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NEWSLETTER

OF THE COMMITTEE

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MASONIC VISITATION - ENGLAND (cont.)

EDITOR'S NOTE

The Vol. 11 #4 issue continued the excerpts from the book MASONIC WORLD GUIDE that first appeared in Vol. 11 #3. We left off with a notation of the 250th Anniversary of the Grand Lodge of England, which was celebrated on 27 June 1967. Also noted was the fact that HRH the Duke of Kent was installed as Grand Master at that Special Communication held in the Royal Albert Hall. Not mentioned was the fact that our own Grand Master, M. w. Bro. James N. Allan, was invited to, and did address that assembly on that occasion

This past June (1992), the 275th Anniversary of the Grand Lodge of England was celebrated with their communication open to the public and the press. HRH the Duke of Kent presided as Grand Master over an assembly of 25,500 that included Masons from all parts of the globe. Once again, the Grand Master of the Grand Lodge of Canada in the Province of Ontario was invited to address the assembly. Our M. W. Bro. Norman E. Byrne's remarks were interrupted with applause, and parts of his brief address are included in a video presentation of the occasion. He did us proud indeed.

We continue with excerpts (with permission) from the book MASONIC WORLD GUIDE, by Bro. Kent Henderson published by Lewis Masonic. The book offers interesting insights into Masonic traditions in the various jurisdictions covered in its notes for Masonic Visitors.

1. MEETING TIMES AND DRESS

As already indicated, the English Constitution is fairly diverse in terms of its practices and the meeting times of lodges prove no exception. As with many English customs, it is nearly impossible to generalize except in the broadest terms. The majority of lodges in London meet about 5 p.m., and dine after the lodge is closed. A few London lodges meet in the afternoon, dining about 6 p.m. In many English provincial centres, lodges will often meet between 6:30 p.m. and 7:30 p.m. In view of these variations, visitors will need to have some knowledge of the particular lodge, or lodges, they seek to visit.

Prior to World War Two, a dinner suit was the common form of dress when attending a lodge meeting, but this became impractical during the war. Subsequently, a dark lounge suit has become the norm. Many members wear a black suit, white shirt, and long black tie. White gloves are also commonly worn. However, there are still a few lodges that prescribe a dinner suit for their members. Nevertheless, a visitor will always be welcome in a dark suit. In addition, there are lodges that require members to dress in a dinner suit for Installation meetings, while a dark suit is approved for normal meetings. Again, visitors are welcome to wear a dark lounge suit to such meetings. It is even quite usual to wear a dark lounge suit when attending meetings of Grand Lodge or a Provincial Grand Lodge.

From the lodge room, members and visitors will commonly gather at the bar, where Stewards will serve pre-dinner drinks. The costs for drinks are borne by those receiving them. After a short time, those present will be called to dinner. During the meal, no further drinks will usually be served, so it is advisable to take a full glass when returning to the dining table. The meal is usually served by lodge stewards, and is quite substantial. It generally consists of a soup, a main course, a sweet, coffee, and cheese and biscuits. At Installation meetings, and at Christmas meetings, some lodges employ waitresses to attend the meal. The serving of the meal commences as soon as all present are seated. The proceedings that then follow are invariably under the control of the lodge's Director of Ceremonies. Up until recent years, during the serving and partaking of the meal, the practice of 'Taking Wine' was observed. It came to the attention of the Grand Lodge that 'Taking Wine' was occasioning some excessive practices in some lodges. As a consequence, the Board of General Purposes of the Grand Lodge ruled in 1956 in the following terms: 'The practice by the Master of "taking wine" at dinner becomes detrimental to congenial conversation unless kept to a minimum, and should be confined to brethren in their masonic status. The Board wishes to emphasize that masonry can be brought into disrepute unless the Master ensures that afterproceedings are conducted with decorum. Challenging and cross-toasting should not be permitted.'

While the Grand Lodge did not expressly ban the practice of taking wine, it is discouraged by it. Nonetheless, it persists in many areas, although the practice is diminishing. As it may be encountered by

2. LODGE AFTERPROCEEDINGS - THE FESTIVE BOARD

Unlike meeting times, the practices associated with English festive boards are similar throughout England and Wales. The festive board in English lodges always included a dinner. The vast majority of English masonic premises are licensed to serve alcohol. Upon retiring from the lodge room, members and visitors will commonly gather at the bar, where Stewards will serve pre-dinner drinks. The costs for drinks are borne by those receiving them. After a short time, those present will be called to dinner. During the meal, no further drinks will usually be served, so it is advisable to take a full glass when repairing to the dining table. The meal is usually served by lodge stewards, and is quite substantial. It generally consists of a soup, a main course, a sweet, coffee, and cheese and biscuits. At Installation meetings, and at Christmas meetings, some lodges employ waitresses to attend the meal. The serving of the meal commences as soon as all present are seated. The proceedings that then follow are invariably under the control of the lodge's Director of Ceremonies. Up until recent years, during the serving and partaking of the meal, the practice of 'Taking Wine' was observed. It came to the attention of the Grand Lodge that 'Taking Wine' was occasioning some excessive practices in some lodges. As a consequence, the Board of General Purposes of the Grand Lodge ruled in 1956 in the following terms: 'The practice by the Master of "taking wine" at dinner becomes detrimental to congenial conversation unless kept to a minimum, and should be confined to brethren in their masonic status. The Board wishes to emphasize that masonry can be brought into disrepute unless the Master ensures that afterproceedings are conducted with decorum. Challenging and cross-toasting should not be permitted.'

While the Grand Lodge did not expressly ban the practice of taking wine, it is discouraged by it. Nonetheless, it persists in many areas, although the practice is diminishing. As it may be encountered by visitors, details concerning it are hereinafter set out.

The procedures for taking wine are largely unique to English masonry. They precede the proposition of formal toasts which begin after the meal is finished. Taking wine consists of the Master and the recipients of the toast rising together in their places to drink. No speeches or replies of any kind are undertaken. The basic procedure is generally as follows: The Director of Ceremonies will rise, sound his gavel, and ask his Wardens: 'How do you report your respective columns?' The Wardens reply appropriately and are in fact reporting that all present have drinks in front of them. He then announces, each separately, that Worshipful Master would be pleased to take wine with...'

1. His Wardens.
2. You all (members and visitors remain seated).
3. Grand Lodge Officers (if any present).
4. Holders of London Grand Rank, or holders of Provincial Grand Rank (as appropriate).
5. His Immediate Past Master.
6. The Initiate, or Initiates (if any).
7. The Brother who was passed today (if any).
8. The Brother who was raised today (if any).
9. Our Guests (all visitors rise).
10. Companions of the Holy Royal Arch (all present rise)
11. Officers of the Lodge.
12. The Preceptor and Deputy Preceptor of a Lodge of Instruction (if any).
13. Any individual member, but only if the Master has a special reason.
14. His Tyler.

There is no further 'taking wine' after the Master has acknowledged his Tyler. Visitors will normally notice that a limited amount of wine is provided at each table. However, recipients of taking wine, can rise with any drink they happen to have in front of them. Not all the taking wine toasts listed above will be used on any one occasion, as all the appropriate recipients are unlikely to be present at anyone meeting. Some lodges use an abbreviated list, while others change the order of presentation. Of course, as already mentioned, a number of lodges do not use the taking wine procedure at all.

After the dinner is completed, or nearly completed, the Director of Ceremonies will then announce that the bar is open, whereupon further drinks will be served. He will then sound his gavel, and announce that the Master will propose the first toast of the evening. The toasts may begin before coffee is served, but all non-masonic catering staff must be excluded from the room while they proceed. A Masonic Fire will accompany many of the toasts. An example of a full Toast List is as follows:

1. The Loyal Toast (The Queen and the Craft). This is proposed by the Master, and is usually followed by the singing of the British National Anthem (*God Save the Queen*).
2. The Most Worshipful Master. This is also proposed by the Master, and following it, the Director of Ceremonies will announce that the Master grants his permission to smoke to those so desirous. It must be noted that smoking is not permitted once the dinner has commenced until after this announcement is made.
3. The Most Worshipful Pro Grand Master, and Officers of the Grand Lodge, Past and Present. If a Grand Lodge Officer is present, he will have previously been asked to respond.
4. Absent Brethren. This toast is proposed by the Master. Most lodges have a fixed time when they remember absent brethren, often 9 p.m.
5. Holders of London Grand Rank, or Holders of Provincial Grand Rank (or both, if present).
6. The Worshipful Master (usually proposed by the immediate Past Master).
7. The Immediate Past Master (proposed by the Master, often only on Nights of Installation).
8. The Initiate, or Initiates. No set proposer, and each Initiate replies.
9. The Guests. The Visitors' Toast is proposed by a member, on prior notice. The responding visitor will also have received prior notice.
10. Past Masters and Officers of the Lodge. This proposition is usually delegated to a junior member. The response is given by a Past Master, or a Lodge Officer.
11. The Tyler's Toast. This is always the final toast of the evening, and no further proceedings may follow after its proposition.

Not all the toasts given above are always proposed, and the order of presentation can vary, except for the first three toasts, a charity collection may take place. This will normally occur only in those lodges that do not have a collection

associated with the closing ceremonies of the lodge inside the Temple. In any case, visitors are advised to have a small sum of money in their pockets to donate in this regard.

3. NIGHTS OF INSTALLATION

English lodges install a new Master every year in a month fixed by each individual lodge. Generally, Installations commence one to two hours earlier than a normal meeting. Therefore, in London lodges, an Installation night might well begin in the middle of the afternoon. Installation meetings are always well attended in England, and it is more desirable-indeed largely necessary-that a visitor inform the lodge whose Installation he proposes to visit of his intended presence. Methods of approach in this regard will be explained shortly. The dinner following an Installation will follow the same lines as a normal lodge dinner, but it will invariably be longer, and dining fees will be more expensive as a rule.

4. OF VISITING IN GENERAL

In the case of the majority of English lodge meetings, all masons attending, whether members or visitors, enter the lodge room prior to the opening of the lodge. When all are inside, the Director of Ceremonies will announce the coming of the Worshipful Master, who will enter with his Principal Officers. Thereafter, the lodge will be opened. Only an official visitor from the Grand Lodge, or the relevant Provincial Grand Lodge, will normally be admitted after the lodge is opened, as a matter of course. However, members and visitors arriving late may be admitted at appropriate times by the Tyler, provided that no degree ceremony has commenced. Regardless, it is most inadvisable for an unknown visitor to be late. Aside from common courtesy, he must arrive early enough to be examined and avouched prior to entering the lodge. This will not normally be possible for a visitor arriving late.

Unlike many other jurisdictions, the cost of dining at the festive board is not always included as part of an English lodge members' dues. Therefore, an English lodge member will meet the costs of his own dinner when he attends his own lodge. The general English practice is for visitors to be invited by a member of a lodge. An invited visitor will have the cost of his meal met by his host. However, members and visitors alike are responsible for the purchase of their own drinks and refreshments. Nevertheless, a visitor attending an English lodge and not in the

company of one of its members, will still not usually be called upon to contribute the costs of his meal. Such a visitor may well be inclined to offer payment. The Chief Steward of a lodge, or other lodge officer, usually collects dining fees at the festive board. Generally, an unaccompanied visitor's offer to pay will be politely refused. This is particularly so outside London. On the other hand, lodges meeting at Freemasons' Hall, London, tend to receive the bulk of overseas visitation, and so an offer to pay from a visitor attending such a lodge is more likely to be accepted. Of course, whereupon an unaccompanied visitor is not called upon to contribute, lodge finances must cover the cost of the meal provided. In some lodges, the Master will pay the dining fees of such a visitor. If a visitor is prevented from contributing to the costs of his meal, he may well feel inclined to contribute generously to any charity collection undertaken in connection with the lodge meeting he is attending.

English lodges, especially in London and other major cities, call in professional caterers for their festive board repasts. It is therefore necessary for a lodge to have an accurate idea of the number attending any meeting and dining at its festive board. A lodge will usually be required to pay for the number of meals ordered, regardless of whether they are taken, or not. It is the practice to charge members who order meals and fail to be present to receive them, unless there is some very good reason to the contrary. On the other hand, the provision of an extra meal at short notice to a visitor arriving unannounced does not usually pose a problem. Nevertheless, a few days notice to the relevant lodge secretary of an intended visit is very much appreciated. Of course, the problem is to know who to contact in this regard, and advice on this question is detailed below.

Regardless of the slight complexities of visiting just outlined, no visitor should be dissuaded from attending any English lodge meeting. Visitors are always made welcome, and will be more cordially received.

5. INTERESTING ASPECTS OF ENGLISH MASONRY

Many aspects of English masonry will provide the visitor with great interest, and some of these we will now proceed to examine:

The large majority of English lodges annually hold a Ladies' Festival. This often takes the form of a dinner dance, or formal ball. It is usually held at a hotel, or at other suitable public premises. In addition, many lodges hold social dances, or gatherings, three or four times per year to which ladies are invited. These socials

are often held on lodge premises. As a rule, non- masons and their ladies may also be invited to these social functions.

Candidates for English lodges require a proposer and seconder, both of whom should be members of the lodge they seek to join. In a few lodges, a proposed candidate is first interviewed by a committee of the lodge appointed for that purpose, while in some the Master alone examines the applicant. If found acceptable in such a manner, the proposed candidate's name will then appear on the lodge summons (Notice Paper). A secret ballot will always be taken in open lodge prior to his acceptance as a candidate for Initiation.

Affiliating members of English lodges are called Joining Members, and they must officially be subjected to the same procedures as proposed candidates. In practice, the procedures involved tend to be more quickly affected, except if the proposed affiliate comes from a jurisdiction outside England, whereupon his home Grand Lodge may be asked for details concerning him prior to the matter proceeding.

Not surprisingly, the jurisdiction of the Premier Grand Lodge contains many masonic edifices of exceptional beauty and interest. Foremost of these is Freemasons' Hall, London. This large and magnificent building houses the Grand Temple, which is a most exquisite construction. It seats approximately 1,700, and is decorated with stained glass windows, a gold leaf mosaic ceiling, richly carved furniture, and many other features all of which have been wrought by the finest craftsmen. The Grand Temple is approached through several large anterooms, and entered through two huge bronze doors, each of which weighs several tons. In other sections of Freemasons' Hall are found the Grand Lodge library and museum. Both contain many treasures which will fascinate the masonic visitor. Tours of the Grand Temple are conducted regularly during business hours. They leave from the library, and are open to the public generally. Masonic visitors to the Grand Lodge library will find a visitors' book inside its entrance, which they are welcome to sign.

There are many buildings in London and other English cities with masonic connections, and therefore of direct interest to freemasons. Likewise, some of the masonic temples scattered throughout England and Wales are of great beauty and interest. Space makes it impossible to go into detail here, but the staff of the Grand Library and Museum will be happy to advise interested masonic tourists.

England possesses many Lodges of Instruction (LOI), which are attached to a normal Craft lodge, or specially licensed by certain lodges, such as the Emulation Lodge of Improvement, with Grand Lodge permission. Such lodges may meet monthly, fortnightly, or even weekly. They often meet in the early evening, usually between 7 p.m. and 8 p.m. They are not warranted lodges, as such, and possess no number.

Lodges of Instruction are governed by a Preceptor and one or two Deputy Preceptors, who are elected annually from amongst its members, along with a Treasurer and Secretary. The purpose of Lodges of Instruction is to instruct and educate English masons in all aspects of masonic ritual and lodge work. Most elect a Worshipful Master at each meeting night to act over the proceedings. The Master of the Night then appoints his officers from amongst the members of the lodge to carry out a demonstration of a degree ceremony. Junior lodge officers who are visiting are instructed in the conduct of the work during the proceedings. The festive board, as it applies to normal Craft lodges, is not applied to Lodges of Instruction. However, a short social gathering of members is usual after a meeting. Visitors interested in attending a Lodge of Instruction are advised to make inquiries upon visiting a normal Craft lodge, whereupon they will readily receive an invitation.

6. LODGE WORKINGS, AND RITUAL

English ritual, as it exists today, largely stems from the Lodge of Promulgation which was erected after the Union of 1813 to accommodate the practices of the Antients and the Moderns. However, the United Grand Lodge has never attempted to lay down any standard ritual for use in lodges. Indeed, the diversity of English ritual practices would make any attempt to do so very unpopular. Today, English masonry possesses in excess of fifty different rituals in use in its lodges, bearing such names as *Emulation*, *Stability*, *Logic*, *West End*, *Bristol*, and so forth. The *Emulation* ritual is used by the majority of English lodges. Others are confined to smaller pockets of lodges in geographical locations, having no general currency. With the probable exception of the *Bristol* working and a few other minor exceptions, English rituals are quite similar. Between some the only difference is minor wording, although the adherents of each ritual form are often very loyal adherents, and it is therefore unwise to enter into a discussion as to the merits or otherwise of a particular ritual as against another when talking to English freemasons.

All English ritual practices are very similar in form, if not totally in accord on content. English lodges open and close, and conduct their ordinary business in the First Degree. A lodge will be taken into the Second or Third Degrees only when such a Degree is to be conferred. The usual order of proceedings is as follows.

1. The lodge is opened in the First Degree by the Master.
2. The Summons convening the Meeting is read (in abbreviated form). Nonetheless, there are a number of lodges, probably the majority, that dispense with this particular procedure.
3. One of the Antient Charges of a Freemason is read (often by a Past Master), although it appears that only a small minority of lodges still follow this practice.
4. The Minutes of the last regular meeting are read, and confirmed. The Treasurer reports briefly on lodge finances.
5. Ballots for joining members, and for candidates for Initiation (if any). Notices of Motion are proposed, or if already on notice, are discussed and voted upon.
6. The Degree Ceremony (or the Installation Ceremony, on a Night of Installation).
7. The Master rises for the First Time (the Lodges having been resumed in the First Degree, if necessary). Grand Lodge, and Provincial Grand Lodge, correspondence is dealt with.
8. The Master rises for the Second Time. Propositions for candidates and joining members are read (if any).
9. Alms are collected (Charity Collection). 10. The Master rises for the Third Time. Fraternal Greetings are presented to the Master by all present as one group, and the lodge is closed.

The order of proceedings above serves as an example of the format of workings in an English lodge. However, this format tends to vary somewhat from lodge to lodge or area to area. In some lodges, balloting is done after the degree

ceremony. Not all lodges read an Antient Charge or read the summons convening the meeting. Likewise. Not all lodges collect alms as part of a meeting, but rather take up a charity collection at the festive board.

As mentioned earlier, the *Emulation Ritual* is the most widely used under the English Constitution. Indeed, with some minor variations, many other Grand Lodges, notably in Asia, Australia and Canada, permit the use of *Emulation*, or have adopted it as Official Ritual. However, there are probably a few more divergences in the form of presentation of the ritual between these jurisdictions, than there is in content. In England, the Tracing Boards are located on the floor in the centre of the lodge, while in Australian lodges they are generally located on a wall. It is quite common for a lodge Master to perform most of the Master's Work, whereas elsewhere Past Masters often provide heavy assistance. The content of the *Emulation Ritual* as practised in England is to be found in printed form, and most masonic libraries will possess at least one copy. Interested visitors can readily pursue their researches in this way.

Finally, it is as well to mention that English lodges do work the Chair Degree of Installed Master as part of an Installation ceremony, and the witnessing of this is restricted to Installed Masters. Visiting Past Masters will normally be able to see this ceremony.

7. THE GRAND LODGE

The United Grand Lodge of England meets on the second Wednesday of March, June, September and December. These meetings are normally held in the Grand Temple, at Freemasons' Hall, London.

Normally, only members of the Grand Lodge are permitted to attend. The members of the Grand Lodge are the Grand Master, all Grand Lodge Officers past and present, and all Masters, Wardens, and Past Masters of constituent lodges. Thus, the membership of the Grand Lodge is very large indeed, so much so that the Grand Temple cannot accommodate anywhere near the number of Grand Lodge members who wish to attend its meetings. The usual practice adopted is for Masters of lodges in various areas of the country to ballot amongst themselves for seats. The Grand Installation takes place in March each year.

With the exception of the Grand Master and Grand Treasurer, all Grand Lodge officers are appointed by the Grand Master. The Grand Master and Grand

Treasurer are elected annually. However, in practice, the Grand Master is automatically re-elected, although the Grand Treasurer does change annually. The Grand Master is normally a member of the British Royal Family, and the highest Grand Lodge officers are often peers of the realm. Those appointed to Grand Lodge office must normally be Grand Lodge members, and hold their office for one year. The exceptions to this are the Grand Tyler, and administrative officers such as the Grand Secretary, who hold office at the pleasure of the Grand Master.

Visitors who wish to attend meetings of the Grand Lodge must be invited by the Grand Master, but in effect this will be arranged by the Grand Secretary. Generally, only the most senior members of Sister Constitutions receive such an invitation if visiting London, or a mason officially representing his own Grand Lodge.

The functions of the Grand Lodge are administered by the Board of General Purposes. It generally meets eight times per year. It consists of the most senior Grand Lodge officers, eight members appointed by the Grand Master and twenty-four members elected for three year terms-half representing London lodges and half representing Provincial lodges. This Board is responsible for all matters relative to the administration of the English Craft and it answers only to the Grand Lodge.

Until very recent years, the second major administration unit within the Grand Lodge was the Board of Benevolence and it was composed in much the same way as the Board of General Purposes. This Board functioned to administer relief, and to play a role in certain Masonic Benevolent Institutions. However, this Board has now been superseded by the Grand Charity, which performs much of the role of the Board of Benevolence, but it is basically independent of the Grand Lodge.

Finally, any discussion on Grand Lodge Government in England would not be complete without reference to Grand Rank and Past Grand Rank. It must be remembered that the English Constitution is the largest and most widely dispersed of any masonic organization in the world. Consequently, it is largely impossible for an 'ordinary' mason to ever serve as an active Grand Lodge officer; and similarly, the hugeness of the English Craft has made local administration to be most necessary, in the forms of Provincial and District Grand Lodges. These bodies have already been discussed in our overview on the British Isles. One of the principal effects of the Provincial/District system in the English sense is that of Provincial/District Grand Rank. Every Grand Lodge office and every Provincial/

District Grand Lodge office may be conferred on English masons in a past sense. Thus the visitor will often observe a Past Provincial Grand Sword Bearer or a Past District Grand Director of Ceremonies, and so on. The list of examples, of course, is almost endless. Generally, the holders of these ranks have never actually served actively in the position they hold, although this is not always true. Above the Provincial/- District *level* is actual Grand Lodge Rank, and aside from those few who have actually served in an active Grand Lodge office, past Grand Lodge Rank is conferred sparingly. Obviously, the holder of a past Grand Lodge Rank, such as Past Senior Grand Deacon, or Past Junior Grand Warden, is more senior than the holder of Provincial or District Grand Lodge Rank, in most cases.

The astute observer of English masonry will immediately notice that lodges located in London (about 1,700) come directly under the ambit of the Grand Lodge and therefore no Provincial Grand Lodge is involved. Of course, it naturally follows that in terms of conferred Provincial Grand Rank, the more senior members of London lodges miss out. This fact was recognized by the Grand Lodge, and several years ago London Grand Rank was introduced. It was also recognized that a number of overseas English lodges were not in Districts and therefore their senior members were not privy to District Grand Lodge Rank. Therefore, to cater for this need Overseas Grand Rank was introduced. In quite recent years, this system has been taken a step further with the introduction of Senior London Grand Rank, and Senior Overseas Grand Rank. All these ranks, whether Provincial, District, London, or Overseas all involve a system of Grand Lodge precedence, which is too complicated to explain here. In terms of regalia, English Master Masons wear a light blue trimmed apron with a triangular flap, and three rosettes placed in a triangular pattern within the white body of the apron. An Installed Master's apron is the same as that for a Master Mason, except the rosettes are replaced by silver 'levels'. Grand Lodge officers, past and present, wear aprons and collars of garter blue, with the particular symbol of the rank inscribed upon the apron. Certain jewels (medallions) are permitted to be worn by English masons, but the only jewels not applicable to Craft masonry that may be worn in a Craft lodge are those of the Holy Royal Arch.

8. THE OFFICERS OF CONSTITUENT LODGES

The following officers constitute an English Craft lodge: The Worshipful Master, Senior Warden, Junior Warden, Secretary, Treasurer, Senior Deacon, Junior Deacon, Inner Guard, and Tyler. The Master may also appoint additional officers: a Chaplain, Director of Ceremonies, Assistant Director of Ceremonies, an

Almoner, an Organist, Assistant Secretary, and Stewards. These optional offices are generally filled in most lodges. The Master and Treasurer are elected annually by lodge members, while the Tyler may be elected, or appointed by the master, depending upon the provisions of an individual lodge's by-laws. All non-elective officers are appointed by the Master. In many lodges, especially those in London and other larger cities, Tyler's tend to be somewhat 'permanent' appointments, subject to the annual formalities of election or appointment. They also tend to be actually paid for their services, and it is not uncommon for one brother to be Tyler to quite a number of different lodges. While most offices in English lodges are appointive, the principal offices are, without exception, progressive. The line of progression from bottom to top is as follows: Inner Guard, Junior Deacon, Senior Deacon, Junior Warden, Senior Warden, Worshipful Master. In some lodges, the Tyler needs to be included at the base of this list, but as has just been indicated the office of Tyler as a progressive office no longer exists in many English lodges. In addition, in most lodges it is usual for a member to have served as a Steward before joining the 'line' to the Chair. However, this is not a rigid list and even the Secretary is sometimes a progressive office towards the Master's chair.

LIST OF LODGES

There are over eight thousand lodges warranted by the United Grand Lodge of England, and it is therefore completely impractical to even attempt to list them here. Of these lodges, about 1,700 meet in Greater London; 5,500 elsewhere in England and Wales; and about 700 overseas. Overseas lodges under the English Constitution are dealt with in their proper places elsewhere in this guide. Of the London lodges, several hundred meet at Freemasons' Hall" Great Queen Street. It can be readily stated that, except in the summer months of June, July and August when most English lodges (in England) recess, every available meeting room at Freemasons' Hall will be occupied with a lodge meeting on every night of the week (except Sundays). Many hotels, cafes, and guest houses of suitable size and quality in central London possess masonic meeting facilities, and cater for many lodges. Many of these meeting places are in easy walking distance of Freemasons' Hall. Visitors to London can readily make their enquiries at Freemasons' Hall, whereupon they will receive full assistance. The actual office is on the ground floor of the building, and if in doubt ask the doorman. Outside of London, each main Provincial Centre has a major Masonic Hall (usually they contain several others as well), and many are listed below. The visitor attending any of these centres will doubtless gain the necessary assistance to successfully visit.

<i>Bath:</i>	Masonic Hall, Old Orchard St., Bath
<i>Birkenhead:</i>	Masonic Temple, Clifton Ad., Birkenhead
<i>Birmingham:</i>	Masonic Temple, Clarendon Ad., Edgbaston, Birmingham
<i>Blackpool:</i>	Masonic Hall, Adelaide St., Blackpool
<i>Brighton:</i>	Sussex Masonic Temple, Queen's Ad., Brighton
<i>Bristol:</i>	Freemasons' Hall, 31 Park St., Bristol
<i>Cambridge:</i>	Freemasons' Hall, Bateman St., Cambridge
<i>Cardiff:</i>	Masonic Temple, Guildford Cr., Cardiff, Wales
<i>Carlisle:</i>	Masonic Hall, Portland Square, Carlisle
<i>Chester:</i>	Freemasons' Hall, Queen St., Chester
<i>Durham:</i>	Masonic Hall, Old Elvet, Durham
<i>Leeds:</i>	Masonic Hall, Great George St., Leeds
<i>Leicester:</i>	Freemasons' Hall, London Ad., Leicester
<i>Liverpool:</i>	Masonic Hall, 22 Hope St., Liverpool
<i>Manchester:</i>	Masonic Temple, Bridge St., Manchester
<i>Newcastle</i>	Neville Hall, Westgate Ad.
<i>Newcastle, upon Tyne:</i>	Newcastle upon Tyne.
<i>Nottingham:</i>	Freemasons' Hall, Goldsmith St., NottinQham
<i>Northampton:</i>	Freemasons' Hall, St. George Ave., Northampton
<i>Norwich:</i>	Masonic Hall, St. Giles St., Norwich
<i>Oxford:</i>	Masonic Hall, 333 Banbury Rd., Oxford
<i>Plymouth:</i>	Davie Masonic Hall, North Hill Plymouth
<i>Portsmouth:</i>	Freemasons' Hall 10 Guildhall Walk, Portsmouth
<i>Sheffield:</i>	Tapon Hall, Shore Lane, Fulwood Rd., Sheffield
<i>Southampton:</i>	Masonic Hall, Albion Pl., Southampton
<i>Swansea:</i>	Masonic Hall, St. Helens Rd., Swansea, Wales
<i>York:</i>	Masonic Hall, Duncombe Pl., York

Most English lodges working in England and Wales meet about six times per year, although some meet up to eight times annually, while others meet as few as four times. Lodges meeting infrequently often conduct more than one degree ceremony concurrently at the same meeting, although they never use the same candidate, bearing in mind the English constitutional requirements concerning the minimum time lapse between Degrees. For example, a particular lodge might work a 2nd Degree, and then proceed to work a 3rd Degree-one after the other.

English lodges meeting in England can be broadly placed into categories for the most part, and some of these are outlined below, with examples.

Military Lodges

These lodges consist mainly of members who rank as personnel of the British Armed Forces, or retired servicemen. Examples: London Scottish Rifles Lodge No.2310; Royal Engineers Lodge No.2599; Navy Lodge No.2612; Air Force Lodge No.7335.

Professional Lodges

These lodges contain mainly members drawn from certain professions. Examples: London Hospital Lodge No.2845; Industrial Engineers Lodge No.7514.

Old School Lodges

These lodges consist mainly of former students of the schools for which they are named. Examples: Old Rugbeian Lodge No.3551; Old Harrovian Lodge No. 4653; Old Etonian Lodge No.4500.

Expatriate Lodges

These lodges usually contain members mainly drawn from overseas countries living in Britain. Examples: Lodge of Erin No.2895; America Lodge No. 3368; Canada Lodge No.3527; Australia Lodge No. 6505.

Reunion Lodges

These lodges are generally composed of members who have served in other countries in the course of their professions. Examples: Anglo-Colonial Lodge No. 3175; Anglo-South American Lodge No.3623; Star of India Lodge No.3444.

Cultural Lodges

These lodges often consist of members associated with various cultural professions or pursuits. Examples: Incorporated Society of Musicians Lodge No.2881; Pen and Brush Lodge No.2909; Orchestral Lodge No. 3028.

Language Lodges

These lodges tend to be composed of foreign nationals, and work in a language other than English, often with a non-English ritual/ Examples: Pilgrim

Lodge No.238 (German-speaking); Loge La France No.2060 (French-speaking); L-Entente Cordiale No. 2796 (French); and Loggia Italia No.2678 (Italian).

Installed Masters' Lodges

These lodges are always composed of members who are installed Masters in the Craft. Example: City of London Lodge of Installed Masters No.8220; Isle of Wight Masters' Lodge No.8847.

Research Lodges

These lodges are specially formed for the purpose of masonic research, and generally conduct no degree conferment work, only lectures. Examples: Quatuor Coronati Lodge No.2076; Lodge of research, Leicester No.2429.

There are several other categories into which various English lodges could be placed. In England, these lodges are often referred to as 'class lodges'. Of course, it must be immediately stated that there are a very large number of lodges not generally associated with any particular 'class', or type of person. Equally, it must be added that English lodges cannot constitutionally restrict the admission of members on the basis of class, religion, race, or any other similar reason. Nonetheless, many lodges are evolved with members sharing a community of interest and this, upon reflection, is quite understandable. Visitors who have the time to attend more than one lodge might well find it of interest to attempt to visit lodges in more than one category, as outlined. Of course, there are many other examples in each category in excess of the lodges mentioned above. Again, the staff at Freemasons' Hall, London, can provide the visitor with any advice in this regard.

While it will be noted that when we come to deal with Ireland and Scotland in the succeeding pages. several individual lodges are specifically discussed. However, to follow a similar course with respect to famous English lodges would virtually require a book in itself. Nonetheless, one important exception must be made. The Quatuor Coronati Lodge No.2076 is probably the single most well known lodge in the masonic world. It is the Premier Lodge of Masonic Research having been founded in 1884. Its full members (who currently number about thirty) are masons of great eminence in various scientific, academic and cultural areas outside freemasonry; as well as being renowned masonic scholars. In addition to its full membership (which is obtained strictly by invitation), the lodge has thousands of corresponding members (associate members), who annually receive the lodge's Transactions and enjoy several other membership privileges. The Transactions of

the *Lodge-ArsQuator Coronatorum*-are the most respected in the world of freemasonry, and are renowned for the highest scholarship. Members of the Correspondence Circle are welcome to attend meetings of the lodge when in London. It meets at Freemasons' Hall, Great Queen Street, on the 3rd Thursday in February; the 2nd Thursday in May, September and November, and the 4th Thursday in June. Installation: November. Inquiries concerning membership of the Correspondence Circle (which is open to every regular Master Mason) may be made in writing to the Secretary of the Lodge, at Freemasons' Hall, London.

Editor's Note: Our Grand Lodge is proud to note that our own R. W. Bro. Wallace McLeod is a Past Master of Quatuor Coronati Lodge No.2076. Your editor was privileged to attend at his (1985) installation with a distinguished group of masons from Ontario led by M. W. Bro. A. Lou Copeland. R. W. Bro. McLeod continues to contribute valuable research and insights about our gentle craft and is recognized by masonic scholars throughout the world.

MASONIC VISITATION - IRELAND

The jurisdiction of the Grand Lodge of Ireland, the second oldest in the world, is unique in that it is spread over the borders of two sovereign nations. The Irish Grand Lodge is the sole regular masonic authority for the Republic of Ireland, and for Northern Ireland-the latter being politically a part of the United Kingdom. Again, as it is a major and wide-spreading jurisdiction, we must examine Irish masonry at some length.

*The Grand Lodge of Ancient, Free and
Accepted Masons of Ireland
Founded: 1725*

Address: Freemasons' Hall, 17 Molesworth St., Dublin 2, Republic of Ireland. Telephone: 761337, or 762655.

Lodges: Circa 860 Permits Dual and Plural Membership.

Membership: Circa 55,000

Descent: Early Operative, and England. Government: Elective Grand Lodge. Courtesy Degrees: Permitted, but rarely conferred. Correspondence must be through Grand Lodges.

Minimum Time Lapse between Degrees: 28 days.

Ritual: Irish.

Major Publications: Annual Calendar and Directory (issued each January)
.Laws and Constitutions. Annual Report (Grand Lodge Proceedings).

HISTORY

There are several traces of the Craft working in Ireland prior to 1725, the accepted date of the foundation of the Grand Lodge. Records indicate that the Grand Lodge was working by June, 1725, but it probably existed somewhat earlier. The early history of the Grand Lodge is vague and disjointed from the records that remain extant.

Two schisms occurred in the Irish Craft, one in 1740, and the other in 1780. Both were healed with relative ease a few years after they occurred. The Grand Lodge of Ireland was unaffected by the great division of English masonry into the Antients and the Moderns, although it steadfastly supported the former until the English union of 1813.

The Grand Lodge of Ireland was the first Grand Lodge to issue a warrant to a military lodge, and was probably the most active of all Grand Lodges in this area. Indeed today, when military lodges have largely become stationary where they formerly existed under other constitutions, Ireland still possesses three.

The Irish Grand Lodge, unlike Scotland, governs only the three Craft Degrees.

However, there are several other additional orders in Ireland which work with the approval of the Grand Lodge, but operate separately from it. These are the Supreme Grand Royal Arch Chapter, the Grand Council of Knight Masons, the Great Priory of Knights Templar, and the Supreme Council of the Ancient and Accepted Rite for Ireland. No other Orders exist in Ireland in any regular sense, or are permitted by the Grand Lodge to be formed.

Today, the Grand Lodge of Ireland flourishes peacefully, with in excess of 860 lodges on its roll, of which about 70 are located outside Ireland. Lodges are organized into Provinces, as has already been indicated, with ten Irish Provinces being overseas. The Grand Lodge, as with those of England and Scotland, is well known for its charitable works. Organizations associated with the Grand Lodge

include the Masonic Girls' Benefit Fund, the Masonic Boys' Benefit Fund, the Masonic Widows' Fund, and the Masonic Orphans' Welfare Committee.

Notes for Visitors to Ireland

1. MEETING TIMES, AND DRESS

Most Irish lodges meet at 7:30 p.m. in the cities of Ireland, while in the Provinces they may meet at any time between 7:30 p.m. and 8 p.m. Visitors should arrive by 7 p.m. at the latest, in order to present their credentials. A visitor should make himself known to the Tyler and the Senior warden, the latter of whom will generally be the one to vouch for him inside the lodge. The Tyler, or a lodge officer, will usually instruct a vouched visitor in pertinent aspects of Irish Workings, if he is unfamiliar with them.

Dress for all Irish lodges is a lounge suit. A visitor from outside Ireland who is not carrying a suit with him will be welcome in a sports jacket and tie. Shirts do not necessarily have to be white, and no gloves are worn. Dinner suits (tuxedos) are usually worn on nights of Installation, but even in this case, an overseas visitor is not expected to wear a dinner suit if this is difficult.

2. LODGE AFTERPROCEEDINGS

In Dublin, and in most Irish cities, a festive board on the English model is not the norm. Most lodges have what is usually called light refreshments, or supper, after their meetings. This generally commences about 9:15 p.m. and continues until about 10:45 p.m. These suppers are characterized by informality, and toasts are limited to 'Ireland' ('The Queen' in Northern Ireland), the Grand Master and Grand Lodge, and any toast appropriate to the occasion, such as Visiting Brethren. Visitors are often seated at the Master's right hand, talk is general, and speeches limited. Drinks are served, and there is no charity collection at refreshment.

It is most unusual for a visitor to an Irish lodge to be asked to pay for his supper. However, towards the end of the evening, visitors will often notice the lodge Treasurer circulating amongst the members to receive their contributions. A visitor may make an offer to contribute likewise, but invariably a polite refusal to accept will be tendered in reply. Nevertheless, should a visitor become a regular at tender at any particular lodge, he should seriously discuss the matter with the lodge

Treasurer. His offer to pay will probably be accepted if his visits are frequent. In the event that a visitor's toast is proposed, a reply is always called for. An overseas visitor, in particular, might be forewarned to respond. A speech in response should be very brief, and can be quite light hearted.

Toasts at Installation dinners are much more formalized, and follow a fixed pattern, similar to English practices. Visitors should also be aware that there are a very few lodges in Ireland that serve no alcohol at any supper associated with their proceedings. These 'Temperance Lodges', however, will rarely be encountered, and are getting fewer.

3. NIGHTS OF INSTALLATION

On nights of Installation, lodges generally meet at an earlier time, usually 6:30 p.m. or 7 p.m. Most Irish Installation meetings occur in the months of January, February and March. Dinner suits are the normal dress at such meetings, but only if an actual formal dinner is to follow immediately afterwards. It should be noted that not all Irish lodges follow this practice, and that there are some which do not conduct their Installation dinner on the same night as their Installation meeting. If a lodge is planning not to dine after its Installation meeting, only lounge suits will be worn. However, dinner suits will be worn subsequently at the actual Installation dinner held at a later date.

Irish lodges, as with those of England and Scotland, do work the Chair Degree of Installed Master. Visiting Past Masters can be excluded from witnessing this part of an Irish Installation if they do not arrive early enough to be vouched as a Past Master. They must, of course, present a Past Master's Certificate, or equivalent documentation. It is most desirable for a visitor to provide notice to the lodge concerned, if he desires to attend its Installation. These functions are catered for, and lodges need to know the exact numbers attending. A visitor can readily approach the relevant lodge Secretary, if known, or make arrangements at the Grand Lodge Office in Dublin when in personal attendance. Prior notice of a visitor's intended presence at a normal lodge meeting is not necessary, although this is recommended as a courtesy, where possible.

4. OF VISITING IN GENERAL

It is desirable that an overseas visitor proceeds in the first instance to Freemasons' Hall, Dublin; or to an appropriate Provincial Masonic Centre (the addresses of the main Temples are provided below). This method of approach is appreciated by the Grand Lodge. It is sometimes possible for a visitor, having presented his masonic credentials, to be examined as a freemason in the peace and quiet of Freemasons' Hall, prior to attending a lodge meeting. He will, as a consequence be vouched for by the Grand Lodge office to any lodge he visits in Ireland. This will certainly save the visitor time when he actually visits, and will" circumvent the necessity of his being examined at each and every lodge meeting he attends. Nonetheless, the visitor should not visit the Grand Lodge office at Freemasons' Hall expecting the procedure just outlined to occur automatically. Examination at the Grand Lodge office will depend on time available to appropriate office staff when the visitor arrives, and on other factors. In other words, it is a courtesy provided to the visitor, and he must be well aware of this fact.

It is unusual for a visitor's receipt for dues, or similar document, to be called for when he presents himself at an Irish lodge. However, a visitor is still well advised to have it with him, just in case. Of course, his Master Mason's Certificate (Diploma) will be called for, and it is a usual procedure for his signature on that document to be compared with his signature in the lodge attendance book. A usual feature of Irish visiting is that the visitor will be required to take 'The Tyler's Oath' during his masonic examination. This simple procedure is one whereby the visitor affirms that he is, indeed, a freemason. As will be noted later in this guide, a similar 'system' is used in the United States of America.

All masons attending an Irish lodge enter before the lodge is opened, with visitors having already been examined. There is no particular order of entry, and after all attending are inside the lodge, the Master and his officers will parade in to open the lodge. Grand Lodge officers, if present, will enter with the Master. All present should be seated before the Master enters, and will rise when he does so. Sitting Masters of other lodges, and Past Masters, should sit in the body of the lodge. After the lodge has been opened, the Master will then invite them to be seated in the East.

5. INTERESTING ASPECTS OF IRISH MASONRY

Many lodges hold a Ladies' Night annually, consisting of a buffet meal, dancing, raffles, and so on. Non-masons and their partners are usually welcome to attend. It is not common to have a lodge meeting prior to, or in connection with, these functions. They are often held on lodge premises, however, and visitors can normally be conducted over the masonic facilities where the function is held.

The Grand Lodge building in Dublin is a most attractive edifice, dating from 1869. The Temples within it are well worth visiting, as is the library and museum contained within its precincts. All Dublin Metropolitan lodges (except one) meet there, along with other masonic orders found in Ireland. Several other masonic buildings are worthy of note, and information concerning these may be readily obtained by interested visitors at the Grand Lodge office.

Candidates for Irish lodges must be proposed and seconded by two members of the lodge, both of whom should, and one of whom must, be personally acquainted with the candidate. On the meeting night that the proposition is put forward, three scrutineers are appointed to investigate the candidate. At the next lodge meeting night, the scrutineers report, and the lodge ballots. If the ballot is unanimous, the name of the candidate is submitted to a Committee of Enquiry which finally passes the candidate, who may then be initiated at the next, or a subsequent, meeting of the lodge.

A mason wishing to affiliate with an Irish lodge will pass through the same procedures as a candidate except that there are some lodges that do not require a unanimous ballot for affiliation, although most do. He must be in good standing in some regular lodge, and inquiries may be directed to his home Grand Lodge, if he comes from outside Ireland. The Grand Lodge of Ireland permits plural membership both inside and outside Ireland. An affiliating Past Master joins an Irish lodge as junior Past Master.

6. THE GRAND LODGE OF INSTRUCTION

Ireland is the only regular constitution in the masonic world that does not print a Craft ritual in some form, or at least even permit its ritual to be printed. Even the American Grand Lodges which will not print a ritual as such still print Monitors containing non-esoteric portions of their ceremonies. In Ireland, even this is not permitted. As a direct result of this policy, the Grand Lodge of Ireland has

constituted a subordinate Grand Body. It was formed in the last century, and is known as the Very Worshipful Grand Lodge of Instruction. Membership of this is limited to fifty, including nine ex-officio members. The other forty-one members are elected from amongst Irish Past Masters of three, or more years standing. Those elected must be known for their excellence in ritual work. Although they are not Grand Lodge officers (except for the Grand Secretary of Instruction, and his Assistant) members of it are styled Very Worshipful, wear Grand Lodge regalia, and receive Grand Lodge salutes. It holds eight meetings per year (four in Dublin, and four in Belfast), at which visiting lodges or lodge officers demonstrate complete degree ceremonies, or other ritual work. The audience is invited to ask questions, and these are answered by the Grand Secretary of Instruction. By old tradition, the Deputy Grand Master takes the Chair when present.

Two closed meetings of the Grand Lodge of Instruction are held annually, whereupon its members contemplate ritual matters. Decisions of the Grand Lodge of Instruction, when approved by the Grand Lodge (generally a formality) are binding. The Grand Lodge of Instruction does not itself conduct Classes of Instruction, but licenses a small number of classes in Dublin and Belfast. While these classes are conducted by masons of skill and ability, the class leaders do not necessarily have to be Grand Lodge of Instruction members. In Dublin, classes meet weekly, whereupon ritual is practised. Any interested visitors wishing to visit these classes, or the Grand Lodge of Instruction itself, must make inquiries at the Grand Lodge office.

7. LODGE WORKINGS, REGALIA, AND RITUAL

The ceremonies of Irish freemasonry are similar to those of England and Scotland in basic content, but their forms contain obvious differences to those witnessing them. The opening of an Irish lodge will pose the visitor with his first point of interest. All present are required to provide the Deacons of the lodge with the password of the First Degree. A similar procedure applies when the lodge is called up to the Second or Third Degrees. However, non-Irish visitors will have been instructed with the passwords at their earlier avouchment. It is also worthy of note that Irish lodges use Masonic Fire as part of their degree workings, as well as at lodge after-proceedings. A different Fire relates to each degree. As has already been explained, all members and visitors are seated in an Irish lodge prior to its opening.

However, a late arrival can seek admission via the Tyler. A member arriving late will be promptly admitted, whereupon he will take up a position level with the Junior Warden, salute the Master, and apologize for lateness. A visitor arriving late, subsequent to avouchment as necessary, will follow the same procedure on admission. Quite obviously, it is most unwise for a visitor to be late.

The Irish do have a most interesting procedure which is occasionally used for a late Irish visitor. After he has been admitted, the Master may challenge him after his apology. If so, the Master will ask: 'Whence come you, Brother?' If the visitor is an Installed Master, he will reply: 'From the East, Worshipful Master'. If he be a Master Mason, he will say 'From the West, Worshipful Master'. The Master will then say: 'What tidings do you bring?' The visitor will then answer: 'Peace, love and harmony to all good and true masons, especially to you Worshipful Master, the Wardens and Brethren of this lodge'. The Master will then ask the visitor to be seated, and may call upon all present to salute him, whereupon the visitor will return the salute. However, it must be stressed that the foregoing procedure is included herein simply for the interest of the overseas visitor who may witness its use when visiting an Irish lodge. *Under no circumstances* will a *non-Irish* visitor arriving late, or for that matter arriving early, ever be called upon to undergo this procedure when entering an Irish lodge. Invariably, it will only be used on an Irish mason arriving late, and then invariably only on such a late-arriver who is personally known to the Master (and who the Master knows is aware of the procedure). Again, it is stressed that the visitor need have no fear in this regard. However, it is once again worth mentioning that, as with any lodge, it is not courteous to be late for an Irish lodge meeting. It must also be noted that no member or visitor will be admitted once a degree ceremony has commenced.

Unlike the English and Scottish Grand Lodges, the Grand Lodge of Ireland has long adopted a uniform ritual. However, while Irish ritual is nominally identical for all lodges, there are five or six lodges in the masonic province of Munster (which encompasses the City of Cork and nearby towns) which are 'allowed' to use a ritual that is quite different to the standard Irish version.

There are historical reasons for this, and the ritual itself approximates the English *Bristol* Working. While the Grand Lodge regards this working as incorrect, it is permitted in view of the antiquity of certain Cork lodges. Approved Irish ritual contains many features that will interest visitors. Irish rules prohibit more than one candidate at a time to be taken through the First Degree, and the Third Degree (but not the Second). Part of the Irish First Degree is very dramatic, particularly at the point immediately following the obligation. Indeed, the English visitor will find

that while the content of Irish ritual is fairly similar to that of his own experience, its order of presentation and the forms used are somewhat different.

The closing of an Irish lodge involves a statement by the master that visitors may speak. At this point, visitors will rise and in turn present fraternal greetings from their lodge, naming it, and also its constitution if it be a non-Irish lodge. If there is more than one visitor from anyone lodge, all members of that lodge present will rise together for the greeting, but only one of them will present greetings—usually the Master, or senior member in attendance. When all visitors have spoken, the Master will render masonic courtesies in return, and all visitors will rise again together, and return the courtesy. After the closing of the lodge, the Master and his officers form a procession out of the lodge in a manner similar to their entry.

Although he is welcome to do so, it is not necessary for a visitor to bring his own regalia to an Irish lodge. Working regalia is provided for all. Irish regalia is somewhat different from the English or Scottish, but not markedly so. The wearing of Irish regalia is certainly not mandatory on visitors from outside Ireland. Indeed, Irish masons are most interested to view the regalia of other regular jurisdictions. Irish Craft aprons are worn inside the jacket, similar to Scottish practice. However, if a visitor wears his own personal regalia outside the jacket as normal practice, he is welcome to do so in Irish lodges. Likewise, a visitor is able to wear any appropriate Craft jewels (medallions) consistent to his rank in his own jurisdiction. However, it must be noted that **ONLY** Craft jewels may be worn in an Irish Craft lodge. It will be remembered from our discussions concerning England earlier in this guide that under that constitution jewels applicable to the Holy Royal Arch Degree may also be worn in English lodges, in addition to Craft jewels. This is not the case in Ireland. In short, the wearing of non-Craft regalia of any kind is prohibited in Irish lodges. Visitors will also notice that, unlike English practice, Irish Past Masters do not wear a Past Master's Collar. However, Irish Past Masters do wear a Past Master's Jewel, usually on a cord around the neck

8. THE GRAND LODGE

The Grand Lodge of Ireland meets five times per year, and all regular Master Masons may attend. However, visitors desirous of attending should make application at the Grand Lodge office. Dress for Grand Lodge meetings is a lounge suit, or a dinner suit in the case of Grand Lodge officers. The Grand Lodge meets on the 1st Thursday in March, June, October and December at 8 p.m. The fifth meeting is held at High Twelve (midday) on St. John's Day, just after Christmas, to

'Install and Salute the Grand Officers'. A minimum of two of the first four meetings must be held in Dublin, at least one must be held in Northern Ireland.

The St. John's Day meeting is usually held in Dublin, also. The offices constituting the Grand Lodge of Ireland are very similar to those of England. Interestingly, in June 1983, the Grand Lodge for the first time created the rank of Assistant Grand Master, bringing it even more closely in line with England in this area. Of course, previously it did possess a Deputy Grand Master (and still does).

Grand Lodge officers obtain their positions by merit, and usually serve for three years, holding a different office in each of those years. All offices are elective, except those of Deputy Grand Master and Grand Master's Standard Bearer, both of whom are appointed by the Grand Master. The Grand Secretary and Grand Treasurer tend to be re-elected indefinitely, generally until retirement. The Grand Master and Grand Wardens are, likewise, usually continually re-elected. The Grand Master, himself, invariably tends to be a British Peer, and this is certainly currently the case. At meetings of constituent Irish lodges the Master, if present, must preside. Nevertheless, should the Grand Master be present, he must be offered the Chair, which he may accept. The Deputy Grand Master has the same right to preside. In addition, A Provincial Grand Master, or his Deputy, must be offered the Chair when he attends a lodge within his Province. It is tradition that an outgoing Master should install his successor if at all possible, or failing this some other Past Master. A Grand Lodge officer may be asked to act as Installing Master, and in doing so would take the Chair by invitation, not as a Grand Lodge officer but rather as a Past Master. In the Premier Lodge of Ireland (The Grand Master's Lodge), the Grand Master is the permanent Master of the lodge, and will take the Chair on any occasion that he is present. This is the only Irish lodge in which the Deputy Grand Master cannot preside as a right. This lodge annually elects an Acting Master, who presides in the Grand Master's absence.

9. OFFICERS OF CONSTITUENT LODGES

The officers of Irish lodges are as follows: The Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, Steward of Charities, Director of Ceremonies, Senior Deacon, Junior Deacon, Inner Guard, and Chaplain. Each lodge must have a Tyler, but he is not deemed an officer of the lodge. All officers are annually elected, and each non-administrative officer is usually elected to the next highest progressive office, until he reaches the Master's Chair. An Organist and Stewards may be appointed by the Master, and they sometimes are. The

immediate Past Master has the traditional right, not always exercised, to take the Chair in the Master's absence. The right of the Master to appoint a Deputy to preside in his absence is almost invariably ceded to the lodge Secretary. It is interesting to note that while the majority of lodge offices are elective, no member of an Irish lodge can be installed without the written approval of the Grand Master (or if applicable, his Provincial grand Lodge).

LIST OF LODGES

As with England, the large number of Irish lodges forbids the inclusion of an expansive list here. Again, Irish lodges outside Ireland are dealt with in appropriate places elsewhere in this guide. As has already been stated, all Dublin lodges (except one) meet at Freemasons' Hall, Dublin. Visitors must also be aware that, as with England, Irish lodges recess in the northern summer months. No Irish lodge located in Ireland meets in June and July, and many fail to meet in May or August. Overseas Irish lodges tend to follow local practices in terms of months of meeting. The main meeting places in other Irish cities are listed below. A visitor can always be assured of full assistance should he care to make enquiries at any one of these locations.

<i>Belfast:</i>	15 Rosemary St., Belfast. Arthur Square. Belfast. Crumlin Rd., Belfast.
<i>Cork:</i>	27 Tuckey St., Cork.
<i>Londonderry:</i>	Bishop St., Londonderry.
<i>Limerick:</i>	97 O'Connell St., Limerick.

Nonetheless, there are several Irish lodges of special interest, which are detailed below. However, before proceeding to mention certain individual lodges, it is most interesting to examine briefly the Irish System of Lodge Numbering. It is a natural assumption that the lower a lodge's number-the older it must be, and therefore the greater is its seniority. By and large, in England and Scotland, and in many other constitutions, this is the case. However, not so in the case of Ireland, to anywhere near the same extent. Many of the earlier Irish lodges are greatly out of normal numerical sequence. The Grand Master's Lodge heads the Irish Roll of Lodges, but it carries no number and heads the list for special reasons. In any case, it is far from the oldest Irish lodge.

The oldest lodge in Ireland is the First Lodge No.1 (founded before 1731). Lodge No.2 (before 1731) appears to be assumed to be the second oldest, while Lodge No.6 seems to be credited as third oldest. Then comes the much respected Antient Union Lodge No. 13, founded in 1732. It should be quite obvious that there are a few gaps. Of course, other lodges hold the numbers in between those just mentioned. The cause of this mix-up had its origins in the nineteenth century. As with any Grand Lodge, some lodges tend to become extinct for varying reasons. The general policy in England has always been to periodically close up the gaps by re-numbering - a policy which obviously had merit and proved most satisfactory. The policy in Ireland, however, was somewhat different. In the last century, the Grand secretary of the era decided to try filling up his gaps by offering low numbers to new lodges, and inviting existing lodges (for a fee) the opportunity to exchange their existing warrant for a new warrant with a lower number, and therefore (in theory) raising the status of the lodge. Not every lodge embraced this idea, and after a while the practice was discontinued. Nonetheless, the result of this policy has meant that many Irish lodges are numerically out of step. Therefore, the observer must be careful in attempting to judge the antiquity or otherwise of any particular Irish lodge simply on the basis of its number. The Waterford Lodge No.5, proves a good example. It was originally warranted in 1757 as Lodge No.286, but it exchanged for the number 5 in 1814.

It is noteworthy that not all Irish lodges are named. A minority of Irish lodges, many of which are located in Northern Ireland, are known only by number. Ireland remains one of only two regular constitutions that possesses lodges without names (the other being Pennsylvania); although there are a few jurisdictions which, while ascribing names to their lodges, do not number them. Many Irish lodges possess long histories and rich traditions. A full list of all Irish lodges, with all meeting details, is found in the *Irish Freemasons' Calendar and Directory*, which is published by the Grand Lodge each January. It can usually be purchased when visiting Freemasons' Hall, Dublin, or alternatively an intending visitor's own Grand Lodge office may be able to secure a copy. It is as well to note that the Grand Lodge does not publish more copies than it considers necessary, and therefore it is often sold out within a few months of publication.

It now only remains to list the lodges of interest to which reference has already been made. Nonetheless, the following is only a very brief representative list, and there are many other lodges in Ireland well worth visiting-indeed, any Irish lodge must fall into this category.

The Grand Masters' Lodge. This lodge has already been largely discussed. It meets at Freemasons' Hall, Dublin, on the second Friday of every month (except June, July, August and September), at 8 p.m.

The Lodge of Research No.200. Founded in 1914, the Lodge of Research is the only lodge of its type in (see under England), it is probably the best known in the masonic world. Its membership is restricted to P Masters of the Irish Constitution, and any Irish Past Master may join it. There is no membership limit, such; nor does an Irish Past Master need an invitation join it. Nonetheless, the lodge does possess worldwide 'Correspondence Circle', open to all regular Master Masons. Its *Transactions*, published at regular intervals, are renowned for their scholarship; and are available only to its members (whether full members or corresponding members). The lodge meets four times per year, twice in Dublin, once in Belfast, and once elsewhere in Ireland. Inquiries concerning its Correspondence Circle are welcome, and can be directed to the Lodge Secretary, at Freemasons' Hall Dublin.

The First Lodge No.1. This lodge dates from before 1731, and was probably in existence well before then, but no proof exists. It is located in the city of Cork, and is one of those lodges which uses a ritual of some antiquity, and to which reference has already been made. It meets at the Masonic Hall Cork, on the first Monday of the month (except June, July and August), at 8 p.m.

The Antient Union Lodge No.13. This very old lodge meets at the Masonic Hall, Limerick, on the second Friday of the month (except June, July and August), at 8 p.m.

Ireland, alone among the three Grand Lodges of the British Isles, still has three military lodges under warrant. These lodges are not stationary, but meet where the military corps for which they are named, are posted at any particular time. On occasions, they meet outside of Ireland, notably in England. They are: *The 4th/7th Royal Dragoon Guards Lodge No.295; The 1st Battalion, the Worchester and Sherwood Foresters' Regiment Lodge No.322; The 1st Queen's Dragoon Guards Lodge No.571.*

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 Coronati Lodge #2076 U.K.). Our thanks to R. W. Bro. Frank Bruce for making them available for use in the NEWSLETTER.

Question 57: When, for the first time, was the Chaplain brought into Masonry? When did the office of Chaplain appear in our ritual and work?

Answer 57: Two questions, both difficult to answer because our early records are so scarce. The *Old Charges*, our earliest Masonic documents with some 130 versions running from c. 1390 up to the mid-18th century, all begin with an opening prayer, but there is never the least hint of a Chaplain.

Our earliest group of ritual documents (Catechisms and exposures) runs from 1696 to 1730, seventeen texts in all. Only one of them contains a Prayer copied from the *Old Charges*, and still no mention of a Chaplain. The more ample versions, which begin in 1760 are similarly unhelpful.

The Rev James Anderson, D.D. was Minister of a Presbyterian Church in London. He served as Junior Grand Warden in 1722 and compiled and published the first *Book of Constitutions* of the first Grand Lodge in 1723; but he never served the Grand Lodge or his own Lodge as Chaplain. Dr. John T. Oesaguliers, D.C.L (Oxon.), F.R.S., was admitted to clerical orders and was Chaplain to the Duke of Chandos. He was also a scientist, and he served as Grand Master in 1719, Deputy Grand Master in 1722, 1723 and 1726; but he never held office as Chaplain.

A London newspaper, *Read's Journal*, reported in 1733, that the Rev. Mr. Orator Henley had been 'chosen by the Freemasons as their Chaplain', implying that this was a Grand Lodge appointment, but there is no confirmation of this in Grand Lodge records.

The premier Grand Lodge appointed the Rev. William Dodd, LL.D. as Grand Chaplain in 1775, its first recorded appointment to that office. It was a bad

choice. In 1777, Dodd, brought to ruin by his own extravagance, forged his patron's signature (Lord Chesterfield's) to a bond of some 4,000 pounds. He was arrested and tried at the Old Bailey and hanged on 27 June 1777.

The Antients' Grand Lodge appointed their first Grand Chaplain in 1772 and continuously thereafter, up to the union of the Grand Lodges in 1813.

The earliest records I have been able to trace of the appointment of Chaplains in a private lodge are in the minutes of the Alfred Lodge in the University of Oxford. That lodge was erected and warranted on 13th December 1769 and it had five Reverend gentlemen among its founders. On that same day, the Rev. John Willis, M.A. was appointed Chaplain, and Chaplains were continuously appointed until 1783 when the Lodge ceased to function. The Lodge was erased in 1790.

There is also a record of the appointment of a famous Welsh poet, the Rev. Goronwy Owen as Chaplain to the St. George and Dragon Lodge at Liverpool in 1775. A search in the histories of a large number of our oldest Lodges shows that even in the late 18th century they did not trouble to appoint Chaplains, although they had qualified Ministers among their members. Around the 1780s there are several records of the appointment of a Chaplain in one year, followed by a number of years when the office remained vacant. The minutes of the Lodge of Antiquity (original No.1, now No.2) may be a typical example. A Chaplain was appointed in 1779; another, after a gap of several years, in 1787 after which the Office remained vacant until 1809.

It must be emphasized that under English Constitution, our Masters are not obliged to appoint a Chaplain. That office was always optional and the option was made official in 1815 when the first *B. of C.* of the United Grand Lodge listed the 'Chaplain, Treasurer, Secretary' as Officers who might be added to the compulsory list of Master, two Wardens, two Deacons, Inner Guard and Tyler. That permission did not create too much of a stir and I quote only two examples:

The Lodge of Probity No.61 , Halifax, Yorkshire, was founded in 1738. Its first Chaplain was appointed in 1853.

The Globe Lodge No.23, was constituted in London in 1723 and its first Chaplain was appointed 200 years later, in 1923!

As to your question on 'the Chaplain's appearance in our ritual and work', I cannot speak for Masonic jurisdictions overseas. In England, I do not know of a single 'working' that prescribes that particular parts of the ritual must be recited by the Chaplain. I would quote our 'Bristol Working', which contains several readings from the Bible during the course of the ceremonies (in addition to the usual prayers). The instructions usually say that they are to be read by 'The W.M. (or Chaplain)!'!

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