

Nairobi Lodge of Instruction

*Papers presented
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The Nairobi Lodge of Instruction
meets at Freemasons' Hall, Nairobi
on the 4th Monday of
January, March, May, June, September, October & November

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The man who doesn't read
good books has no
advantage over the man
who can't read them.

*Mark Twain, American writer
and Freemason*

The History and Significance of the Three Degrees of Masonry

W Bro Ravindra Bowry, PGStB, DGDC

Freemasonry originated from the guilds of operative stonemasons (known as Lodges). These flourished in Europe and Britain, in particular during the middle Ages. Stonemasonry was an important craft and many cathedrals, churches, castles etc were built during this period. Stonemasons moved on to new projects once the previous projects were completed. There were problems in determination and recognition of qualifications and skills. The lodges acted as regulatory bodies. It also involved privacy and secrecy, so that the newly arrived stranger could be checked and examined for skills and proficiency.

They had a grading system of three degrees i.e. Apprentice, Journeyman or Fellow and Master Mason. Freemasonry has retained the three grades of the medieval craft guilds. Language and symbols used in the fraternity date also from that era. The advent of technology saw a decline of stone construction in the traditional manner and demise of stonemasons craft and the operative lodges. As a result an increasing number of men who were not stonemasons were admitted into the lodges. By the 18th Century lodges were predominantly of non-stonemasons.

The origin and development of freemasonry is a matter of debate. The oldest known Masonic text is a poem called 'Regius manuscript' dated 1390. There is evidence that there were Masonic lodges in Scotland in the 16th Century and in England in the 17th century. The minutes of lodge of Edinburgh (Mary's chapel) No. 1 shows continuity from Operative Lodge in 1598 to a modern speculative Lodge.

What is a Degree?

It means grades in different levels of status within the organisation of operative masonry. There were three grades in practice in the Masons trade in 1390. i.e. Apprentice, Fellow and Master.

In modern Masonic usage of the word, degrees relate to actual ceremonies of admission into the craft. i.e. conferment of degrees. The full set of the three degrees did not make its appearance in Masonic practice until the

third decade of the 18th Century (300 years after the earlier "grades" system). In the 1400s there was only one degree of admission to the craft, that of a Fellow Craft i.e. fully trained mason. During that period apprentices were the chattels of their masters and had no status within the lodge. In the early 1500s two degrees system came into practice i.e.

1. 'Entered Apprentice' on his entry to the lodge.
2. Fellow Craft (or Master)

In 1598 there are Lodge minutes (in Scotland) showing the existence of E.A and F.C. In 1696 we have records describing the ritual, all indicating the second being the highest degree worked in Scottish lodges. Within the lodge, Master and Fellow Craft were of equal status i.e. fully trained mason. Outside the lodges the Master could be the employer and F.C an employee. Same applied in England when the first Grand lodge was formed in 1717. Later a three degrees system evolved by splitting the first degree into the 1st and 2nd and promoting the original 2nd to the 3rd.

First recorded conferment of

- E.A degree was 9th January 1598 (S.C)
- F.C also the same date.
- 3rd degree in Jan 1726 (Lodge Dumbarton Kilwinning No 18 SC)

When the two Grand lodges merged in 1813 to form The United Grand Lodge of England, it was agreed that pure and ancient freemasonry consists of 3 degrees and no more i.e. E.A, F.C and M.M including the Supreme Order of the Holy Royal Arch. All other degrees must be conducted by separate Masonic Bodies.

Significance of the three Masonic Degrees

Symbolism of Masonry is designed around the building of the spiritual Temple, by Solomon King of Israel. The three Masonic degrees represent the three stages of man's life i.e. youth, manhood and age.

The Entered Apprentice

This degree represents youth because it teaches lessons of

1. Belief in God
2. Necessity of charity
3. Importance of Truth
4. Value of keeping one's word.

The primary officers of the lodge question and examine the new members. Before going to the next degree the E.A must memorise a series of questions and answers i.e.

1. To show dedication - E.A, must demonstrate that he has made proficient study of the lodge and its workings.
2. Prove affiliation - E.A. must be able to give proof of an E.A, especially when visiting
3. Continue traditions - a link with all the E.A's who have followed the same path i.e. degree of initiation.

The Fellow Craft Degrees

It represents manhood in the middle period of life. It teaches

1. Importance of Education
2. Importance of work
3. Awesome power of God
4. Increases duties of Brethren
5. Promises to help Brethren
6. Obey rules and laws of the lodge.

F.C degree is said to be passing i.e. passage through the adult stage of life.

The Master Mason's Degree

Last degree of the lodge, M.M. teaches the importance of living life true to principles of morality and virtue.

MM represents age.

A brother is encouraged to reflect on his deeds and make peace with God because death is the strong theme of this degree.

* How a man lives and dies is the most important message the Degrees of Masonry convey.

CONCLUSION

How many Degrees are there in Freemasonry?

About Freemasonry

United Grand Lodge of England

Basic Freemasonry consists of the three 'Craft' degrees:-

1. Entered Apprentice
2. Fellow Craft
3. Master Mason.

The Royal Arch Degree (also known as Chapter) makes the Journey of a M.M. complete.

There are many other Masonic degrees and Orders which are called 'additional' because they add to the basis of the Craft and Royal Arch. They are not basic to Freemasonry, but add to it by further expounding and illustrating the principles stated in the Craft and Royal Arch.

Some of these additional degrees are *numerically* superior to the third degree, but this does not affect the fact that they are additional to and not in anyway superior to or higher than the Craft.

The ranks that these additional degrees carry have no standing within the Craft or Royal Arch.

Prayer, Invocation & Supplication

W Bro William Lore, PAGDC, DGOration

Some of you have seen the book I have just published titled “Glossary of Masonic Words and associated Terminologies”. As you will rightly guess, in preparing this book, I have had to constantly refer to English dictionaries in the past one year or so. In the process I have had to deal with a lot of semantics and semasiology with respect to some words that are found in the Masonic ritual, and because I still have this mental hang-over, I decided to share a few thoughts on “prayer, invocation and supplication” at this forum.

You are all familiar with prayer portions in the Ritual books which are designated to be read by the Chaplain or the WM during the working in various degrees. You have also heard on many occasions, for instance, in opening the Lodge in the first degree when the WM says: “Brethren the lodge being duly formed, before I declare it open... then he or the Chaplain goes on to read: “let us invoke the assistance of the G.A.O.T.U. on all our undertakings; may our labours begun in order be conducted in peace and closed in harmony”

And, at the opening of the lodge in another degree, the WM says: Brethren, before I open the lodge in (this degree).....then he or the Chaplain proceeds to read out these words: “let us supplicate the G.G.O.T.U, that the rays of Heaven may shed their benign influence to enlighten us in the path of virtue and science”

And so, one may ask: what is a prayer, an invocation and supplication? Are they one and the same thing or are they slightly different but connected in some way?

Prayer is a conversation with God. It is the intercourse of the soul with God, not in contemplation or meditation, but directly addressed to Him. Prayer may be oral or mental, occasional or constant, ejaculatory or formal. It is a beseeching the Lord (Ex.32:11); pouring out the soul before the Lord (1Sam.1:15); praying and crying to heaven (2Chr.32:20); seeking unto God and making supplication (Job 8:5) and drawing near to God (Ps.73:28); and bowing the knees (Eph.3:14).

Prayer presupposes a belief in the person and personality of God, his ability and willingness to communicate with us, his personal control over all things, and his control over his creatures and all their actions (Bible Encyclopedia).

To add to what I have just said, the verb “To invoke” means to ask for help from someone more powerful than you, especially God. An invocation to God in the form of a prayer is to seek God’s presence or assistance and acknowledge God’s presence. A priest or someone making the invocation may ask God to make his holy presence known to the congregation or gathering at the beginning of a function. The priest may also invoke God to help him preach the word of God in such a way as to open up the minds and hearts of the people present in the congregation. An invocation prayer may also start with thanking God for the many gifts and blessings he has bestowed upon each person in the congregation. Praising God is an excellent way to invoke God’s presence, and praising God makes people feel closer to Him. An invocation may include a mention of repentance for sins and a request to God for forgiveness. An appeal for God’s blessings is also an integral part of any invocation. A simple prayer such as the ones we say before dinner at our Festive Boards is a form of invocation.

And what about a prayer of supplication? Generally, we come to God in prayer for a variety of reasons – for instance, we come to worship Him in Temples, synagogues and in Churches. We also come to God in prayer to confess our sins and ask for forgiveness; to thank Him for His blessings; to ask for things for ourselves and or pray for the needs (not wants) of others. The word supplication when viewed from Greek and Hebrew origins is literally translated as “a request or petition”, hence a prayer of supplication is asking God for something. A prayer of supplication is generally and usually a request for the person praying.

The Holy Bible contains many prayers of supplication, and numerous examples are found in the book of Psalms, for instance, David’s psalms are filled with supplication for mercy. The scope and purpose of this short paper do not permit delving into many other examples. Perhaps the best way to approach supplications is to ask God in all honesty as children talking to their kind-hearted and loving Father, but ending with “Your Will be done” in full surrender to His Will.

I have presented this paper because the prayer portions in the Ritual are based upon the Christian concepts of prayer in general but also touching on invocation and supplication. They have been deliberately rendered generic and bland for the sake of non-Christian Freemasons, as is the case of other portions. Similarly, the hymns or odes we sing at the opening and closing ceremonies have, for historical reasons, Christian origins but fit in so well as to emphasize the principles of Freemasonry.

Freemasonry for Non-Masons

A conversation with a Non Mason

Bro Kanak Kotak

If you have not already, you probably will at some point in your Masonic career be asked “What is Freemasonry?”

This is the question we all asked before we embarked on our Masonic journeys, and I would like to believe that you all received satisfactory responses, and this is why we are today Freemasons.

Having said that, why is it then that we fumble when we are among non-Masons, or we are talking to a prospective candidate, who we believe would benefit from Freemasonry as much as Freemasonry would benefit from him? Typical responses are as follows.

“Freemasonry is a peculiar system of Morality veiled in allegory and illustrated by symbols” If I was told this, I would have probably not joined freemasonry as it made no sense to me at that time.

“Just join. You will make many contacts”

“Freemasonry makes good men better” This response for me I think is a classic!

With this paper, it my humble attempt to not only answer this question, but answer many more that follow. It is my sincere hope that this paper will become a blue print for many of us as a guide on what to say when we are speaking to the newly Initiated, and more importantly, to those who are non-masons in very clear and as simple an approach as possible.

So let the conversation begin.

What is Freemasonry?

There are countless websites that give feedback to this question. The United Grand Lodge of England website says it best.

"Freemasonry means different things to each of those who join. For some, it's about making new friends and acquaintances. For others it's about being able to help deserving causes – making a contribution to family and society. But for most, it is an enjoyable hobby.

Freemasonry is one of the world's oldest and largest non-religious, non-political, fraternal and charitable organisations. It teaches self-knowledge through participation in a progression of ceremonies. Members are expected to be of high moral standing and are encouraged to speak openly about Freemasonry. The following information is intended to explain Freemasonry as it is practised under the United Grand Lodge of England,

which administers Lodges of Freemasons in England and Wales and in many places overseas.

Freemasonry is a society of men concerned with moral and spiritual values. Its members are taught its principles (moral lessons and self-knowledge) by a series of ritual dramas – a progression of allegorical two-part plays which are learnt by heart and performed within each Lodge – which follow ancient forms, and use stonemasons' customs and tools as allegorical guides.

Freemasonry instils in its members a moral and ethical approach to life: its values are based on integrity, kindness, honesty and fairness. Members are urged to regard the interests of the family as paramount but, importantly, Freemasonry also teaches concern for people, care for the less fortunate and help for those in need".

To summarise, I would say that Freemasonry is a society of Men, who dedicate themselves to development of their spiritual, intellectual, moral and ethical values.

Why Men?

Firstly, when looking at the history of Freemasonry from the times of the Stone workers, they were all Men. But the more relevant reason is that Freemasonry is a Fraternity. The word Fraternity is derived from the latin word *frater* which means "Brother". Hence the name Brotherhood.

Secondly, Freemasonry from its roots, has been formed as a fraternity and not a sorority.

So how do you develop your spiritual, Intellectual, moral and Ethical Values?

Members are taught the precepts of Freemasonry through elaborate rituals. You could say that it is more like a play, and predominately borrows from the stonemasons' customs. The tools of a stonemason like the chisel, plumb rule, heavy maul etc. all teach us fundamental Moral lessons. One of the rituals is also the enactment of the death of the stonemason's architect, which reminds us of our mortality and that our time on this earth is really but a very tiny spec of time.

You say that Freemasonry is not a religion, yet you say that Masons develop their spiritual values. Is Freemasonry a Religion or not, or is it some kind of cult?

No. Freemasonry is not a religion. Neither is it a Cult.

While it is pre-requisite that all Masons must have a belief in God,

Masonry is not a religion, neither is it a substitute to religion. Neither does Freemasonry show you the pathway to your salvation. That is the role of Religion. Masonry however does require a Mason to be religious. Freemasonry constantly reminds you of your duties to the almighty, and to your fellow men. Religion in many ways separates people and therefore in Masonry, religion is never discussed.

How does a Mason show himself to be religious?

A Mason will have his own religious practices. He has his own personal definition on what it means to be religious. For some, it is living right, and doing right. For others it is visiting your place of worship, or a daily prayer. And yet for others it is none other than acknowledging the existence of the Almighty. Freemasonry does not question your means and methods of being religious. Religious theology is irrelevant. It only expects the answer as “Yes” to one question – do you believe in God?

What about politics?

Same thing. Politics and their differing views often drive people apart and therefore political discussions are prohibited.

So what are the duties of a Mason?

Broadly, I believe that there are 3 great duties.
To God, your neighbour and to yourself.

So what is a Masons duty to God?

To implore His aid and seek His blessings in all your undertakings that are just and right. To look up to Him, believe in Him and know that with His presence you have comfort and support when the going gets tough.
To esteem Him and acknowledge Him as the source of all good and to strive to commit to His teachings on a daily basis.

And what about your neighbour?

To be good to your neighbour. And by neighbour we mean not in the literal sense but all those who you have had the privilege to get in contact with and influence in some way.
Put yourself in your neighbours’ shoes when committing any act. Would his life and world be easier with your action? If so, then do it. If not, then don’t.

And what are a Mason's duty to himself?

Robin Sharma uses the example of air travel to drive the point home. I am sure you have heard airline crew announcements before takeoff. Have you wondered why you are told put on the oxygen mask on yourself first before helping others? Well you are of no use to others without any oxygen! In a similar way, look after yourself. You are of no use to others when you are not at your best game!

Conduct yourself with candor. Be open, honest and frank, conduct yourself in a manner that will not offend others and be faithful and loyal in all that you do.

Confucius said, "Respect yourself and others will respect you".

And remember you also have duties to the Lodge.

And what are my duties to the Lodge?

It is unfortunate that there are many who will receive their 3 degrees, and then forget about the Lodge, not attend any meetings and will not contribute. To me that is like you have taken birth, masonically, and then abandon the very institution that gave you that birth.

Freemasonry places a very firm responsibility on a Mason to come to Lodge meetings, participate and contribute, unless you have very strong and compelling reasons to stay away.

What are the three degrees?

The first is the Entered Apprentice. You can call this the degree of your second birth as a Freemason. First, you are a Mason at heart.

The second is the Fellow Craft Degree. You can describe this degree from the dictionary definitions. Craft is a Skill. A trade or a calling. A Fellow or fellowship is a group of learned people who work together in pursuit of common knowledge or goal. Another way of looking at this is your initiation into adulthood with the Entered Apprentice degree being your birth.

The Third Degree is the Sublime Degree of a Mason Mason. This degree instructs you to reflect on your death.

So how are these degrees given?

By elaborate rituals as explained earlier. Each degree has distinct rituals giving you distant moral messages. And remember, this will not go against any of your religions practices. In fact they compliment and cement your religious convictions further.

The rituals will introduce you to Masonic Symbols, handshakes, signs and passwords. And you will be required to take an obligation. More like an oath of secrecy.

So what is all the secrecy about Freemasonry?

Simply said, there are no secrets! In the west, particularly in the USA, Masons have car number plates, their homes and offices proudly displaying Masonic symbols. It surely cannot be a secret!

No Freemason will knowingly disclose any knowledge that he has sworn not to. It's a matter of personal honour. So really there is no secret. It's simply a question of honour. You made a promise. Now keep it. It's what honourable men do.

What are the handshakes for?

They exist to recognise a brother. That's all.

And the signs and passwords?

These are used as part of the Masonic ritual as described before. And they teach you moral qualities.

Give me an example?

The most common sign is the square and a pair of compass.

The square is an emblem to regulate all our actions. The Compass to keep us within bounds.

These are tools used by architects and in Freemasonry they remind us to keep our actions in check.

There are so many conspiracies with regards to Freemasonry. Are any of them true?

Let me give you the list.

- The Masonic symbols on the US one dollar bill.

- The Illuminati

- The New World Order rumoured to take over the entire world.

- Dancing naked over 500 bob bills.

- The Kennedy assassination

The list is endless. But I assure you, that there are several websites that have set the record right. I assure you that these conspiracies are only that, and certainly not true.

So what would Freemasonry offer me personally?

The opportunity to meet like-minded men, and a membership into the world oldest and most honourable fraternity.

Above all, Freemasonry offers you an opportunity to improve, through reflection on every area of your life thereby making you an honourable man and useful to mankind and your country.

If you were to summarise Freemasonry in one sentence, what would it be?

In my opinion, our most prized possession as Freemasons, above all, can be summed up in two words. Friendship and Fellowship. We all know the values of true friendship and fellowship.

Source

<http://www.ugle.org.uk/what-is-freemasonry>

<http://www.freemasons-freemasonry.com/rawal.html>

West End Ritual Book. First Degree Ancient Charge.

http://www.freemasons.co.za/masonic_papers/A%20Reminder%20of%20a%20Freemasons%20Duties%20and%20Responsibilities.htm

<http://www.dummies.com/how-to/content/freemasons-for-dummies-cheat-sheet.html>

<http://www.masonsmart.com/freemasons-secrets.html>

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Allegory of the Physical Lodge

W Bro William Lore, PAGDC, DGOration

An allegory is a piece of art or literature or story in which people, things or happenings have a hidden or symbolic meaning. The objective or aim of an allegory is to teach some kind of moral lesson. Allegory of the physical lodge therefore means the hidden or moral lesson to be learned from describing events or nature of the physical lodge. We can use many examples, for instance, we can learn moral lessons from the process of opening of a Masonic lodge in the first degree. Let's see how this evolves.

The seven pillar officers of the physical lodge comprise the Master, Senior and Junior Wardens, Senior and Junior Deacons, the inner Guard and the Tyler. These officers can be seen as representing pillar attributes or faculties of the human body. In this sense, the Master represents the Spiritual Principle, the Senior Warden, the Soul and the Junior Warden, the Mind or intellect.

Whenever the word "spirit" is use, it refers to the non-material part of humanity that "connects" with God, who Himself is spirit. The spirit is, therefore, the element in humanity which gives us ability to have intimate relationship with God. The word "soul" can refer to both non-material and material aspects of humanity. Unlike human beings having a "spirit", human beings are souls. In its basic form, soul means "life".

Therefore, believers in the concept of trichotomy hold the view that the human nature consists of (i) the "physical" body which is what connects us with the physical world around us, (ii) the soul which is the essence of our being, and (iii) the spirit which is what connects us with God.

The mind is part of the material part of the human complex and is concerned with intellect and intelligence.

In this story, after explaining what is meant by spirit, soul and mind, we come to the Senior Deacon who represents the link between the Spirit and the Soul and the Junior Deacon, who is the link between the Soul and the Mind. The Inner Guard represents the inner Sense Nature, while the Tyler or Outer Guard represents the Outer Sense Nature.

As the Master is the head of the physical lodge and controls it, so the human body is controlled by the Spirit. But the Master can only control the physical lodge when all the officers are coordinated in their intention and action – when they have a non-conflicting, non- antagonizing mode of operation – when their actions are facilitatory and synergistic. The Senior Warden is placed in the west and is referred to as the moon. The moon has no light of

its own; therefore, this is meant to point out that the Soul can only reflect and transmit the greater light from the Spirit. Similarly, the human intelligence becomes more resplendent and valuable only when enlightened by the Divine Principle, the Spirit.

Between the Master in the east and the SW (the moon) in the west, is placed the Junior Warden, symbolizing the Sun. In Freemasonry, as most of you know, the sun represents that spiritual consciousness and higher emotions of the soul, and being placed mid-way between the east and the west, denotes the balance point or meeting place of the Spirit and the Soul. If all the body's faculties are functioning well, once the Soul has become conscious of the Spiritual Principle, the mind of man, the intellect, becomes involved.

In this allegory, the Deacons, the inner Guard and the Tyler represent the energies of the Master and Wardens being transmitted to the lower faculties of the human being's body. The SD is placed at or near the right of the WM and bears all the master's commands and messages to the SW. He represents the vital link in man connecting the Spirit and the Soul, as the Master's emissary. The JD is the SW's emissary and represents the link between the Soul and the Mind. His duty is to carry all messages and commands of the WM from the SW to the JW and to see the same are punctually obeyed. In other words, he is to see that once the Soul has received light from the Spirit, and has chosen to follow the path, that is to say, they are acting in unison, the Mind or the Intellectual part of man, punctually obeys the command.

Once that is done, the JD returns to his place to await further instructions, and the SD resumes his place at the right of the WM.

The Inner Guard acts under the immediate control of the JW, and is in mutual reflex action with the Tyler or Outer Guard. Acting under the control of the Mind (JW), the Inner Guard's duty is to see that the lodge is properly tyled, that is, the human lodge is shut from all outside concerns and thoughts, and to see that the Outer Guard is in place to keep off all cowans and intruders, that is to say, the outer sense nature will keep out all material and physical desires from entering the mind. The Inner Guard, therefore, represents the Inner sense nature and the Outer Guard represents the outer sense nature.

The Master alone cannot open his lodge – that is why at the beginning he says: Brethren, assist me to open the lodge, and smooth opening is only achieved by the organized cooperation of all the officers concerned. So the opening of our inner self to God can only be accomplished by the consensus of all the faculties involved.

Honorary Member & Unattached Mason

(BOC 127, 167, 168 & 252)

W Bro Dilip Sheth, PDSGW

Advantages of an Honorary Member

1. Elected as Honorary Member as a result of having provided distinguished service to the Lodge.
2. Need not be a member of the Lodge.
3. Balloted after due proposition at a previous meeting and balloted at the next.
4. Does not pay subscription.
5. Can attend all meetings of the Lodge of which he is an Honorary member.

Disadvantages of an Honorary Member

- a. If a subscribing member, he must be in good standing before being elected as an Honorary member.
- b. Not able to propose and second candidates if not a Past Master of the Lodge.
- c. Can not vote.
- d. Required to pay dining charges
- e. If not a subscribing member of any other Lodge he can only attend other Lodges once in a lifetime, e.g. as there are 48 Lodges in our District, he can attend each Lodge only once.
- f. Can not wear a Centenary Jewel unless he was a subscribing member of that Lodge before being elected as an Honorary member.

Who is an Unattached Mason?

A Mason who is not a subscribing Member of any Lodge.

An unattached Mason does not pay any subscription and cannot attend Lodge meetings.

As mentioned before, he can only attend a meeting once in his lifetime.

He signs the attendance register as an "Unattached" Mason, giving the Name and Number of the Lodge of which he was last a subscribing member.

Resignation, Removal & Replacement of Officers

W Bro Gurinder S Ghataura, PDSGW, DAGS

The procedure for Resignation is explained under *Guidance Notes* towards the end of this booklet.

What brethren should however make note of is that Resignation is of three types.

- a. You can resign as an Officer of the Lodge.
- b. You can resign from your Lodge, i.e. you cease to be a member. If you are not a member of any other Lodge, you then become an unattached Mason.
- c. You can resign from Masonry.

The above three also apply to removal. You can be removed from office by a majority vote; and from your Lodge (by a procedure called *Exclusion or Cessation*) and finally from Masonry as well (possibly due to gross misconduct).

Proper procedures must be followed for all the above. Needless to say, brethren must be very careful when removing a Brother since it can be divisive and cause major disharmony in the Lodge.

Let us consider this under the following two categories:

1. The Treasurer and other Officers of the Lodge
2. The WM

The Treasurer & Other Officers

How do we replace an Officer who has resigned?

- Procedure to be followed is exactly as how the Brother was in office in the first place (i.e. either by election or by appointment).
- A new Treasurer is elected by ballot in the Lodge.
- A Tyler may also be elected by ballot or appointed by the WM (Rule 113).

All other officers are appointed by the WM.

Treasurer's temporary inability to attend:

- A Dispensation should be obtained from the District to elect a temporary Treasurer whose term lasts until the Treasurer can return to his duties.
- There is no such provision for *any other* officer of the Lodge.

An Officer not performing his duties or misbehaving in Lodge.

- He can be replaced if a simple majority of the members vote for it. Voting is by ballot.
- A seven days notice should be given to the Officer concerned informing him of a decision by the Lodge to vote him out of office.
- A Notice should also be put in the Summons to vote for the removal of the officer.

The Worshipful Master

- *Cannot* resign from his office and *cannot* be replaced.
- He cannot be replaced even if he resigns from the Craft or dies or cannot attend for whatever reason.
- The SW (or JW in his absence) Summons the Lodge and the IPM or a qualified Past Master will conduct the business of the Lodge.

Cessation & Exclusion of a Member

W Bro Gurinder S Ghataura, PDSGW, DAGS

Cessation: Rule 148 BOC

If a Brother's subscription remains un-paid for two FULL years, he AUTOMATICALLY ceases to be a member of the Lodge. Point to note is that Cessation is automatic; this means no resolution or voting etc. is required. Cases of *allowing* certain brethren to continue as members after two years while somebody follows up with them for payment are irregular and against the Book of Constitution.

Notification of such cessation of membership should be sent to the DGS's office as soon as possible. Of course a remark to that effect is also made on the Annual Returns to Grand Lodge.

Explanation of two years' Subscription

Two years' worth of subscription must be unpaid for cessation to be automatic. For example, if the annual subscription of a Lodge is Shs 5000, and for some reason a Brother has been paying Shs 4000= (maybe because he does not attend and does not realise that the subs have been raised), it is only when the outstanding amount reaches Shs 10,000= can his membership be deemed to have ceased. In the above scenario, it would take a period of 10 years for him to be in arrears of Shs. 10,000=.

If the Brother reapplies to become a Joining Member the amount he must pay to be clear with the Lodge is the two years subscription *at the time of his cessation*, and **not** the current rates of subscription.

Exclusion: Rule 181 BOC (Permanent Exclusion)

A Brother may be excluded from a Lodge (i.e. he ceases to be a member) for sufficient cause.

This could be for disciplinary reasons, or if the Lodge By-Laws allow it, also for non-payment of subscription for a period less than two years. *Example:* If the Lodge knows beyond doubt that the Brother will be unable to pay (or is refusing to pay) the subs for whatever reason. This reduces the

Lodge's liability to pay Grand Lodge and District dues for that particular Brother.

The process is by ballot at a regular meeting as follows:

- A Notice in writing must be sent to the Brother concerned at least 14 days before the meeting at which the ballot is to take place. A Notice by registered post at his last known address will be deemed to have been served on him.
- A Notice should also be sent to the members of the Lodge at least 10 days before, that such an action is to be taken against a Brother (whose name must not be mentioned at that point).
- Only at the date of the meeting is the name of the Brother revealed.
- The resolution will be carried only if **TWO-THIRDS** of the members **present** vote in favour of it.

Needless to say the DGS's office needs to be informed of the details of this Exclusion.

Rule 182 BOC offers a Brother recourse to such an action. The District Grand Master has the powers to reinstate such a Brother if he finds that the Exclusion was irregular i.e. if the laid down procedure was not followed or that the complaint for exclusion against a Brother was improper.

Guidance Notes

W Bro Dilip Sheth, PDSGW

BOOK OF CONSTITUTION AND BY-LAWS

Book of Constitution and a copy of the Lodge By-Laws **MUST** be given to each initiates and those joining from another District or Grand Lodge other than U G L of E.

And before being admitted for the first time as a member of the Lodge, the joining Brother (from Constitution other than U G L of E) shall make a declaration adhering to the Book of Constitutions of the United Grand Lodge of England, and promise due obedience to the Grand Master, and to all the Rules and Regulations of the Grand Lodge.

A copy of Lodge By-laws must also be given to ALL joining members from English Constitution.

ELECTRONIC COMMUNICATION

Summonses

As a result of increasing use of e-mail as a means of communication, that any member who has asked for summonses NOT to be sent by e-mail must continue to receive them by post and those required to be sent to the relevant Masonic Authority must be sent in printed form unless electronic transmission has been requested.

Resignation under Rule 183

Resignation from a member may be received by E-mail, however this to be effective a written notification must be received bearing the original signature of the member.

The Secretary of the Lodge should advise the member concerned that in order for his Email to be effective he requires the notification in writing and duly signed.

If the Secretary has not received the written confirmation before the next regular meeting of the Lodge, he must not report the resignation and the e-mail message will be void.

The written notice, if received, should then be deemed to have been received as at the date of the e-mail message.

Written Requests, Notices or Documentation

Whenever a Rule in the Book of Constitutions requires a written notice, request or document to be given that document must have been received in paper form and bear an original signature in order to be effective and to be acted upon.

e.g. Notice by the Master Elect that he is not able to accept the Office of Master (Rule 106)

A request by a Master of a Lodge requesting another Lodge to Pass or Raise a Member (Rule 173)..

Certificate of Good Standing or Clearance Certificate as is commonly called (Rule 175).

BALLOTING

A Ballot for Initiation and joining can be taken collectively and is regular provided that, if there be a sufficient number of black balls to exclude a Candidate, than each Candidate should be balloted for individually.

It is not correct to ballot for a subscribing member and an Honorary Member. This should be done separately.

WHO IS A LEWIS

A Lewis is the uninitiated son of a Mason and it matters not whether the son was born before or after his father became a Mason. When a Lewis is one of the two candidates being initiated on the same day he would be the senior for the purpose of the ceremony.

He cannot claim precedence over candidates proposed or elected prior to his ballot and he must take his place in the usual rotation on any waiting list. Being a Lewis is not grounds for dispensation to enable him to be initiated under the age of 21.

After Initiation he is not referred to as a Lewis but as a Brother.

ATTENDANCE AT LODGES OVERSEAS

As there is continuing growth in overseas travel by Brethren and visits to Lodges of other Grand Lodge and jurisdictions it is important that Brethren should be aware that the Lodge that they are visiting is recognised by the United Grand Lodge of England.

Brethren should not attempt to make any Masonic contact overseas without first having checked (preferably in writing by their Lodge Secretary) with the District Grand Secretary and ensure that there is recognised Freemasonry in the country concerned and, if so, whether there is any particular point which should be watched.

An introductory letter from the District Grand Secretary would assist the Brother in visiting a Lodge where they have no hosts to introduce them.

And if in the event you become aware that the Lodge that you are visiting is of unrecognised constitution you should tactfully withdraw, even though the visit may have been formally arranged by your host, as there are Lodges meeting in England and other parts of the world of unrecognised constitutions

Brethren should also be aware of the Masonic convention that communications between Grand Lodges be conducted by Grand Secretaries and similarly no communications should be entered directly with the District Grand Secretary or the Grand Secretary.

This however does not preclude direct contact on a purely personal level between individual Brethren under different Grand Lodges.

(Extract from Report of Board of General Purposes, adopted 12 September 2012)

ATTENDANCE BY BRETHREN AT LODGES IN EAST AFRICA

The Worshipful Master should ensure, unless vouched by a Member of the Lodge or other well-known Brethren, that the visitor is from a recognised Grand Lodge and in possession of his Grand Lodge certificate and produce evidence of his good standing of his Lodge.

As mentioned previously that there are Lodges meetings in the UK, Europe, USA and Canada of unrecognised constitutions and care must be taken that their members are not admitted to our meetings.

ATTENDANCE AT LODGES UNDER THE ENGLISH CONSTITUTION BY BRETHREN FROM OTHER GRAND LODGES [Rule 125 (b)]

The list of Grand Lodges recognised by the United Grand Lodge of England are published in the Masonic Year Book, copies of which are sent to all the Secretaries of Lodges in our District.

It is the Worshipful Masters' responsibility to ensure that Only Brethren who are members of Lodges under recognised jurisdictions may visit our Lodges, if in doubt please contact the District Grand Secretary.

The visiting Brother must produce his Grand Lodge Certificate or other documentary proof of Masonic identity provided by his Grand Lodge.

They should be prepared to acknowledge a personal belief in T.G.A.O.T.U. which is an essential Landmark in Freemasonry.

Should be able to produce evidence of their good standing in their own Lodges.

The Board of General Purposes, UK, recommends that the terms of this warning should be repeated verbally in open Lodge whenever a Grand Lodge Certificate is presented, and in print once a year in a Lodge's summons.

WEARING OF COLLARS IN A LODGE

When a Brother who has been appointed or is Elected as a 'regular officer' and also appointed as an 'additional' Officer (as defined in Rule 104(a), B. of C.), should, to be correct, wear the collar and jewel, of his regular office as well as that of the 'additional' office. (*Regular Officers of a Lodge are the Master and his two Wardens, a Treasurer, a Secretary, two Deacons, an Inner Guard and a Tyler [Rule 104]*)

Similarly when a Past Master, a District or Grand Officer is appointed or is elected to an Office in the Lodge he wears the collar and jewel of the Office as well as the Past Master's or the District or Grand Officer Collar and jewel of his rank.

Also when appointed by the Master (or on his behalf) to take an Office for the evening (in the absence of a regular officer), he should wear the collar and jewel of that Office as well as the collar and jewel of his rank.

However, the exception to this rule is that when appointed or requested to take an Office for the evening and the Brother who has been regularly appointed or elected to that office is present, the Brother acting should not wear the collar and jewel of that office and in these circumstances they are worn only by the regular holder of the office.

Collars and jewels of Office in a Lodge are not worn outside that Lodge, except that of Past Master, District or Grand Rank.

WEARING OF TIES

As a general rule and as recommended by the Board of General Purposes, in Grand Lodge and when visiting a Lodge outside our District and on all other occasion Brethren must wear either a plain black tie, or the Grand Lodge tie.

It is also permissible to wear the new approved Royal Arch tie, in Craft Lodges. Any ties bearing an emblem, or square and compass whether in the weave or as a coloured design, are not acceptable for wear in Grand Lodge. The wearing of such ties although generally accepted in our District plain black tie or Grand Lodge tie should be worn outside our District. The District tie therefore be worn in our District only.

SUBSCRIBING MEMBER HOLDING OFFICE

No Lodge may disqualify any member from holding any office so long as he is not in default in the payment of his subscriptions. This applies to whatever type of subscription under the Lodge's By-Laws he pays, (Rule 145), i.e. including dining or upcountry, etc.

Thus every member is equally eligible for appointment and to be Elected as Master or Treasurer irrespective of the rate of subscription payable by him.

References

Information For The Guidance Of Members of The Craft (2013).

The Book of Constitutions (2013)