

THE
NEWSLETTER

OF THE COMMITTEE

ON
MASONIC
EDUCATION

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•••NOTICE•••
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The following sections are reprinted (with permission) from the book MASONIC WORLD GUIDE, by Bro. Kent Henderson, published by Lewis Masonic. This is a continuation of the excerpts in The Newsletter Vol. 11 #3.

There are two main types of masonic government- the Grand Lodge and the Grand Orient. Both systems have their similarities, and their differences. It is useful for the travelling mason to be aware of these differing structures, as he is likely to meet both.

THE GRAND LODGE

This is by far the most common form of masonic government. It is a superintending, or pinnacle, governing body; and it possesses certain distinguishing characteristics. The four main features of a Grand Lodge are:

- it consists of free and equal representation of its constituent lodges,
- it is independent, sovereign and self-governing, and is formed and maintained by the freemasons of its jurisdiction,
- it assumes, through written constitutions, all legislative power over its constituent lodges, and many administrative and judicial powers,
- it is controlled by a Grand Master elected by its membership, and Grand Lodge Officers, all of which are responsible to it.

There are a number of other characteristics of a Grand Lodge, but for the purposes of comparison with the Grand Orient system, the four listed will suffice.

MASONIC VISITATION

Continued from Vol. 11 No. 3
Reprinted from the 'Masonic World Guide'
By J.W. Henderson – Lewis Masonic Publishers

THE LIMITATIONS OF GRAND LODGE POWER

The individual and independent powers of Grand Lodges are limited only by those conventions accepted throughout the regular masonic world. Indeed, it is these conventions which make a Grand Lodge regular. Each regular Grand Lodge, in effect, acts as the 'policeman' of every other Grand Lodge. Whereupon a Grand Lodge strays from these conventions, it is likely to be ostracised by other Grand

Masonic bodies. These conventions consist largely of the so called Ancient Landmarks of the Order. These 'Landmarks' are a set of masonic mores which effectively bind the actions of every regular jurisdiction to a fairly large extent. There is considerable scholarly debate as to what is, and what is not, a Landmark. However, all regular Grand Lodges at least tacitly accept some form of list of Landmarks. A great deal of masonic literature is available on this subject, and the interested visitor can readily consult this at any masonic library. For the purposes of explanation here, it is enough to say that these 'established usages and customs of the Order' unite the worldwide masonic fraternity, and it is these that the visitor will observe as constants no matter where he visits.

The Landmarks of the Order include such things as: the division of the Craft into three degrees, the necessity of masons to congregate in lodges, the modes of recognition, the legend of the Third Degree, the right of every mason to be represented in the assemblies of the Craft, that candidates profess a faith in a Supreme Being, the government of the Fraternity by a Grand Master, the equality of masons, the secrecy of the fraternity, the indispensibility of the Volume of the Sacred Law in lodges, and several others. It is not within the power of any Grand Lodge to alter these Landmarks, and regular freemasonry requires a strict adherence to them. Nevertheless, it must be clearly understood that provided the Landmarks are adhered to, individual Grand Lodges are in a position to entirely govern their own affairs.

TYPE OF GRAND LODGES

The term Grand Lodge in itself is but a convenient title for central masonic government. The structures of Grand Lodges, while similar, are certainly not the same. The nature of each Grand Lodge depends to a large extent on where it gained its masonic descent and inspiration. Grand Lodges whose descent derives directly from the United Grand Lodge of England tend to be appointive in nature, while those that are American derived tend to be elective. Many European Grand Lodges, particularly those whose inspiration was originally French, tend to be appointive under various forms of the Grand Orient system.

APPOINTIVE GRAND LODGES

In these Grand Lodges, its members consist of all Past Masters of all constituent lodges, incumbent Masters and Wardens, and all present and past Grand Lodge Officers (who must usually be Past Masters in any case). Membership of these Grand Lodges therefore tends to be very large. The Grand Master is elected by the Grand Lodge membership, and the Grand Master himself (subject to certain conventions) appoints most Grand Lodge officers. In many jurisdictions using this system (and England is a well known example), while the Grand Master is elected, in practice there is invariably only one candidate for the position, with the nominee determined by senior Grand Lodge officers. In England and Ireland, the Grand Master is usually a Prince of Royal Blood, or a Peer of the Realm, and unopposed re-election of the Grand Master is the common pattern. Therefore, the Appointive System offers the 'ordinary mason' little participation in the selection of his highest leaders. On the other hand, through a very large Grand Lodge membership, it does allow a wide participation in the legislative government of the Craft. Grand Lodges of direct English descent, such as in India, New Zealand, Australia, and some in Canada, for the most part follow the Appointive System.

ELECTIVE GRAND LODGES

In these Grand Lodges, its members are drawn from the equal representation of its constituent Lodges. Usual practice is for each lodge to elect from among its Past Masters a small number of masons (usually two or three) to represent it in the Grand Lodge. In some jurisdictions, the Master and his two Wardens are the statutory choices. In turn, the members of the Grand Lodge elect the Grand Master and senior Grand Lodge officers (generally the Grand Master, Deputy Grand Master, the two Grand Wardens, the Grand Secretary, and Grand Treasurer). In some Elective Grand Lodges, most or all Grand Officers are elected in this manner. However, by convention, the highest Grand Lodge offices are usually progressive. A Junior Grand Warden, for example, could reasonably expect to be elected Senior Grand Warden in the next year, and so on. Grand Masters under this system often hold office for only one year, and Grand Lodge Officers generally cease to hold Grand Rank once their term has expired. The Elective System is most prevalent in the United States, and under American inspired Grand Lodges such as Japan, Finland, and the Philippines.

MASONIC GOVERNMENT

GRAND LODGES-GOVERNMENT VARIATIONS

There are several variations to both the Appointive and Elective Grand Lodge Systems. Some could be described as Partly-Elective-Appointive. In some Elective Grand Lodges there are several Grand Officers that are appointed, and in some Appointive Grand Lodges there are officers who are elected. There is even the occasional example of an English-derived Grand Lodge which is elective, but otherwise follows usual English-form masonic government.

THE GRAND ORIENT

This form of masonic government possesses many inherent differences to Grand Lodge-type structures. A Grand Orient can in many ways be termed as a 'substitute' for a Grand Lodge. It is of French origin, and is in effect, a masonic oligarchy. The term means Grand East-the east being only part of the lodge. This terminology is most definitive, as a Grand Orient is usually comprised of a Grand Master and a council. The Grand Master is always appointed by the council, and the council has the sole power to appoint any member to it, with the result that it is entirely a self-perpetuating body. The net result of this Grand system is that it excludes the effective voice of far more than it includes. The ordinary mason, therefore, has no say whatsoever in masonic government under a Grand Orient. This system, not surprisingly, has historically faced many challenges from within and without. In terms of regular masonry, those jurisdictions using a Grand Orient system have seen it modified to make it more democratic and representative.

GRAND ORIENTS AND SUPREME COUNCILS

The prevalent feature of many Grand Orient is that they have often come to be controlled by a Scottish Rite Supreme Council. This type of masonic body is also a masonic oligarchy, even in Britain and America, although this is not a point of issue here. Of course, as was explained in the last chapter, such an occurrence is regarded by regular Grand Lodges as being a gross irregularity. However, there are some Grand Orient wherein this Supreme Council control has not occurred. Some

Grand Orients (controlling the three Craft degrees) also control the Scottish Rite within their jurisdiction; while some are independent of any Supreme Council control and maintain their sovereign integrity. These two latter occurrences do not in themselves make a Grand Orient irregular. It must be understood that the Principles of Recognition of regular Grand Lodges do not differentiate between the Grand Orient and Grand Orient forms of masonic government. Indeed, provided the Landmarks are adhered to by a Grand Orient, it is not unusual for it to be widely recognized. In practice, there are many Grand Orients that do not strictly adhere to the Landmarks-often the requirement that candidates profess a belief in a Supreme Being. The Grand Orient of France is the largest numerically of the Grand Orients in the world, and it has long since been irregular for this very reason.

It must be pointed out that to some extent, a name is one thing, and the type of government another. Most of the Grand Lodges of Europe describe themselves as Grand Lodges, but in fact use a modified Grand Orient form of government. Only two regular Grand Craft bodies use the actual term Grand Orient in their title (Italy and Brazil).

MODIFIED GRAND ORIENT

As has already been mentioned, the Grand Orient structure has rarely endeared itself to its mass membership. The historical result of these pressures has seen modifications to the system in many areas, This has had the result of the Grand Council being indirectly (sometimes directly) elected by the wider membership of its jurisdiction. An example of one form of modified Grand Orient is explained later in this guide under the heading of 'Greece'. Of course, there are others. The modified Grand Orient system does compare more strongly with the Grand Lodge system. However, Grand Orients still usually have more influence over their composition than does a Grand Lodge, in terms of personnel. Under a traditional Grand Orient, Masters are usually elected for life until they die or retire; and there are some modified Grand Orients that still endorse this procedure. Often the range of candidates available for election to the Master's chair in any of its constituent lodges is governed by grand Orient statute. It is therefore necessary for such a candidate to have Grand Orient patronage.

HOW GRAND LODGES FORM

A brief look at the origins of the various masonic jurisdictions, in a broad sense, will provide a greater insight into the relations that exist between the Grand Lodges of the world. It is these relationships, initially expressed in fraternal recognitions, that are crucial to the understanding of the worldwide masonic fraternity. For any freemason, particularly one who visits outside his own jurisdiction, such an historical examination will be of value. Grand Lodges either form or evolve in one of the following ways.

1. EVOLUTION FROM OBSCURITY

With most of the oldest Grand Lodges, it is impossible to determine origin except through conjecture—there being no extant records or reliable information available. Of course, the Grand Lodges of England, Ireland, and Scotland fall into this category. In the cases of England and Scotland, records exist of the formation of their respective Grand Lodges, but it is only speculation as to the actual origins of freemasonry in Britain other than to say it evolved from operative sources. There are more recent Grand Lodges for which records are virtually non-existent, especially in South America and Europe. Some of these appear to have evolved from a combination of operative sources and influences from other Grand Lodges (such as French and German masonry), while for others their inspiration is so diverse as to make the tracing of origin impossible.

2. SCHISM

Not a small number of Grand Lodges have been formed through breaking away from some other Grand Body. Sometimes reunion is effected, while in other cases the daughter body has eventually superseded the original body, the 'mother' Grand Lodge in many such cases later sinking into irregularity. Schisms can be internal or external. An internal schism, the most common form, occurs when a body of lodges break away from the parent body and form a new Grand Lodge in the same jurisdictional area. This form of schism immediately involved territorial disputation regardless of other causes or effects, and as such it is usually hard to heal. The masonic histories of Denmark and Germany afford examples of healed internal schisms, whereas those of France and Brazil attest to continued masonic division.

External schism is a rare occurrence. It happens when a group of lodges under a particular Grand Lodge, but geographically without its territorial

jurisdiction, break away without permission or agreement to form a new Grand Body. This form of action is uncommon simply because secession can usually be achieved regularly, unless some fundamental differences in principles or procedures have occurred between the two areas. The division of one country into two or more separate countries has seen this form of schism occur. Examples are to be found in the masonic histories of various Central American countries, whereupon one country has in the past split into one or more new countries.

In terms of masonic recognition, the general rule is that if the parent body remains regular, a daughter schismatic body will find recognition difficult to obtain without the parent's consent. Only if the parent body was, or subsequently becomes, irregular will the daughter body be in a position to claim recognition.

3. A CONVENTION OF LODGES

This method of Grand Lodge construction is the most common, and occurs when a group of regular warranted lodges (not less than three) in a new area, meet in convention to form a Grand Lodge with the blessings of their parent jurisdictions. Upon this having been harmoniously effected, the new Grand Body generally attracts wide recognition. A very recent example is the formation of the Grand Lodge of Alaska. There have been occurrences in the past whereby bad communications or a lack of general understanding have resulted in a new Grand Body being formed without the immediate blessings of its former masonic authorities. While initially forming an external schism, these rare occurrences are usually rectified. The formations of the Grand Lodges of Japan and New Zealand are examples of this occurrence.

4. A WARRANTED DISTRICT SPONSORED

In this case, a group of lodges under one Grand Lodge which is geographically removed from its parent, gain permission to form a local Grand Lodge-type organization, while still retaining their original allegiance. These forms of local masonic government are called 'Provincial' or 'District' Grand Lodges, and they provide local masonry with a fair measure of autonomy. These intermediate governmental structures have been progressively set up by the Grand Lodges of England, Ireland and Scotland. This has occurred as the result of local desire, bad communications in years gone by, and because the vastness of these Grand Lodges has made them a practical necessity.

In a number of cases, the local Grand Lodges eventually felt the desire for complete masonic autonomy, whereupon a new sovereign Grand Lodge was formed. The usual progression of events in the past has been that when a British

colony became politically independent, its masonic offspring therein followed the same course. Nevertheless, there are still many countries, notably in Asia and Africa, where District or Provincial Grand Lodges have chosen to remain under allegiance to England, Ireland or Scotland, as appropriate.

5. WARRANTED DISTRICTS SPONSORED

This category of Grand Lodge formation is an extension of the one above, and indeed, is far more common. It occurs when lodges under Districts or Provinces of more than one Grand Lodge unite to erect one new Grand Lodge. Most Australian Grand Lodges were formed in this way. It has been, and still is, quite common for foreign lands to possess lodges warranted from England, Ireland and Scotland; and these lodges have in the past united to form one new Grand Lodge. Sometimes this is only achieved with some difficulty, as the accommodation of rituals and procedures has to be first achieved.

6. A GENERAL ASSEMBLY OF MASONS

This method of forming a Grand Lodge is not common, and examples are restricted to North America. It involves masons meeting together as individual members of the Craft, not as lodges or lodge delegations, and thereupon establishing a new Grand Lodge. This procedure was sometimes found to be expedient in North America, as the Craft in this area spread so rapidly that it was not uncommon for any new area of settlement to possess lodges warranted from a variety of sources. Wherein this was the case, it was sometimes found that this method was the easiest, rather than involving many different Grand Lodges as sponsors.

7. A CHARTER FROM A MOTHER GRAND LODGE

This method is most rare. It occurs when a Grand Lodge actually charters a daughter Grand Lodge, rather than the lodges in a new area agreeing at convention, or in a General Assembly of masons, to form a new Grand Lodge. The direct chartering of the Grand Lodge of Tennessee by the Grand Lodge of North Carolina forms the most celebrated example of this method.

8. GRAND LODGE UNION

In this method, two or more previously independent Grand Lodges within the one territorial jurisdiction unite to form a single Grand Lodge. In some countries, a number of Grand Lodges have evolved, or have been established through schism. It is not particularly rare, where this situation exists, for two or more Grand Lodges to unite to form one new Grand Lodge. Sometimes, such a union will, in effect, heal an internal schism. In any case, such a union, particularly

if it unites all masonry within one country, generally is conducive to wide fraternal recognition. The formation of the United Lodges of Germany, originally by two Grand Lodges (and later joined by three others), forms an interesting example of this method.

9. LODGE SPLITTING

This last method of Grand Lodge erection has found occasional usage, notably in South America, and sometimes in Europe. It occurs when one lodge splits itself into three new Lodges, and these three then form the Grand Lodge. Often, this is not achieved regularly. A convention (arguably a 'Landmark') of the Craft is that a new Grand Lodge must be formed by at least three lodges. Herein lies the reason for lodge splitting as a means of Grand Lodge formation.

THE GRAND REPRESENTATIVE SYSTEM

The Grand Representative system is an old masonic custom whereby each regular Grand Lodge appoints a member of another Grand Lodge to represent it at the meetings of the latter. Such a representative is commonly said to be 'near the latter'. For example, the United Grand Lodge of England will appoint a member of the Grand Lodge of Scotland to represent it near the Grand Lodge of Scotland. Scotland will pursue the reverse course. Thus, each grand Lodge will have a representative near the other. Of all the Grand Lodges recognized by the Grand Lodges of England, Ireland and Scotland, only four (Iowa, Pennsylvania, New Mexico and Wyoming) do not exchange representatives. Upon two Grand Lodges entering into fraternal relations, it is usual for them to exchange representatives. Each Grand Lodge will normally recommend one of its members, for appointment, to the other. It is, therefore, quite common for any given regular Grand Lodge to possess in excess of one hundred Grand Representatives in its jurisdiction representing the Grand Lodges with which it maintains fraternal relations. Originally, it appears that these representatives were to be something akin to Ambassadors. However, the system has long since operated on an honorary basis, with business correspondence between Grand Lodges being dealt with by the respective Grand Secretaries. Nonetheless, it is fairly usual for representatives to receive a copy of the annual Grand Lodge Proceedings of the Grand Lodge they represent; and to be kept abreast of its masonic activities. Many Grand Representatives regularly correspond with their opposite number on a private basis. A visitor will often find it useful to talk with the Grand Representative near his own Grand Lodge of the jurisdiction he proposes to visit, prior to his departure.

The visitor will readily gain the name and address of the appropriate Grand Representative at his own Grand Lodge Office.

THE MATTER OF AFFILIATION

It is far from uncommon for freemasons to seek membership in more than one lodge. However, the laws of the various regular Grand Lodges are certainly not uniform in this area, When a mason wishes to affiliate with a second lodge in his own jurisdiction, this is usually referred to as dual membership. When he seeks to join a third or fourth lodge, this is termed as plural membership. In some jurisdictions, the transfer of membership is permitted within it. The whole question of affiliation presents matters which must be carefully outlined.

THE DEMIT (DIMIT), OR CLEARANCE CERTIFICATE

When a member of a lodge withdraws from membership, masonic law and custom decrees that he receive a Demit, or Clearance Certificate, subject to certain pre-conditions. 'Demit' is the masonic terminology largely used in North America, while many other areas refer to it as a 'Clearance Certificate'. Both designations mean the same thing, and testify that the holder-

- (1) is a regular 'unaffiliated' freemason,
- (2) has resigned from the lodge named in the Demit,
- (3) is clear of all dues and fees payable to that lodge,
- (4) has not been suspended or expelled from freemasonry as of the date of issue.

The holder of a Demit is thus an unaffiliated mason, and a member of no regular lodge. In most jurisdictions, Demits are issued automatically as a right upon the lawful cessation of membership, while in a few they are only issued on request. By old custom, it is the duty of every mason to belong to a lodge and contribute to its work and financial support. Consequently, it is the usual rule that where a mason fails to join a new lodge within twelve months of being demitted, he loses all his masonic privileges, including the right to visit. However, in some jurisdictions masonic privileges cease immediately the Demit is issued; while in others the unaffiliated mason retains the privilege to visit once in any twelve months. In all jurisdictions, it is only by the presentation of a Demit, or similar

documentary evidence, that an unaffiliated mason may again seek membership of a regular lodge.

THE UNAFFILIATED MASON

The Demitted, or unaffiliated, freemason is in a position to join another lodge. Nevertheless, his Demit alone, while an essential prerequisite, is insufficient for the purpose. No matter which lodge he seeks to join, or where, he must be first accepted as an affiliate by its members. This usually requires a ballot of members, and often an inquiry into the person concerned. It is generally more simple rejoining a lodge in one's own original jurisdiction, than in affiliating with a lodge in another. In the latter case, it is usual that the lodge considering such an application will first refer the matter to its Grand Lodge. In some cases, the grand Secretary will then seek the advice of the mason's original jurisdiction prior to approving the affiliation. The actual mechanics of affiliation varies between jurisdictions, but it is universally provided that a mason affiliating from one Grand Lodge be required to sign or affirm loyalty to his new Grand Lodge and its laws.

DUAL AND PLURAL MEMBERSHIP

The practices of regular Grand Lodges with regard to dues and plural membership are quite diverse, particularly in America. These practices can be placed in categories.

- (1) *Single Membership Grand Lodges.* These Grand Lodges provide that its members can belong to only one lodge within its jurisdiction. In order to join a second lodge, the member must resign from the first, In some jurisdictions, this is made difficult by the imposition of residential requirements, whereupon a mason must belong to a lodge located in proximity to his residential address. Some American Grand Lodges. and some European Grand Bodies, require single membership.
- (2) *Dual Membership Grand Lodges.* These Grand Lodges provide that members may belong to two lodges, but no more. In some, dual membership is restricted to the membership of two lodges within the jurisdiction, but more commonly a dual membership Grand Lodge will permit its members to belong to only one lodge in its own jurisdiction, and one other lodge in some other recognized jurisdiction.

(3) *Plural Membership Grand Lodges.* These Grand Lodges permit their members to belong to more than two lodges if they wish—in other words, as many as they like. Quite obviously, if a Grand Lodge permits plural membership, it also permits dual membership. However, some jurisdictions do place some restrictions on pluralism. In some, single or dual membership only is permitted within its jurisdiction, while plural membership is allowed outside it.

Of course, before a mason can achieve dual or plural membership outside his own jurisdiction, both Grand Lodges concerned must permit the relevant practice. An important point to note in the area of membership by affiliation is that each mason will be bound by the laws of the jurisdiction in which he resides, as well as that of which he was a member. Of course, where a Grand Lodge does not permit plural, or dual, membership the affiliating mason will need to resign his original membership to effect his new affiliation. Any mason considering dual or plural membership should seek the advice of his own Grand Lodge prior to any action. Whether, or not, individual Grand Lodges permit dual and plural membership in one or other of its forms, is listed near the beginning of the part of this Guide dealing with each.

It is possible to loosely group Grand Lodge practices in this matter in geographical areas. In Europe, most jurisdictions do not permit plural membership, but many do allow dualism outside its obedience. The three British grand Lodges, together with those of Australia, all permit plural membership. In Central and South America, dual membership is far more common than plural Membership. In Canada, most favour plural membership, while in the United States all systems are in use—there being no great majority amongst its fifty Grand Lodges in any affiliation relative to dual and plural membership.

THE TRANSFER OF MEMBERSHIP

This practice is rare in the masonic world. A small number of jurisdictions, notably in the United States, permit members who have moved their residence within the jurisdiction to transfer their membership from one lodge to another without demit. This does not mean that the receiving lodge has no vote in the reception of its new member. This procedure has arisen as the result of an American practice whereby in some jurisdictions individual lodges have masonic

custody of candidates and affiliates located within their immediate vicinity. Therefore, a person seeking to join the Craft in such a jurisdiction is virtually 'zoned' to a certain lodge, or small choice of lodges. It is under such circumstances that transfer of membership has been approved.

LIFE MEMBERSHIP

There are various forms of 'life membership' systems used in the masonic world. Some jurisdictions have adopted provisions in their Constitutions to accommodate this practice. In some, the status is granted for appropriately long service to the Craft. A mason gaining 'life membership' is no longer required to pay any dues, although he is still deemed as a 'financial member'. By definition, therefore, a life member has no need of a demit. In some jurisdictions, the term 'honorary member' is substituted, although in these the voting rights of the member are sometimes removed as a result. In the United States, life membership is often purchased by the member. This is achieved by him paying a substantial sum in advance. A more accurate description would probably be an advance payment of dues for life. Actually, the term 'life membership' is something of a misnomer. A member's tenure in the Craft can be concluded through suspension or expulsion. In order to affiliate elsewhere, a life or honorary member will usually be given a certificate or card attesting to his status. It should be noted that only a few grand Lodges use a life membership system.

RESEARCH LODGES

Research Lodges fall into a special category as far as affiliation is concerned. The vast majority of Grand Lodges that do not permit dual or plural membership exempt Research Lodges from these restrictions. Many Research Lodges, in addition to possessing normal members, also have what is often known as corresponding or associate members. These members are not full members as such, and do not possess voting rights. However, they do pay a fee" which enables them to attend as a member rather than as a visitor, and to receive all the normal correspondence and literature that the Research Lodge may produce. Corresponding membership allows for masons not resident near the lodge to still be involved in its activities.

RELIGION, RACE, POLITICS AND THE MASONIC VISITOR

A discussion of religion, politics and race in terms of freemasonry represents a complex topic, and it is an area that has already been touched upon, in part, under the heading of Regularity and Recognition. It is desirable that the masonic visitor has some insight into these matters.

Among the essential characteristics of regular free- masonry are that all members must profess a belief in a Supreme Being, that the Volume of the Sacred Law must always be open in every Grand Lodge and constituent lodge while at work, and that religion and politics cannot be discussed in any lodge. These characteristics have already been examined in terms of regularity and recognition. It is to the historical and current effect these aspects have on the worldwide Craft that discussion will now be centered.

Prior to the masonic union of the Antients and Moderns in 1813, English freemasonry was certainly Christian in character. Candidates were of the Christian Faith, and it was the Bible that was open in lodges. However, the rapid expansion of the Craft to all corners of the globe resulted in many non-Christians seeking admission. It was therefore necessary to modify the 'Christian position' of the Craft to absorb these pressures. It emerged that a man could be made a mason if he possessed a belief in a Supreme Being, and the Bible came to be called the 'Volume of the Sacred Law'. This position seems to have emerged during the eighteenth century. The concept of the Volume of the Sacred Law became officially part of the British masonry in 1929, although it had long been recognized by that time. This altered position allowed men of all the great faiths of the world to join the fraternity. In countries such as India where many faiths are represented, it is far from uncommon to see in lodges many different Volumes of the Sacred Law placed together on the altar. Of course, England is a Christian country, and the vast majority of English masons in England profess the Christian Faith.

All regular jurisdictions came to accept the Supreme Being and the Volume of the Sacred Law as essential characteristics when examining another Grand Lodge with a view to recognition. However, internal 'religious policies' vary somewhat more than this. In the United States, while acknowledging the right of masons to profess which faith they choose, American Webb-form ritual remains quite Christian in character. The development of American ritual precedes that of

current English ritual. In most Scandinavian countries, the rituals are most Christian in character, and membership is still restricted to men who profess the Christian Faith. However, in comparatively recent years, the Scandinavians have granted the rights of membership to non-Christian masons who have received the degrees abroad. In terms of the masonic visitor, it is enough to realize that every major creed is recognized in the masonic world, and that in his masonic travels he is likely to encounter them.

The various Volumes of the Sacred Law of which the visitor may note to be open in lodges include: the Pentateuch (Old Testament) of the Jews, the Bible of the Christians (usually the Old and New Testaments), the Koran of the Moslems, the Zend Avesta of the Persians, the Rig Veda (and other Vedas) the Brahmin Hindus, the Bhagavad-Gita of the Hindus, the Tao Te King of the Taoists, and the Tripitaka of the Buddhists.

Politics, like religion, is banned from discussion within every regular masonic lodge. Of course, the political history of many countries has had a great effect on the development, or otherwise, of the worldwide Craft, as even the briefest study of masonic history will quickly reveal. The repression of the Craft by totalitarian regimes has occurred in many places, with varying effects, and these occurrences are discussed elsewhere in this guide under country headings.

One of the main reasons why most irregular Grand Lodges have been branded as such is that they allow their members to use their lodges for political purposes. Indeed, under the irregular Grand Orient of France and those Grand Bodies which take their inspiration from it, religious and political discussion is encouraged in lodges. Such practices are deplored by regular masonry, and the masonic visitor can be assured that these two divisive subjects are never placed before regular lodges.

The racial question, like that of religion, requires some discussion. Race has, most regretably, formed barriers between peoples almost since time began, and the masonic fraternity has not escaped these problems. The racial question arose in freemasonry as soon as it spread out from British shores, and the question of admitting men of non-European origin became a very real one. The three British Grand Lodges have never had a 'discriminatory policy' as such, and of course, such a policy would run against the teachings of the fraternity. However, as masonry spread to African and Asian shores with the expansion of the British Empire, there was a definite reluctance to admit non-Europeans as members. Apart from anything else, lodges worked in the English language, and the view was held that

only English-speaking men could be practically admitted. The passing of time saw many Africans and Asians receive English educations, or learn the English language, and it is from these people that the earliest non-European masons came. However, at least until the nineteenth century, non-European admissions were conferred sparingly. Lodges remained largely Anglo-Saxon, and it is probably unlikely that a British Grand Lodge would have granted a warrant to a lodge largely composed of aliens. Of course, this colonial practice was not just confined to masonry, but applied to virtually all British Colonial Institutions. The vastly changed world that emerged from World War II saw this situation progressively altered, and these race distinctions have long since disappeared from British-warranted lodges. Mixed lodges, or even completely Asian or African Lodges, are now far from uncommon.

In the United States, with its long history of racial problems, a similar pattern of discrimination held sway and indeed, it has been far more overtly followed than under British masonry. It must be clearly stated that, with few exceptions, regular lodges in the United States do not initiate 'coloured men'. Exceptions in this area are few, but one noted example is mentioned later in this guide under the heading of New Jersey. Again, no regular American Grand Lodge discriminates, by statute, against the membership of non-whites.

Nonetheless, each individual lodge is free, under general masonic law, to accept, or refuse to accept, any man. The oft used argument appears to be that the reception of a coloured man would 'disturb the harmony of the Lodge'. It must be understood that this 'feature' of American masonry largely applies to visitors, especially in the southern states. A regular black freemason coming from, say Nigeria, will likely experience considerable difficulty in being admitted as a visitor to most regular lodges in the United States.

It is necessary to add here that there exists in the United States, and elsewhere, a large body of irregular Grand Lodges known as Prince Hall Freemasonry, whose membership is exclusively black. Prince Hall Lodges are to be found in most corners of America. While it is arguable that Prince Hall Freemasonry was regular in origin (and there is evidence to suggest that it is not), the racial situation in America doubtlessly stimulated its separate development. This apparently has suited both 'sides', as Negroes in North America have quite naturally sought to join Prince Hall lodges, rather than seek admission into regular 'white' lodges. There has been a move in some of the more northern American states in recent years, notably in Wisconsin, to reach an accommodation with local bodies of Prince Hall lodges. In Wisconsin, there has even been the suggestion of

're-chartering' various Prince Hall lodges under the regular Grand Lodge of Wisconsin. Nonetheless, it appears that masonic advances in this area will not be rapid. A number of other American Grand Lodges, especially in the southern states, have expressed disapproval of these proposals.

In South Africa, until very recently, non-whites were not permitted to join the fraternity. Regardless of the individual feelings white South Africans may have in this area, the well known apartheid laws of this country made mixed lodges legally untenable. A few years ago the regular Grand Lodge of South Africa 'took over' three lodges then chartered in that country by the irregular Prince Hall Grand Lodge of New York. The South African Government gave its special permission for this event, and also gave its authority for lodges generally to admit non-whites to membership. Of course, any Lodge still has the final say as to whom it will admit, and given the social structure of South Africa it is probably unlikely that non-whites will enter the Craft in that country in great numbers.

In Europe, there has never been any racial problem concerning colour, doubtlessly because Europe remains essentially white. However, prior to the Second World War, Jews were very largely prevented from becoming masons in many parts of Europe. Subsequent to the War, this situation was rectified.

rites and rituals

It is not uncommon for a mason who has never visited a lodge outside his own area or jurisdiction to assume that all masonic ceremonies are similar, or the same, to those with which he is familiar. On reflection, this view is not unnatural, particularly with the younger mason. Of course, nothing can be further from the truth. Indeed, the visitor will invariably find that observing other ways of working will be a highlight of masonic travels.

The divergences of the Craft degrees as worked around the world are not few. If one informs an English mason that in the United States lodges largely open and close their proceedings in the Third Degree, stunned silence might well be the initial response. Doubtlessly, many nescient American mason would share similar feelings if instructed with the English system. However, despite such divergences as these, all Craft ceremonies have much in common, especially in basic content if not in form.

CONTENT AND FORM

The content of the Craft degrees as worked around the world is fairly similar, regardless of which ritual may be used. Every jurisdiction practises the three degrees of Entered Apprentice, Fellow Craft, and Master Mason. Every regular jurisdiction adheres to the Ancient Landmarks of the Order. Similarly, the legend of the Third Degree, the modes of recognition, and the general teachings of the Order are all constants. It is quite true to say that any masonic visitor, no matter which jurisdiction he belongs to, will (language excepted) readily relate to and basically understand any Craft ceremony he comes to view in his travels. The content may be in a different order of arrangement to that with which he is familiar and there may be a few strange additions or omissions, but he will readily understand what is taking place without any difficulty. In short, the wordings of the rituals around the world may be re-ordered and somewhat different, but the overall context and teachings of each degree ceremony are the same.

It is the form of Craft ceremonies, which can, and often do, vary widely. By form is meant the order of parts of the ceremonies, movements of officers and candidates, variances in the modes of recognition. in receiving visitors, in opening and closing the lodge, in lodge layout and seating arrangements-the list is quite a long one. In order to appreciate these diversities, a detailed study of ritual history is needed, and such a study is well outside the scope of the intentions of this discourse. Nonetheless, it will be useful for the travelling freemason to have some insight into the major masonic Craft rituals in current usage, and where he is likely to encounter them. However. it is not the Intention here to go into great detail. Aside from the obvious restrictions in this area of which every mason will be aware, a thorough detailing is outside the parameters of this guide. The aim here is to comfortably place a visitor inside a 'strange' lodge, not to minutely detail what he will experience once inside.

RITES AND RITUALS

The terms 'rite' and 'ritual' will be well known to most freemasons. While there is some masonic disagreement as to the exact meaning of each term, basically a rite is a series of progressive degree ceremonies, and a ritual is the wording pertaining to the ceremonies. In common masonic usage, however, the word *Ritual* is used to collectively describe the three Craft degrees, while *rite* is used to describe a system of degrees beyond the Craft, or which includes the Craft degrees.

Examples of a rite are the Ancient and Accepted Scottish Rite (a system of 33 Degrees), and the Swedish Rite (a system of 11 Degrees).

rites and rituals by location

There are in excess of one hundred different Craft rituals in use in the regular masonic world, many of which are very similar. In England alone in excess of fifty are in use, but all of these are quite similar in both content and form. In some jurisdictions, the Craft ritual used is standard by Grand Lodge decree, while in others many are permitted and are in use. It is, however, possible to locate Craft rituals geographically to some extent.

England: The most prevalent English ritual is *Emulation*. Others include *Stability*, *Taylor's West End*, *Logic*, *Bristol*, and many others. With the possible exception of the *Bristol* ritual, the differences in the various English workings often devolve on only a few changed words, and only the well versed observer will notice the differences between one English ritual and another. England has never laid down any fixed, or single Grand Lodge approved, ritual for use in its lodges. The emergence of English masonry from operative to speculative precluded such a possibility although English ritual forms were largely standardized within certain parameters subsequent to the English masonic union of 1813. For the purpose of the discussion following, English-form Craft ritual will be used as the basis for comparison. For those unfamiliar with the English-form, the Master Mason will find that most masonic libraries possess copies of the *Emulation* working.

Scotland: As the student with the inclination to read Scottish masonic history will readily discover, Scottish masonry evolved from operative to speculative in different ways, and at a slower pace, than in England. Scottish ritual has retained a few more operative traits than its English counterpart, as well as several features lost to the English when English ritual was standardized after 1813. As with England, there is no set Scottish ritual, and several versions are in use, all of which are reasonably similar to each other, but more dissimilar to English versions. In several Scottish rituals, the Third Degree tends to be somewhat more dramatic than the English, with the Hiram Legend being acted out to a much fuller extent.

Ireland: Irish Freemasonry has two distinctive features that set it apart from England and Scotland. Firstly, Irish ritual is officially uniform as laid down by the Grand Lodge of Ireland, and secondly, unlike most other jurisdictions in the world, Irish ritual is not permitted to be printed in any form. On the first impression, one

must doubtlessly consider that uniformity of working and the lack of a printed ritual to be incompatible. This problem is overcome by the existence of a body known as the Grand Lodge of Instruction, established by the Grand Lodge oversee its ritual, to impart instruction, and to encourage and sponsor exemplifications of the Craft degrees. Membership of the Grand Lodge of Instruction is restricted to acknowledged experts in Irish ritual, who have Grand Lodge status. This body authorizes Classes of Instruction that are under the control of approved instructors, and not associated with particular lodges. A major variation of ritual is, nonetheless, tacitly permitted to exist in the southern province of Munster, for historical and traditional reasons, and which much resembles the English *Bristol* working. Again, Irish forms differ to some extent from both English and Scottish practices; but the content remains quite similar. Additional details concerning Irish ritual can be found under that heading later in this Guide.

British Commonwealth Countries: Masonry in all British Commonwealth countries largely derives directly from English, Irish, and Scottish practices. Many of these countries still possess a large number of lodges warranted directly from London, Dublin, and Edinburgh, working either English, Irish, or Scottish rituals. Nonetheless, in a number of Commonwealth countries, indigenous Grand Lodges have been formed. India now has a Grand Lodge using English-form ritual (with adaptations). Tasmanian ritual is virtually pure *Emulation*, while most other Australasian rituals are quite similar to it, yet also exhibit a few Irish and Scottish influences. Canada, while having great British influences in the rituals of its nine Grand Lodges, is not without considerable ritualistic influence from the United States, and geographically that is quite understandable. Many Canadian Grand Lodges permit their constituent lodges to work either an English-form ritual, or an American Webb-form ritual. The strength of allegiance between these forms tends to vary between Canadian jurisdictions.

Europe and Scandinavia: This area of the world is probably the most ritually diverse. From the introduction and dispersion of freemasonry in Europe, great innovations have taken place in ritual practices. The European, historically, took some delight in varying Craft ritual into several differing forms. Interested masons can research these occurrences at their leisure, but it is the current situation which must be the subject of outline here. In addition to British and American rituals used in regular masonry in Europe (and these are largely used only in English-speaking lodges), there are five main 'indigenous' ones which must be briefly discussed, as follows:

1. *The French Rite:* This masonic system was originally formulated under the Grand Orient of France. It was at its outset predominately Christian in character until modified to largely omit its religious traits when the Grand Orient sank into irregularity (see under France). It consists of the three Craft degrees, plus four 'higher' degrees, giving a total of seven. The Grand Orient originally formed the Rite about 1786 (and evidently revised it about 1810) as part of a policy of stabilizing its profusion of higher degrees. Several GLNF Lodges have in recent years adopted the French Rite Craft degrees, having first purged them of agnostic irregularities. The French Rite Craft ceremonies are of very great beauty, and it has been said that it is really the Rectified Scottish Rite simplified.

2. *The Ancient and Accepted Rite:* This degree system is more commonly referred to simply as the 'Scottish Rite', although it has nothing historically or ritualistically to do with Scotland. There is not much difference in the content of this Rite as practised in Europe, and its content in English-speaking countries. The Rite is composed of thirty-three degrees, of which the first three are the Craft degrees. It is of French origin, and it came to English-speaking masonry from France. Not surprisingly, the three Craft degrees of the Rite are French-type. In non-European and Latin countries, the Rite is completely separate from the Craft, and these jurisdictions (such as those of Britain and America) will confer their usual Craft degrees and the mason possessing them may later, if he wishes, petition to join a 'Lodge' under an appropriate Supreme Council to receive the Ancient and Accepted Rite or 'Scottish Rite' degree (*i.e.* the fourth Degree onwards). In many European jurisdictions, and most in Latin America, the Craft Degrees worked are, in fact, the actual French-form Scottish Rite Craft degrees. In form, the Scottish Rite Craft degrees practised are fairly similar between those jurisdictions using them. However, there are somewhat wider variations in use for degrees above the third. The Rite as practised in the British Isles is quite Christian in character, whereas these Christian aspects have been largely removed from European and Latin forms.

3. *The Rectified Scottish Rite.* This Rite is the third of the major French-derived degree systems currently in usage. It consists of the three French-form Craft degrees, and several higher degrees as an extension. The title of the Rite is largely self-explanatory. It appears to have originated about the late 1770s in an effort to purge the higher degrees of the more objectionable features of the 'Rite of Strict Observance'; a German inspired incursion into European masonry. In the practices of European jurisdictions 'above the Craft', the mason who is unfamiliar with them might have some difficulty in distinguishing between the Rectified Scottish Rite

and the French Rite. Beyond the Craft degrees, the Rectified Scottish Rite is very Christian in character, and its central theme is the legend of the Knights Templar.

It is necessary to expand upon the three French- derived Rites by way of comparison in terms of the Craft degrees. The three Craft degrees used in French Rite, the Scottish Rite and the Rectified Scottish Rite are not particularly dissimilar, in the same way as, for example, the various English rituals in current usage are not greatly dissimilar. Of course, the workings of the three Craft degrees in Europe do vary somewhat between jurisdictions, and between rites. The French-type Craft degrees derive from England in the earliest times of speculative masonry, and maintain many operative- style features no longer found in British workings. Typical of the gamut of European Craft ritual are such things as short ceremonies, the use of a 'Chamber of Preparation' for Candidates (and ritual forms associated with it which are quite unknown in English- speaking rituals), the 'Chain of Union', the extensive use of lengthy catechism lectures, and a very dramatic Third Degree,

4. *The Schroeder Ritual*: Schroeder was a prominent German mason of the eighteenth century .Along with many other masons of his time, he was concerned with the 'excesses and innovations' through which Continental masonry was passing. He decided to rectify this situation by translating the English ritual of the time into German, whereupon was derived the *Schroeder ritual*. One must remember that here we are talking of eighteenth-century English ritual, not the post-1813 English rituals in use today. The content of the Schroeder-form ritual is thus more comparable to the French-type Craft rituals. Aspects of *Schroeder ritual* are discussed under the headings of Germany and Austria later in this guide. It needs to be added that *Schroeder ritual* is certainly not the same throughout German-speaking masonry in Europe, but again, it has been altered in largely minor ways in different jurisdictions over the years.

5. *The Swedish Rite*: The fifth main European system to warrant discussion is the Swedish Rite. It is a system of eleven degrees, of which the first three are the Craft degrees. The Swedish Rite system is explained in some detail under the heading of Scandinavia later in the guide. In *content*, the three Swedish Rite Craft degrees do vary somewhat more than those of Britain and Europe generally. For example, the Third Degree legend under the Swedish Rite deals largely with Adoniram, rather than with Hiram Abiff.

THE DISPERSION OF EUROPEAN RITUAL

Under the French National Grand Lodge, the Rectified Scottish Rite Craft degrees, the Scottish Rite Craft degrees, the French Rite Craft degrees, and the English *Emulation ritual* are all worked, with the first two predominating. There are also a small number of French chartered lodges using Webb-form American rituals.

In German-speaking lodges in Germany, Austria and Switzerland, *Schroeder-form* ritual is largely used, although one of the German Grand Lodges prescribes the Swedish Rite. All the Scandinavian countries use the Swedish Rite, although in Finland Webb-form ritual is used.

The Netherlands, Belgium, and French-speaking Swiss lodges largely work in either the Scottish Rite or Rectified Scottish Rite Craft degrees, with the former predominating. Greece and Luxembourg use French Rite-derived Craft degrees. Those English-speaking lodges warranted in Europe tend to work in an English ritual, or by various American Webb-form rituals. Again, it needs to be stated that with the exception of the Swedish Rite, the various European Craft rituals are not dissimilar between themselves.

CENTRAL AND SOUTH AMERICA

In this area of the world, the Scottish Rite or Rectified Scottish Rite Craft degrees (largely in Spanish or Portuguese) are the most widely worked. The Scottish Rite degrees from four to thirty-three are available in all jurisdictions under various Supreme Councils. German-speaking lodges in South America work *Schroeder*, while there still remains a useful number of English-speaking lodges warranted from the three British Constitutions using the expected rituals. The few English-speaking lodges warranted under indigenous Grand Lodges in Central and South America work what they call the 'York Rite'. In fact, in most common usage in these lodges is English-form ritual, with *Emulation* being favoured, although in some a Webb-form is used.

NORTH AMERICA

Throughout most of the United States, the Webb-form ritual is used. The term 'Webb-form' must be considered broadly as, like English ritual, there exists minor variations in form between the rituals of the American Grand Lodges. A few eastern American jurisdictions, such as Pennsylvania, never 'adopted' the Webb

Ritual, but use a ritual which could possibly be described as being closer in character to Scottish or Irish forms. The Canadian situation has already been outlined.

AFRICA AND ASIA

The vast majority of lodges located in these two continents hold warrants from either London, Dublin or Edinburgh, and work the expected rituals. There are a growing number of French-speaking lodges in Africa working under the French National Grand Lodge, in addition. The Grand Lodge of South Africa works the Dutch (Rectified Scottish Rite-type) ritual (with some adaptations). There also remains a few lodges in Zimbabwe still holding charters from the Netherlands. The Grand Lodges of Japan and Philippines both use a Webb-form ritual.

A FINAL COMMENT

From the foregoing discussion, the visitor will now perhaps appreciate that Craft ritual in current usage around the world is not as diverse as he may have imagined. Indeed, in very broad terms, it is possible to say that there are only seven Craft ritual forms that he is likely to encounter, namely -The English-form, the Scottish-form, the French-derived form, the Schroeder-form, the Irish-form, the Webb-form, and the Swedish-form

OTHER MASONIC DEGREES AND RITES

We enter here a difficult area to effectively detail for the travelling mason. In each regular jurisdiction the visitor will invariably find a large number of rites and degrees in excess of Craft freemasonry. In some areas many are indeed viewed from elsewhere as being excessive. However, when attempting to document the area of fraternal relations between Grand Lodges and the 'additional' masonic orders of the world, and those between the orders themselves, we reach a most complex situation which virtually requires a book of its own to effectively detail.

The major rite 'beyond the Craft' practised in the masonic world is the Ancient and Accepted Rite (also called the Scottish Rite, although it has nothing historically or ritualistically to do with Scotland). This rite consists of 33 degrees, of which the first three are the regular Craft degrees. This rite has been briefly

looked at already in an earlier chapter, and forms the extent of the discussion that we will undertake concerning it, except as it applies in the United States. The Scottish Rite in the United States will be looked at in its proper place in the guide.

The two most popular degrees practised outside the Craft in English-speaking masonry are the degree of the Holy Royal Arch and of Mark Master Mason. In the British Isles these two degrees are worked either as an extension of the Craft, or are governed by separate Grand Lodges controlling them. In the United States, they are worked as part of the York Rite, a discussion about which will be undertaken later under that heading.

Other degrees and orders worked under varying forms of masonic government in the masonic world include the Royal and Select Masters, the Ark Mariners, the Order of the Secret Monitor, the Order of Knights Templar, the Red Cross of Constantine, the Holy Royal Arch Knight Templar Priests, the Allied Masonic Degrees, and several others.

Most Grand Lodges recognize, or simply permit their members to belong to, many other degrees, rites and orders within their jurisdiction. However, often some of these orders are not in any way countenanced by other regular jurisdictions. This is certainly an area of 'MASON BEWARE'. A particular order in any foreign jurisdiction may well have the same name, and the outside look similar or the same as an order in a mason's home jurisdiction, but could still be irregular.

A mason who is a member of a particular degree, rite, or order beyond the Craft in his home territory, and who wishes to visit such an order in another part of the world, **MUST** strictly adhere to the following procedures before attempting to do so.

He must:

1. check with the sovereign body of the order of which he is a member to ascertain if it recognizes a sister body in the area he proposes to visit.
2. check with his own Grand Lodge office that such a visit will be in order as far as his Craft Lodge is concerned. Generally, if the regular body of which he is a member in his own home area approves, his Grand Secretary will approve also.
3. *in no circumstances* attempt to visit an order beyond the Craft in another part of the world unless he has first checked out that it is regular and permissible

for him to visit under it. It is, of course, a serious masonic offence to do otherwise.

THE BRITISH ISLES

AN OVERVIEW

The British Isles possesses three regular Grand Lodges-those of England, Ireland and Scotland. These three are, in the order just given, the oldest Grand Lodges in the world, and certainly the most respected. Naturally, the premier (United) Grand Lodge of England holds pride of place in this regard.

All three Grand Lodges have been most active in the past in warranting lodges outside their immediate geographical jurisdictions, and still are. Indeed, these three Grand Lodges have, either directly or indirectly, been the sources of all other Grand Lodges in the world. In this sense, all freemasonry is descended from the British Isles, and England in particular. An English lodge is still to be found on every continent, and most possess many. Of course, the spread of English, Irish and Scottish masonry was largely the result of British colonialism, and in particular the vast expansion of the British Empire in the nineteenth century. While this Empire has now vanished, many of the lodges have remained, as will be noted elsewhere in this guide.

The matter of jurisdiction in this respect is an interesting one. Of course, it is universally accepted amongst the regular Grand Lodges that one's geographical jurisdiction is masonically inviolable. Therefore, for example, no other foreign Grand Lodge would ever attempt to erect a lodge in, say, England. However, it is generally equally accepted that where a country or area has no regular Grand Lodge, this is 'open territory' at least until a new regular Grand Lodge is formed therein. Technically, most of Asia and Africa falls into the category of 'open territory'. Nevertheless, for the historical reasons just mentioned, it is rare to find any of these open territories possessing other than English, Irish or Scottish lodges-although there are some, mainly in French-speaking Africa. These overseas British lodges are dealt with elsewhere in this guide under appropriate headings. In broad terms, therefore, the following texts concerning England, Ireland and Scotland apply to English, Irish and Scottish masonry in the British Isles itself. Nonetheless, quite obviously English, Irish and Scottish masonry tends to be very similar whether it be located in the British Isles, or in foreign parts. In some cases, a few

minor differences have arisen in overseas lodge practices-the relative remoteness of various lodges from home providing explanations in this area.

All the three British Grand Lodges organize themselves with intermediate administrative structures, although this cannot be seen as a devolution of masonic power. All possess what are termed 'Provincial' or 'District' Grand Lodges. For England and Scotland, lodges inside their geographical jurisdictions are placed in 'Provinces', whilst those overseas are placed in 'Districts'. For Ireland, the term 'Province' is used regardless of whether or not the administrative unit is inside or outside Ireland. A Provincial Grand Lodge, or a District Grand Lodge has fairly wide administrative powers within its own area. All the three British Constitutions are administratively divided in this way. Most lodges are, therefore, placed into a Province or District. The exceptions to this are London lodges in the case of England, and lodges which are geographically removed. Generally, a Province or District requires several lodges, at least, before one can be formed.

Overseas areas with some lodges, but not quite enough to form a full District, are often placed under a District Superintendent until masonic growth has become sufficient for a District Grand Lodge to be established. Overseas lodges without near neighbouring lodges under the same constitution, are generally governed directly by the applicable Grand Lodge.

A Provincial, or a District, Grand Lodge functions in an analogous way to its actual Grand Lodge. A Provincial or District Grand Master and Grand Officers are appointed (or elected, as applicable) and these bodies meet, generally on an annual basis. A Provincial, or District Grand Master has a fair range of masonic powers within his own province. It is not difficult to appreciate that the relative vastness of the three British Grand Lodges has made these intermediate tiers of masonic government most necessary, and the system works well. Nonetheless, it must be noted that the applicable Grand Lodge in each case is completely sovereign, and Provinces and Districts can in no way be seen as Grand Lodges in their own right.

The last point to be made in terms of a 'British Overview' is that of the titles of lodges. Lodges under England, for the most part, place the word 'Lodge' last in their name, whereas the Scottish usually place it first. For example, assume that a lodge is called 'Friendship'. Under England, it would likely be styled 'Friendship Lodge', whereas under Scotland it would probably be called 'Lodge Friendship'. A minority of Irish lodges (mostly in Northern Ireland) carry no name, but are known only by number. Where this occurs the word 'Lodge' is always placed first (for example: Lodge No. 500). For named Irish lodges, some use the Scottish system,

while others prefer the usual English practice- there being no great allegiance in either direction.

ENGLAND

England possesses the oldest, largest, and most respected masonic jurisdiction in the world. It is also the most widely diffused, and probably the most diverse. It is therefore essential that English freemasonry be examined at length.

*The United Grand Lodge of Antient, Free
and Accepted Masons of England.
Founded: 1717*

Address: Freemasons' Hall Great Queen Street, London WC2B 5AZ. Telephone: 01-8319811

Lodges: Circa 8,170. Permits Dual and Plural Membership. *Membership:* Circa 600,000.

Descent: Early Operative. *Government:* Appointive Grand Lodge.

Courtesy Degrees: Permitted. All correspondence must be through Grand Lodges.

Minimum Time Lapse between Degrees: Twenty-eight Days. *Ritual:* Various English.

Main Publications: Constitutions. *Masonic Year Book*, *Masonic Year Book Historical Supplement* (1969). *Grand Lodge Proceedings*.

HISTORY

The Premier Grand Lodge possesses the longest masonic history of any jurisdiction and space here prevents no more than the briefest outline. It was formed in 1717 by four Old Lodges then meeting at various London taverns, with Anthony Sayer as first Grand Master. The earliest years of the English Grand Lodge era proved far from harmonious, the eighteenth century saw six Grand Lodges emerging at various times to claim jurisdiction over England or part of it; in some cases as a result of schism.

However, only two of these Grand Lodges persisted with any substantial following. These were the Premier Grand Lodge of England (usually referred to as the Moderns Grand Lodge, or Moderns), and the Antients or Atholl Grand Lodge (usually referred to as the Antients). From its very beginnings, the Moderns Grand Lodge was not particularly well organized or efficient, and according to its

opponents, it introduced unacceptable changes in ritual and customs. Certainly, it would appear that some members were less than satisfied with its administration of the Craft.

By 1751, the Antients Grand Lodge was fully formed. It was established originally by Irish brethren unhappy with the Premier Grand Lodge, and subsequently many masons came to range under it. Both these Grand Lodges developed and expanded membership over succeeding years, and this occurred quite independently of each other. Both Grand Lodges were rivals, often bitter rivals, and each considered the other to be irregular. Generally, the Moderns tended to attract more 'upper class' members, while the Antients appeared to have a far broader membership base. In the terms of organization, the Antients, unlike the Moderns, widely practised the Royal Arch Degree; and to some extent the 'Chair Degree of Installed Master'. A fair number of differences in practices developed between the two Grand Lodges. However, except at an official level, ordinary masons were not overly interested in this rivalry, and the bulk of membership on both sides either ignored these divergences or paid little heed to them. In most places, the rapid expansion of the Craft and the passing of time saw these old discords largely disappear. Newer members on both sides had no understanding of the issues involved, and even less interest in them. The pressure for union increased, and the chance of such an occurrence was greatly enhanced upon the election of the Duke of Sussex as Grand Master of the Moderns, and his brother the Duke of Kent as Grand Master of the Antients. Joint Committees of the two Grand Lodges met and overcame remaining problems, and the union was happily effected on 13 May 1813. The title *United* Grand Lodge of England was adopted, and the Duke of Sussex became the first Grand Master.

The United Grand Lodge subsequently has developed into the largest in the world today, having lodges warranted on every continent. English masonry has directly, or indirectly, been the source of all regular Grand Lodges elsewhere on the globe. The Grand Temple, at Freemasons' Hall, London, is probably the most magnificent in the world. Some of the great institutions associated with the United Grand Lodge include several Masonic Benevolent Institutions, Masonic Homes for the Elderly and the Royal Masonic Hospital.

The 250th anniversary of the Grand Lodge was celebrated on 27 June 1967, with an especial Grand Lodge Communication held in the Royal Albert Hall, London. HRH the Duke of Kent was installed as Grand Master on that occasion-an office he still holds today.

Editor's Note: More from this World Masonic Guide in your next issue.

QUESTIONS & ANSWERS

The Questions & Answers section includes excerpts from a list of over 100 a. & 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 56: How was it determined that there would be ten active Officers in the Lodge?

Answer 56: The evolution of the modern list of Officers in our Lodges was a very slow process. Our oldest records relating to operative lodges, suggest that there were only two Officers, the Master (by various titles) and one Warden. Many versions of the *Old Charges* indicate that 'one of the Elders' performed the duty of holding 'the Book' (Bible or Gospel) while the 'Charges' were read to the candidate and until he had finished taking his obligation upon it; but the 'Elder' was not an officer.

Later operative documents, e.g. the minutes of the Aitchison's Haven Lodge, which begin in 1598, show the Warden in the highest Office, with a Deacon as next in rank, and a 'clerk' as secretary. This was a Scottish Lodge, and in Scotland the titles of Warden and Deacon were sometimes interchangeable, so that the Deacon held the highest Office. In this Lodge the title 'Master', for the senior Officer, did not come into use until 1825. (AC 24, p.31).

In the 1600s, it was customary for the newly-entered apprentices and the newly made 'fellows of Craft' to choose two 'intenders' or 'instructors' of their own rank, but the 'intenders' were not Officers of the Lodge, only temporary tutors.

Later still, in the *Edinburgh Register House MS*, 1696, the two sister texts, the new E.A. had 'the youngest Mason', i.e. the last previous candidate, as his 'intender', and the newly-made FC was similarly instructed by the 'youngest Master'. There were only two degrees in those days, 'Entered Apprentice' and 'Master or Fellow-Craft'. The intender's duty was to instruct the candidate *during*

the course of the ceremony but outside the Lodge, in the proper sign and 'words of entry' which were the candidate's greeting when he returned to the Lodge. The intender's services, on these occasions, might correspond remotely, to those of the Deacon of today.

In Lodge Mother Kilwinning #0, of Scotland, with surviving minutes from 1642, the Deacon served the highest Office until 1735, when he was first recorded as Master. A Deputy-Master was appointed annually from 1736 onwards. Quarter-Masters were appointed in 1643 and regularly thereafter, their duty being to collect the Quarterly dues, under penalty of 'doubling' if they were not paid. There was a strict system of fines for non-attendance, and for operative mis-demeanors such as employing cowans; and a 'Fiscal' was appointed from 1717 onwards to collect those fines.

The Lodge appointed a Standard-bearer in 1757; Tylers in 1764; a Treasurer in 1771; a Chaplain in 1801, although many Ministers of religion were members long before that date. Senior and Junior Deacons were not appointed until 1850. All the Officers were required to pay Fees of Honour, when they were appointed and lesser sums when they relinquished Office. A fine was imposed if they refused to take Office!

The earliest records of the Lodge of Edinburgh Mary's Chapel, (No. #1) begin in 1599 and show the Deacon (later Preces and finally Master) in the highest Office. There was only one Warden as second in command, with a 'Clark' or secretary. The Warden often served as 'Box-Master' or Treasurer. Senior and Junior Wardens were first appointed in 1737; Master of Ceremonies in 1771; Chaplain in 1798, and there is no record of Deacons until 1809. These Scottish records of three of the oldest Lodges in the world are quoted only to show how slow was the evolution of the modern list of Officers.

Returning now to England, our first *Book of Constitutions*, 1723, prescribed its list of Officers as follows:

Master, S.W. and J.W.: Treasurer and Secretary each assisted by a Clerk.

Note: Deacons and Inner Guard were not mentioned. The Grand Lodge itself appointed Stewards for the Annual Feast, and a Fellow craft to look after the door of Grand Lodge; and later appointments of Stewards and Tylers for the private Lodges.

In 1730, Samuel Prichard published his *Masonry Dissected*, the first exposure of a system of three degrees. He named only five Officers in all, the Master, two Wardens, the Senior E.A. 'in the South ...to hear and receive Instructions and welcome strange Brothers' and the Junior E.A. in the North, 'To keep off all Cowans and Eves-droppers'.

When William Preston. in the 1775 edition of his *Illustrations of Masonry* gave a detailed description of the investiture of Officers, he listed:

The Master; S.W. and J.W.; Treasurer; Secretary; Stewards and Tyler.

In 1815, two years after the union of the rival Grand Lodges, the first *Book of Constitutions* of the *United Grand Lodge* specified 'The Masonic officers of a lodge' as:

'The Master and his two Wardens, with their assistants, the two Deacons, Inner Guard, and Tyler; to which ...may be added other officers, such as Chaplain, Treasurer, Secretary, etc.!

Nowadays, the English B. of C. lists the Officers of private Lodges in two categories i.e. *regular* Officers, who *must* be elected or appointed, and *additional* Officers, who may be appointed, as follows:

Regular: -Master, two Wardens, Treasurer, Secretary, two Deacons, Inner Guard and Tyler, (total nine).

Additional: -Chaplain, Director of Ceremonies, Charity Steward, Almoner, Asst. D. of C., Organist, Asst. Sec., a Steward or Stewards.

I do not know how you arrived at the 'ten active Officers' mentioned in your question, but customs vary in the different jurisdictions, and I hope that the information I have given may help to answer your question precisely.

Finally, all the dates in this article, belong to documents that will prove my statements, but when I say that there were two Wardens in 1730, they may have been earlier than that, and 1730 is simply the date when they were so recorded. The main problem is the first appointment of Deacons. There is a record of them at Durham in 1732, and of regular appointments from 1743-1758 at Chester: (See *The Freemasonry at Work*, pp. 91-3). In their *History of the Grand Lodge of Ireland*, p. 97, the authors, Lepper & Crossle, state that Deacons have been regularly appointed in Irish Lodges 'since 1726 at least', but they give no precise details.

The earliest date of the appointment of Inner Guards, *by that title*, is also uncertain, but we know that juniors were acting in that capacity in 1730 and probably before that time.

**"THE NEWSLETTER" WILL BE THERE-
SEE YOU AT GRAND LODGE!**

W. Bro. Steve Maizels will once again have back- issues and hardbound THE NEWSLETTER copies displayed for sale at his Freemason Book Stand at Grand Lodge. Steven has done this as a service for THE NEWSLETTER for many years and we thank him and his volunteers for all their efforts on our behalf. (I'll be on hand or W. Bro. Maizels will know where I am at Grand Lodge).

THE FREEMASON represents many publishers of masonic writings. Dealing with different publishers affords a wide choice of works (and also presents the problems of unexpected printing delays and various publishers' schedules). There is always a wide choice of titles available and on display at Grand Lodge, and Steven can direct you toward specific titles if you let him know the type of information you are looking for.

Editor, Bob Barnett

The following titles will be among those on display at Grand Lodge:

THE SPIRIT OF MASONRY

William Hutchinson was initiated on 4 June 1770 as a member of a Moderns lodge that met in Barnard Castle. In time he became Master of this Lodge of Concord, holding the office on several occasions.

The Spirit of Masonry originated in Hutchinson's lectures to his own Barnard Castle brethren. Sanctioned by Grand Lodge the first edition of 1775 played a key part in lending Freemasonry some much- needed repeatability at a time when printed attacks on the Craft had entertained the non-masonic public at large by their scurrility .Hutchinson's book attempted to demonstrate the ancient origins, and therefore the social acceptability, of Freemasonry by reference to classical and biblical literature and to ancient history; it was also a contribution to the continuing Antients versus Moderns controversy.

Hutchinson is often referred to as the father of masonic symbolism whilst his efforts to raise the moral and intellectual tone of 18th-century Freemasonry are now widely recognized. This new edition of his best known work is supplemented by an informative introduction by Trevor Stewart and a complete bibliography of Hutchinson's writings.

Soft bound, well illustrated cover, 250 pages, price \$22.00.

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Laurence Auger

Masonic after dinner speaking is treated with concern and dismay by many who are called upon to address an audience. It is a sad fact that what should be one of the most attractive features of Lodge banquets can so often become a source of worry to the speaker and boredom to his audience.

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Joseph Fort Newton, a church minister, masonic speaker and writer of outstanding stature, wrote a series of short papers for the masonic service association of the United States, to be given in Lodge for masonic education. The quality and depth of these talks which are published in this book, provide a superb basis for a short presentation in Lodge.

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PROGRAMME
137th COMMUNICATION OF GRAND LODGE
Royal York Hotel -Front & York Sts. -Toronto. Ont.

MONDAY, JULY 13th

- 9:30 a.m. -Board of General Purposes, Territories Room.
- 2:00 p.m. -Board of General Purposes, Territories Room.
- 6:30 p.m. -Dinner for members of the Board of General Purposes.

TUESDAY, JULY 14th

- 8:45 a.m. -Annual Meeting, Masonic Foundation, Territories Room.
- 9:30 a.m. -Annual Meeting, Masonic Holdings, Territories Room.
- 10:00 a.m. -Board of General Purposes, Territories Room.
- 1 :30 p.m. -Discussion and participation seminars for ALL brethren.
Preregistration not required.

SEMINAR TOPICS

- Lodge Finances
- Computers
- Mentors Programme
- Office of D.D.G.M. and District Secretary

There will also be a seminar Tuesday evening at 8:30 p.m., entitled "*Guilty or Not Guilty*".

7:00 p.m. to 9:00 p.m. Registration and voting in the Concert Hall.

WEDNESDAY, JULY 15th

8:45 a.m. -Opening of Grand Lodge, Canadian Room. Members are asked to bring own aprons and be seated by 8:30 a.m.

9:00 a.m. to 3:00 p.m. -Registration and voting in the Concert Hall.

11:30 a.m. -Grand Lodge is called off.

1 :30 p.m. -Grand Lodge reconvenes.

4:00 p.m. and 5:00 p.m. -Members vote in district meeting rooms.

GRAND MASTER'S BANQUET
6:30 p.m.
Canadian Room, Royal York Hotel
Doors open at 6:00 p.m.

THURSDAY, JULY 16th

8.45 a.m. -Grand Lodge reconvenes in the Canadian Room.

NOTICE

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have been received from the
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