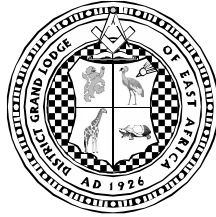


District Grand Lodge of East Africa

Nairobi Lodge of Instruction

Papers Presented in 2016

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District Grand Lodge of East Africa

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MASONIC ETIQUETTE

W Bro Ravi Bowry, PGStB

Definition: Set of conventions, rules, customs and traditions by which Masons are expected to govern themselves.
To act in a manner appropriate to the occasion.

Masonry expects a good man to become a better man. It teaches us the duty we owe to God, to our neighbour and to ourselves.

Etiquette is concerned with...

1. Behaviour in the Lodge.
Behaviour out of the Lodge.
Behaviour at the Festive Board.
2. Dress Code
Wearing the appropriate regalia
Collar and Jewel
Gloves
3. Rank and Seating
4. The manner of addressing Brethren
5. Membership
Resignations
Voting
Elections
Black-balling
Registration Forms etc.

Behaviour in the Lodge:

- Do not enter the Lodge if at variance with another Brother.
- You cannot enter a Lodge without an Apron.
- Always salute the WM upon entering or retiring from the Lodge.
- No individual conversations or distractions should take place in the Lodge meetings.
- No smoking
- Mobile phones should be switched off
- Candidates should be addressed by name
- When addressing a Brother, the correct form is:
W Bro (name) or
Bro (name)
- When addressing an Officer, the correct form is:
Bro Secretary
Bro Director of Ceremonies etc
- Envelopes should be addressed with Masonic titles
- All brethren are equal, however Rank and Office must be respected.
- A Brother should not speak while seated.
- Correcting the working during a ceremony should only be by the DC or the WM.
- Seating should be by rank
- An important courtesy is to bring to the advice of the WM that you intend to give a specific motion or raise an important matter.

- The VSL is the Holy Bible. A Candidate's obligation though should be taken on one's Book of Faith. You are expected to consider it an unerring standard and to regulate your actions by the divine precepts it contains.

Dress Code:

- Before World War II , a Dinner Jacket was the norm for Lodge meetings.
- The norm in the present day is a Dark Suit, White Shirt with Collar, Plain Black, District or Grand Lodge tie.
- Gloves are optional based on the decision made by each Lodge.
- The Lodge should have a uniform dress code for it's members.
- A tie of another order, except for the Craft and Royal Arch Chapter, should NOT be worn.
- A Brother should not be admitted into Lodge without the proper dress code, including Regalia, Jewel, Apron, Collar etc.
- An Apron is a distinguishing badge of a Mason.
- An Apron should be worn over the Jacket. (The Scottish and Irish wear it under the Jacket)
- The correct Jewel of Office must be worn.
- A District officer must wear the Apron of his highest rank and the Collar and Jewel of his Office in the Lodge.
- A Brother standing in for another Officer should wear the collar and jewel of that office, even if he is a visiting Brother. If the Officer being stood in for is present in the Lodge, then the Brother acting should wear the Collar of his own rank and office.

- A Visiting brother must wear the Regalia of his District and Grand Lodge.
- Joining Members from other Constitutions must wear English Regalia in the Lodge.
- Wearing a Royal Arch Jewel is encouraged in Lodge.

Behaviour at the Festive Board

- When the Lodge is closed brethren go from labour to refreshment, that profit and pleasure may be the result, being happy and communication happiness.
- The Festive Board has it's own etiquette and decorum which must be followed at all times. A worthy Mason should conduct himself at the after proceedings with laws of propriety.

Seating:

- Grand Officers are seated to the Right of the WM
- Senior Lodge Officers are seated to the Left of the WM
- At an Official District Visit, the Director of Ceremonies of the Visitor seats on the extreme Right of the WM, and next to him the Lodge Director of Ceremonies.

Toasts and Speeches:

- During the formal toasts, non-Masons (e.g. Waiters) should not be present.
- Speeches should be kept short and to the point. Good humour can be included but no issue of any offensive nature should be allowed. Vulgarity is strongly deprecated.

- Toasts are drunk to the Rank or Title, not to the name.
- Total silence should be observed during the Toasts.
- Jackets, if removed, should be worn during the Toasts and Speeches.
- Mobile phones remain switched off during the Festive Board.
- The Bar must be closed within half an hour of the Tyler's toast.

Visiting Other Lodges

- Visiting is a privilege, not a right.
- The WM is entitled to refuse admission to a visiting Brother.
- A Visitor must be asked to undergo an examination before admission is granted.
- Brethren should not visit a Lodge in a Constitution not recognised by the United Grand Lodge of England. The District Grand Secretary's office can provide guidance.

Out of the Lodge

1. Be truthful to yourself and others.
2. If you are convicted of an offence, you cannot join a Lodge and you may be expelled from the Craft as a Mason.
3. Conduct yourself in such manner that the world may say, "There goes a man you can depend on and trust.....because he is a Mason."

HUMANITY, TOLERANCE & RESPECT

Bro Tim Redo

**Worshipful Master,
Worshipful Brethren,
Brethren in all,**

I am happy and honored that the Nairobi Lodge of Instruction gave me the opportunity to share with you some thoughts regarding Humanity, Tolerance and Respect.

Dear Brethren,

As you know we are living in the time of Globalization and it is not a secret that the world's economy, primarily serves major industries, multinational corporations and banks. This type of system has brought with it the internationalization of economies, which have as its main objective the creation of a greater profit, possibly at the lowest costs. We as individuals and our social status are more and more coming in the background. In all continents there are large masses of unemployed people, because of the small chances of getting a job. To increase your chances for getting a job, one needs to be able and have the will to enter life-long-learning education process. Unfortunately the development stage in which we find ourselves, gives more importance to the material benefits than to the lives of people. This situation can be compared with the army where the soldiers are sent to a battle without caring about suffering and losses. This way of thinking brings suffer, victims, poverty, sickness, hunger, and homelessness. In times like this, today and in the future, it should be our duty as Freemasons, to counter such social developments. The

tools that we Masons have available are contained in our rituals and symbols. They are the: morality, ethics, humanity, tolerance and respect. These tools are the most appropriate means in this kind of confrontation.

WHAT IS HUMANITY? WHAT IS TOLERANCE?

At first let us focus on the meaning of these words. The word humanity represents positive behavior of a man in all circumstances of life wherever he may be. The Latin word humane is used only for the best in man. Crime, wars , bad manners , greed , hatred , violence , brutality - all these features, that unfortunately we as human beings possess as well, are termed by us as inhuman. Based on these linguistic terms, we conclude that inside us, both sides exist and it is in our hands which path we should follow.

Humanity also means care, empathy for others, understanding, gentleness and patience. We should not only be human within the family but also in our working place, our neighborhood and our country where we live; in other words everywhere. Humanity is part of the culture and should be shown to people of different races and to others whom we have never seen, met or known before. A person who violates his family is not human. A person who does not help other people when they are at risk or who does not feel their pain when they are in hurt is inhuman.

The rituals and discussions within the Lodge teach us virtues and lessons that we should put in practice in our daily lives outside the Temple. We as Freemasons are conscious that we should be ourselves a living example. In our families and in the environment that surrounds us we should try to create a humane atmosphere, that does not support arrogance and bickering. Distrust too should not be allowed. This is a long

life process that never ends and as human beings we must also learn to be tolerant. The word tolerance comes from Latin language and means nothing else but "patience". At the beginning of Christianity the situation was somehow peculiar; on one side there was the Roman Emperor and on the other side the Pope. None of them was able or willing to share power, therefore they tolerated each other. In other words they were patient of each other's presence. To tolerate somebody does not necessarily mean that you like her or him. The question that arises here is; who should tolerate whom? Should the powerful tolerate the powerless? The strongest to tolerate the weakest? The majorities to tolerate the minorities? In appearance it seems that is not a positive image of interpersonal relations, only to be patient with one another. For Freemasonry, which wants to see mankind as one family, patience seems to be insufficient. Our interpersonal relationships can be described by the following stages: First to accept, then to tolerate, then to respect, to honor and eventually to love another.

It is not easy for every one of us to practice exactly this kind of hierarchy. Therefore, sometimes it is recommended to build our relationships with others on given opportunities or popular practices. Tolerance could be a good adhesive in such situations of life. It's just nonsense for the one who has the power, to ask the one who is helpless to tolerate him. Being tolerant has also limits and discovering these limits is not simple. But as freemasons we have learnt that if we continuously strive towards wisdom, power and beauty we lie in the path of excellence; a path that allowed us to be very careful, and in cases of disagreements to act in such a manner so as to avoid conflict and violence. Apparently, the human race from its beginning, whether as individuals or groups, is likely to rule on each other. Based on this, we can say that we

as "the normal people" are capable to survive in this world, a world that according to the German philosopher Friedrich Schiller is guided by hatred and love.

A major obstacle that appears to us as Freemasons as well as to the non-masons is: can intolerance be met by tolerance? Violence and terror cannot be accepted as they are. However, dialogue, discourse and discussions between the two opponents and even between two enemies, should be practiced.

As Freemasons we insist that tolerance and humanity should not only be taught and practiced only in the Lodges. We must reach that higher level, where public opinion, governments and civil societies value the qualities that tolerance and humanity offer. But how does the reality look? Unfortunately, quite different. The tolerance and humanity are often considered as outmoded, outdated, they are seen as weakness and politically unusable. On the other hand, humanity and tolerance are some of the tools that guarantee the building of our eternal temple, which guarantees our survival in this world. As brothers we understand each other, we tolerate each other and the outcome is, that we appreciate and respect each other.

RESPECT

The origin of the word respect is from the Latin word *respectus*, defined as an act of looking back at someone. Every human being and nation, irrespective of their power or strength, has the right to be respected. Respect is an unassuming resounding force, the stuff that equity and justice are made of. It means being treated with consideration and esteem and to be willing to treat people similarly. It means having regard for other peoples' feelings, listening to people

and hearing them i.e. giving them one's full attention. Respect needs empathy. Even more importantly, respect means treating one with dignity.

Self-respect is a prerequisite for respect to all. With self-respect starts the self-love that gives us the strength to feel the love and to move forward. As human beings we live between the poles of self-love and selfishness. The first is productive while the second is destructive. The destructive person can neither respect himself nor others because he has limited himself in a cage of his selfishness. As a result he confines himself only to that extent and thus deserves the title "egocentric". With self-respect, I take responsibility for my actions. Even when I'm not clear and sometimes do not know what is going on inside me, I bring more understanding to myself because I love myself. Here self-esteem plays an important role, which can often be considered as an unconscious motivation for what we do, what we say, how far we should go or when and where to stop. The character, also the willingness to take responsibility for my own life, is the source of self-respect. One does not have to like a person or understand his point of view to respect him. Respect comes with the notion that a person or culture can have beliefs contradictory to ours and we should still honor them, as basic respect is a fundamental right of all human beings.

Humanity, tolerance and respect are not the only way to enable the humanization of our societies, but they have a great value in this process, and the earlier we start implementing them, the better it is for humanity.

We Masons have a great task to perform. We are builders of a great city yet to be. Since the dawn of civilization many cities have been built - some have been selfish and sordid, none has

been perfect. Jerusalem has been termed the city of Faith, Rome the city of Law, Athens the city of Philosophy, and London the city of Liberty. There is one city yet to be built. The building of that city is our peculiar task, and the name of this city is "The city of Fraternity".

Thank You!

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THE REDUNDANT PAST MASTER

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The research for this paper was conducted through personal observation, in-depth interviews, and records that are routinely circulated among Masons.

I have been a member of my Lodge for 16 years, having gone through the Chair 6 years ago. I am now well settled in my role as Past Master for the last 5 years. During those 16 years, having had the opportunity to attend almost a hundred and fifty craft Lodge meetings, including visits to other Lodges, I observed a difference in the quality of meetings not only from Lodge to Lodge, but even from meeting to meeting within the same Lodge.

Perhaps I should start by explaining what I mean by ‘Quality of Meetings’. In my opinion, a good meeting should display or convey the following attributes:-

- Good Communication
- High Attendance
- Proper Role Allocation
- Good Time Management
- Adequate Preparation
- Informed Workings by the Officers
- Diligent Rehearsals
- Effective Delivery of Charges
- Dedicated Mentorship
- A Fun-Filled Festive Board
- And finally, warm and positive fellowship and attitude during all the above processes.

At Lodges which consistently hold enjoyable and memorable meetings, the whole atmosphere is electrically charged. The working and the allocation of charges have been communicated well in advance. There is a good turnout, and the Brethren arrive early and start interacting over a cup of tea. The buzz is about how much fun they had at the house rehearsal and the main rehearsal. You can make out that the rehearsals have received as much attention and importance as the meeting itself. Everyone has prepared thoroughly, and many can be seen walking about doing last minute revision, talking to themselves like inmates in an asylum! One Brother goes into the temple with the DC to verify the correctness of the perambulation, while another practices his charge on a patient listener. The DC is at ease, wearing a big smile because all the Officers and Brethren delivering charges are present. There is a large presence of Past Masters and Brethren, irrespective of whether or not they are officiating or have charges to deliver. The Lodge is tyled on time, the officers perform well and the working is excellent. There is good camaraderie and fellowship before, during and after the festive board and at the end of it all, one goes home saying, "Wow! What a meeting! When's the next one?"

At the other extreme, you get a mediocre meeting where the DC is running around like a headless chicken looking for people to fill important roles because some people did not turn up, and others, owing to poor communication, were not aware that they had been allocated a particular charge. "I thought you said Working Tools. I didn't prepare Signs!" The attendance is poor, and many arrive just in the nick of time, some even after the Lodge has been tyled. To some Brethren, the meeting appears to be an unwelcome interruption to their schedule, and they would rather be somewhere else but for the promise they made to attend and deliver a charge. The

performance is poor, with constant prompting and direction, and the meeting displays a lack of motivation. You can almost hear the members thinking, “Let’s get this over with and get home quickly!” The festive board is poorly patronised and there is lethargy and negativity in the air. A visiting Brother is probably thinking, “I hope I don’t have to visit this Lodge again anytime soon.”

And then you get other Lodges where the motivation levels vary between the two extremes mentioned herein.

So what is the magic ingredient or formula that sets some Lodges apart from the others?

I have observed that certain long-established Lodges are thriving, while others are experiencing apathy similar to certain younger Lodges. Some Lodges have a problem attracting candidates for Initiation, while others have queues of candidates knocking at their door. The age of a Lodge is not necessarily a criterion for its vibrancy - some younger Lodges do set high standards of dedication and performance in all aspects of Freemasonry.

I would rather propose that the answer lies in the mind-set and the motivation of the Past Masters of and in the Lodge. Successful and vibrant Lodges enjoy strong and active support and participation from their Past Masters. The participation takes the form of physical presence, in other words regular attendance, which not only swells the numbers in a Lodge, but also acts as an encouragement to younger Masons. The support takes the form of positive and friendly mentorship, which aids in the development of the youngsters’ Masonic paths. This is akin to the difference in levels of discipline and dedication among children who have benefited

from growing up under the wings of parents, versus those who have not. In weaker Lodges, the newer initiates (and many Officers) seem to have a lack of direction, while the Past Masters experience a sense of redundancy and a feeling of having outlived their welcome. This gives rise to a vicious cycle. The Past Masters reduce their participation in the Lodge, and the initiates have even less exposure to good guidance and mentorship. The initiates start performing poorly, which upsets the Past Masters, because rightly or wrongly their perception is, “Standards are not like they used to be when I was Master of the Lodge. These guys are going about things the wrong way, and they neither ask nor listen to us”. So their attendance and participation levels drop even further. Some Stewards who have been Masons for 2 or 3 years have actually greeted some Past Masters as guests because they have never seen them before!

How, then, do we break this vicious cycle that spells gloom and doom for several Lodges and the Brethren within them who are otherwise potentially great Masons? The following points may contain solutions to the dilemma:

It’s not about the goal – It’s about the journey: Impress upon the initiates that Freemasonry is not just about getting on to the promotion ladder as quickly as possible, becoming Master of the Lodge, and then considering your Masonic ambitions fulfilled. Many Masters eagerly await the day their duties as IPM are over so that they can show the Lodge their vanishing trick. Some do not consider the IPM’s role important, and disappear even earlier. I tried to motivate a Past Master to attend Lodge meetings by mistakenly offering him the incentive that regular attendance might make him eligible for a District Rank and subsequent promotion. His response was, “I am not looking for any Brownie points with the District. I have already been through the Chair, which is all that matters

to me.”

Remind Initiates that Past Masters are experienced Masons who should be regarded and revered as such. In return, they will go out of their way to help in every way they can, making the Initiates’ Masonic paths easier to tread. This regard will show the Past Masters that they are wanted, will give them a feeling of belonging, and will keep them contributing in a positive way.

Educate Masters that after their year, they should hand over the Chair gracefully and not always be looking for the chance to say, “It was so much better during my year.” If an IPM derives satisfaction from the new Master being less effective than he was, then know that your Lodge is moving in a downward spiral towards disaster. Your successor must do better than you; only then can your Lodge grow, whereupon you can take pride in having made your contribution towards building that foundation on which the current success rests.

Past Masters must display friendliness and tolerance during the process of correcting mistakes. They are not policemen; they are teachers. In fact they are Gurus! On seeing a Past Master, a Brother in one Lodge told me, “Oh God, here comes the Chief Whip. He is going to watch us like a hawk and criticise every little mistake we make.” Clearly there wasn’t any love lost between those two. Some Past Masters become accessory to their own unpopularity through such behaviour and then wonder why there is a barrier between them and the juniors.

Lodges must exploit the vast reservoirs of knowledge and experience that the Past Masters are endowed with. They must be made to feel that after going through the Chair, they can now look forward to fulfilling a higher purpose within the Lodge. They must be accorded the respect and affection that

will make them feel useful and wanted, and look forward to attending every meeting where they can further cultivate a positive culture within the Lodge.

Brethren, I will conclude by offering this simple piece of advice:

Learn to count your blessings and realise that Past Masters are the most valuable asset in your Lodge.

DO NOT ALLOW THEM TO FEEL OR BECOME REDUNDANT!

ALTERNATIVE WORKINGS

*W Bro Kishore Nayar, PDSGW
Preceptor, Nairobi LOI*

As we all know, there are several rituals practiced throughout the world.

In East Africa, the rituals in use are The West End, which this Lodge works, the Emulation and Taylors.

Charges in each of these rituals are different although they all have the same basic messages. For example, the second degree tracing board in Emulation is shorter than that in West End and has to be delivered as part of the ceremony – it is nor optional.

I have therefore decided to present to you certain charges from other rituals which, as I said before, have the same basic meaning, but have elaborated explanations.

I will therefore read out a longer presentation of the entered apprentice's apron.

“In the name of the G.A.O.T.U., and by command of the W.M., I present to you, and will presently invest you, with the distinguishing badge of the Entered Apprentice Freemason.

It is more ancient than the G.F. or R.E., more honourable than the Garter, or any other order in existence, it being the badge of innocence and bond of friendship, and I strongly exhort you ever to consider and wear it as such.

You will observe that the badge is made from the skin of the lamb. The lamb has in all ages been considered an emblem of innocence and purity, and is meant to remind you of that

purity of life and conduct which should at all times characterise Freemasons.

It may be that in the coming years the laurel leaves of victory may rest upon your brow, and on your breast may hang jewels fit to grace the diadem of an Eastern Potentate. Nay! More than this, with light added to light, your ambitious feet may tread round after round of the ladder which leads to success in our Mystic Order, and even the purple of our Fraternity may rest upon your honoured shoulders. But never more by mortal hands, never more until your enfranchised spirit shall have passed upwards and inwards through the Pearly Gates, shall any honour, so distinguished, so emblematical of innocence and perfection be bestowed upon you.

It is yours to wear throughout an honoured life and at your death be placed upon that coffin, which shall contain your mortal remains and buried beneath the silent clods of the valley.

May its pure and spotless surface be an ever present reminder of the purity of life and rectitude of conduct, a never-ending argument for nobler deeds, higher thoughts, greater achievements. And when your weary feet shall have completed their toilsome journey, and from your nerveless fingers shall fall forever the working tools of this life, may the record of your life and actions be as pure and spotless as this fair emblem with which I am about to invest you. And when at long last, your trembling soul shall stand, naked and alone, before the Great White Judgement Seat, may it be your portion hear from Him, who sitteth as Judge Supreme, "Well done, thou good and faithful servant. Enter into the joys of thy Lord".

Such, my brother, is the teaching of this Badge. But before that time arrives may you live many years to wear it, with

credit to yourself and usefulness to mankind.

I will now invest you. And having invested you, I shall further inform you that if you never disgrace that badge, it will never disgrace you”

That, brethren, was a longer presentation of the E.A. apron.

During the investiture of officers, there addresses to some officers which are impromptu. However, I have come across some addresses which are included in rituals. Two of these are to the Chaplain and Charity Steward, which I have found interesting.

To the Chaplain:

“I appoint you the Chaplain of the Lodge and now invest you with the jewel of your office, the Open Book. This represents the Volume of the Sacred Law, which is always open upon the Master’s pedestal when the Brethren are at labour in the Lodge. The V.S.L. is the greatest of the three great, though emblematical, lights in Freemasonry. The Sacred Writings are given as the rule and guide of our Faith. The Sacred Volume will guide us to all truth, direct our steps in the paths of happiness, and point out to us the whole duty of man. Without it the Lodge is not perfect: and without an openly avowed belief in its Divine Author, no candidate can be lawfully initiated into our Order. Your place in the Lodge is near the W.M., and as, both in the Opening and Closing of the Lodge in each Degree, as well as in each of the three ceremonies, the blessing of the Almighty is invoked on our proceedings, it will be your duty, as far as may be possible, to attend all the meetings of the Lodge, in order that you may exercise your sacred office in the devotional portions of our Ceremonies.”

To the Charity Steward:

“I appoint you Charity Steward of the Lodge and I now invest you with the jewel of your office. The Trowel teaches that nothing can be united without proper cement and that the perfection of the building must depend on the suitable disposition of that cement: so, Charity the bond of perfection and social union, must link separate minds and separate interests, that, like the radii of a circle which extend from the centre to every part of the circumference, the principal of universal benevolence may be diffused to every member of the community.”

And, now Brethren, a longer address by the W.M. at the closing of the Lodge is:

“You are about to quit this safe retreat of peace and friendship, and to mix again with the busy world; amidst all its cares and employments, forget not those sacred duties which have been so strongly recommended in this Lodge; be ye, therefore, discreet, prudent, and temperate; remember that at this pedestal you have solemnly and voluntarily vowed to relieve and befriend with unhesitating cordiality every brother who might need your assistance; that you have promised to remind him in the most gentle manner of his failings, and to aid and vindicate his character whenever wrongfully traduced; to suggest the most candid, the most palliating, and the most favourable circumstances, even when his conduct is justly liable to reprehension and blame; thus shall the world see how dearly Freemasons love each other. But, my Brethren, you are expected to extend the noble and generous sentiments still further; let me impress upon your minds, and may it be instilled into your hearts, that every human creature has a claim on your kind offices; I therefore trust that you will be good to all, more particularly do I recommend to your care the

household of the fruitful, that by diligence and fidelity in the duties of your respective vocations, liberal beneficence and diffusive charity, by constancy and sincerity in your friendships; a uniformly kind, just, amiable and virtuous deportment, prove to the world the happy and beneficial effects of our ancient and honourable institution. Let it not be said that you laboured in vain nor wasted your strength for nought – for your work is before the Lord, and your recompense is with God. Finally, Brethren, be of one mind, live in peace, and may God of love and mercy delight to dwell amongst you, and bless you for evermore.”

Those, Brethren, were some alternative workings and I thank you for your patience.

THE FREEMASON AT WORK

Excerpts from the book by Harry Carr

*WBro Phil Dastur PGStB, PDepGSupt
Preceptor, Nairobi LOI*

Brethren, this evening I have picked some Questions and Answers from the book “THE FREEMASON AT WORK” by Harry Carr - renowned for his in-depth understanding and knowledge on various aspects of Freemasonry. It is my hope that you will find the next 12 minutes informative and of interest.

Question:

While Opening in the 1st Degree, and also during the Investiture of the Deacons, we are told that their duties are, *inter alia*, “to carry messages and communications” to the JW, or “to bear messages and commands to the SW”. In fact they never discharge any such duties. Why did those words come into the Ritual?

Answer:

By long standing tradition, the Deacons are the “Messengers” of the Lodge and the earliest versions of the Deacon’s jewel or Badge consisted of a “winged Mercury”, the messenger of the gods. (Incidentally there are some beautiful examples in the Grand Lodge Museum and several of our old Lodges still use them, in place of the “dove”).

It is certain that from c. 1760 onwards the Deacons – in English practice – actually performed some of these duties ie there were certain portions of the ceremonies in which the WM sent a whispered message by the SD to the SW and the latter passed it on by the JD to the JW. We have a perfect

example of this in *The Three Distinct Knocks*, an exposure of 1760, where the practice was in use for “Calling On” and “Calling Off”

The master whispers to the Senior Deacon at his Right-hand, and says “tis my wish and pleasure that this Lodge is called off from Work to Refreshment during Pleasure”; then the Senior Deacon carries it to the Senior Warden and whispers the same Words in his Ear, and he whispers it in the Ear of the junior Deacon at his Right-hand, and he carries it to the junior Warden, and whispers the same to him, who declares it with a loud voice

The words have survived in the ritual, though the practice has disappeared from the majority of our English workings. It is likely however that some relics of it have survived in Europe and in the USA. The present New York opening in the third degree contains the same duties for the SD and JD and when the WM asks the SW if all present are MMs, the SW answers –

“I will ascertain *through my proper officer* and report”

The SW then asks the JD the same question, a procedure which is clearly allied to the message-bearing duties.

Following the first appearance of the above notes several letters were received quoting instances in which communication between the WM and Wardens is still conducted through the Deacons, in accordance with the details given in the ceremony of Opening the Lodge.

There is a case of a Lodge in which the WM and the

Wardens all sign the Minutes. The SD carries the Minute-book to the WM and then to the SW. After the SW has signed, the JD carries the book to the JW, and after he has signed it the JD carries it back to the SW and the SD returns it to the Secretary's table. In effect the Deacons are messengers of the Lodge.

Question:

- (i) Does the WM remove his sign during the Ob?
 - (ii) When does he remove it after the Ob?
 - (iii) Which sign should he use?
-
- (i) He removes the sign during the Ob., when the Candidate utters the words "... hereby and hereon" And his r h rests momentarily on the Candidate's fingers and on the V S L. He then resumes the sign till the end of the OB.
 - (ii) He removes the sign after the Candidate has sealed the Ob.
(Note, the Ob. is not finished until it has been sealed).
 - (iii) Some Lodges use the Sn of F. Others use the "Stand to Order" sign of the degree that is being conferred

In the West End Ritual, which the Nairobi LOI follows, the WM does not remove the sign during the Ob. in the 1st Degree when the words "... hereby and hereon ..." are repeated by the Candidate. Also, as per the West End Ritual, the Sn of F is used during the Ob. in all the three degrees.

Question:

Give some examples of Lodge Clearance Certificates.

Answer:

The issue of Lodge Clearance Certificates is governed by Rule 175, B o C. They are of two kinds:

- a) A Certificate issued to a member of a Lodge, stating that he is a member and (if such be the case) that he is not indebted to the Lodge.
- b) A Certificate issued to a former member of a Lodge, giving the date and circumstances of his resignation or exclusion. It must also state whether he was at that time indebted to the Lodge, and if so, whether and at what time such indebtedness was discharged by him.

The opening lines of the regulation make it perfectly clear that the Lodge shall grant such a Certificate to a Brother *whenever required by him* in each of the above cases, and that is the answer to the question.

It is easy to imagine circumstances which might compel a Brother to ask for more than one Certificate under these headings, eg he may be joining several Lodges, and a Certificate issued on a given date might be out of date and therefore useless shortly after issue. So the Rule is quite clear; Certificates must be granted *when required*.

There is however the possibility that a Certificate might be put to some improper use. If there is any such fear, the Lodge Secretary, whose duty it is to issue the Certificate, should delay long enough to obtain guidance from the District Grand Secretary.

Question:

Is a Master entitled to decide what Ritual shall be practiced during his year of office?

Answer:

Rule 155 B o C lays it down that the majority of a Lodge shall regulate the proceedings.

In effect, ritual in the English Lodges is treated, to all intents and purposes, as a purely domestic matter, although The District Grand Lodge would undoubtedly intervene in the event of any undesirable innovations.

Now for the benefit of Brethren who are not acquainted with comparable practice in the USA, allow me to add some interesting observations.

The various Grand Lodges in USA differ widely in their approach to the methods of instruction and dissemination. In Pennsylvania and California all printed and MS rituals are forbidden and instructions are purely from “mouth to ear”. The would-be officer of a Lodge must attend at rehearsal until he attains proficiency by ear. In most jurisdictions however, printed rituals (and so-called monitors) are permitted, being published by authority of the Grand Lodges and of course, officially recognised.

These procedures vary considerably. A few, like our English rituals, are in plain language with gaps. Others are in a two letter code, ie the first two letters of every word. There are some in a one-letter code ie the first letter of each word, and as you can well imagine, these codes present great difficulties to the untrained eye and ear. Another code, rather easier to read, usually gives the two or three main consonants

of each word, eg *wt* for *what*. Several jurisdictions use this together with a kind of geometrical cipher; terrifying at first glance, though not nearly so difficult as it appears to be.

The Grand Lodge of Kansas prints a ritual containing most of the material in code and in addition, distributes a monitor which contains *verbatim* much of the lectures and Scriptures, and this seems to be the practice of several Grand Lodges.

Uniformity of practice is ensured by the appointment of 'Grand Lecturers' each in charge of a 'manageable' group of Lodges. In Lodges under the United Grand Lodge of England we might describe them as 'Grand Preceptors', because their main duty is not to give lectures but to supervise the Lodges under their care and ensure that they do not deviate from the official working. This they do by means of 'Exemplifications' ie full-scale dress rehearsals in which all the Officers of the Lodges participate.

Occasionally the officers of a whole 'District' (varying from five to fifteen lodges) will take part in an Exemplification; the first team doing a portion of the ceremony and, after comments and corrections from the Grand Lecturer, the next team continues.

It appears that the methods adopted by the Masonic Authorities in the USA to preserve their own particular form are extremely effective.

Question:

In our working we square the Lodge; but I have visited lodges where this is not done.

Answer: It is almost certain that the practice arose unintentionally. In the early 1730s, the 'lodge' ie the Tracing Board was drawn on the floor, usually within a border, or else the 'floor-cloth' (then just coming into use) was rolled out in the middle of the floor. In the small Tavern rooms which were the principal places of meeting there cannot have been much space for traversing the lodge and, if the 'drawing' or 'floor-cloth' was to be protected a certain amount of squaring was inevitable. Of course it was not the 'heel-clicking' type of precise squaring, but simply a natural caution to avoid disturbing or spoiling the design.

Most workings nowadays square the Lodge clockwise during the ceremonies, but the exaggerated squaring which requires all movements to be made clockwise round the floor of the Lodge and forbids crossing diagonally, even during ordinary business probably arose during the mid-1800s. The word exaggerated is used deliberately here, because the practice is often carried to extremes, which are a waste of valuable time. Take the example of the movement of the SD who after the minutes have been approved, is required to collect the minute book from the Secretary's table (a mere 10 feet away from his place in the SE) present it to the WM for his signature and return it to the Secretary.

In many Lodges the SD will move to the SW corner, then move to the JW's pedestal, turn to the Secretary's table to collect the minute book and bring it to the W Master. After the minute book is signed the SD repeats the same movements to return it to the Secretary and return to his place in the SE.

The SD may look like a demi-god and march like a guardsman, but the whole business is tedious and a waste of time.

The practice of squaring is wholly admirable, because it adds much to the dignity of the ceremonies, so long as it is not carried to extremes.

Brethren I thank you for your attention.