

THE
NEWSLETTER

OF THE COMMITTEE

ON
MASONIC
EDUCATION

FALL 1992 (4th Quarter) VOL. 12 NO. 2

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'Masonic Education—Newsletter'

c/o Robert A. Barnett—Editor

P.O. Box 4217

London, Ontario

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To All Contributors

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

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bit to identify expiry dates. That means that if your label shows a line under your address, Tel. (109) it tells you that your expiry date is 1991, **9th** month – Sept (3rd Qtr./Summer issue). If the label reads Tel. (206) it indicates an expiry date of JUNE/92. Our printer maintains, on a computer, the complete sub- scribe name and address list, and also generates and applies the mailing labels for each issue. The renewal notices are included in each envelope when the label indicates that the expiry date is coming up soon.

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

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Some of the earlier hardbound editions are now sold out.
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- Single back issues from Vol. 5 No. 1 to Vol. 6 No. 4 - \$2.00 ea.

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Notice

The College of Freemasonry

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

Upon the completion of each program a certificate will be awarded, but to become a member of THE COLLEGE OF FREEMASONRY, you still must complete all four programs.

The cost for each program is \$20.00 payable in advance to:

Edsel Steen, In Trust
286 Lorne Avenue
Wallaceburg, Ontario N8A 3Z2

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(Note: This course requires access to reference material readily available in this jurisdiction and parts of the course pertain specifically to this jurisdiction.)

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

The following sections are reprinted (with permission) from the book MASONIC WORLD GUIDE, by Bro. Kent Henderson, published by Lewis Masonic (1984). This is a continuation of the excerpts in The Newsletter Vol. 12. #1.

MASONIC VISITATION (CONT.)

SCOTLAND

The Grand lodge of Scotland is the third oldest organized Grand Lodge in the Masonic world by virtue of actual formation as such, although both the Grand Lodges of Massachusetts and Georgia claim earlier dates. Scotland is certainly second only to England both in terms of overall membership and the number of lodges it has under warrant. Once again, as Scotland is a major English-speaking constitution, and expansive view of it must be undertaken.

The Grand Lodge of
Antient Free and Accepted Masons of Scotland
Founded: 1736

Address: Freemason Hall, 96 George Street, Edinburgh EH1 4HQ Scotland
– Telephone (031) 225304.

Lodges: Circa 1,100. Permits dual and Plural Membership.

Membership: Circa 300,000.

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

Courtesy Degrees: All correspondence must be through Grand Lodges.

Minimum Time Lapses between Degrees: Two weeks.

Ritual: Various Scottish forms.

Major Publications: Constitutions and Laws.

Annual Year Book. Grand Lodge Proceedings

HISTORY

At the time of the emergence of speculative freemasonry in England in the seventeenth century, Scottish operative masonry had already long since been well established. There were many operative lodges working in Scotland in this era, with a large mason trade organization built up around them. While the sources of Scottish operative masonry were possibly English, wars between these two

countries between the thirteenth and sixteenth centuries saw Scottish masonry look to the Continent for inspiration, and some Scottish buildings of the period show French influence. The wars themselves tended to lead Scotland as a nation into becoming somewhat insular in many fields of endeavour. In terms of masonry, this insularity and the uncertainty of the times would appear to be the main impetus behind the emergence of lodges and trade organizations. The masonic trade organizations worked to provide training in the operative skills, and to preserve the integrity of the profession. Records indicate that at least twenty operative lodges were working in Scotland prior to 1700.

Extant records show that ‘honorary members’ were admitted in some Scottish lodges as early as the sixteenth century. However, unlike English masonry which had become largely speculative by the seventeenth, Scottish lodges remained basically operative into the eighteenth century. While Scotland possesses by far the oldest lodges for which records exist, it was slow to adopt the Grand Lodge system, probably because of the trade organizations its masonry fostered over a lengthy period. It was not until 1736 that four old lodges met and acted as a catalyst for the formation of the Grand Lodge of Scotland. The Grand Lodge has developed steadily to this day, and remains one of the most respected in the world. The expanse of its history has been largely free of schism or internal discord, except for a period of seventy years when one of its lodges (Mother Kilwinning) broke away to operate independently. The masonic student can readily research Scottish masonic history at his leisure, there being a great many books and articles available on the subject. For the purposes of this guide, the brief introduction just provided must suffice.

NOTES FOR VISITORS TO SCOTLAND

1. MEETING TIMES AND DRESS

The first point to be aware of concerning Scottish masonry is that the majority of its lodges meet regularly *twice* per month. There are, nevertheless, a percentage that meet only monthly, with many in this category being overseas. The second important point to mention is that all Scottish lodges, in Scotland itself, do recess in the northern summer months of June and July. The commencement time for most Scottish lodges is 7:30 p.m., although some lodges located outside the main Scottish cities may meet later. The meeting times and other details concerning Scottish lodges overseas are dealt with elsewhere in this guide. Visitors should not fail to be early to a Scottish lodge meeting. Scottish avouchment

procedures tend to be most thorough, so visitors are well advised to be in attendance by 7 p.m. at the latest.

Dress for all Scottish lodges is a jacket and tie as a minimum requirement, but most wear a dark lounge suit. Many members wear a black suit, white shirt and black tie, and this is usually the case for lodge officers.

2. *LODGE AFTERPROCEEDINGS*

The 'festive board' in the English tradition is unknown in Scottish lodges, as is the term itself. However, a more formal festive board type arrangement always follows installation meetings. At the conclusion of an ordinary lodge meeting, members gather together in the lodge premises for 'Harmony'. This is a most informal gathering, superintended by the Junior Warden. The only formal toast usually proposed is the Loyal Toast to the British Sovereign, although some lodges occasionally propose a toast to the visitors. Any reply to a proposed toast should be very brief. A light supper consisting of hot drinks and sandwiches usually forms the repast. Visitors will never be required to contribute to the cost of the supper, as this is covered in members lodge dues. Most Scottish lodge buildings are licensed to serve alcohol, and possess their own bar facilities. Members pay for their own drinks, but the visitor will usually find that any drink he may require will be paid for him. The Harmony itself largely consists of singing songs and general lighthearted fellowship. A raffle with the proceeds benefiting masonic charity, is usually part of the Harmony. A Harmony can go on quite late into the evening after a lodge meeting, but members and visitors are certainly free to depart at any time after the lodge is closed. On occasions, one lodge will visit the meeting of another. On these visitation nights a more formal Harmony is usually invoked, and it is often funded by a levy usually by a ticket donation from members present. However, once again, visitors are never expected to contribute.

3. *NIGHTS OF INSTALLATION*

It is not common for Scottish lodges to begin proceedings earlier on nights of Installation, with most lodges still commencing about 7:30 p.m. At the conclusion of an Installation, a special Harmony is usually held, often in the form of a formal type dinner/banquet. While no special invitation is required for a visitor to attend a normal Scottish lodge meeting, the arrangements often differ for Installations. It is general practice in Scottish lodges to sell tickets to Installation

dinners, and visitors who wish to attend are 'encouraged' to purchase one. The cost of the meal at an Installation is not met by a member's annual lodge dues, and the ticket method ensures that costs in this area are covered. Visitors should be aware that ticket costs are usually not refundable even in cases of last minute unavoidable non-attendance, as the lodge will invariably be required to pay its caterers for meals ordered whether they are taken, or not. In theory, no invitation or ticket is needed for a visitor to attend an actual Installation ceremony, but in practice those attending will normally hold tickets for the special Harmony following.

An Installation Harmony is accompanied by a formal Toast List, which usually includes the following toasts accompanied by short responses where applicable: The Loyal Toast. The Grand Master Mason and Grand Lodge Officers. The newly Installed Master. The Visitors. The Tyler's Toast. Dress for Installations is still normally dark (often black) lounge suit, although in some lodges officers will wear a dinner suit (tuxedo). Visitors wishing to attend an Installation should express their desire at the Grand Lodge office in Edinburgh, or when they visit one of the main Temples in one of the other Scottish cities, as listed below. The visitor will readily receive either direct assistance, or will be referred to a relevant lodge Secretary from whom a ticket can be speedily obtained. Of course, this assumes that an installation is to be held during the stay of the visitor, which, depending on the time of the year and the location, may not always be the case.

4. OF VISITING IN GENERAL

While not an absolute necessity, it is desirable that a visiting overseas mason proceeds to Freemasons' Hall in Edinburgh, at least in the first instance. This is a courtesy which is appreciated by the Grand Lodge of Scotland. If for no other reason, such a visit provides a most interesting experience. The Grand Lodge building is a most attractive edifice, and the Grand lodge library and museum housed therein are most highly recommended. The museum, in particular, contains many unique masonic relics which will engross any masonic visitor. A visitor to the grand Lodge office can be assured of a warm welcome, and full assistance.

Upon entering the domain of a Scottish lodge for the purpose of visiting, the visitor should first approach the lodge Tyler, who will arrange the necessary avouchment procedures. All masons present, members and visitors, enter the lodge room prior to the opening. All present remain standing while the Master enters, and then all are seated. Visitors will then be asked to stand and each will be vouched

for individually by a member of the lodge. Each visitor sits having been avouched for. Visitors who have not sat in open lodge with a member present will have already undergone a masonic examination prior to entering the lodge, and will be vouched for by their examiners. After all visitors have been vouched for, the Master will then invite Masters of other lodges, and Past Masters who are visiting to be seated in the East. They will stand, proceed to the East, and be welcomed by the Master, who will also indicate their seats. The Master will then usually welcome all visitors with a very short address. Only then will the lodge be opened. It is not unusual for members of a Scottish lodge to give a round of applause to the visitors after the Master has welcomed them.

The closing of Scottish lodges will be of interest to visitors or, more particularly, the procedures adopted immediately prior to the closure. Just prior to the closing of a Scottish lodge, members often take the opportunity to comment on the quality of the work undertaken during the course of the meeting. Some of these comments can be quite critical, but nevertheless polite. Visitors are welcome to speak at this point. They can convey fraternal greetings if they wish, or even comment on the proceedings themselves. However, as a visitor, considerable circumspection is strongly advised.

5. *INTERESTING ASPECTS OF SCOTTISH FREEMASONRY*

There are quite a few aspects of Scottish masonry which will be of interest to the travelling freemason, some of which are outlined below.

The Master of a Scottish lodge is termed Right Worshipful Master, while the Wardens are termed Worshipful. Of course, these titles only apply to the appropriate incumbents while they hold office. Indeed, all Scottish masons are known simply as: 'Brother...', regardless of masonic rank. Thus, rank applies to the office held, not to the person holding it. For example, the Master of the lodge will be known as: 'Brother...Right Worshipful Master'. The Grand Master will be known as: 'Brother...Grand Master Mason'. This is the reverse of the comparable English practice. Once a brother has served his term of office, the title he has held can no longer be applied to him. For example, a Past Master will not be 'Right Worshipful Brother...' but simply 'Brother...Past Master of Lodge...'.

The major social function held by many Scottish lodges is an annual ball. An old custom observed by many lodges on such occasions is the grand March. At the beginning of the ball, masons and their ladies form a procession down the

ballroom, led by the Right Worshipful Master. Each lady wears her husband's lodge apron for the duration of the March. After the procession is over, the regalia is put away and the ball continues. Of course, while non-masons may be present at an annual ball, they cannot take part in the Grand March. Many Scottish lodges also hold an annual Ladies' Night. In some lodges it might take the place of the annual ball, but in many lodges both functions are held – at different times, of course. The Ladies' Night might take several forms, but often involves a dance, a meal, or both. They are never held in combination with a lodge installation – this is not permitted by Scottish masonic law – however, it is fairly common for Ladies' Nights to be held after a normal lodge meeting, in place of the normal Harmony.

Candidates for Scottish lodges (called Entrants) require only a proposer and a seconder, and no additional depositions are required as is the case in some other jurisdictions. A prospective candidate must meet with the lodge's Enquiry Committee prior to his name being placed on notice for a ballot. Every lodge must have an Enquiry Committee, and it must favourably report on every candidate referred to it prior to the matter being taken any further.

Scotland does not possess any lodges of instruction on the English or Irish models. However, rehearsals, as required, take place in open lodge. This interesting system of ritual training 'on the job', as it were, is largely confined to Scottish masonry.

It is not unusual for Scottish lodges to notify forthcoming meetings in local newspapers. Lodge meeting notices, which are usually called 'Billets' in Scotland, are rarely printed for ordinary meetings, although they are commonly produced for installations. However, many Scottish lodges do print and distribute an annual card to their members; containing details of lodge Office Bearers, the addresses of principal officers, and meeting dates for the year.

Lectures on masonic subjects, while not uncommon in English lodges, are not nearly as prevalent in Scottish ones. Degree conferment work, therefore, predominates. Indeed, if for a particular meeting, a lodge does not have a candidate, it is far more likely to call a rehearsal than conduct a lecture.

Since 1952, the Grand Lodge of Scotland has issued a *Year Book*. Aside from printing general information concerning Scottish masonry, together with a list of lodges, the *Year Book* also contains many interesting research papers and articles of masonic interest. This publication is available directly from the Grand Lodge of Scotland, at its address recorded at the beginning of this section. It is in

order for a mason to write directly to the Grand Lodge of Scotland to obtain a copy of the *Year Book*. However, if a non-Scottish mason wished to communicate with the Grand lodge for any other purpose, the letter must be directed via his own Grand Secretary. It must be noted that only the number of copies of the *Year Book* that are pre-ordered are printed, and the Grand Lodge therefore does not hold large stocks. It does, nonetheless, print an estimated number of copies in excess of orders, as it has become tradition to present every new Master mason a free copy upon the occasion of his Raising. These extra copies are 'ear-marked' for that purpose. It must also be noted that a subscriber must re-apply every year for his copy, as no reminder notes are sent to old subscribers outside the Scottish Constitution. Of course, Scottish masons receive their copies through the auspices of their own lodges. The cost of the *Year Book* tends to rise every year, in line with rising prices generally, so it is pointless to quote a subscription rate here.

6. *LODGE WORKINGS, REGALIA, AND RITUAL*

As with England, there is no standard ritual in use in Scottish masonry, and several printed forms are available through proper masonic channels. However, the Scottish rituals all tend to be similar in content, although their forms can be slightly more diverse than is generally the case with English rituals. Some of the points found in varying Scottish rituals include reference to the Holy Saints John in the first degree Obligation, a darkened temple for Initiation, and an extremely dramatic third degree ceremony which is acted out in quite spectacular fashion in some ritual forms. Visitors from English-type constitutions will also notice that music is often more frugally used in Scottish lodges than in their own.

A unique feature of Scottish masonry is that the degree of Mark Master Mason is worked in Scottish Craft lodges. In all other regular jurisdictions, only the three Craft degrees are worked in constituent lodges. In Scotland, the Mark degree is viewed as an adjunct to the Fellow Craft degree, although a member must first be a master Mason to receive it. Scottish Craft lodges usually work the Mark degree ceremony once per year. Interestingly, the mark degree can also be taken in a Chapter under the Supreme Grand Royal Arch Chapter of Scotland.

Lodge regalia in Scotland is by no means standard, as it tends to be in most other jurisdictions. Most Scottish lodges have long traditions of wearing various tartan-trimmed aprons. Sashes are also worn in some lodges. It should be noted that aprons are worn under the coat in Scotland. Nonetheless, visitors are both welcome to bring their own regalia and wear it as they would in their own lodge.

However, it must be stated that only Craft jewels and medallions can be worn in Scottish lodges, not those applicable to any additional Degrees.

7. *THE GRAND LODGE*

The Grand Lodge of Scotland meets quarterly, and consists of all Grand Office-bearers, and the Masters and Wardens of every Scottish lodge. Dress for the Grand Lodge is still a dark suit, although it is usual for Grand Officers to wear a dinner suit. The list of Grand Lodge Officers is similar to that of England and Ireland, although there are several variations. The majority of Grand Lodge Office-bearers are elected to office on an annual basis. However, it is usual for the Grand Master Mason (as the Scottish Grand Master is called) to remain in office for five years, although he is still subject to annual re-election. Salaried Grand Officers, such as the Grand Secretary and Grand Cashier (Treasurer) are appointed to office, and generally hold office from year to year, until retirement. The Grand Lodge, between its meetings, is administered by the Grand Committee consisting of Senior Grand Lodge Officers, and a number of elected members. There are several other Grand Lodge Committees, including one responsible for benevolence. Unless officially representing a Sister Grand Lodge, it is unusual for a mason who is not a member of the Grand Lodge to attend its meetings.

It is of interest to note that the wearing of Grand Lodge regalia by a Grand Lodge officer in a constituent Scottish lodge is not normal under the Scottish Constitution. The only exception is an official visit by a Senior Grand Lodge officer, and this is not particularly commonplace. Normally a grand Lodge officer will only wear the regalia of his lodge even when visiting. By and large, Grand Lodge regalia is only worn by Grand Lodge officers in meetings of Grand Lodge itself.

A particular feature of Scottish masonry is the tendency of the Grand Master mason, the Grand Secretary, and other senior Grand Lodge officers to travel widely overseas to visit scattered Scottish lodges. Grand Master Masons often make such a trip annually, and endeavour to visit most areas of the world possessing Scottish lodges at least once during their term of office.

8. *OFFICERS OF CONSTITUENT LODGES*

Scottish lodges have several offices largely unknown in other regular jurisdictions. The full list of possible officers is as follows: The Right Worshipful Master, Immediate Past Master, Deputy Master, Substitute Master, Worshipful Senior Warden, Worshipful Junior Warden, Secretary, Treasurer, Almoner, Chaplain, Senior Deacon, Junior Deacon, Director of Ceremonies, Architect, Jeweller, Bible Bearer, Organist, Bard, Sword Bearer, Piper, Marshall, Inner Guard, Tyler (or Outer Guard), and Stewards. Not every lodge will elect (or appoint) every one of these officers – this depending to some extent on the form of ritual used, or simply tradition. Some of the additional officers have little in the way of defined duties. A Jeweller is largely responsible for lodge regalia, and its distribution and collection at meetings. The Bible Bearer, as the name suggests, is responsible for the care of the Lodge's Sacred Volume. The Sword Bearer in some Scottish rituals, precedes the candidate in a Degree Ceremony while he progresses around the lodge. Officers in Scottish lodges are largely elective. Any member of a Scottish lodge who has been admitted to it at least fourteen days prior to nomination, can be nominated and appointed to office. However, he cannot be nominated and appointed to an appointive office (such as Secretary). In practice, the lodge committee generally recommends members to office, but they must still be proposed and seconded and, of course, elected. A nominee for the office of Master does not necessarily have to be Past Warden (as is the English practice).

LIST OF LODGES

The very large number of Scottish lodges precludes any attempt being made here to list them. Lodges outside of Scotland will be found detailed in their proper place elsewhere in this guide. Within Scotland itself, most towns possess at least one lodge. The larger cities of Edinburgh, Glasgow, and Aberdeen have many. Each of these three cities possesses many lodge meeting places, servicing suburban areas. Listed below are the main meeting places in each (there are, of course, several others).

EDINBURGH

Aside from the Freemason's Hall itself, and meeting places immediately surrounding it in George Street, the three most frequented are as follows:

The Masonic Hall, 11 Morningside Drive, Edinburgh.

The Masonic Temple, 19 Hill Street, Edinburgh.
The Masonic Hall, 32a Broughton Street, Edinburgh.

GLASGOW

Glasgow is the largest Scottish city, and possesses in excess of eighty lodges. The major meeting place is Freemason's Hall, 138 Butterbuggins Road, Glasgow.

ABERDEEN

Aberdeen is a popular tourist attraction, and its main masonic meeting place is the Masonic Temple, Crown Street, Aberdeen.

There are several Scottish lodges of special interest, and some of these are detailed below:

Lodge Mother Kilwinning No. 0 (pronounced 'nothing'). This lodge is arguably the oldest extant lodge in the world, and is certainly one of the most famous. It dates from 'before 1598'. In 1984, therefore, it can boast a recorded history of 386 years. The history of this lodge makes fascinating reading, but unfortunately any discourse in that area here is impractical. Interestingly, in very recent times, the lodge was created a Scottish Provincial Grand Lodge in its own right. It meets at the Masonic Hall, Kilwinning, Ayrshire, on the second and fourth Wednesdays every month. Visitors to this lodge are particularly advised to arrive early, as attendance at it is, quite naturally, extremely popular.

The Lodge of Edinburgh (Mary's Chapel) No. 1. It remains a matter of contention between Mother Kilwinning and the Lodge of Edinburgh as to which is the oldest lodge, and certainly no opinion will be offered here! The Lodge of Edinburgh is certainly one of great traditions and fame. It meets at the Masonic Temple, 19 Hill Street, Edinburgh, on the second and fourth Tuesdays of the month, from October to April (inclusive).

The Lodge of Aberdeen is also another very old lodge, dating from before 1670. It meets at the Masonic Temple, Crown Street, Aberdeen, on the second and fourth Mondays, October to March.

Lodge St. Andrew No. 25, is an old lodge meeting St. Andrews, the town famous for the 'Home of Golf', and possessing the Royal and Ancient Golf Club. It meets at the Masonic Temple, Town Hall, St. Andrews, on alternative Fridays, from September to April.

The Operative Lodge No. 47. This is the oldest lodge located in Dundee, and dates from 1745. It meets at the Masonic Hall, 161 Princess Street, Dundee, every Tuesday from November to February; and on the third Tuesday in September, October, March, April and May.

Lodge Montefiore No. 753, is a most interesting lodge. Dating from 1888, its membership is comprised largely of adherents to the Jewish faith. It is renowned for the beauty of its ceremonial work, and tickets are often necessary to witness its third degree conferments, in particular. It meets at Langside Halls, 5 Langside Avenue, Glasgow, on the second Monday, September to May.

The above listing affords only a very brief cross-section of some of the interesting Scottish lodges. However, all Scottish lodges are rich in history and tradition, and are equally recommended to the visitor. Full assistance to the intending visitor will be readily provided at the Freemason's Hall in Edinburgh, or at the major temples in the large Scottish cities.

MEXICO

Mexico is the most masonically diverse country in the world. It possesses nearly thirty Grand Lodges, most of which are not widely recognized, with the exception of the York Grand Lodge of Mexico.

*The York Grand Lodge
Of Free and Accepted Masons of Mexico
Founded: 1862*

Address: Masonic Temple, Calle Hegel 416, Mexico 5, D.F. (Mexico City)

Postal Address: P.O. Box 1986, Mexico 1, D.F. Telephone: 5310784

Lodges: 11. Permits Dual and Plural Membership

Membership: 632.

Descent: United States, Valle de Mexico.

Government: Elective Grand Lodge.

Minimum Time Lapse between Degrees: 30 Days.
Main Publications: Constitution. Annual Proceedings.

HISTORY

The task of producing even a synopsis of Mexican masonic history verges on the encyclopaedic. This is due to the great complexity of development which, in turn, was strongly tied to the political development (or lack of it) of the country. Mexico, since its independence from Spain in 1810, has suffered approximately 100 Revolutions and about eighty governments, so it is less than surprising that the Craft was greatly affected as a result.

While tradition gives an earlier date, the first lodges established in Mexico for which extant evidence exists were chartered in the early nineteenth century from Spain, Louisiana and New York. The American jurisdictions evidently disowned their offsprings not long after chartering, as most of them became extremely political in nature. Indeed, the various political factions which battled for revolutionary control of Mexico during the first half of the nineteenth century were largely comprised of ‘masons’. The battle lines were drawn between York Rite masons on the one hand, and the Scottish Rite masons on the other. In 1827, the Grand Masters of the two bodies of masonry actually battled in war over the Presidency of Mexico! However, the story – one of the most interesting in masonic history – is too long to relay here, except to say that the Scottish Rite won.

In an effort to unite the two factions, several well-intentioned masons decided in 1830 to form a mixture of the two Rites, creating the Mexican National Rite. The Rite contained nine degrees – the Craft degrees, plus selected Scottish degrees. While the effort failed, there still exists an irregular Grand Lodge in Mexico today practising this Rite.

Masonry lay dormant between about 1833 and 1860, as a result of perpetual political turmoil. In 1860, Scottish Rite lodges were established in Vera Cruz and Mexico City from the United States. These bodies soon factioned, and a number of State Grand Lodges were formed, all claiming to be independent Grand Bodies. The next body to intervene appears to have been the grand Lodge of New Grenada (Colombia) which warranted a lodge at Mexico City in 1859. Out of this lodge soon came a Supreme Council, and shortly afterwards the Grand Lodge Valle de Mexico. By 1878, aside from the infant State Grand Lodges, the two main Mexican bodies were the Grand Lodge Villa de Mexico, and the Grand Orient of

Mexico (the latter being the schismatic daughter of the former), together with two Scottish Rite Supreme Councils. All four were in great competitions, with some even offering cut-rate initiations!

The Grand Lodge of Missouri warranted the Toltec Lodge No. 520, at Mexico City in 1883 for English and American residents. In 1890, the vast dispersion of masonry that was Mexico at last came together, albeit only briefly, in a unifying reorganization. The new body formed for this purpose was the Grand Diet of the States of Mexico. It brought virtually all Mexican masonry under its control, possessing 122 of the 125 lodges then operating in the country. Even the Toltec lodge was prevailed upon by Missouri to exchange its charter. However, this unity was only fleeting. The Grand Diet Grand Master was accused (evidently on strong evidence) of initiating women, and there was a question concerning the shortfall of \$10,000 in the accounts. It needs to be made plain that the Grand Diet was an 'apex' Grand Lodge, and that the then existing Grand Lodges still retained most of their identity within its structure. The Grand Diet shortly thereafter seems to have been lost in history. Aside from the small State-based Grand Lodges, the only Grand Lodge that was national in character at this time was Valle de Mexico. This Grand Lodge was extremely active in warranting lodges all over Mexico between 1891 and 1910, mostly English-speaking.

By 1910, Valle de Mexico, with a Scottish Rite Constitution, consisted of a majority of lodges and Masons practising the York Rite. With this majority, the Yorkists changed the constitution to reflect more the main York Rite institutions. This resulted in the last great schism in Mexican masonry, whereupon the York and Scottish sections split. The Valle de Mexico continued as a Scottish Rite (Spanish-speaking Mexican) body, with the York body of lodges renamed the York Grand Lodge of Mexico, going its own way.

The various State Grand Lodges recognized Valle de Mexico, while overseas just about the rest of the masonic world went with the English-speaking York Grand Lodge. These two remain the only Grand Lodges of a national sense in Mexico today. The argument between these two Grand Lodges remained until 1945, when intervisitation treaties started to be agreed upon. The York Grand Lodge's basic concern was its contention that Valle de Mexico was controlled by a Supreme Council. Valle de Mexico, however, came out strongly in 1939 favouring exclusive jurisdiction for itself over the three Craft Degrees. Since the War, a few of the State Grand Lodges, and Valle de Mexico have entered into Visitation Treaties with the York Grand Lodge. These treaties certainly novel in terms of

masonry, allow members of either allegiance, under certain conditions, to visit each others' lodges. This stops short of actual recognition.

Nonetheless, in recent years two State Grand Lodges (Nuevo Leon and Tamaulipas) have exchanged recognition with the York Grand Lodge. Indeed, as late as 1979, the Grand Master of Valle de Mexico was invited to pay an official visit to the Annual Communication of the York Grand Lodge. It would appear, therefore, that in time it might be possible for amity to exist throughout the body of Mexican history. It will be noted that the York Grand Lodge is quite small in terms of membership. However, as it is so widely recognized outside Mexico, similar recognition for other Mexican Grand Lodges, to a large extent, depends on its blessings.

THE GRAND LODGES OF MEXICO

Aside from the Grand Lodge Valle de Mexico (with 154 lodges and 5,056 members in 1982), and the York Grand Lodge of Mexico, the country possesses nineteen State Grand Lodges. They are listed below, with basic details, in order of seniority by their dates of foundation.

State	State	No. of Lodges	M'ship
Grand Lodge			
Grand Lodge Unita Mexicana (1883)	Vera Cruz	70	2,000
Grand Lodge of Oaxaca (1883)	Oaxaca	15	400
Grand Lodge Oriental Peninsular (1883)	Yucatan	20	600
Grand Lodge of Campeche (1885)	Campeche	8	200
Grand Lodge 'Benito Juarez' (1885)	Caahuila	49	2,300

Grand Lodge 'El Potosi' (1896)			
	San Luis Potosi	14	400
Grand Lodge 'Cosmos' (1903)			
	Chihuahua	19	800
Grand Lodge Nuevo Leon (1905)			
	Nuevo Leon	72	4,000
Grand Lodge Tamaulipas (1909)			
	Tamaulipas	83	3,500
Grand Lodge Occidental Mexicana (1912)			
	Jalisco	12	250
Grand Lodge 'Del Pacifico' (1923)			
	Sinaola & Sinora	12	400
Grand Lodge 'Restauracion' (1923)			
	Tabasco	10	200
Grand Lodge of Chiapas (1929)			
	Chiapas	11	500
Grand Lodge Guadeloupe Victoria (1932)			
	Durango	5	150
Grand Lodge of Baja California (1933)			
	Baja California	28	2,000
Grand Lodge of Queretaro (1934)			
	Queretaro	?	?
Grand Lodge of Hidalgo (1940)			
	Hidalgo	2	100
Grand Lodge Baja California Sur (1978)			
	Baja California	?	?
Grand Lodge Sur Oeste (?)			

Colima

?

?

The memberships figure provided above are approximate. There is also a Grand Lodge of the Mexican National Rite (with about 1,000 members) , and two other obscure irregular bodies – the Valley of Anahuac, and the Ancient Valley of Anahuac. If a rough addition is undertaken, the approximate number of masons in Mexico, regular and irregular, totals about 32,000. This is based on 1973 figures (source: Proceedings of the York Grand Lodge, 1980), being the best available. The total number of lodges appears to be about 600.

NOTES FOR VISITORS TO MEXICO

The York Grand Lodge is the only Mexican Grand Lodge recognized as regular by the English, Irish and Scottish Grand Lodges, and therefore the only one open to discussion in the context of this guide. Until recent years, all its lodges were English-speaking and comprised mainly of non-Mexicans, although a number of bilingual Mexicans have joined in. The progress of the York Grand Lodge has been slow, simply because in English-speaking Mexico there is a limit on the number of potential members available. Until very recent times, there has been a resistance within the York Grand Lodge to translate its ritual into Spanish to enable greater expansion. However, this was achieved in 1980.

Of its eleven lodges, nine work in English, one in Spanish, and one in German. The ritual for all is the York Rite, in this case a Webb-form ritual obviously derived from the United States. All lodges meet in the evening, generally about 7 p.m. A meal is often included. Dress is a dark suit, and visitors are welcome to wear their own regalia.

LIST OF LODGES

As the York grand lodge is largely English-speaking and possesses a small number of lodges, a full detailing of them is both desirable and practical.

Toltec Lodge No. 1: Meets 1st & 3rd Mon. at Hegel 416, Mexico City.

Anahuac Lodge No. 3: Meets 1st Wed. at Hegel 416, Mexico City.

Guadalajara Lodge No. 5: Meets 3rd Wed. at Apartado 6-221, Guadalajara.

Monterrey Lodge No. 13: Meets 1st Tues. (except August) at Monterrey.
Aztec Lodge No. 22: Meets 2nd Mon. at Hegel 416, Mexico City.
Cuernavaca Lodge No. 23: Meets 2nd and 4th Sat. at Cuernavaca, Morelos.
Mexico Lodge of Research No. 24: Meets 5th Wed. at Hegel 416, Mexico City.
Bahia Acapulco Lodge No. 25: Meets 2nd Mon. (Apr. – Nov.) at Tabachines 4-2, Acapulco, Guerrero.
Alexander von Humbolt Lodge No. 26: Meets 1st Tues. at Hegel 416, Mexico City. (German-speaking lodge)
Morelos Lodge No. 27: Meets 1st & 3rd Thurs., Cuernavaca, Morelos.
Tijuana Lodge No. 28: meets 1st Wed. at Santa Maria del Mar 234, Tijuana (Spanish-speaking lodge).

THE QUEEN AND THE CRAFT

This paper was delivered in The Bahamas Lodge of Installed Masters No. 8764, Nassau, Bahamas, on the occasion of his Installation as Worshipful Master by R.W. Bro. Donald M. Fleming, P.G.J.W. (Grand Lodge of Canada in the Province of Ontario) on 10th March, 1978. R.W. Bro. Fleming included a copy of this paper with a letter to the Librarian of the Masonic Library, 888 Yong Street, Toronto, Ont. The letter, dated 13th March 1978, also included a reference to an address entitled “The King and the Craft” which our brother had delivered in Ontario some twenty-five years previously. He notes in his letter, that the two addresses are similar, but that there are differences in the texts.

Special thanks must go to our Grand Lodge Library Committee and to R. W. Bro. Bob Wands who discovered this and another paper entitled ‘Freemasonry and the Royal Family or Sceptre and Gavel’. R.W. Bro. Wands has made copies of both for use in our G.L. Masonic Library – and was kind enough to forward copies to The Newsletter.

(R.W. Bro. Donald Fleming served as Finance Minister of Canada during a distinguished political career. R. W. Bro. Fleming authored a book about the Scottish Rite Charitable Foundation of Canada. “The First Twenty Years” (1968-1984).

It is the accepted view that the Ritual of Freemasonry, at least insofar as the First and Second Degrees are concerned, is in part derived from the ceremonies of the early Operative Guilds. The expression “So mote it be”, and the words “cowan” and “hele”, for instance, point to antiquity. The Toast to “The King and the Craft” is not, of course, any part of the Ritual, but it is one of the best authenticated heirlooms we have received from the remote past.

The various Old Charges, dating back to the middle of the fifteenth century, differ in form and as to historical references, but all seem to concur in calling on the Mason “to take heed right well and wisely” to the first charge, that Masons should be true men to God, and, in the second place, that they shall be true Liegemen to the King and true to the craft of Masonry. We may surmise that in these Old Charges lies the origin of the Toast to “The King and the Craft”, and that on the occasion of Refreshment, after giving thanks to the Almighty Architect, this Toast would follow naturally and in due course.

In 1738, Dr. James Anderson was ordered by Grand lodge to draw up the revised Constitutions of Masonry. His compilation is known to this day as the "Constitutions of 1738". His work has some imperfections, but the learned Doctor had a sound and accurate knowledge of the Masonic usages and customs of his own times and those of the preceding generation. The first actual reference to the Toast is to be found on Page 88, which states that this Toast was drunk by Scottish Masons in the Reign of King James I of Scotland (circa. 1430). In reference to this custom in Scotland it is notable that there is still in the possession of St. John's Lodge, Glasgow No. 3, a celebrated Chest, which seems to have been used at great Masonic functions in the seventeenth century, and to contain the records. On the outside is carved an inscription, "God save the King and the Mason Craft, 1684".

The next reference is in the time of King James I of England, who was also King James VI of Scotland. Page 98 of the Constitutions contains an account of the laying of the foundation-stone of the new Banqueting Hall at Whitehall in 1607. Here Dr. Anderson relates that Grand Master Indigo Jones and the Grand Wardens, the Earl of Pembroke, and Nicholas Stone, a celebrated Sculptor, attended and a purse of broad pieces was laid upon the stone for the Masons to drink to:

"THE KING AND THE CRAFT"

Whenever the Toast is mentioned in these Constitutions it has the distinction of being printed on a separate line and in larger type.

Dr. Anderson states that at the Festival in 1719 Dr. Desauguliers, then Grand Master, "revived the old regular and peculiar toasts or healths of Freemasons". These appear to have been three in number, namely "The King and the Craft", representing the principle of Loyalty, the "Entered Apprentice" (on appropriate occasions), representing Fraternity, and the "Tyler's Toast", representing Relief. Two more were added later at the Festivals, the "Grand Master" and the "Grand Stewards", and by the close of the eighteenth century the total list averaged about nine.

A further mention of this Toast is to be found on page 180 of the Constitutions of 1738. The occasion referred to was the laying of the foundation-stone of the Church of St. martin's in the Fields, in the reign of King George I, 1727. Many prominent Freemasons attended, amongst others, no doubt, Dr. Anderson himself. The Toast to "The King and the Craft" was drunk with full Masonic honours.

With the advent of the Hanoverian Kings to the throne of England undoubtedly Freemasonry in the first half of the eighteenth century lay under some suspicion of harbouring a lingering sympathy with the Royal House of Stuart. In June, 1722, a deputation of Freemasons waited on Viscount Townsend, one of His Majesty's principal Secretaries of State, and brother-in-law of Sir Robert Walpole, historically the first Prime Minister of England, to assure him of the absolute loyalty of the Craft, and that all its proceedings and ceremonies were founded on this basis.

An interesting letter has been preserved relative to this matter from Dr. Thomas Manningham, Deputy Grand Master 1752 to 1756, dated from Jermyn Street, London, the 12th July, 1757, to one Bro. Sauer, of the Hague. He was authorized by the then Grand Master, the Earl of Carnavon, to set out the practice and customs of the English Grand Lodge. After going into various points he states: "Our healths in Lodge are first, the King and the Craft with 3.3 (etc.)". I refer to *Quatuor Coronati Transactions*, vol. V. (1893), page 110.

In the Toast lists of the eighteenth and nineteenth centuries this Toast holds the utmost place. It was given with full Masonic honours, whether the King was or was not a Freemason. It will be remembered that the first Sovereign who was a Freemason was King George IV, who reigned from 1820 to 1830. His Brother, who succeeded him as King William IV and reigned until 1837, was also a Freemason. The Toast list for the Grand Festival of 1794 (from the *Freemason's Magazine*, January 24th, 1864, vol. VIII) contains the following:

1. Toast, "The King and the Craft".
Music, "God Save the King".

In the Constitutions of the Grand Lodge from 1738 to 1767, this Toast appears as the proper Toast to give first after the "Master's Song". After the edition of 1767, the song and Toasts were omitted.

The references thus far have all been drawn from the records of the Grand Lodge founded in 1717, and known as the Senior or Modern Grand Lodge. The other Grand Lodge, founded in 1751, known as the Atholl or Antient Grand Lodge, professed, and probably with some justice, to practise and observe the more authentic and correct ritual and customs of Ancient Freemasonry. In any case, it is a fact that at their Union in 1813, the points in ritual and customs for which the

Antients contended were almost entirely adopted by the United Grand Lodge. Having regard to this, and also to the fact that a large number of important Lodges on the present Register are the lineal descendants of the old Antient Lodges, it is significant that on this point the practice of both Grand Lodges was identical. In the minutes of the 24th of June, 1760, and again on the 26th of September, 1761, of the Antient Grand Lodge the authorized Toasts are recorded, and “The King and the Craft” heads the list with Full Masonic honours. On the first date George II was King, on the second George III, neither of whom was a Freemason.

As to the practice in the Grand Lodge of Ireland, it is recorded in Spratt’s Constitutions, published in Dublin, 1751, that when the foundation-stone of the parliament House was laid by the Lord Lieutenant, Lord Carteret, many Freemasons were present, and the health of “The King and the Craft” was drunk. A list of the Toasts in the Constitutions of the Grand Lodge of Ireland, 1817, is headed by that of “The King and the Craft”.

It is thus clear beyond reasonable doubt that this Toast is “an ancient usage and established Custom of the Order”. Only the strongest possible reasons could therefore excuse its elimination or alteration. Yet in the early years of the Twentieth Century, no doubt under influences emanating from the Continent of Europe, attempts were made to modify the Toast and to separate the two elements in it. This led to a scholarly examination of the origin and history of the Toast by W. Bro. John P. Simpson, B.A., P.A.G., Reg., whose researches and writings I am indebted to for much of the material in the present paper. In these words he stoutly advocated the retention of the Toast in its ancient form:

“With great respect I submit that the circumstances of our times, and position of Freemasonry, furnish us with very strong arguments for the retention of the Toast in its present form, and with Masonic honours as it has been given from time immemorial. I do not wish to labour the subject by recapitulating all the arguments in favour of this, but in conclusion, will touch upon one aspect of the matter only. In the eighteenth century up to, perhaps, the year 1780, Freemason’s Lodges on the Continent were allied with religion and loyalty, and were, perhaps, more aristocratic even than in England. The Higher and Christian Degrees were exclusively practised in France, Spain and Portugal. The rise of the “Illuminati” in Germany, and the formation of such lodges as *Le Contrat Social* (the name of the famous revolutionary treatise written by Jean Jacques Rousseau) composed of members of the Jacobin Club in Paris, were indications of the commencement of a new era. The history of the movement is told in an interesting and now rare book by Professor Robinson, of Edinburgh, published in 1789 and entitled *Proofs of a*

Conspiracy against all Religions and Governments of Europe". He contends that the French Revolution was directly brought about by the Freemason's Lodges in Paris, and this is also the view taken by the French historian Lamartine in his *"History of the Girondists"*. Since then it is common knowledge that Continental Masonry, for the most part, has gradually become anti-religious and socialistic, and it would, most unfortunately, be impossible to associate it in any sense with monarchy and loyalty. It is, I submit, therefore incumbent on us in the Mother Grand lodge of the World to be very cautious, and to take no step, however trivial it may appear, which may give semblance to the idea that the indissoluble connection of King and Craft is not subsisting as it was in the days of our forefathers. Many other arguments will readily occur to Brethren in favour of the retention of this ancient Toast in its entirety and with full honours, and I have yet to hear of any valid argument against its contention."

The death of King Edward VII, a Past Grand Master, and the accession of King George V, who was not a Mason, in 1911 brought the question to an issue, and led to a circular dated 6th January, 1911 being issued by the Grand Secretary General:

"Dear Sir and Brother,

I am directed by the Pro Grand Master to send you the enclosed copy of a historical note on the Masonic Toast "King and Craft" by Bro. J.P. Simpson, which has greatly impressed him and which he thinks may be of interest to you and the Brethren of your Lodge.

The question whether this time-honoured toast should be retained or not is being widely discussed at the present time, and there are some who think that it would be more loyal to make the first toast "The King" in the ordinary manner instead of coupling His Majesty's name with the Craft. This view, no doubt results from a prevalent misapprehension as to the origin and meaning of the toast "King and Craft". It is thought by many that the health of the Sovereign has been honoured in this manner only on account of his or her patronage of Freemasonry, and that the toast ought to give expression to the wider and more disinterested loyalty of citizens of the Nation. Others, again, have been under the impression that the old toast was the occasion for drinking to the prosperity of the Craft simultaneously with the health of the Sovereign.

Bro. Simpson's interesting comments, based on careful historical research, seem to make it clear that none of these views are correct, and that the real

significance of that toast is that loyalty to the King is an essential principle of Freemasonry. The Pro Grand Master has been asked by many Brethren to give a ruling as to the proper form of the toast, but he does not feel justified in interfering with the discretion of Masters of Lodges in that which appertains to the convivial part of Freemasonry. The Pro Grand Master, however, is himself strongly impressed with the correctness of Bro. Simpson's views, and hopes that the ancient form of toast "King and Craft" will be generally retained.

Yours faithfully and fraternally,
E. Letchworth, G.S.

Thus the Pro Grand Master refrained from making any hard and fast rule on the form of the Toast, and it therefore remains within the discretion of the Master of the Lodge. He did, however, go so far as to express the hope that the ancient form of the Toast would be generally retained, and retained it was.

King George V was succeeded on the throne by two sons, Edward VIII and George VI, both of whom were Masons, and no question as to the Toast arose during their reigns. On the death of King George VI and the accession of our present monarch, Queen Elizabeth II, in 1952, however, some confusion arose over the form of the Toast. The Board of General Purposes made the position quite clear in its report of 19th February, 1952 adopted at the Quarterly Communication of Grand Lodge on 5th Marc, 1952. The relevant item read as follows:

"THE LOYAL TOAST"

As there appears to be considerable doubt in the minds of Brethren regarding this matter, the Board wishes to make it clear that, in countries where the loyal toast of the Queen is honoured, the first Masonic toast should be "The Queen and the Craft". This should be followed with Masonic "fire", where such is given".

Thus the question was settled conclusively, and, we trust, for all time for Lodges under the English Constitution. Nevertheless, in some Lodges and in some jurisdictions in countries of the Commonwealth the first toast is to "The Queen", followed by the singing of God Save the Queen. The second toast is to the Grand Master.

This evening at our Banquet the Toast will be proposed by the newly installed Master in its traditional form. In drinking it we as true and loyal subjects shall express our patriotic love and duty to our gracious and beloved Sovereign

Lady. Every Mason present may thereby signify his conviction that loyalty to the Queen is for him and essential principle of Freemasonry.

Donald M. Fleming, P.G.J.W.
10th March, 1978

QUESTIONS & ANSWERS

The questions & Answers section includes excerpts from a list of over 100 Q. & A. compiled and prepared by R. W. Bro. Frank J. Bruce. These questions were collected

by the Education Committee of Toronto District #3 from 1976 through 1978. The answers were supplied by W. Bro. Harry Carr (past secretary and editor of Quatuor Coronati Lodge #2076 U.K.) *Our thanks to R. W. Bro. Frank Bruce for making them available for use in the NEWSLETTER.*

Question 58: Is the second degree a spin-off from the first? When did it start; the first reference to it?

Answer 58: The question is much more complicated than it appears to be. In England the Old Charges, beginning in c. 1390, are the earliest documents giving brief outline of the admission ceremony into a lodge. Until c. 1650, all of them indicate the existence of only one ceremony, one degree. In the 1400s we have many legal decisions showing that in those days and apprentice was chattel of his master, and his services could be bought and sold in the same way as the master might buy and sell a horse or a cow. Because of these lawsuit decisions, I am convinced that in the days when there was only one degree, it cannot have been for the apprentice; it must have been for the fully trained mason, the 'fellow of the craft'.

Please note that there is no evidence of secret modes of recognition until c. 1650 (though they probably existed in the mid-1500s) and we have no details of the actual contents of any ceremonies until 1696.

In the early 1500s, a series of Statutes of Labourers begin to recognize the status of apprentices in the mason trade. We have no English Lodge minutes in the 1500s, but in 1598 and 1599 we have the beginnings of two sets of Scottish Lodge minutes (the Lodge at Aitchison's Haven and the Lodge of Edinburgh, respectively) showing the existence of two degrees, 'entered apprentice' and 'fellow of craft'.

The Lodge and Town records of Edinburgh are specially valuable, *when they are examined together*, they reveal that there were four stages in the trade career of a mason in those days:

Being 'booked' in the Town records at the beginning of apprenticeship. This was not a ceremony, only a registration.

Admission into the Lodge as 'entered' apprentice, about 2-3 years later.

Admission as 'fellow of craft' in the Lodge, about 7 years later still, in the presence of the 'masters' of the Lodge.

Becoming a Freeman Burgess of Edinburgh which, on payment of certain fees to the Town, entitled the F.C. to set up as a Master. The Freedom was usually acquired by apprenticeship, or heirship as the son of a Freeman, or by marriage to the daughter of a Freeman, with graded fees for each method.

Thus the 'fellow crafts' in the Lodge acquired the status of Master. They did not take a third degree; the third degree system arose much later. The Edinburgh Burgess Rolls show that masons usually acquired the status of Freeman-Burgess, i.e. Master, within a year or two after they had been passed F.C. in the Lodge, so that the majority of them achieved all four stages, from Booking to Master in eleven or twelve years.

The minutes show that the Lodge's membership was composed of E.A.'s, F.C.'s, and Masters, but the Lodge only conferred two degrees, E.A. and F.C. Within the Lodge Masters and Fellow-crafts were more-or-less equal, both fully-trained men. Outside the Lodge, the masters were employers and the F.C.'s were employees; this was perhaps the main reason for the later evolution of the three degree system.

So much for the background. When our earliest ritual documents begin to appear, in 1696, they describe the operative masons' system of two degrees, still in

use at that time, the first for the E.A., and the second for the ‘master mason or fellow craft’.

The E.A. ceremony of those days was a brief affair. After a certain amount of horseplay ‘to frighten him’, the candidate recited the obligation. Then he was taken out of the Lodge by ‘the youngest mason’ (i.e. the last previous candidate). Outside, he was taught the sign, posture, and ‘words of his entry’, a kind of greeting to the Brethren which ended with the sign. Then the ‘youngest mason’ whispered ‘the word’ into the ear of his neighbour, and so on all around the Lodge, until it reached the Master, who gave it to the new E.A.

The ceremony ended with a catechism of fifteen or sixteen questions and answers, and there was kind of a biblical footnote indicating that the E.A. degree of those days was concerned with two pillars of King Solomon’s Temple.

The second degree, for ‘master or fellow craft’ followed a similar pattern, but there was no horseplay. After the Obligation, the candidate went out of the Lodge with the ‘youngest master’ and learned the sign, posture and ‘words of entry’. He came back, made the ‘master sign’ (not described), gave the greeting and was entrusted with the ‘word’, which is not mentioned in the text. Two test questions and that was all. Without going into details, it may be helpful to add that one of the characteristics of the second degree of those days was a procedure which is described in texts as ‘five points of fellowship’.

We do not know the precise date when the three-degree system came into use; documentary evidence suggests that it may have been some time between 1711 and 1725. That system was achieved by a splitting of the original E.A. ceremony into two separate degrees, thus promoting the original ‘points of fellowship’ ceremony into 3rd place.

Now, in answer to your questions:

(1) Yes, you might call the second degree a ‘spin-off’, but it is actually a part of the original E.A. degree. After the split it required much new material, i.e. the letter G, the Winding Stairs and the Middle Chamber.

(2) The two-degree system ‘probably’ began in the early 1500s. The earliest record of the E.A. degree in the two-degree system in actual Lodge Minutes (at Atchison’s Haven, Scotland) was on 9, January 1598, when: ...Alexander Cubie was enterit prenteis to George Aytone... The first recorded conferment of the F.C. degree in the two-degree system was in the same lodge on

the same day: ...Robert Widderspone was made fellow of Craft in yet presens of (Eight names) all fellowis of Craft...and also ye said Robert hes payit his XXsh (illings) and his gluffis (gloves) to everie Maister.

(3) The earliest record of a third degree is in the minutes of a London *Musical society* (in which all the members were Masons) on 12 May 1725; but this was not a lodge and therefore highly irregular. The earliest date of a *wholly regular third degree* is in the minutes of Lodge Dumbarton Kilwinning, now No. 18 on the Roll of the Grand Lodge of Scotland.

Gabriel Porterfield who appeared in the January meeting as a Fellow Craft, was unanimously admitted and received a master of the Fraternity and renewed his oath and gave his entry money.

At the foundation meeting of this Lodge in January 1726, Porterfield was recorded as a Fellowcraft. Two months later he ‘renewed his oath’, i.e. took another ceremony, ‘and gave his entry money’, i.e. he paid for it, and there is no doubt that this was his third degree.

The evolution of our modern ritual and degrees is a fascinating study. For further reading, beyond the brief outline given above, I would recommend:

“*The Early Masonic Catechisms*”, by Knoop, Jones & Hamer, 2nd edn. Published by the Quatuor Coronati Lodge.

“*600 years of Craft Ritual*”, by H. Carr, A.Q.C. vol. 81.

“*The Minute Book of the Aitchison’s Haven Lodge, 1598-1764*”, by R.E. Wallace-James A.Q.C. vol. 24.

“*Minutes of the Lodge of Edinburgh, Mary’s Chapel*”, No. 1, by Dashwood & Carr, publ. by the Quatuor Coronati Lodge.

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