

UNITED GRAND LODGE OF ANTIENT, FREE AND ACCEPTED MASONS OF ENGLAND

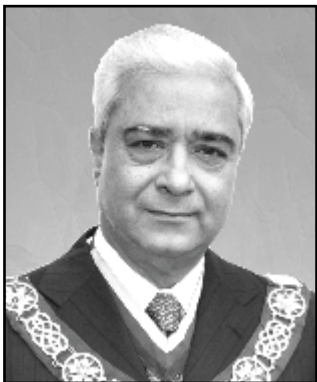
DISTRICT GRAND LODGE OF EAST AFRICA



NAIROBI LODGE OF INSTRUCTION

A COLLECTION
OF PAPERS
PRESENTED AT
THE NAIROBI
LODGE OF INSTRUCTION

2011



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Message from the District Grand Master

R W Bro Dr Virendra K Talwar MBS

I congratulate the Convenor, Preceptors, and more importantly the brethren of the Nairobi Lodge of Instruction on the occasion of their Annual General Meeting. The success of any Lodge depends entirely on the enthusiasm of its members and this, I am proud to say, is not lacking in the brethren of the Nairobi Lodge of Instruction.

This is the second booklet published by the Lodge and not unlike its predecessor, contains a wealth of information which has been carefully researched and presented in an easy to understand manner. It will be a source of immense knowledge, better understanding and valuable discussion among the members of the fraternity. It will also serve as a venerable reference for Lodge Secretaries and Directors of Ceremony.

I wish all the brethren further success in their Masonic careers.

Message from the Convenor & Preceptor

W Bro Ravindra N Bowry, PDSGW, DDGDC

The success of the publication of the Nairobi Lodge of Instruction Papers presented during 2010 gave me and the team of Preceptors renewed impetus to continue with the same zeal during 2011, and what you have in your hands is a collection of papers presented this year.

This booklet will be - as was the previous publication - distributed to all the Lodges and Lodges of Instruction in the District. It's popularity is evident because we ran out of the booklets for 2010 quicker than we thought.

A soft copy of this book is also available from the Secretary of the Nairobi Lodge of Instruction.

Enjoy reading it and enjoy Freemasonry!

THE FESTIVE BOARD

W Bro Ravi Bowry, PDSGW, DDGDC

Presented on 24th January 2011

The purpose of this paper is to guide brethren on the general concepts of the Festive Board or Masonic After Proceedings generally, and more specifically the recommended practices in the District Grand Lodge of East Africa. The After Proceedings of any Masonic meeting are an essential part of that meeting and should be considered as such. Protocol observed in a District or Province is solely at the discretion of the District or Provincial Grand Master of that District or Province.

Introduction

The first Grand Lodge was formed at a meeting held in a tavern at which the "Four old Lodges" took part. This was at the Goose and Gridiron. The meetings were held in the tavern until 1721.

Masonic meetings continued to be held in taverns for a long time. Until 1763, Brethren were allowed not only to smoke but also to eat and drink in the Lodge. Refreshment has been an integral part of Freemasonry.

The After Dinner proceedings of any Lodge can be flexible enough, within limitations, according to the wishes and practices of individual Lodges while at the same time ensuring that the principles of the Craft and the edicts proscribed by the District Grand Master are upheld. It is interesting to note that in the period prior to World War II, Brethren dined in full Masonic clothing. This practice has since then ceased.

When a Lodge is closed, Brethren go from labour to refreshment that profit and pleasure may be the result. This should be a result of careful study and thoughtful preparation. The Festive Board has its own etiquette and decorum and this must be followed at all times.

A worthy Mason should conduct himself at the After Proceedings with laws of propriety - what the uninitiated would fail to comprehend - that Masonic refreshment has a higher meaning than mere eating and drinking.

Our pleasurable habit of dining together dates back to the custom of old Guilds, to the era of the earlier days of the great Cathedral buildings, and it forms a significant part of Masonry today.

Our practice of making speeches is of a later origin and it can materially assist towards the desirable attainment of "being happy and communicating

happiness" and at the same time implementing worthwhile knowledge that profit and pleasure is the result.

Brethren often travel great distances and at great expense to attend a Lodge meeting. It surely reflects the attraction of both the Masonic ritual and fellowship.

In this District, the visiting Brethren have usually encountered immense hospitality and developed long lasting friendships.

Freemasons all over the world have become more sparing in the use of strong drinks than they were in 1819 when the Duke of Sussex at a most elegant dinner at Bath in the presence of 500 Freemasons invited the Brethren at "each table separately" to take a "cup of fellowship" with him. Then His Royal Highness gave a variety of Masonic and other toasts introducing each in the happiest way.

Although most prandial customs changed over time, Freemasonry has essentially remained the same.

Masonic banquets provide ample opportunities for arousing the interest of the Brethren in various aspects of Masonry. Whereas the opportunity of a formal lecture is rare, there is never a Masonic Banquet during which an occasion does not arise when a few chosen words of an informative nature will be appreciated. Most speeches at the Festive Board should be kept short.

As the time approaches for his Installation, a Master Elect will often take infinite pains to learn the ritual and perform in a satisfactory manner. Yet towards his duties at the Festive Board he seldom gives but a passing thought. Most Masters would make a good speech some time was devoted to prepare for the Festive Board.

It is a mistake to think that a Master's responsibility ends when he vacates the chair. The contentious I.P.M will hold himself in readiness to act as a proxy for the Worshipful Master at any time. It is not only at labour but also at refreshment that he can be of service.

Some mention must be made of the speeches of the Brethren in proposing and replies of various Toasts. The kind, the manner and the quality of speeches one hears differ considerably. It is impossible to lay down rules for general adoption but it is essential to mention that though the speech may be of good humour, at all times the dignity of the occasion must be maintained. One should not offend the sensibility of an individual on an issue relating to culture,

race, or religion etc. Long speeches should certainly be avoided.

Seating

When the Director of Ceremonies asks the Brethren to take their seats, they should go to their chairs and stand behind their respective seats until after the Grace.

The Director of Ceremonies should ensure that the places at the table for visitors and members are assigned according to rank in the Craft. The following is the recommended seating arrangement in this District.

Regular Meeting

The Worshipful Master sits in the centre, the Initiate on his immediate right, followed by the Grand Officers on the right in order of seniority. On the left of the Worshipful Master sits the IPM, followed by the Chaplain, Treasurer, Secretary and Past Masters in order of seniority.

Official Visit

The Worshipful Master is of course seated in the centre, the Official visitor at his immediate right followed by the Grand Officers in order of seniority. The Initiate, if any, on the left of the Worshipful Master followed by the IPM, Chaplain etc.

Chain Officers

The Worshipful Master sits in the centre, the Chain Officers on the immediate right followed by Grand Officers in order of seniority. If there are many senior District Officers they sit on the left after the I.P.M and Chaplain.

The Senior Warden sits on the extreme right and the Junior Warden on the extreme left.

Receiving the Worshipful Master

The Director of Ceremonies announces "To order Brethren, to receive the Worshipful Master." At Official Visits, Installations etc., the Worshipful Master will lead the District Grand Master or the Official Visitor. The practice of applauding when the WM is being received is recommended.

Grace

When the Worshipful Master arrives at his chair, he sounds the Gavel (one knock) and the Director of Ceremony says "Brethren, pray silence for the Grace by Brother Chaplain."

Toasts

The custom of giving Toasts at our Festive Board is so ancient as to become a landmark and should not be taken lightly, abandoned or tampered with.

Some of the peculiar Masonic Toasts are said to have been revived in 1719 by Dr. Desaguliers, who was then the Grand Master. The form differs slightly in different provinces but in their main feature and their order or sequence, there is no great variance.

Even in the same Lodge there is generally a difference between the number of Toasts at an ordinary meeting and those included for an Installation meeting.

One needs to be reminded that no "Masonic" toast should be proposed unless the Banquet room is "Close Tyled" i.e Masonic Toasts should not be given when Non-Masons (including waiters) are present. The Etiquette of Toasting varies in the different localities, e.g:

- Method of "Fire"
- Singing of E.A song after initiation
- Taking wine with Brethren
- W.M's song after Installation

In some Lodges Grace is sung after the meal etc.

Some of these practices are not approved by the District Grand Master and should not be practised. It is in bad taste to drink a Toast to the name of an individual. Toasts should be drunk to the title. It should be noted that Grace is not a Toast. Toast lists should be followed as listed in our Masonic Calendar.

The Toast List for Installation Meetings is very comprehensive and clear. The Toast List for ordinary meetings is also precise.

1. Loyal Toast
2. M.W the G.M
3. R W the DGM
4. Tyler Toast

No other Toast should be added to this list. If any is added, such as the Toast to the Visitors etc., then the comprehensive Toast List such as at and Installation meeting should be followed.

At the Festive Board the bar should be closed half an hour after the Tyler's Toast. This is a directive from the District Grand Master so that Brethren can leave to go home in good time. Stewards should not be expected to serve after the half an hour time limit.

Gavel

In the West End ritual the Worshipful Master only should use the Gavel. He gives only one knock at a time except after the Tyler's Toast when he gives two knocks. (In the Emulation Ritual the Senior Warden and Junior Warden follow the Worshipful Masters knocks)

Brethren should not ignore the Worshipful Master's Gavel. After the Gavel, stewards must stop serving and all conversation should cease. The Worshipful Master should not have to give multiple knocks. The Director of Ceremonies should not proceed till all unnecessary activity/noise has ceased.

Toasts are a formality and they should not be hurried. Rushing hampers the dignity of the Banquet. Toasts should not be regarded as a chore but as part of Masonic etiquette where we give respect to various officers. Above all, Toasts add dignity to the Festive Board.

Notes for the Director of Ceremonies

1. Ensure mobile phones are switched off during the Festive Board
2. Jackets which may have been removed during dinner should be put back on before toasts resume.
3. Ensure the dining hall is Tyled before and during toasts
4. Enforce total silence during the Toasts and the speeches
5. Close the bar and cease the serving of drinks during toasts and speeches

Conclusion

Observance of correct Masonic protocol enhances one of the important tenets of Freemasonry, i.e. discipline and proper Masonic demeanor at the Meeting and the After Proceedings. There is no latitude in deviation from the procedure, protocol and etiquette laid down by higher Masonic Authorities and any breach may constitute a Masonic misconduct.

FREEMASONRY AT A GLANCE

W Bro Prof William Lore, PDSGW

Presented on 23rd May 2011

Freemasonry is the largest, oldest, secular and fraternal organization in the world. Fraternity is defined as any organization where members freely associate with one another as EQUALS for mutual beneficial purpose, rather than because of religion, governmental, commercial or familial bond. There are many other fraternal organizations for instance, the legal, medical or nursing fraternity. The cross-cutting concept of fraternity is that members regard one another as equals. This concept of equality perhaps features most in our Fraternity of Freemasonry; that is why we assert that “We meet on the square and part in peace and harmony on the level”.

Although the largest fraternal organization, it is not possible to know the exact number of Freemasons in the world. However, it is estimated that there are between six and seven million masons the world over; and about half are in the United States of America (USA). Freemasonry is governed by Grand Lodges in that a Grand Lodge controls the subordinate/private lodges in its jurisdiction. The subordinate lodges are those that the particular Grand Lodge would have given warrants or charters.

In the UK there are three mainstream Grand Lodges. Grand Lodge of Scotland, Grand Lodge of Ireland and our own Grand Lodge – the United Grand Lodge of England. In the USA, there is a Grand Lodge in each State – total 51 Grand Lodges. Of special note is the fact that in addition to these 51 Grand Lodges, there are 44 Most Worshipful Grand Lodges world-wide belonging to Prince Hall Masonry, approximately 500 subordinate lodges and in excess of 300,000 masons. For over 230 years the Prince Hall Masonry was not recognized by many mainstream Grand Lodges. This was mainly based on racial orientation. These segregationist practices within Freemasonry have now been discarded as from December 1994, there has been an avalanche of recognition and virtually all world mainstream Grand Lodges now work in amity with Prince Hall Grand Lodges. A detailed account of this history is found in Chapter Five of my book titled “Selected Topics in Freemasonry” published three and a half years ago.

A Grand Lodge is autonomous and supreme, and not answerable to any other authority. A Grand Lodges may recognize another Grand Lodge in which case it is said that they work in amity. This means that the Freemasons in their individual private lodges may have Masonic intercourse, for example, they may exchange visitations.

The highest position in a Grand Lodge is that of the Grand Master. In England the Grand Master is usually a nobility or a royalty. For instance our current Grand Master is HRH The Duke of Kent is a cousin of Queen Elizabeth II, the Queen of England. Grand Masters are elected. In the UGLE, this election is done yearly but the Grand Masters hold positions for life or until they elect to retire for some special reason. In most Grand Lodges in the USA, a Grand Master is normally elected to hold the office for only one year.

One Grand Lodge may describe another Grand Lodge as regular or irregular. This, I must warn, is subjective to some extent as we have witnessed in the case of Prince Hall Grand Lodges, which until 1994 were considered irregular but are now accepted as regular. There are various reasons for which a Grand Lodge may be considered to be irregular. In my view, the only common and perhaps significant criterion on which many mainstream Grand Lodges base their decision of regularity or irregularity is a belief in God. Those Grand Lodges that admit men who believe in God consider themselves as regular and view as irregular those others that do not insist on this requirement. This was the case with the Grand Orient Lodge of France. (Explain). Consideration of irregularity may also be based on landmarks, but this is overtly controversial, and subjective. (Explain). Again I have dealt with this issue of Masonic landmarks in Chapter Two of my book that I have just referred to.

Let us now come down on our own UGLE. It came into being in the year 1813 when the two rival Grand Lodges united. The current Grand Master, MW HRH, the Duke of Kent is the 12th Grand Master and the longest serving, having been installed in 1967. One can always find details of the other officers of the UGLE, in pertinent documents. To wet your appetite, this matter is discussed in one of the Chapters of a new book (The Hidden Mysteries of Nature and Science) that I have just finished writing and is now being printed. The UGLE is based on 47 Provincial Grand Lodges, one Metropolitan Grand Lodge (of London), 33 District Grand Lodges of which our own DGLEA is one, 5 groups of lodges, each under an Inspector General, and 12 unattached lodges. The unattached lodges answer directly to the Headquarters of the UGLE, at Queen Street in London.

There are more than 8,000 Lodges under the UGLE, and some 300,000 masons in total. Of the 33 District Grand Lodges in the UGLE which are situated in Europe, Africa, Asia, South America and in the Oceania, 14 are found in Africa – East Africa, South Africa North, South Africa Central Division, South Africa Eastern Division, South Africa Western Division, South Africa Orange Free State, South Africa Kwa-Zulu Natal, Namibia, Zimbabwe, Zambia, Ghana, Nigeria, Sierra Leone and the Gambia, and St Helena.

RELATIONSHIP BETWEEN SOME TOOLS OF OPERATIVE MASONS AND CHARACTER AND BEHAVIOUR OF SPECULATIVE MASONS

W Bro Professor Bill Lore, PDGSW, DG ORATOR

Presented on 27th June 2011

There are many tools of the operative masons that have been adopted in symbolic or speculative masonry for purposes of imparting moral lessons. Examples of these tools include: the chisel, trowel, square, level, plumb rule and the compasses. In this brief communication, because of limited time, I will discuss only four of these tools, namely, the square, the compasses, the level and plumb line in order to deduce what moral lessons they impart, specifically with regard to our character and behaviour as speculative masons.

The square which the Worshipful Master wears on his collar, as a jewel, is one of the most significant symbols in Freemasonry, and one that retains both historical and allegorical meanings. In short, the square represents morality and truthfulness, for “to act on the square” is to act honourably. Furthermore, in business transactions we talk of a “square deal” meaning an honest, transparent and truthful transaction without tricks, hidden agenda, deceit, pretences or corrupt tendencies. To the operative mason, the square has a plain surface and sides angled at ninety degrees, and its purpose is to test the sides of a stone for accuracy.

Historically, the square is highly regarded in many ancient cultures and retains specific meaning. Generally speaking, the square symbolizes perfection and goodness. Egyptian architects used the square as the base for their pyramids, thus we see perfection and accuracy produced one of the World's Wonders. Chinese cultures, on the other hand, believed the square represented goodness and just behaviour. That is why it is said that there is nothing truer than a perfect square – its sides equal to one another and its angles sharp at ninety degrees.

Unlike the magnetic-direction-guiding compass used by captains of ships, pilots of aero-planes and navigators of motor rally drivers, the operative mason's compass is a V-shaped measuring device used to determine the proportions of all aspects of a building's design. Architects use the compasses to ensure the stability, accuracy and beauty of their design. Like the square, the compasses is one of the most important and prominent symbols in Freemasonry, and is meant to symbolize virtue as a measure of one's life and conduct. It also signifies restraint, skill and knowledge. Remember, here, brethren that you may know something, that is to say, you may have knowledge, and have the skills to communicate it, yet the compasses teach you to exercise restraint in doing so at times. Exercising restraint also implies knowing how to manage emotion-laden moments of your life, thus avoiding

emotional outbursts, such as, exhibition of anger, contempt, ridicule and other untoward behaviour. Furthermore, at one stage you did or will state that you will protect the character of your brother in his presence and in his absence; therefore, it is prudent to be silent if you have nothing good to say about a brother's character.

The plumb line and the level are tools used by the operative mason to prove that the surfaces are horizontally level or perfectly upright. The Latin word for lead is plumbum. A plumb line is a cord or string that has a lead ball attached to its bottom end. With this an operative mason uses gravity to his advantage and tests vertical walls to ensure his work is upright. Symbolically, this extends to us as human beings in that a Freemason should stand straight like a straight solid wall that will not crumble under strain or pressure of contemporary society. Brethren, the plumb line teaches us to be upright in character and solid in rectitude.

The level is a measure of horizontal balance. This was critical for the operative mason in laying stone. For all things to be equal, everything must be level. For that reason you hear competitors and rivals, especially in the political arena, cry out for level playing ground – meaning that they want all things equal for the sake of fairness and justice. It is a similar concept to that of the plumb line except that here it refers to perfection and symmetry in a horizontal measure. In symbolic masonry, the level represents equality and the balance of the brethren, with one other in issues of equal rights, duties and privileges. Remember what Mother Teresa said: “ If we have no peace, it is because we have forgotten that we belong to each other” – we are not acting on the level.

Therefore, as Freemasons, it is our responsibility and duty to respect the square and heed what it teaches us by behaving honestly, truthfully, transparently with perfection and accuracy in whatever we do. This may be in business transactions, in professional undertakings or in interactions with family members, friends and other associates. It is equally our duty to honour the compasses by showing restraint in our dealings with every one, and to apply the plumb line in our lives to make us stand uprightly and remain solid in rectitude. The level requires us to behave in a manner that accords every brother his equal rights and privileges within our hierarchy - what I prefer to call “equality under masonic authority”, and also in the general community.

And so, Brethren, why am I presenting this short paper to emphasise on character and behaviour of Freemasons? The reason is to remind ourselves why Freemasonry was started originally; what was the need for Freemasonry? Freemasonry was started at a time when there was intolerance and declining moral standards in society. It was started to improve on this declining trend in

moral standards by people who were like-minded and pledged to harness their energies towards their spiritual development to make them better members of the society, and thus improve the general moral status of the society in which they lived and worked. It is evident to me, and I trust to you too, that the need to improve the society (for instance, the Kenyan society) is there now more than ever before, for we are witnessing many cases of ills, vices and wrongs in our society. There is intolerance, lack of honesty, shady economic deals, hypocrisy, selfishness, greed, sycophancy and widespread corruption etc. For members of the general public to consider Freemasonry as a special organization, we, the Brethren, must be seen as its true and genuine ambassadors through our character and behaviour in the communities where we live and work. This will consequently elevate the image of the fraternity as a unique and esteemed organization worth respecting and, better still, worth joining. We have the advantage of the operative masons' tools to moralize upon in order to propagate the original objective of speculative masonry. This can only be evinced through our character and behaviour in society where we live and work. I thank you for your attention.

Basic Variations between the West End Ritual and the Emulation Ritual

WBro Phil Dastur *PDSGW, DepGSupt (RA)*
Presented on 26th September 2011

In English Craft Masonry, a Lodge may opt to use one of several Rituals sanctioned by United Grand Lodge of England. All Private Lodges in our District are autonomous bodies and it is the decision of each individual Lodge to identify the ritual they wish to follow. This decision is normally taken by the Founder Members when the Lodge is “in formation”. The District does not have any say in the matter. However it should be noted that whichever Ritual is chosen it must then be faithfully observed and followed by the Lodge.

Two Rituals are predominantly in use in our District ie the West End Ritual and the Emulation Ritual.

This paper today is mainly directed at brethren who were recently initiated and oft times are confused by what they practice in their Lodges and when visiting another Lodge observe many differences, even in the ceremony of Opening and Closing a Lodge. Occasionally well intentioned visitors at Lodges attempt to point out errors when, in fact, Lodges are carrying out the standard practice of the Working they use.

Let me first give you some background information on the two Rituals.

The West End Ritual was probably first published in the 1870's but, in common with many published rituals, represents a working considerably older. It appears to have had its rise in one or more Lodges of Instructions operating in the Mayfair and Kensington areas – hence its name.

Various ritual books were published in later years purporting to be West End but for a variety of reasons, the ritual was tending to become corrupted. A number of eminent “West End” Masons came together to express their concern at this corruption of their Ritual and between them formed an Association to be devoted to reverting and retaining pure West End. Thus the Association of West End Ritual Lodges was inaugurated on April 27, 1967, and in pursuance of one of the Aims and Objects of the Association a version of the Ritual was prepared which could be referred to as the Authorised West End Working. A thorough revision of the ritual was done by the Association after the edict of Grand lodge on June 11, 1986 requiring the removal of the physical penalties from all the obligations. This is the version that is in use today.

Emulation Working takes its name from the Emulation Lodge of Improvement whose Committee is the custodian of this particular ritual and by whose authority it is published. The Lodge of Improvement meets at Freemasons'

Hall Great Queens Street, London, weekly at 6.15pm on every Friday from October to June when it demonstrates the ceremonies and lectures according to Emulation Working. The Emulation Lodge of Improvement for Master Masons, to give its full title, first met on 2nd October 1823 and has met uninterruptedly since its formation and has always had the reputation of resistance to unauthorised and inadvertent change in the ceremonies. Masons below the rank of Master Masons are not admitted.

In early times there was no printed ritual and in fact Grand Lodge took the view quite strongly that no attempt should be made to commit the ritual to print so that for nearly half a century, since 1816, oral repetition was for many the means of learning and the weekly Emulation meetings provided the opportunity. Some printed and manuscript rituals certainly did make an appearance, though from the differences between them it is likely they were not completely accurate. Since the 1870s a great many have been published, some purporting to set out the Emulation system of working; but none had any authorisation from Emulation Lodge of Improvement and to rectify this anomaly, it is only in 1969 the Emulation Working Ritual, as we know it today was published.

Let me now point out some of the basic variations between the two workings. The Nairobi Lodge of Instruction follows the West End Ritual and as we are open in the First Degree, with EAFMs being present, I will restrict my remarks to the First Degree.

In Emulation Working:

1. The chair of the Inner Guard is immediately within the entrance of the Lodge and it is from this position that the Inner Guard makes his communications. He does not come into the body of the Lodge when addressed by the JW but will stand in front of his chair, facing the WM and turn his head to the JW with s and s.
2. The SD's chair is placed at the east end of the north column facing directly across the Lodge (and not across the corner). You will be interested to note that in the demonstrations by the Emulation Lodge of Improvement the SD is placed in his older position at the right hand of the WM facing down the Lodge; a seat now normally occupied by the senior Grand Officer.
3. The JD's chair is on the south side of the SW facing squarely up the Lodge (again not across the corner).
4. At the Opening and Closing of the Lodge the ks of the WM, the Wardens and the IG and Tyler are given in sequence without waiting for any action to take place.

5. The adjustments of the VSL and the Sq and Cs are done informally by the IPM while the ks are in progress. He does this from his position on the left of the WM without coming down into the body of the Lodge. (he does not salute the WM after the adjustments are done).
6. The VSL, is opened on the WM's pedestal so that the print is placed for him to read and the Sq and Cs placed on the r h page as the WM looks at it. The pt of the Sq and the pts of the Cs are towards the bottom of the page and towards the WM.
7. In the Opening the JW gives three distinct knocks before informing the WM “the Lodge is properly Td” (he does not gavel once only before answering).
8. While Opening the Lodge the question by the WM “The Master's place?” is directed at and answered by the SW (not by the IPM).
9. In the Opening after invoking the assistance of TGAOTU, SMIB is said only by the IPM (not by all the brethren).
10. In the ceremony of Initiation, during the Obligation, brethren will assume the s and s of an EAFM (not the S of F). The s will be dropped immediately after the obligation is completed (not after the candidate has saluted the VSL)

I sincerely hope this paper will assist Brethren to understand and note some of the basic differences that exist in the workings of the above two Rituals - will motivate, and at the same time stimulate their minds to be more inquisitive thus leading to questions being asked at meetings of the Nairobi Lodge of Instructions during the Open Forum.

Finally Brethren, irrespective of whichever Ritual is followed in your Lodge, for all of us to savour the joys that exist in our Fraternity, it is essential that the workings and ceremonies are carried out and performed with due diligence, dignity and decorum.

Continue to enjoy your journey in Freemasonry.

Opening Ceremony of the Lodge

W Bro Prof William Lore, PDSGW, DGO orator

Presented on 26th September 2011

Brethren, you have just heard the standard questions that are asked by the Worshipful Master at the opening ceremony of the Lodge, and the answers thereto. From these questions and answers, we learn that the Worshipful Master, placed in the East, is likened to the RISING SUN, and is situated there to open the Lodge, employ and instruct Brethren in Freemasonry.

Employment involves work and labour, so that when the risen Sun has travelled and reached its MERIDIAN at the Junior Warden's station in the South, he, the Junior Warden, is placed there to give the Brethren a break by calling them from labour to refreshment; but the duration of refreshment is not indefinite, because he calls them again from refreshment to labour that profit and pleasure may be the result – profit from labour and pleasure from refreshment.

As the Brethren continue their labour, time ticks away, and soon the SETTING SUN is with us; a time for the Senior Warden to close the Lodge by command of the Worshipful Master. But he does not do so until he has made sure that every Brother has had his due, that is to say, until every Brother has been paid his wages for the day's work, literally so during the time of operative masons. Those of you who are Mark Master Masons will appreciate this better, as the Mark Master Mason degree teaches this

point aptly and dramatically, but we cannot go into those details here in a Craft setting.

After the SUNSET, the moon, also represented by the Senior Warden, takes over and governs the night as is usually explained by the Worshipful Master to the candidate in the ceremony of initiation, after removal of the hood wink. The NORTH of the Lodge represents the NIGHT – darkness – where the Senior Warden communicates with the Worshipful Master through the messenger Senior Deacon.

Hence, you appreciate the connection of the explanation you received about the lesser lights in Freemasonry during the initiation ceremony and words used during opening of the lodge, namely, that the lodge is ruled by the SUN during the day when it travels from east to south and thence to the west where it sets; and that it is governed by the MOON at night, before the RISING SUN, represented by the Worshipful Master who takes over to rule and direct all the activities and operations of the Lodge, and this he does by employing and instructing the Brethren in Freemasonry.

This 24 hour sequence describes a clockwise movement which we have adopted during perambulations in the Lodge, according to the West End Ritual, thus resulting in what is normally called “squaring the lodge”.

The Tabernacle & The Ark of the Covenant

By: *W Bro Ravindra N Bowry, PDSGW, DDGDC*

Presented on 24th October 2011

The *Tabernacle* and the *Ark of the Covenant* are Biblical terms which are mentioned on numerous occasions in Freemasonry, particularly in Chapters. These words are well known by our Christian brethren these words but the others may be unfamiliar with their actual meaning.

Tabernacle means "tent", "place of dwelling", "sanctuary" or "portable Temple". It was a sacred place where God chose to meet his people.

Moses freed his people (the Israelites) from Egyptian bondage in 1450 B.C. after which they wandered the deserts for over forty years. The Tabernacle was first erected in the wilderness one year after their freedom. It was a mobile tent with portable furniture which people travelled with and set up whenever they pitched tent. The twelve tribes would have their tents around the tabernacle.

The tabernacle was constructed on geometrical and scientific principles, so that it could be erected and removed with ease. It consisted of an oblong or rectangle called the Court, the rear half of which was the tent or covering of the Sanctuary. Under this tent the Holy and the Holy of the Holies was defined by a partition of boards and pillars. The Ark of the Covenant was the only furniture in the Holy of the Holies.

Ark of the Covenant

Ark - a sacred container or chest.

Covenant - Biblical agreement between God and his people.

The Ark of the Covenant was constructed during the Israelites wanderings in the desert and used until the destruction of the first Temple. It was a most important symbol of the Jewish faith and served as the only manifestation of God on earth.

The building of the Ark was commanded by God when the Jews were in Sinai. The Ark was a box of 2½ cubits in length 1½ cubits in height and 1½ cubits in width (Note: One cubit = 18"). It was made of acacia wood and plated with pure gold inside and outside. The Ark had four gold rings at the bottom through which two poles of acacia plated with gold were inserted. The tribe of Levi

would carry the Ark on their shoulders. On the top (mercy seat) were two cherubs (angels) facing one another, their wings brought together between them and wrapped around their bodies.

The Ark was built by Bezalel, son of Uri (tribe of Judah) and by Aholiab (tribe of Dan).

Its contents have been a subject of wide debate but it is believed that the first tablet containing the Ten Commandments which were broken by Moses and the second tablets which were intact were placed in the Ark along with Aaron's rod and manna. The Tabernacle was the resting place of the Ark.

The Ark was moved into this Holy of Holies in the tabernacle and later in King Solomon's Temple, only once a year and then only the High Priest could enter to ask for forgiveness for himself and the nation of Israel.

The holiness of the Ark also made it dangerous to those who came in contact with it. The Ark accompanied the Jews throughout their time in the desert and in their wars. When the Jews crossed the land of Canaan the waters of River Jordan miraculously split and the Ark let them through.

The Arks Whereabouts

The Ark remained in the Temple until its destruction by the Babylonians and led by Nebuchadnezzar. It is unlikely that the Babylonians took it because in the list of all that was taken from the Temple, there is no mention of the Ark.

Some believe that Josiah - one of the final Kings to reign in the first Temple - had it either buried on Temple Mount or in a cave near the Dead Sea.

The Ethiopian Christians claim that they have the Ark of the Covenant and that it is currently held at a church of Saint Mary of Zion in Axum and is guarded by a monk (keeper of the Ark)

REGULAR & ADDITIONAL OFFICERS OF THE LODGE

(Excluding the Master)

W Bro Dilip A Sheth, PDSGW

Presented on 25th January 2011

After the W M has been elected for the ensuing year he will be installed at the next meeting. Immediately after his election he has to decide the Officers he would want to appoint (except for the Treasurer and the Tyler).

The Officers he **MUST** appoint are the Junior and the Senior Wardens, Secretary, the Junior and the Senior Deacons, and Inner Guard.

He appoints the Tyler together with other Officers if resolved and invests the Treasurer.

These are known as Regular Officers of the Lodge, AND in addition to these Regular Officers he must also appoint the Almoner and the Charity Steward.

The W.M. may (not a **MUST**) appoint Chaplain, Director of Ceremonies, Assistant Director of Ceremonies, Organist, Assistant Secretary and Stewards.

These are referred to as Additional Officers including the Almoner and the Charity Steward.

Except for the Tyler all Officers i.e. Regular and Additional must be subscribing members of the Lodge and in good standing.

The Tyler who may be either elected or appointed must be a Master Mason.

Other Officers need not be Master Mason.

A Regular Officer may hold an additional office e.g.a secretary may also be appointed as an Asst. Dir. of Ceremonies but can not hold another Regular Office.

The Immediate Past Master, as such, is not an officer of the Lodge. He holds his position by virtue of his Mastership.

He can be appointed as a Regular or as an Additional Officer of the Lodge.

Any vacancy in a regular office other than that of Master, shall be filled for the remainder of the year by the election or appointment of a member not holding a

regular office in the Lodge, e.g. for the vacancy of an Treasurer/Tyler due notice for the election is required on the summons.

The Worshipful Master who is a Regular Officer of the Lodge can also hold an additional office.

He has the sole discretion and power of the appointment of Officers.

However, for the harmony and well being of the Lodge he may discuss the appointment with the Past Masters and with the Wardens that he is going to appoint. No Brother has any right to claim advancement.

Rules 104, 105, 112 and 113 of the B of C (2009)

APPOINTMENT & ELECTION OF OFFICERS (EXCLUDING THE MASTER) Rules 104, 105, 112 and 113 of the B of C (2009)

Type of Officers Elected and Appointed

Who are Elected?

Worshipful Master, Treasurer and Tyler

How Elected?

By Ballot/Declaration

Who are appointed?

All regular and additional Officers appointed by the WM

Who are regular Officers?

Worshipful Master, his two Wardens, a Treasurer, a Secretary, two Deacons, an Inner Guard and a Tyler.

Who are additional Officers?

An Almoner and Charity Steward, Chaplain, Director of Ceremonies, Assistant Director of Ceremonies, Organist, Assistant Secretary and a Steward or Stewards.

Additional Officers

MUST Appoint An Almoner and Charity Steward

May appoint i.e. NOT a Must

Chaplain, Director of Ceremonies, Assistant Director of Ceremonies, Organist, Assistant Secretary and a Steward or Stewards

Can a Regular Officer hold an Additional Office?

No Brother can hold more than one regular Office; however a regular Officer can hold an additional office e.g, A Secretary can also be appointed as an Asst. Dir. Of Ceremonies.

Can a non subscribing brother hold an office?

A Brother who is not a subscribing member of the Lodge may not hold any office except that of Tyler.

Does the Master have absolute right to appoint Officers?

The Master has the sole discretion and power of the appointment of Officers. However, for the harmony and well being of the Lodge he may discuss the appointment with the Past Masters and with the Wardens that he is going to appoint. No Brother has any right to claim advancement.

Can the IPM hold an Office?

The Immediate Past Master, as such, is not an officer of the Lodge. He holds his position by virtue of his Mastership. He can be appointed as a Regular or as an Additional Officer of the Lodge.

Tyler

The Tyler is shall be elected by the members on the regular day of election of the Master. However they may resolve that a subscribing member of the Lodge shall be Tyler without emolument, in which case he shall be appointed with the other Officers by the Master (Rule 113). If a Tyler is elected by the members, he can be removed by a majority of the members present at a regular meeting of the Lodge. A Tyler must be a Master Mason and have been registered in the books of the Grand Lodge.

MASONIC MISDEMEANOUR & MISCONDUCT

W Bro Dilip A Sheth, PDSGW

Presented On 23rd May 2011

What is a misdemeanour?

A misdeed or a minor offence however this may extend into offences leading to criminal offences.

It basically refers to as “bad behaviour”

Types of Masonic offences that take place and lead to admonishment, expulsions, suspensions and resignations from the Craft (except for admonishment a member), and would be extended to Royal Arch Masonry. (If one is member of the Irish & Scottish Constitution it may also apply.)

Expulsion of a member from the Lodge under Rule 181:

A Mason can misbehave i.e. arrears of subscription, or makes themselves unpopular with the Brethren that they do not want him to be a member of the Lodge. The Lodge can exclude a member for sufficient cause under Rule 181.

ADMONITIONS

- Conviction for failure to apply for a trade or occupation license.
- Threatening and abusive behaviors – can be at a Lodge, Committee and Rehearsal Meeting or at a gathering
- Common assaults on a Brother
- Attempting to create disharmony within a Lodge and
- Discussion of Religion and politics & thereby creating disharmony.

RESIGNATION

- Resignation to avoid Masonic disciplinary sanction
- Resignation for personal reasons-and to avoid disciplinary action.

When invited to resign from the Craft No Certificate is given to the person concerned without reference to the Grand secretary.

SUSPENSION

- Failure to report conviction.
- Conspiracy to defraud.
- Using unacceptable behavior at a ladies night.
- Drinking and Driving.
- Poor control of Lodge finances as Treasurer.
- Illegal movement of livestock.
- Suspended & fined by financial Services authority following irregular commodities trading activities.

- Excluded from membership from a Professional Body.
- Sending in appropriate and offensive material to other Brethren.
- Mismanagement of chapter/Lodge finances.
- Un-masonic & racist behaviors bringing Freemasonry into disrepute.

While being suspended the R W the DGM may suspend or withdraw the District Rank bestowed upon the Brother.

EXPLUSION

Re: Child Pornography

Any Mason who has, shall plead guilty or be convicted of a felony or be convicted of any child molestation, child pornography, or any sexual offense involving a child shall by direction of the Grand Master and upon forwarding of a certified copy of the court proceedings showing his plea of guilty or verdict of guilty, shall be expelled from Masonry without the usual Masonic trial

Cases of Expulsion from the Craft:

- Inaccurate & uncorrected information on Registration Form A to become a mason.
- Attempts to use his membership of the Craft for financial gains.
- To expand business interest & being unfaithful about his Masonic status.
- Failure to provide account for a Lodge/Chapter and to provide books or records when requested by the DGL/PGL/GL Matter being considered one of contumacy.
- Theft from a Lodge.
- Conspiracy to commit false accountancy.
- Obtaining loan from brethren which were not repaid or repaid late after numerous excuses.
- Behavior and persistent denial of being subject to Masonic rules.
- Downloading child pornography.
- Conviction for harassment and additionally making improper use of his membership of Freemasonr.
- Failure to answer allegation of criminal.
- Contravention of Health & Safety regulations.
- Drug smuggling,
- Assault occasioning actual bodily harm,
- Obtaining property by deception and theft.
- Theft & conspiracy to handle stolen goods,
- Illegal dumping and storage of controlled waste.

Rules pertaining to suspension, admonition, resignation and Expulsion (2009).

Rule 76 - Suspension and may be subject to review by an appeals Court of a recommendation for expulsion

Rule 179 & 179A

Rule 183A – Voluntary Resignation from the Craft to avoid disciplinary action.

Rule 277A – Invitation to Resign from the Craft.

Rule 181 – Exclusion by the Lodge

Powers & Disciplinary Action By The Worshipful Master and Members

RULE 180

The W.M. can deny admission to a visitor if in his opinion the admission of the visitor may cause disharmony. The W.M. can Admonish a member if he misbehaves in a Lodge.

What is to Admonish? - To reprimand, tick off, and if he persists to misbehave can be punished by censure or expulsion from the rest of the meeting only if in the opinion of the majority of the members present. The W.M. does not have powers to suspend or exclude any member from the Lodge.

Exclusion From the Lodge by Resolution Rule 181

For Non-payment of Subscription for a shorter period than two years, if provided in the Bylaws or for sufficient cause – unruly behaviour, creating disharmony, threatening and abusive behavior, etc

Procedure:

- Notice in writing together with the particulars, sent to the Brother by registered mail not less than 14 days before the date of the meeting.
- Notice (summons) of not less than 10 days, to all members of the Lodge of the intention of proposed resolution – name of the may not be given on the summons.
- Name of the Brother be made known before resolution is passed at the meeting. Brother concerned be given an opportunity to answer the complaint in prson.
- Voting by Ballot only.
- Must have 2/3rd in favour of the Members present & voting.
- Effective forthwith & reported to the DGS.
- Member can appeal to the DGM
- The Exclusion is ONLY from the Lodge.

If excluding him as a result of non-payment of subscription for a shorter period

than two years **MUST** apply to all the members and **MUST** be carried out in the future. If he clears his subs after the exclusion the matter shall be reported to the D G Secretary.

The WM is duty bound to report any Brother who has been sentenced by any Criminal or Civil Court, granted a custodial sentence or a Community Order (UK) to the DGS within 28 days of his knowledge.

Powers & Disciplinary Action By The RW DGM Rule 75 and 76

Any Masonic complaint or irregularity by Lodges or individual within the District, the RW DGM has power to admonish or suspend.

RW DGM may depute to a Committee the duty to investigate. He may accept, reject or partly accept or partly reject the recommendation of the committee.

If it is his decision to admonish or the individual member or a Lodge, there is no appeal and he may consider the case to be of insufficient importance to inform the Grand Secretary.

To admonish a Lodge (procedure)

If it is his decision to suspend, the aggrieved party may appeal to the Appeals Court within three months. During the appeal the suspension shall remain in force. He does not have any powers to erase a Lodge.

Prepares special report to the Grand Secretary, who shall forward the same to the Appeals Court.

COMPLETION & SUBMISSION OF RETURNS &

FORMS TO THE DISTRICT GRAND SECRETARY

W Bro Dilip A Sheth, PDSGW

Presented on 26th September 2011 And 24th October 2011

- Registration Form A
- Application for Grand Lodge Certificate
- Installation Returns
- Annual Returns
- Statistical Information Return

Registration Form A

Before completing the Registration Form A (White) the Blue form should first be completed by the Proposer and the Seconder of the Candidate for Initiation and the Declaration on the Reverse of the Blue Form should be brought to the attention of the Candidate.

Registration Form A (White) must be completed by the Candidate in his own handwriting, IN BLOCK LETTERS, signed and dated. All the blanks must be correctly completed by the candidate for Initiation or for Joining / Re-Joining.

A Joining / Re-Joining Brother is not required to sign the Declaration on page two however an unattached Mason is required to sign the declaration.

Profession / Occupation / Trade / Rank - Full description should be stated, general trader, merchant, company director, civil servant, retired, is not sufficient description of occupation.

Business Address – P O Box number is not a business address, physical location should be stated.

Candidate for Joining – Section A on the page 1 and Section B by the proposer & seconder, the Candidate for joining must attach Clearance Certificates of all the Lodges he is and has been a member.

Must be with the Lodge Secretary at least 14 days before the name is proposed in open lodge.

Certificate of Master is signed by the W.M. of the Lodge, after having been approved at the Lodge Committee, or a Committee set up for Membership and should be signed before balloting.

The Candidate for Initiation should be Initiated within twelve months of ballot,

after twelve months the ballot has expired and the Registration Form A should be completed again and re-proposed and re-balloted.

After initiation the Certificate of the Secretary should be completed and forwarded to the District Grand Secretary immediately.

For Joining Members – The new member has up to one year to take up his membership after being balloted. On taking up his membership the Registration Form with the Certification of the Secretary is immediately forwarded to the District Grand Secretary. [(R163(a)).

Grand Lodge Certificate

The Lodge Secretary of the Lodge in which the candidate is Initiated should apply on the prescribed Form for the Grand Lodge Certificate immediately after the candidate has been given his third degree.

The Grand Lodge Certificate entitles him to be registered on the Register of the Grand Lodge, join Royal Arch Masonry, visit Lodges outside this District and to become a joining member of another Lodge.

Installation Returns

Immediately after the Installation Meeting the Installation Return should be completed and forwarded to the D G Secretary.

The Returns should reflect the date of the installation of the Master, and the Senior and Junior Wardens. If a Warden is not present the D G Secretary should be notified of the day when invested.

If a Dispensation is obtained for the change in the date of the meeting or any special circumstances this should be stated on the Installation Return.

The particulars of the Master and Wardens on the Installation Returns entitle them to be registered with the U G Lodge of England and to attend the Quarterly and Annual Communications of the U G Lodge of England.

Annual Returns

Must be forwarded to the D G Secretary within the prescribed time limit. If a Lodge fails the Grand Lodge may impose penalty including erasure (R152).

The Annual Returns contains the details of membership, and the Lodge

secretary must state in the column provided any changes therein e.g. Death, Resignation, cessation of membership R148, election to honorary membership, etc. with specific dates.

This form must be accompanied with the payment for the District and Grand Lodge dues.

Failure to submit and remit payment with the Annual Return the Lodge may be subject to suspension or erasure by the U G .

Statistical Return

Forwarded to the D G Secretary together with the Annual Return. The Statistical Form gives particulars of the movement in Membership of the Lodge as at the beginning of the year, average age of the Initiates (below 25 years and above), joining, resignations, deaths, exclusions and election to Honorary Membership.

The Lodge is also required to provide information on the Charity collections and payments made to Masonic and Non-Masonic causes during the year under review.