

THE
NEWSLETTER

OF THE COMMITTEE

ON
MASONIC
EDUCATION

WINTER 1991/1992 (1st Quarter)

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EDITOR EMERITUS

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R.W. Bro. Lloyd W. Lawrence

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c/o Robert A. Barnett—Editor

P.O. Box 4217

London, Ontario

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To All Contributors

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Size of Articles: Material submitted for The Newsletter should reflect consideration of both the physical size of the publication, and the readability of the

piece. Our pages run 300-325 words per page, so a maximum of about 1200-1300 words is the limit. Articles can also be one-paragraph notes of interest, or any length in between. Longer articles of special merit should be printed in sections over several issues.

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An Invitation: The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors or subscribers have access to historical information about their District, or Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community, business, professional, religious or political leaders. Careful research of material made available should provide some interesting information for newsletter readers. It would also help to educate us all about the contributions of individual members, Lodges and Districts ...to the history of our country, provinces, and our villages, towns and cities. We need to know more about each other and about the part that Canadian Masons have played in our history. Can you help?

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You Have Been Asking: How to tell when your subscription expires. There is a way for you to identify your subscription expiry date by looking at your computer produced mailing label on the envelope that brings your Newsletter. The computer presently in use can record and print a telephone number on our labels, but not an expiry date! The use of the ability to print the telephone number is being fudged a bit to identify expiry dates. That means that if your label shows a line under your address, Tel. (109) it tells you that your expiry date is 1991, **9th** month – Sept (3rd

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If you miss an issue, or change your address, drop us a line as soon as possible so we can keep all our records in good order.

Masonic Education - Newsletter
c/o-Robert A. Barnett
P.O. Box 4217, London, Ont. N5W 5J1

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Copies of the latest hardbound editions of
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Some of the earlier hardbound editions are now sold out.

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•••NOTICE•••
THE COLLEGE OF FREEMASONRY

BRETHREN: The Committee on Masonic Education is still offering its challenging Correspondence Course throughout the Grand Jurisdiction. Because of the interest that continues to be shown, it now is being offered in a new format. That same twinge of excitement, that same challenge, that same desire to delve into and find out more about the Craft is there-all we have done is to separate the four programs so that YOU may now choose in which order you wish to complete them. You may choose to complete only one-or you may choose to complete two of the four offered-or all four-you may take as many, or as few, of the programs as you wish and in the order you wish.

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A supply of the new Application Forms is being forwarded to your District Education Chairman. Be sure to contact him. Good Luck

MASONIC VISITATION (A Traveller's Guide)

From MASONIC WORLD GUIDE

This introduction to the book MASONIC WORLD GUIDE, published by Lewis Masonic -gives the best overview of the information that will follow in the next issues of The Newsletter.

Brother Kent Henderson's book, Masonic World Guide, is a well-conceived and well-executed project for a number of different reasons. First of all, this is an age when people in general, and freemasons amongst them, are becoming very mobile. We cross borders quite casually, and have far more opportunity than our fathers to pay our Masonic respects in strange and far- away jurisdictions. And yet, how many of our less- experienced brethren are disinclined to visit while abroad for fear of making embarrassing errors, or committing solecisms? A vade-mecum of this nature is likely to become more and more indispensable for the novice visitor, as well as for the travel-scarred veteran, who merely needs to refresh his memory from time to time!

Of very specific value is Chapter Four (Section I), which provides a needed, and very clearly expressed, warning to the potential visiting brother about the dangers of irregular masonry. Brother Henderson's explanation of the problem is lucid and accurate, reflecting the particular care he has exercised, and the interest he feels, in this often complex aspect of the Order. That care and interest is reflected elsewhere in the work, and in this area he is to be congratulated for exposing the minefields without frightening the sailor onto the shore.

The Guide itself fits neatly in a vacant niche in the Masonic student's library. It is a novel piece of work, and one that is unique in my experience, in its subject and scope, and is the more valuable as a result.

This work is no mere compilation, but a genuine work of masonic scholarship. Its author's credentials are impeccable, and include membership or associate membership of research lodges in Victoria and his native Australia, in New York, in France, in New Zealand, in Ireland, and in England. His membership of the Mark and Royal Arch, the Ark Mariners, the Cryptic Degrees, the Allied Degrees and the Secret Monitor, the Knights Templar and the Scottish Rite, are an indication of the breadth of his interests, and this is reflected in one aspect at least of this work, which is a form of bonus to the reader-the book is not only

informative, it is genuinely readable, and will give considerable enjoyment even to the brother whose visiting is vicarious, and who travels only in his carpet slippers and fireside armchair.

The guide, finally, is well ordered and easy to use. It deserves success. I have no doubt that it will achieve success, both as a reference work and as a masonic travelogue. It will, I hope, impress the new brother with a sense of the richness and diversity of the world-wide structure of our Order, wherein so much is different and yet the same, where our dissimilarities are our strengths, where fascination exists and awaits discovery at so many different levels. Those whose wandering feet have pressed 'from Kohat to Singapore' will gain from it many a moment of nostalgia, while those who do not give it a place on their shelves will be the poorer. I wish the guide a widespread readership, and its author a notable masonic career.

J. David F. McKee, MA, Foxrock, Dublin, Ireland Past Master, Lodge 11 & Lodge 500 IC; Past Acting Master, Grand Master's Lodge IC; Senior Warden, Lodge of Research No. CC., Ireland; Assistant Grand Director of Ceremonies, Grand Lodge of Ireland.

The following sections are reprinted (with permission) from the book 'Masonic World Guide' by Bro. Kent Henderson, published by Lewis Masonic.

THE HISTORY AND LIMITATIONS OF MASONIC TRAVEL

The habit of freemasons to travel and to visit other lodges, or even affiliate with them, is one of the oldest and most widely practised customs of the Craft. In operative times, well before the emergence of the Speculative Craft as we now know it, masons were itinerant workers who were forced to travel to renew their employment as each building project was completed. The fluid nature of the Operative Craft led to the formation of trade societies, known as lodges, to protect the professional integrity of their occupation, and to enhance the moral and social practices of their members. It is surmised, not without some evidence, that the modes of recognition were originated in the operative period as a means of identifying the genuinely skilled mason who came to visit a lodge in search of work.

It is therefore reasonable to deduce that the tendency of masons to visit other lodges is a very old custom indeed. Many of the oldest extant masonic manuscripts contain charges associated with visiting, and the reception of visitors.

VISITING AS A RIGHT

As has just been outlined, the right to visit and sit in every regular lodge is one of the oldest masonic customs. This custom hinged on the theory that all lodges are only divisions of the 'Universal Brotherhood'. Indeed, in some areas of old, visitors could even vote at lodge meetings.

However, the growth and spread of the Craft saw many variations in forms and procedures develop, and the evolution of the Grand Lodge system as we know it today. In turn, this necessitated that the concept of visiting as a right undergo changes. The movement towards qualification of the right to visit appears to have begun in the early eighteenth century. There are records of lodges in this period setting out limitations to visiting, in terms of the number of visits a non-member mason could make to a lodge in a twelve month period; and limiting the types of meeting a visitor could attend. Certainly, by the end of the eighteenth century, visiting had ceased to be a right, but rather a privilege.

VISITING AS A PRIVILEGE

The situation today is that visiting is a privilege. Indeed, it is one of the greatest privileges of masonic membership. It must be immediately stated that a mason has no absolute, prescriptive right to visit a lodge wherein he is not a member. However, with that fact clearly stated, it must be observed that visiting as a privilege is most definitely encouraged and welcomed in every regular jurisdiction. A regular freemason in good standing will always encounter masonic hospitality and brotherhood in his travels.

THE LIMITATIONS ON VISITING TODAY

There are four basic limitations on visiting in the masonic world today. The first two, as listed below with explanations, are common to every regular jurisdiction; while the last two are less prevalent. They are:

1. *The Recognition of Regularity:* This is a limitation on visiting whereby the only visitors a lodge may receive are those who are members of another lodge whose Grand Lodge is recognised by its own.
2. *The Master's Prerogative:* It is, by custom and often by Grand Lodge statute, the prerogative of the Master of a lodge to refuse to admit any visitor if he is not satisfied that he is a regular mason of good standing; or he feels that such a proposed visitor will disturb the harmony of his lodge. The former power is only occasionally used as a matter of necessity; the latter very rarely. Nevertheless, the prerogative power of the Master of a lodge is wide.
3. *Business Meetings:* Under some forms of masonic practises, business meetings are held separately to meetings held for degree conferment, and where this is the case, visitors are often excluded from the former, but never the latter- Similarly, in some jurisdictions where ordinary lodge business and degree conferments are held in the space of a single meeting, visitors are sometimes not admitted until after the lodge has completed the business part of its activities.
4. *Visiting by Invitation:* In some jurisdictions, notably England, it is largely usual for visitors to receive an invitation from a lodge member. In other areas, while such a restriction does not exist with respect to ordinary meetings, it does apply to Installation Meetings. These practices are not adhered to without reasons, and they will be examined when we come to discuss those jurisdictions concerned later in this guide.

THE PROCEDURES OF VISITING

There are ten steps, or procedures, involved in successful masonic visiting- most of which are sequential. They move from obtaining the appropriate documentation, to the actual sitting of a visitor in a strange lodge. These steps must be followed before a visitor can be admitted into a lodge wherein he is not known, and their whole purpose is to establish the bona fides of a true and lawful brother.

STEP ONE: ADVISE YOUR OWN LODGE SECRETARY

The first step is to inform your own lodge secretary of your desire to visit outside your own jurisdiction, and to provide him with details of your travels. He will liaise with your Grand Lodge office to procure all the necessary documents, and obtain advice.

STEP TWO: THE PROCURATION OF MASONIC DOCUMENTATION

To establish himself as a true and lawful brother to the satisfaction of his hosts, the visiting mason must first produce the appropriate documents which will attest to his regularity as a freemason. The following documents *should* be carried by a mason seeking admittance into any regular lodge wherein he is not personally known:

A GRAND LODGE CERTIFICATE, OR DIPLOMA

Every Grand Lodge issues this, or similarly named, documentation. It is a credential provided to the Master Mason to prove in writing that he is a regular mason. It invariably contains the dates appropriate to his admission into the Craft, the signature of his Grand Secretary, the Grand Lodge Seal, and his signature.

A RECEIPT OF DUES

It is not enough for a visiting mason to produce his Grand Lodge Certificate when seeking admission to a strange lodge. While his Certificate provides proof that the person named on it is a freemason, it does not prove that he is a current financial member of a regular lodge. To be a mason in good standing is the usual masonic terminology describing a financial member. Some jurisdictions provide their financial members with a receipt of dues as a right, while others provide it only on request.

The Dues Card: The Dues Card is a form of receipt of dues provided by lodges under a number of jurisdictions, notably in North America. This is considered in these jurisdictions as the most important masonic 'Passport'. Indeed, in the United States, lodges have little interest in sighting a Grand Lodge Certificate, but no visitor will enter their Temples without first producing a Dues Card or satisfactory equivalent. In lieu of a Dues Card or other direct form of

receipt of dues, a recent lodge summons (notice of meeting), or letter of introduction may suffice.

In addition to the largely compulsory documents just detailed, it is *recommended* that a visitor also carry, and if necessary present, the following additional documents:

*Editor's Note: Please remember that in this jurisdiction **all contact with the Grand Secretary must be through your Lodge Secretary** -who is familiar with the proper procedures to quickly expedite your requests and inquiries.*

A Letter of Introduction:

Many Grand Lodges provide a letter of introduction to intending visitors through their Grand Lodge office. Such letters carry the Grand Secretary's recommendation, and all the masonic details of its bearer. It can usually be used as a substitute for a 'receipt of dues' if personally carried. Some Grand Secretaries will forward a visitor's 'letter of introduction' direct to a Grand Lodge under which he proposes to visit, thus giving its Grand Secretary pre-warning of the visitor's imminent presence.

A Passport:

All foreign travellers carry a passport, and while it is rarely called upon for masonic purposes, it has the effect of attesting to its bearer's actual identity.

There are other masonic documents issued by some Grand Lodges. Many provide a Past Master's Certificate to appropriately qualified Masons. Past Masters are advised to carry this document, or similar documentation, especially if they wish to witness an Installation Ceremony in full, in those jurisdictions wherein only Installed Masters may witness certain parts of it.

Visitors who are not yet Master Masons (i.e. they are Entered Apprentices, or Fellow Crafts) will not yet have received, nor be entitled to receive, their Grand Lodge Certificate. However, they can usually obtain appropriate documentation from their Grand Secretary's office prior to departure from their own jurisdiction. It is as well to mention that masons in this category may not be able to visit in some jurisdictions. English-speaking and Continental freemasonry, in particular usually restrict visiting between themselves to holders of the Master Mason Degree. Jurisdictions working a Webb-form ritual have a similar restriction. Even in those

jurisdictions where such a mason may be permitted to visit, limitations often apply. Such a mason is strongly advised to consult with his own Grand Lodge office prior to departure. It may even be possible for him to receive the degrees that he is yet to obtain by courtesy in another jurisdiction. The matter of courtesy degrees is dealt with later in this section.

STEP THREE

Check for Regularity It is essential that each mason check that regular freemasonry exists in the area he proposes to visit, and determine whether or not the jurisdiction that is proposed to be visited is recognised by his own Grand Lodge. A mason's own Grand Lodge office will assist further in this regard.

Edltor's Note: In this jurisdiction, your Lodge Tyler has a list (updated annually) kept with the Lodge registrar that shows all the Grand Lodges recognized by THE GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO.

STEP FOUR

Visit its Grand Lodge Office First The recommended form of making contact, and of advising a particular Grand Lodge of your presence in its jurisdiction, is in person. Most Grand Lodges are based in the capital city, or principal city, of a country or area. As such a city usually doubles as the main point of entry into the area, a visit to the local Grand Lodge office is generally quite practicable. On visiting a Grand Lodge office, a visiting mason can always be assured of full assistance. Indeed, should a visiting mason be in need of advice or assistance of any nature, not necessarily masonic, he can always find it amongst his brethren in the Craft, no matter in which country he may find himself.

STEP FIVE

Direct Lodge Visiting as a second preference, to be used if for some reason a visit to the appropriate Grand Lodge office proves impossible, a visitor can use the information contained in this guide to directly attend a lodge meeting. However, due to the restrictions of space it has not been possible to list the details of lodges in every jurisdiction. In addition, it is appreciated that several Grand Lodges have warranted lodges without their geographical jurisdiction, so that a visit to the

appropriate Grand Lodge office is not possible. This particularly applies to lodges in Africa and Asia under the British Grand Lodges. Meeting details for most of the lodges in these areas are included in this Guide as a consequence.

STEP SIX

A Letter to a Grand Lodge As a last alternative to make contact, a mason proposing to travel masonically can write a letter to the Grand Jurisdiction he is to visit, seeking advice. However, this method should only be used as a last resort if the appropriate Grand Lodge office cannot be personally visited, or if no details concerning constituent lodges are available. **If this approach is to be undertaken, such a letter** Must be sent via your own Grand Lodge office. Such a letter should be addressed to the Grand Secretary of the Grand Lodge concerned; and should contain your name and address and full masonic details, together with your places of residence in its jurisdiction and the dates applicable to your itinerary.

Any such letter must be directed via your own Grand Lodge office for several reasons.

Firstly, and most importantly, correspondence directed through a mason's own Grand Lodge office assures the Grand Lodge being asked for advice that the enquiring brother is indeed a regular mason deserving of receiving the desired assistance. Secondly, by directing a letter through your own Grand Lodge office, your Grand Secretary can enclose an accompanying letter of support, which in turn will ensure a useful and speedy reply. It needs to be added that if a mason sends a letter direct to any foreign jurisdiction, he is unlikely to receive a response. Thirdly, it must be appreciated that Grand Lodges get enough mail as it is, and letters from hundreds of inquiring visitors will not alleviate this situation. Clearly then, this whole matter is one of masonic protocol, and protocol must be followed. Any letter that is to be sent must be arranged well before your planned departure to ensure a reply is received in time for your visit.

STEP SEVEN

Know your own Ritual As will soon be appreciated, it is necessary for visitors to undergo a masonic examination prior to entering a strange lodge. It is, therefore, most desirable for masonic travellers to be fully conversant with their home ritual, and in particular, with the examination procedures used by lodges under their home Grand Lodge. This knowledge will be of great assistance to the

visitor. While rituals and examination procedures do vary around the world, the modes of recognition and basic ritual content are not dissimilar. Therefore, a mason with adequate knowledge of the practices in his own jurisdiction will experience no trouble elsewhere.

STEP EIGHT

Arrive early. Having completed all the foregoing procedures as appropriate, you are now in a position to visit. It is essential that you arrive at your chosen lodge meeting at least half an hour prior to its commencement. This will enable you to complete the remaining procedures as detailed below. A tardy, or late, arrival might well prevent you from visiting.

STEP NINE

Strict Trial and Due Examination Having arrived at the lodge you wish to visit, your first task is to advise its Tyler of your presence; and present to him your masonic credentials as already detailed. However, in all regular masonic jurisdictions, it is necessary that in addition to presenting these documents, an unknown mason seeking to visit a lodge undergo a personal examination. A travelling mason must be prepared for this eventuality.

In masonic terminology, this process is called 'Strict Trial and Due Examination'. Both amount to the same thing. Either means the ascertainment that a stranger is a freemason, or he is not. The nature of freemasonry does not allow documentary evidence alone to be the final testament as to whether a man is a freemason. It is possible, although unlikely, that a person seeking admission may be carrying false, or stolen documents. There have been rare occurrences in the past of unqualified persons, or imposters, seeking admission to lodge meetings.

An imposter may be a person who has never been a mason, one who is under suspension or expulsion from a lodge or one whose Grand Lodge is not recognized as regular. A mason who cannot prove that he is in good standing may also be prevented from visiting.

The procedures of masonic examination and recognition vary throughout the world, and these differences are based on ritual divergences. However, these procedures are all designed to achieve the same ends, and provided a mason is well

acquainted with the practices of the Craft in his own jurisdiction, he will experience little difficulty elsewhere. While the forms of masonic rituals around the world vary somewhat, the content is reasonably similar.

In most jurisdictions, masonic examination is carried out by an examining committee; appointed by the Master of the lodge, either formally or on an ad hoc basis as the need arises. This committee can consist of the Master himself and his two Wardens, two or three Past Masters or a small number of senior lodge members. In some areas, the examination is carried out by the lodge Tyler.

In most jurisdictions the examination, while thorough, is informally presented. It is usual for the examiners to select features of masonic knowledge at random, even to the point of requiring information out of sequence from each of the three degrees. This practice tends to uncover the 'Parrot Mason', or fraud with a good memory. Some committees even ask quite broad questions such as; 'tell us all you know about how you were raised to the degree of a Master Mason', although this is rare. In some jurisdictions, notably Ireland and those of the United States, visitors are required to repeat the Tyler's Oath. The wording of this Oath is contained under the heading of the United States. As a final comment, it can be readily said that provided the man under examination is indeed a true and lawful brother, he will be discovered and acknowledged as such. The reverse, of course, is also true.

STEP TEN

Avouchment and Vouching In masonic terminology, 'Avouchment' is the lawful information which a mason provides to the lodge he seeks to visit, and the actual procedures which allow him to sit therein. 'Vouching' technically means a mason being able to state that he has 'sat in open Lodge' with another. Therefore, if a mason visits a lodge wherein he knows one or more of its members and has sat in open lodge with them, they will vouch for him, and he will not need to pass a 'Strict Trial and Due Examination.' Whereupon he is unknown, after he has presented his credentials and has been examined, the Examining Committee or one of its members will vouch for him.

The avouchment procedures inside lodges vary widely between jurisdictions, but are all designed to evince to the lodge membership that the visitor is masonically entitled to be present. In some jurisdictions, the visitor will enter after the lodge is opened. In others, he will be present from the beginning, and all

visitors will be asked to rise to be vouched for by a member present prior to the lodge opening. Unknown masons will have already passed an examination. In Ireland and the United States jurisdictions, this is accompanied by what is known as 'purging the Lodge'. All these procedures pose no problems for the true and lawful brother, and they will certainly be of interest to the mason who has not experienced them before.

In other jurisdictions, notably of direct English descent, visitors will be vouched for inside the lodge while the visitor himself remains outside, to be admitted after he has been cleared. Many lodges using this form of vouching often accompany it with a card system, whereupon the visitor (having been properly examined) records his name, lodge and masonic rank on a card, which is then passed inside the lodge and read out. Upon the name of each visitor being read, the member vouching for the named visitor will stand and signify his assent to the Master.

COURTESY DEGREES

Most regular Grand Lodges of the world, upon a written request from recognized sister Grand Lodge, will confer 'courtesy degrees' upon a mason from that sister jurisdiction. Courtesy degrees is the term used to describe the conferment of degrees upon a mason from another jurisdiction in a lodge under a host jurisdiction. In many cases, only the second and third degrees can be conferred, but some jurisdictions, notably in the United States, will confer any or all of the three Craft degrees by courtesy.

A mason travelling to another country or area, and who has not taken all the three Craft degrees, may wish to have a degree, or degrees, conferred upon him in another jurisdiction. This course of action may well suit a mason who has been transferred to another locality in the course of his employment. For courtesy work to be carried out, a mason will need to be in the host jurisdiction for at least several months. A quick tourist visit rarely affords enough time for courtesy work to be effected.

A mason wishing to receive a degree by courtesy *must* follow a standard procedure. The steps to be undertaken are as follows:

1. On a brother's behalf, his lodge secretary will write to his Grand Lodge office informing his Grand Secretary of the brother's desire in the matter.

The letter will set out all the relevant details including the country to be visited by the brother, his residence therein, his current masonic rank, and the dates of his residency.

2. Assuming that:

- (i) a regular Grand Lodge exists in the country to be visited by the brother, and
- (ii) this jurisdiction will normally conduct courtesy work, and
- (iii) his Grand Secretary is satisfied that the brother's circumstances and reasons warrant the conferment of a courtesy degree, and
- (iv) the ritual forms used by the proposed host jurisdiction are somewhat comparable with local practices, then the brother's Grand Secretary will communicate with the Grand Secretary in the jurisdiction concerned, requesting that he act on behalf of the brother.

Invariably, such a request will be met, and the host jurisdiction will prevail upon one of its constituent lodges close to the place of temporary residence of the brother, to confer upon him the appropriate degree or degrees.

The brother's Grand Secretary will then be informed of the arrangements made by the hosting jurisdiction, and he will see that this information is passed back to the brother. Generally, the brother will be contacted by the hosting jurisdiction or hosting lodge, and informed of the final arrangements. This will occur after he has taken up residency within its area.

Courtesy degrees, when conferred, have the full force of the conferment of degrees in the normal way. Upon receiving the Master Mason degree, a brother's home Grand Lodge will issue him his Master Mason's Certificate.

THE LIMITATIONS OF COURTESY CONFERMENTS

Several limitations apply to the conferment of courtesy degrees. Firstly, Grand Lodges require that a brother receive degrees in his own language. Therefore, unless a particular mason is suitably bilingual, it is most unlikely that an English-speaking jurisdiction would permit one of its members to receive a courtesy degree in a non-English-speaking Lodge. For example, the United Grand

Lodge of England is unlikely to permit one of its members to receive a degree, by courtesy, in say, Sweden.

Secondly, as we have already mentioned, the type of ritual used by the proposed host jurisdiction is taken into account. Should the ritual concerned be somewhat removed from the brother's home ritual, then courtesy work may not be permitted. However, as a general rule, it can be stated that English-speaking jurisdictions will permit courtesy conferments between themselves.

The fees for the conferment of courtesy degrees, where they occur, are usually collected from the mason concerned by his home Grand Lodge, but in a minority of cases the candidate will be called upon to pay a fee to the lodge doing the work. If this matter arises, the brother concerned will be informed accordingly by his home Grand Lodge. A brother visiting a lodge for the purposes of receiving a courtesy degree will not, of course, have yet received his Grand Lodge Certificate. His own Grand Lodge will provide him with other appropriate travel documents, and he will be alerted to any masonic examination procedures that he may encounter.

USEFUL MASONIC LITERATURE

There is a range of masonic literature that will be of use to the travelling freemason. Most Grand Lodges publish a list of lodges in some form. The English, Irish and Scottish Grand Lodges annually produce a *Year Book* containing, amongst other information, the meeting details of all their constituent lodges, including all those located in foreign countries. The *Taschenbuch*, published every year by the United Grand Lodges of Germany, and the *Annuaire* of the French National Grand Lodge (GLNF) perform similar functions.

Many of the American Grand Lodges also publish a list of lodges, variously called a *Roster*, *Directory*, and a variety of other names. However, some of the smaller U.S. Grand Bodies simply produce their lodge meeting details towards the rear of their annual *Grand Lodge Proceedings*.

A number of jurisdictions regularly publish a magazine/periodical for general distribution to their memberships. Most are produced bi-monthly or quarterly. They contain a wealth of information concerning the jurisdictions that publish them, and they will be of interest to the travelling mason. Most are available on twelve month subscriptions. Travellers desiring to purchase such a

subscription can make enquiries at their own Grand Lodge office, and arrangements will be made with the jurisdiction concerned on the brother's behalf. In addition, most Grand Lodge libraries around the world subscribe to a range of foreign masonic periodicals, and these are readily available for consultation by the intending visitor.

REGULARITY AND RECOGNITION

This is the most complicated area associated with masonic travel, and one which must be dealt with at some length. The basic fact is that not every Grand Lodge recognizes every other Grand Lodge as being 'regular'. If a mason's own Grand Lodge does not recognize a particular Grand Lodge elsewhere, then that mason *CANNOT IN ANY CIRCUMSTANCE* visit a constituent lodge under it. or associate masonically with any of its members.

The Grand Lodge recognitions of England, Ireland and Scotland have been chosen as the basis of information provided by this guide as English, Irish and Scottish freemasonry is the most widely dispersed over the world; and because their recognition is widely respected and sought. However, it needs to be stressed that Grand Lodges recognized as regular by the three British Grand Lodges may themselves recognize other Grand Lodges NOT enjoying fraternal relations with the English, Irish and Scottish Grand Lodges. All the recognitions of all the Grand Lodges that are recognized by the three British Grand Lodges are fully listed in an appendix located at the rear of this guide.

WHAT IS MEANT BY RECOGNITION?

When one Grand Lodge recognizes another it acknowledges its masonic regularity, authority, and territorial integrity. Such recognition, to be effectual, must be mutual. When it is achieved, Grand Lodges are said to be in 'amity', have 'mutual intercourse' or 'fraternal relations'. The processes whereby one Grand Lodge recognizes another are often involved, and sometimes are preceded by a settlement of prior differences. The most usual method of assessing the regularity of an unrecognized Grand Lodge petitioning for recognition involves the seeking out of the opinions of Grand Lodges already recognized. In effect, fraternal relations involves something quite similar to diplomatic relations between countries.

WHY IS RECOGNITION A PROBLEM?

The problem of whether, or not, to recognize has perennially beset every Grand Lodge throughout Masonic history, and will continue to do so. It is entirely within the province of each Grand Lodge to decide which other Grand Lodges it will recognize as regular, and which it will not. Each Grand Lodge has its own set of criteria upon which it bases its decisions in this regard. Amongst the regular Grand Lodges, and certainly amongst those regular Grand Lodges discussed in this book, the criteria used is largely the same, as shall shortly be discovered.

As has already been premised, when two Grand Lodges recognize each other, masons from each jurisdiction can visit lodges under the other, and associate masonically with its members. If a particular Grand Lodge does not recognize another, then as far as each is concerned the other does not exist, and there is no communication of any kind between them. Indeed, it is *A MOST SERIOUS MASONIC OFFENCE* for any mason to visit a non-recognized Lodge, or to be associated masonically with a member of any unrecognized Grand Body.

The great problem caused as a result of recognitions occurs in countries wherein there are lodges under more than one constitution. Where there are lodges under two or more allegiances in one area, and these allegiances do not recognize the same Grand Lodges elsewhere, real problems occur. Consider the anonymous case of Grand Lodges A, B and C, all of which have warranted Lodges in the same city. Grand Lodge A and B recognize each other, but only Grand Lodge A recognizes Grand Lodge C. The members of the lodges under Grand Lodge B and Grand Lodge C cannot therefore, visit each other. However, if members of Grand Lodge B attempt to visit lodges of Grand Lodge A, they might well find members of Grand Lodge C also visiting at the same time. The members of both Grand Lodge B and C must withdraw from their visit to A, as they cannot be masonically associated with each other. This situation is not uncommon in the masonic world. Freemasonry in Japan provides a vivid example of the manifestation of this problem.

RECOGNITION AND MASONIC HISTORY

In seeking to understand the whole question of recognition and regularity, a brief look at masonic history proves enlightening. The reasons for the current situation stem from the historical development of the masonic fraternity as a

worldwide institution, and from the nature of freemasonry itself as it spread and changed over the years.

The Grand Lodges of the various nations and states are completely autonomous bodies, and they are bound by no common laws and regulations; except the 'Ancient Landmarks and established usages and customs of the Order'.

Variations in procedures occurred even before the first extant masonic records, and as early as the seventeenth century there were considerable differences in the practices of English and Scottish masonry. For instance, by the seventeenth century, most English freemasonry had become symbolic, whereas Scottish masonry remained basically operative into the eighteenth century. With the rapid spread of the Craft from the British Isles to all parts of the world came variations in procedures and customs. These changes to the body of freemasonry increased with time, and this multiplication of innovation increasingly made the subject of recognitions more complex.

The first major occurrence which saw freemasonry diverge into two directions, came about with the division of the English fraternity into two competing Grand Lodges, known as the 'Antients' and the 'Moderns'. Masons of the 'Antient' school of thought accused those who practised 'Modern' freemasonry of making unacceptable innovation in the practices of the Craft. While this division was healed by the union of English freemasonry in 1813, it nevertheless resulted in lasting innovations in masonic practices in many parts of the world.

In Europe, and subsequently in Latin settled parts of the world such as Central and South America, great innovations occurred in masonry as it had come from the British Isles. The French, in particular, adapted the Craft to include a profusion of degrees and rites of a colourful nature. The sum total of this dispersion and innovation in the Craft meant that it became increasingly difficult for Grand Lodges to determine the regularity of others, and therefore decide whether or not to grant recognition.

WHAT IS MEANT BY REGULAR?

Every Grand Lodge considers itself to be regular.

This is a self-justified precondition for existence. However, this belief in itself which every Grand Body possesses does not necessarily extend to others. Each

Grand Lodge has a set of written criteria or principles upon which it will entertain recognition. These principles are similar for all regular Grand Lodges. The following are the 'Basic Principles for Grand Lodge Recognition' adopted by the United Grand Lodge of England. Those of the Irish and Scottish Grand Lodges closely resemble those of England.

1. Regularity of Origin; i.e. each Grand Lodge shall have been established lawfully by a duly recognized Grand Lodge or by three or more regularly constituted Lodges.
2. That a belief in the GAOTU and His revealed will shall be an essential qualification for membership.
3. That all Initiates shall take their obligation on or in full view of the open Volume of the Sacred Law, by which is meant the revelation from above which is binding on the conscience of the particular candidate who is being initiated.
4. That the membership of the Grand Lodge and individual lodges shall be composed exclusively of men; and that each Grand Lodge shall have no masonic intercourse of any kind with mixed lodges or bodies which admit women to membership.
5. That the Grand Lodge shall have sovereign jurisdiction over the lodges under its control; i.e. that it shall be a responsible, independent, self-governing organization, with sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft, and Master Mason) within its jurisdiction; and shall not in any way be subject to, or divide such authority with, a Supreme Council or other Power claiming any control or supervision over those degrees.
6. That the three Great Lights of Freemasonry (namely, the Volume of the Sacred Law, the Square, and the Compasses) shall always be exhibited when the Grand Lodge or its subordinate lodges are at work, the chief of these being the Volume of the Sacred Law.
7. That the discussion of religion and politics within the lodge shall be strictly prohibited.
8. That the principles of the Antient Landmarks, customs, and usages of the Craft shall be strictly observed.

HOW THE RECOGNITION PRINCIPLES WORK IN PRACTICE

It is on principles of recognition that Grand Lodges determine regularity. Those Grand Lodges which follow these principles will almost certainly be

recognized as regular, and those that do not will not be recognized. It will be noticed that these principles, while quite specific, do not mention the actual forms used in masonic government, nor do they narrow the ritualistic practices that may be adhered to.

In order for masonic travellers to gain further understanding in the matters pertaining to regularity and recognition, a review of selected cases will prove useful.

In 1877, the Grand Orient of France changed its Constitution to delete from it all reference to the Supreme Being, and authorized the removal of the Sacred Volume from its Lodges. This is obviously a clear irregularity, and the United Grand Lodge of England, followed by nearly every other Grand Lodge, withdrew recognition from it. The Grand Orient had for many years been developing into an agnostic society, and this was the final outcome of that development.

In 1971, the Grand Lodge Alpina of Switzerland was briefly de-recognized by the United Grand Lodge of England for allowing irregular masons, mainly members of the Grand Orient of France, to attend meetings of its lodges. The Swiss body moved to correct this situation, and happily fraternal relations were restored in 1972.

The Grand Orient of Italy was not recognized for many years because it allowed its lodges to be used to some extent by members to further political and religious views. It was not recognized by England until as recently as 1972.

In Egypt, the National Grand Lodge, founded in 1786, was at one time widely recognized as regular. However, by the 1950s it had become controlled by a 'superior body' controlling 'higher' degrees. It was subsequently blacklisted by regular Grand Lodges.

In addition to basic recognition principles, Grand Lodges look carefully at the descent of any Grand Lodge petitioning for recognition, and also at the question of territorial integrity, although the latter is strongly alluded to in the British recognition principles.

GRAND LODGE DESCENT

Often the descent of Grand Lodges is obscure, and this is particularly the case in Central and South America. Provided that Grand Lodges can show that

they are descended from regular lodges under some recognized Grand Lodge which was itself regular at the time of their original warranting, and that they themselves follow the principles of Grand Lodge Recognition; then they are likely to be recognized.

Where regular descent cannot be established a Grand Lodge may, with examination of the current position, still be deemed as regular. However, this can take several years from first application to decision. There are many Grand Lodges that like to observe over some time that the Grand Lodge under consideration has a consistent record of regularity. The United Grand Lodge of England, in particular, has been known to be quite tardy in the matter of a new recognition, probably for this reason. Indeed as we shall see shortly, the English position is often crucial to wider recognition.

Grand Lodge descent is looked at closely-mainly as a reassurance of regularity, as the two following examples illustrate. The Grand Lodge Nationale-Francaise (National Grand Lodge of France) was basically formed under British influence. Its membership consisted of masons wishing to be regular, and who adhered to the principles of Grand Lodge recognition. It was widely recognized as regular.

In 1970, the Grand Lodge of Turkey was recognized by England, and subsequently by most other Grand Lodges. It was earlier suspected of drawing its masonic inspiration from the G1600 Lodge of France, but it was eventually established that originally the National Grand Lodge of Egypt was its principle sponsor. It was also established that Turkish masonry came from

Egypt in those days when the Egyptian and English Grand Lodges were in accord. As Turkey could not be held responsible for the later sins of its original sponsor, it was recognized as regular.

TERRITORIAL INTEGRITY

Grand Lodges are very territorial creatures. Each Grand Lodge claims a geographical area as its masonic territory, and every Grand Lodge holding fraternal relations with it recognizes this territory. It is a strictly adhered to convention amongst regular Grand Lodges that no Grand Lodge may erect subordinate Lodges in the territory of another. Where lodges under one jurisdiction continue to work in a territory which has gained a new regular Grand Lodge, a concordant is usually arrived at whereby only the new sovereign Grand Lodge can warrant any new

lodge in the future. Grand Lodge territory, therefore, is masonically inviolable. There are a few Grand Lodges that have 'rival' irregular Grand Bodies operating within their masonic territory. It needs to be added that in those territories not claimed as the jurisdiction of a regular Grand Lodge, any regular Grand Body can erect subordinate lodges. Consequently, there are many lodges located outside the jurisdictional territory of any regular Grand Lodge, notably in Africa, Asia, and the Caribbean. The vast majority of these lodges hold warrants from either England, Ireland or Scotland.

THE ENGLISH LEAD

As has already been mentioned, the recognitions of the United Grand Lodge of England remain the most influential in the masonic world. Many Grand Lodges follow the 'English Lead', and look to London for advice in the matter of any new recognition. Nonetheless, English recognition does not provide for complete consistency. However, when England withdraws or grants recognition, many other Grand Lodges follow suit.

The reasons for this are probably a combination of the facts that England is the oldest, largest, most experienced, and most respected Grand Jurisdiction in the masonic world. Many Grand Lodges are directly descended from it, and all are indirectly its masonic offspring. Therefore, these directly descended Grand Lodges often tend to value English advice, and look towards London in these matters. The North American Grand Lodges, particularly those of the United States, on the other hand tend to form largely independent assessments in the matter of recognitions. There exists in the United States a committee on fraternal relations, erected and maintained jointly by all the regular North American Grand Lodges. While each American Grand Lodge is naturally entirely independent in its decisions concerning recognitions, this committee is most influential.

THE OMISSION FACTOR

It is pertinent to be aware that there are some cases wherein two Grand Lodges have not recognized each other simply because neither has actually got around to it. Grand Lodges do not always go out of their way to secure recognition, but rather wait until some Grand Body applies for it, then to examine the case in question.

Where there are two Grand Lodges which adopt this approach to the matter, it is not totally uncommon to find that neither recognizes the other. Doubtlessly, when one finds a need or desire, the matter would be quickly effected. An important point to note in this area is that of Grand Lodge seniority. Masonic convention has it that it is up to the 'junior' Grand Lodge to petition the 'senior' for recognition. Thus, the United Grand Lodge of England, being the most senior jurisdiction, never petitions anybody. A list of Grand Lodges in order of seniority is located in the appendix at the rear of this Guide. If one examines the recognitions of various Grand Lodges, an inconsistency can sometimes be found whereupon there would appear to be absolutely no reason whatsoever for non-recognition. In most cases, the 'Omission Factor' applies.

RECOGNITIONS AND THE TRAVELLING FREEMASON

As the masonic visitor will now understand having read this chapter, there are strict 'Rules of Visitation' in terms of Grand Lodge recognitions which must be adhered to. They can be collated as follows:

1. A mason can only visit constituent lodges under a jurisdiction recognized as regular by his *own* Grand Lodge.
2. If a mason happens to belong to two different lodges under two different constitutions, then he can only visit lodges in a third jurisdiction which is recognized by *both* Grand Lodges under which he is a member.
3. When a mason visits a lodge under a jurisdiction recognized by his own Grand Lodge, he may find a person present who is a member of a third jurisdiction recognized by that Grand Lodge, but *not recognized* by his own. Under these circumstances, the said mason must withdraw immediately from that lodge meeting. At no time can a mason be masonically associated with a member of a constitution not recognized as regular by his own Grand Lodge. Such an occurrence is mercifully, rare. However, it can occur. A mason who finds himself in such a situation should withdraw with all due tact and courtesy, and should later inform his hosts as to the reasons for his actions.

to be continued next issue...

A CIVIL WAR INCIDENT

By R. W. Bro. Wilmer E. Bresee Grand Historian, Emeritus, New Jersey (From the March 1991 New Jersey Freemason)

The topic of 'Courtesy Degrees' is covered in 'The Procedures of Visiting' article in this issue. Our files included the following article printed by the Southern California Research Lodge—surely an interesting tale of a 'Courtesy Conferment' in most unusual circumstances.

R. W. Bro. Edwin R. Moore, a Past District Deputy of the Otsego-Schoharie District and writer of a column in the Oneonta Star called 'Oneonta Past and Present', recently called my attention to a clipping found in the files of the Oneonta Library. Undated and very old, the clipping referred to a letter written to the Undilla Times by a Captain Horace E. Bailey, as follows:

"Dear Editor: I enclose herewith an incident of Civil War times furnished me by F. W. Hartmfln, present Master of Downsville Lodge, F. & A.M., who personally knows this L. J. Williams, now, as then, a member in good standing of Downsville Lodge. This will interest all old soldiers and Masons and encourage the thought that truth is stranger than fiction. "

Accompanying Mr. Bailey's letter was a clipping taken from The Corner Stone, A New York publication, reproduced herewith and the incident, as related by E. E. Williams of Kirkwood, Missouri, a son of the man referred to in the Bailey letter, demonstrates how seriously Masonry was regarded. Here is the clipping:

"I have just been on a visit to my father, L. J. Williams, whose home is in Harvard, N. Y. My father served in the Civil War as a member of the 114th New York volunteers. He is a member of Downsville Lodge No. 464.

When the war broke out, the Entered Apprentice and Fellowcraft Degrees had been conferred upon him in New York. He went out in defence of his country without having been raised to the Degree of Master Mason. It was his misfortune to be taken a prisoner of war while at or near Savannah. While he lay in the Southern prison, he communicated with some of his friends in the North. His Lodge in New York, through the proper officials, got in touch with Zerubbabel Lodge in Savannah and made the request that they, as a favor to the Brethren of the North, confer the Third Degree on the Fellowcraft Brother, L. J. Williams.

One night, my father was taken from his prison and conducted to the Savannah Lodge room. It was a remarkable occasion. He wore his bedraggled blue uniform, token of his sympathy with the cause of the North. All the Chairs were occupied by Confederate officers. He was surrounded by men who wore the Gray. They were on opposite sides in a struggle to the death, but they were Brethren. Then and there he was raised to the Sublime Degree of Master Mason and acclaimed a friend and Brother.

I have talked with my father about the matter a number of times. When asked about his 'escape' he always smiled peculiarly. 'You may put it down as an escape', he told me, 'but it wasn't an escape, strictly speaking. They put me in a boat and carried me off some distance. Then they deposited me on neutral soil between the lines. From there I found my way back to my friends. Who my rescuers were, I have never learned. It is their own secret and it has never been disclosed. But in my mind, I know exactly to whom I may attribute my escape. His name is Hiram'. "

I have found several such incidents in the Proceedings of the Grand Lodge for the Civil War years and I am sure that others can be found in old newspapers, magazines and Lodge records.

QUESTIONS & ANSWERS

The Questions & Answers section includes excerpts from a list of over 100 Q. & A. compiled and prepared by R. W. Bro. Frank J. Bruce. These questions were collected by the Education Committee of Toronto District #3 from 1976 through 1978. The answers were supplied by W. Bro. Harry Carr (past secretary and editor of Quatuor Coronati Lodge #2076 U.K.). Our thanks to R. W. Bro. Frank Bruce for making them available for use in the NEWSLETTER.

Question 55: Royal Arch Chapters conduct the business portion of their meetings in the Royal Arch Degree. Why do not Craft Lodges conduct the business portion of their meetings in the Third Degree?

Answer 55: This is a question that illustrates the variations in law and custom that appear among the different Masonic jurisdictions. In the Book of Constitution of the United Grand Lodge of England, Reg. 166 begins as follows:

Except in the case of a serving Brother, every candidate becomes a subscribing member of the Lodge upon Initiation therein. (My italics. H.C.)

Note: the English candidate having been initiated is a member of the Lodge in which he received the Degree, and is entitled to all the privileges of membership (except that he may not enter a Lodge opened in a superior Degree). But he has the right to vote in all business matters on which the Lodge is called to vote. For that reason, all English Lodges, and other jurisdictions that follow our usage, conduct the business portions of their agenda in the First Degree.

But our practice is not universal. There are many jurisdictions, especially in the U.S.A., where a Mason cannot become a member of the Lodge until he has taken the Third Degree. I quote Section 317 of the Regulations of the Grand Lodge of Massachusetts:

"MEMBERS. Sec. 317. The Lodge shall admit as members such only as are Master Masons. "

To emphasize this insistence on Master Masons as members, I quote from Reg. 46, Sec. 17 of the Laws of the Grand Lodge of West Virginia:

"None but Master Masons can be members of a Lodge or vote on any subject, nor can business other than conferring the degrees be done in any other than a Master Mason's Lodge ..."

These regulations may be said to represent general practice, but several Grand Lodges demand a 'proficiency test' in the Third Degree before a Master Mason is permitted to exercise his vote. Sec. 198 of the B. of C. of the Grand Lodge of Colorado runs:

"Every newly-made Master Mason shall be required to pass a satisfactory examination in open Lodge upon his proficiency in the Lecture of that degree within three months after the date upon which he was raised. Every Master Mason failing to do so shall thereby forfeit his right to vote or hold office in his Lodge during the continuance of such failure. "

This explains why the U.S.A. jurisdictions conduct all business in the M.M. Degree, and they are usually allowed to open directly into that Degree, i.e. they do not have to open in the 1st, 2nd and 3rd as we must in English Lodges.

The form in which your question has been framed prompts me to add a brief note on the Royal Arch. In England, the Royal Arch is a single ceremony leading directly from the M.M. Degree into the Royal Arch. With us there are no obligatory intermediate Degrees such as 'Mark', 'Most Excellent Master', etc. as in the Scottish and American systems.

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