, for those who wish to explore the subject in greater depth, other additional Masonic ceremonies, which are not in any way superior to or higher than the Craft. Membership of these is a great deal less than that of the Craft.

- *Why do you not allow women to join?*

When Freemasonry started, all associations were pretty much for men only, and of course Stonemasons were all male. However, there is a flourishing women's Freemasonry. They too like to keep apart from men for pretty much the same reason as you don't get mixed football teams. Men and women have plenty of places they can meet anyway and should have the right to socialise with each other sometimes.

- *Isn't it just for white people?*

Definitely not. Freemasonry is open to men from all ethnic and religious backgrounds and, as far as we know since we don't keep a record of such things at the moment, the mix is pretty good. As it happens, a Masonic Lodge is a really good place to meet people from all different backgrounds and where what you do for a living or where you come from becomes irrelevant.

- *Isn't it just for the middle-class?*

Definitely not. You get a real assortment of people – from manual workers to peers of the realm. In lodges all over the country you will find a mixture of builders, barons, doctors, taxi drivers, factory workers, self-employed – all meeting together, and enjoying each other's company.

- *How many Freemasons are there?*

Under the United Grand Lodge of England – which covers England and Wales and Lodges overseas – there are about 360,000. In the whole of the world there may be as many as six million but it is hard to get an accurate figure.

- *Why are you against Roman Catholics?*

We're not at all and never have been. Roman Catholics have always been welcome in the United Grand Lodge of England – indeed several Grand Masters have been Catholics. However, several Papal Bulls many years ago once attacked Freemasonry on the grounds of anti-clericalism and political involvement, confusing a number of European political associations, which had adopted quasi-Masonic trappings, with regular Freemasonry. It is to be hoped that the Catholic Church will take a more lenient view of Catholics belonging to regular Freemasonry.

- *Isn't Freemasonry a rival to religion?*

Emphatically not. Although Freemasonry requires a belief in a Supreme Being and its principles are common to all great religions, it does not try to replace religion or be a substitute for it. Everyone who becomes a Freemason is urged to practise his religion and to regard its Holy Book as the unerring standard of truth. Freemasonry does not tell its members what their beliefs should be nor does it offer any sacraments any more than, say, daily prayers at the House of Commons do. Freemasonry deals with relations between men; religion deals in a man's relationship with God.

Freemasons are taught to tolerate and understand others. History is full of lessons about the disastrous effects of intolerance. You only have to think of religious persecution, slavery, racial violence and the appalling events of Nazi Germany and so on – all through intolerance or misunderstanding. This tolerance extends to other people's religious views. Because religion is not allowed to be discussed at Masonic meetings, people from all sorts of backgrounds can meet happily together without such strife getting in the way.

- *Why do you call God the Great Architect?*

Because Freemasonry embraces all men who believe in a Supreme Being, it could upset our harmony if we referred solely to say, the God of the Christians. Using such terms as the Great Architect enable men of different religions to pray together without offence being given to any of them, stressing Freemasonry's teaching of religious tolerance. The expression Great Architect is not some specific Masonic God or an attempt to fuse all gods into one.

- *Don't you feel silly rolling up your trouser legs?*

Funnily enough you don't. Anything out of context can always be made to seem strange. Candidates do indeed roll up their trouser legs. Whilst this may seem amusing it has a symbolic significance in the ceremonies dating back centuries. Its significance is that, historically, a man had to prove he was a "Free Man" meaning not tied to a master and the rolling up of the trouser leg would have revealed marks of shackles which would have been worn by those who were not free. Taken out of context it might appear humiliating or silly but it has a purpose because it does not matter who you are – prince or dustman, millionaire or pauper – everyone goes through the same ritual.

Contrary to what some people think, Freemasons do not all roll up their trouser legs at every meeting.

- *So can anyone join?*

Of course, subject to recommendation.

- *But don't you have to have a lot of money? What about if I were on the dole?*

No, as I said we have people from all sorts of backgrounds and that includes financial. But like every other membership organisations there are subscription fees. So just as you might not feel able to afford to go to a local snooker club if you are on state benefit you might not feel you can afford Freemasonry.

The actual costs vary from Lodge to Lodge but anyone wishing to join can find a Lodge to suit their pocket. You can join as many Lodges as your time and pocket will allow, but without it affecting your family life and responsibilities.

- *If it's in fact all open and above board, why can't I attend?*

For the same reason you can't breeze into the administrative meeting of any club or association. With Freemasonry you have to be a Freemason.

- *How do I become a Freemason?*

Let me say again that any suitable person can join. But, because Freemasonry is organised into Lodges, they act like clubs and you have the usual rules about proposing and seconding. If you don't know anyone who is a Freemason to ask, get in touch with the Provincial Grand Secretary whose details you will find on our website. somerseetfreemasons.org

What is the Royal involvement these days?

HRH the Duke of Kent has been Grand Master since 1967. HRH Prince Michael of Kent is the Provincial Grand Master for Middlesex and Grand Master of the Grand Lodge of Mark Master Masons.

HRH Prince Philip, Duke of Edinburgh is a Master Mason.

Famous Masons

Statesmen

Winston Churchill	Robert Dole	Gerald Ford
John Glenn	J Edgar Hoover	General MacArthur
George Washington	Benjamin Franklin	Duke of Wellington

Entertainers

Gene Autrey	Bud Abbott	Count Basie
Irving Berlin	Ernest Borgnine	Buffalo Bill – Cody
Robert Burns	Cecil B DeMille	Duke Ellington
Douglas Fairbanks	W C Fields	Laurel & Hardy
Glen Ford	W S Gilbert	Burl Ives
Peter Sellers	John Wayne	Darryl F Zanuck
Florenz Zigfield	Rick Wakeman	

The Arts

Arthur Conan Doyle	Lionel Hampton	Haydn
Rudyard Kipling	Mozart	Alexander Pushkin
Jean Sibelius		

Industrialists

Walter Chrysler	Andre Citroen	Henry Ford
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Frank Hoover

Colonel Sanders

Scientists

Sir Alexander Fleming

Edward Jenner

Sportsmen

Donald Campbell

Joey Dunlop

Peter Ebdon

Len Hutton