

**A Collection of Papers  
Presented at the  
Nairobi Lodge of Instruction  
2012**

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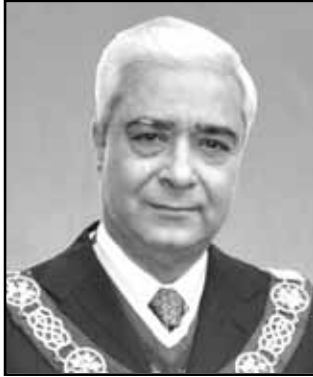
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# **THE HISTORY OF KING SOLOMON'S TEMPLE**

**W Bro Ravindra N Bowry, PGStB, DGDC**

The Temple of King Solomon is considered a spiritual home of Freemasonry. A brief historical background of the Israelites is necessary when discussing the Temple.

The forefathers of this nation were a nomadic Semitic tribe who dwelt slightly North West of the Persian Gulf, on the banks of the River Euphrates. At the call of Jehovah their God, these people migrated in a north westerly direction and settled in the land of Canaan on the eastern shore of the Mediterranean Sea.

They stayed there until much later when the land was struck with famine, they moved to a fertile land of Goshen, east of the River Nile delta (Egypt). For many years they lived in peace and prosperity until Ramises II (in 1250 B.C) forced them into slavery and for at least a decade they labored in captivity. Then a strong leader Moses, emerged from their midst and with the help and inspiration of Jehovah their God he brought his people, who numbered six thousand out of Egypt and into the desert of the Sinai Peninsula. At Mount Sinai, Moses climbed the mountain to hear God's commands. Moses wrote down the Ten Commandments and received the covenant of God - the promise that he would be God of the children of Israel. Besides these laws, Moses was given instructions to collect offerings of metals, precious stones, fine fabrics for construction and decoration of the tabernacle - a temporary place of worship and a repository of holy things where Jehovah was to live amongst his people.

Very detailed instructions were given to Moses regarding the exact structure and appearance of this portable mini-temple. This was to contain the Ark of the Covenant, the Ten Commandments and the presence of Jehovah himself.

The tabernacle was carried by members of the tribe of Levi. The

Israelites wandered towards the promised land of Canaan.

There were fierce fights with the hostile tribes who inhabited this region. These included the Moabites, the Ammonites and the Aramean tribes from the Syrian Desert. As these struggles continued the Israelites increased their military power. During these times Israel was ruled by leaders known as Judges. In the year 1200 B.C a fresh enemy emerged - the Philistines equipped with up-to-date weapons.

In the year 1050 B.C., Israel was on the verge of being totally overcome and defeated by her enemies. In order to prevent the loss of their hard won territory, the twelve tribes of Israel united under one king to form a united confederation and a strong military. Israel for the first time became a true nation under the leadership of Saul, son of Kish. It was under his reign and that of his successor, David that the strength of Israel rose higher than ever before. For the first time since leaving the land of Gosh they enjoyed a life of peace and prosperity. Under David, Jerusalem grew to be a flourishing city and an economic, social, administrative, political and religious centre of the nation of Israel. Cultural arts, reading and writing became more common amongst the upper class. First records of the Old Testament were written.

Despite all this progress no action was taken towards building a permanent resting place for the Ark of the Covenant. David wished to build such a Temple but was denied the privilege by Jehovah who told him “you may not build a home for my name for you are a warrior and have shed blood”. God decreed that Solomon, David’s son would build it in his stead being a man of peace, innocent of bloodshed and of infinite wisdom.

So David gave Solomon his blessing saying “Now behold, in my trouble, I have prepared for the house of the lord a hundred thousand talents of gold, a thousand talents of silver and brass and iron without weight for it is in abundance. Timber also and stone I have prepared and thou may add thereto. Moreover there are workmen with thee in abundance hewers and workers to stone and timber and all manner of cunning and men for all manner of work. Arise therefore and be doing. The Lord be with thee”.

Solomon's wisdom and wealth and diplomatic skills make him the greatest king of Israel.

One of Solomon's chief kingly tasks was to maintain control of the territory bequeathed to him by King David and the other was to extract taxes from his people for building of the Temple as well as maintain his own palaces.

These heavy taxes on his people made him very unpopular. These continued taxes so weakened his kingdom that soon after his death his empire collapsed and Israel was split in two parts. Another of King Solomon's less popular moves was the forced recruitment of 30,000 people of Israel and the bondage of all strangers in the land.

Of the original sum accumulated in David's reign for the Temple, only one fourth was actually fulfilled for this purpose. The rest was squandered on Solomon's personal effects.

Several rulers of the surrounding nations impressed by the wealth and prosperity of Israel and the project to build a place of worship for his God, decided to give financial and material assistance, partly as a token for their esteem and partly for their own political advantage.

The main donors were Hiram, King of Tyre and the Queen of Sheba. The King of Tyre supplied him with cedar which was cut from the slopes of Lebanon and floated to Joppa, Israel's main sea port. Hiram the King of Tyre also provided such commodities as precious metals, gems, ivory and spices.

Many of the skilled craftsmen working at the Temple were Tyrians whose architectural skills and knowledge of building in wood and stone far surpassed that of the Israelites. The most famed of the builders was Hiram Abif. His abilities made him the greatest craftsman in all recorded history. The other big donor was the Queen of Sheba, from the south west tip of modern Arabia; she came to Jerusalem with a great retinue and camels bearing spices, gold and precious stones.

King Solomon began the construction of the Temple Dominus or Temple of Zion on the 2<sup>nd</sup> day of the 2<sup>nd</sup> month in the fourth year of

his reign (959 BC).

The Temple was to be the resting place of the Ark of the Covenant, the sacred Ten Commandments and all other objects venerated by the Jews. The Temple was completed after 7 years and the splendid building was ready for dedication to Jehovah, the lord God of Israel in the 11<sup>th</sup> year of Solomon's reign in the month of BUL the eight month.

### **The Decline of the Temple**

Solomon's Temple, one of the splendors of the ancient world begun to decline fairly rapidly.

The houses of worship in that era served as state treasuries and were filled and emptied as the financial situation demanded.

The priceless treasures which were amassed in the Temple were pilfered by Shishak of Egypt in the fifth year of the reign of Rehoboam. Solomon's son and successor, later a ruler of Israel, Hezekiah used the treasures to purchase alliances, pay tribute, and buy off invaders. By the time of Josiah, the Temple was in considerable need of repair.

In 586 BC the Temple was looted, sacked and reduced to rubble by the Babylonians.

The second Temple was built in 560 BC by Nehemiah after the exile of Jews in Babylon and stood for almost 500 years. The second Temple did not lodge the Ark of the Covenant, they having been lost during the years in exile.

The Temple was extended by Herod in 20 BC. It was destroyed by Roman superior Titus in 70 AD. The Jews were once again scattered all over the world till 1948.

Archeological excavators have not so far turned up the existence of the 1st Temple or other palaces of King Solomon. This is partly explained by the fact that King Nebuchadnezzar destroyed the city and razed the Temple completely to the ground and carried away to Babylon, everything that was valuable.



## **WHY DO DEACONS CARRY WANDS?**

**W Bro Professor Dr William Lore, PDSGW, DGOerator**

The origins of many Masonic ceremonies and associated phenomena derive from both the ancient mysteries and rites of thousands of years ago as well as from the customs and practices of operative building masons of the middle ages. The current practice of deacons carrying wands is no exception but rather a case in point. In brief, deacons are messengers or attendants, and they carry wands as a continuation of a tradition - because messengers and attendants of ancient times did, traditionally, carry wands.

There is a word – asherah - which is relevant when discussing “Why deacons carry wands?”. This word originated from Hebrew and has two English dictionary meanings: one is that it is a sacred wood and the other that it means a Semitic Goddess. Functionally, the word asherah refers to a wooden staff about 6 (six) feet in length which was carried by the attendants of the high priest in ancient times as insignia of their office.

The wooden staffs were named for the Goddess Asherah who was the mother of the twins – Shachar (God of dawn), and Shalem (God of dusk). The lecture on first degree tracing board informs us that a masonic lodge is situated due east and west for several reasons: the sun rises in the east and sets in the west, and that all holy and sacred buildings, such as, places of worship, are also so situated. Indeed the Tabernacle of Moses and the Temple at Jerusalem were so situated. As we learned recently from the paper presented by W Bro Ravi Bowry on the Ark of the Covenant and the Tabernacle, Moses and his followers were constantly on the move for over 40 years.

The Tabernacle, which was a TENT, had to be dismantled and erected again every time they moved, and in re-building it, it had to be situated due East and West. In order to do this, Moses and his two attendants would go, before dawn, to the chosen site where the Tabernacle was to be erected, of course, accompanied by the group of men to do the erecting.

Moses would then choose the spot where the altar was to be situated

and instruct one of the attendants (representing Shachar – God of dawn) to place his asherah on the spot.

When the sun rose above the horizon, the rays from the sun would strike the asherah and send a long thin shadow towards the west. The other attendant (representing Shalem – God of dusk) would then place his asherah on the other end of the shadow, and that would designate the centre line of the proposed Tabernacle.

Being the very first tools or implements to be used at the building of the Temple makes them of extreme Masonic importance from a historical point of view, and as such their current equivalents (the wands) should be carried at all times as insignia of the office of the Deacons (attendants), especially when conducting a candidate.

As I have explained in chapter three of my book (The Hidden Mysteries of Nature and Sciences), the word deacon is a derivation from a Greek word diakonos – pronounced *dhiakonos*, and when translated into English, means an attendant, servant, waiting man or messenger. So the two deacons with wands are the equivalents of the two attendants of the ancient high priest with asherahs.

In the ancient mythologies of Greece and Rome, *Mercury*, which in Greek means *Hermes*, was “the winged messenger of Jove”, which carried the messages and commands of the Chief Deity to the four corners of the heavens. As an emblem of his office and indication of purpose of travel, Mercury carried a short rod or wand surmounted by a figure known as the *caduceus*. This rod or wand also acted as a talisman having powers to ward off all evil spirits from the pathway, so that nothing could impede Jove’s messenger on his heavenly journeys.

In the ancient mysteries, the Herald, who conducted the candidate through the ceremonies of initiation always carried a wand surmounted by the figure of the caduceus of Mercury, to which was attributed the power to ward off evil spirits which might impede the progress of those in search of the spirit of light and good. It is of interest to note that even in the present day ceremonies, leaders of some religious groups carry a crucifix in processions where it is presumed to have the same effect of warding off evil spirits.

In the medieval building age, it was a custom to have a selected Craftsman entrusted with the task of carrying messages and instructions of the Master Mason, (or Architect of the building) to various departments of the work, and to see that these messages were correctly and punctually executed. In the ceremonies within an operative lodge, the selected Craftsman carried out similar duties as assigned to him by the Master Mason, and in the period of transition from operative to speculative Freemasonry, his duties included introducing and conducting the candidates who were being made “masons” and performing various duties similar to those of the present day deacons.

In the early speculative period, the deacon’s wand was surmounted by the caduceus, and this is still the case in some Grand Lodges today. At the Union in 1813 which gave birth to the UGLE, the issue of deacons was discussed and eventually resolved by a decision made to adopt the practice of the Antients’ Grand Lodge, and to have the deacons as we know them today. Towards the latter part of the eighteenth century, Christian influences were instrumental in substituting the dove, which is the present emblem, as more appropriate to Biblical concepts of the messenger than the pagan symbol of Mercury. The dove on the deacons’ wands has a dual symbolic meaning – that of a messenger, and that of peace. It has a sprig of olive on its beak reminding us of Noah who used it as a messenger of good tidings.

It should be noted that even outside Freemasonry, carrying of wands is not unusual British culture as a mark of office or station; hence Church wardens do carry wands. Wands are viewed as adding dignity and decorum to our ceremonies in the Lodge where they are used to form the square arch within which candidates for Freemasonry are obligated, and Grand Lodge officers are received, as an honour, in some Grand Lodges.

Brethren, I trust you have realized that like many other usages and customs in Freemasonry, there is a wealth of ancient symbolism and mythology even in this seemingly simple practice of “deacons carrying wands”. I thank you for your attention.

# **JACOB’S LADDER**

**W Bro Kishore Nayar, PDSGW**

## **Ritual references**

In the First Degree Tracing Board, we read:

“The covering of a Freemason’s Lodge is a celestial canopy of diverse colours, even the heavens. The way by which we, as Masons, hope to arrive there is by the assistance of a ladder, in Scripture called Jacob’s Ladder. It is composed of many staves or rounds, which point out as many moral virtues, but three principal, which are, Faith, Hope and Charity. Faith in the Great Architect of the Universe, Hope in salvation and to be in Charity with all men.”

This passage then goes on to explain these virtues further.

A later passage in the Tracing Board reads:

“In all regular, well-formed, constituted Lodges, there is a point within a circle from which Brethren cannot err; this circle is bounded between North and South by two grand parallel lines, one representing Moses and the other King Solomon; on the upper part of the circle rests the VSL, supporting Jacob’s ladder, the top of which reached to the heavens;...”

Why does Jacob’s Ladder have such prominent references in our ritual?

## **Who was Jacob?**

In the first instance, let us consider who Jacob was.

Jacob was the son of Isaac and grandson of Abraham, both of whom are referred to in the Tracing Board, viz

“Our Lodges stand on Holy ground because the first Lodge was consecrated on account of three grand offerings thereon made, which met with Divine approbation. First, the ready compliance of Abraham with the will of God in not refusing to offer up his son

Isaac as a burnt sacrifice, when it pleased to substitute a more agreeable victim in his stead.”

Jacob was the son of Isaac and Rebecca. He was a twin brother to Esau, and, according to the Bible, Esau was the older of the twins. Esau was a hunter and a man of the field whilst Jacob was more plain character, living in tents and tending to livestock. Esau was his father’s favourite and Jacob his mother’s.

When Isaac was old, Rebecca, fearing that Jacob would inherit nothing, tricked Isaac into blessing Jacob in place of Esau. This, naturally, created a strain between the brothers. Isaac therefore asked Jacob to leave to settle in Rebecca’s brother’s house and lead his life there.

As Jacob travelled to be with his maternal Uncle, one evening, in the plains, he took stones for pillows and lay down to sleep. In his sleep, he had a dream in which he saw a ladder reaching the Heavens from earth. On the ladder, he saw angels of God ascending and descending on it. At the top of the ladder stood God.

God spoke to him and said “I am the Lord God of Abraham your father, and the God of Isaac;...”

God then said that the land on which Jacob had lain would be given to him and that his descendants would spread North, South, East and West.

Jacob gathered the stones he had used as pillows, stacked them and poured oil over them to make them holy.

That, then, is the origin of Jacob’s Ladder.

Jacob went on to become a powerful man; he fathered twelve sons after whom the 12 tribes of Israel are named.

In his later years, Jacob wrestled an Angel of God and won. He was blessed and told that his name would no longer be Jacob but Israel

### **Further significance of the Ladder in Freemasonry**

We have already been told in the tracing board that the ladder is

composed of several rungs but three principals.

Earlier versions of the drawn tracing board had seven rungs, representing seven virtues, viz

- Temperance
- Fortitude
- Prudence
- Justice
- Faith
- Hope
- Charity

Our current tracing boards have only the last three – Faith, Hope and Charity. The reason for the exclusion of the other rungs is simply believed to be that the artists of the board could not fit in seven rungs!

Besides the seven virtues, the number seven has other significances in masonry:

- Seven stars depicting the starry firmament
- Seven being the number without which no Lodge is perfect

Whether three, seven or several rungs, the significance of the Ladder is to illustrate the connection between heaven and earth; between man and God, and that the way for man to reach God is to climb the ladder by leading a virtuous life.

Brethren, the purpose of this paper is not only to relate to you the story of Jacob, but also to impress upon you the significance of the several characters and incidences referred to in the ritual Each has a deeper and lengthier explanation than that given in the ritual. It is therefore my earnest request that you seek these explanations for a better understanding of the ritual.

In a lot of cases, you will also find parallels in other religions.

## **COMMENTS ON THE VOLUME OF THE SACRED LAW**

**W Bro Ravindra N Bowry, PGStB, DGDC**

What can we put on the VSL?

In most English Lodges it is considered a Masonic ‘crime’ to put anything on the VSL except the square and compasses and the candidate’s hand during obligations (which must be without gloves).

In some European Lodges they place a sword in the VSL throughout all the Degrees.

In the West End Ritual the VSL is placed so that the candidate can read it. The points of the compasses point west (i.e. towards the candidate). In the Emulation Ritual, the VSL is placed so that the WM can read and the points of the compasses point to the east (i.e. towards the WM). Other than the VSL (The Bible), the VSL that is sacred to the candidate him be available and kept at the pedestal.

Lodge Singapore No. 7178 (EC) has four different volumes open at any one time. In Iran they have three i.e. the Quran, Zend Avesta (Zoroastrian faith) and the Holy Bible.

## **STORY OF THE HALL STONE JEWEL**

**W Bro Professor William Lore, PDSGW, DG Orator**

Worshipful Master and Brethren:

Some of you here present have heard of the Hall Stone Jewel and Hall Stone Lodges; but may be not many have heard of Hall Stone Districts and Hall Stone Province. If one looks at the West End Ritual, one will find two paragraphs relating to the presentation of Hall Stone jewel to the newly-installed Master at the installation ceremony of a Hall Stone Lodge. This is done by the outgoing Master who, normally, is the installing Master, after the new Master has been presented with the Book of Constitutions. The two paragraphs read as follows:

“Worshipful Master, I now present to your notice the Hall Stone Jewel which was conferred on this Lodge by the Most Worshipful Grand Master. You will observe that its form is symbolic, for on the sides, squares are inscribed with the dates 1914 and 1918, four years of supreme sacrifice. In the centre is a winged figure representing Peace supporting a temple – this symbolizes the gift, made by the English Craft, of a new Temple in memory of those Brethren who made the supreme sacrifice in the cause of their King and Country. The Jewel is suspended by the Square and Compasses, two of the great, though emblematical, lights in Freemasonry and attached to a ribbon which I now have the pleasure in placing around your neck. The wearing of that Jewel by the Master of the Lodge fulfils a double purpose: first, it provides visible evidence that the Lodge has faithfully discharged its obligation to the Fraternity; secondly, it should ever provide an inspiration to every Brother to put service before self. That Jewel, Worshipful Master, which should always be worn as part of your Masonic clothing, you will transfer to your successor on the occasion he is installed at that high and honourable office you now occupy. He, in turn, will transfer it to his successor and, so it is hoped, it will ever adorn the Master of this Lodge until time with us shall be no more”

One may ask the question: What is the story behind the Hall Stone



Jewel? In my consideration, Hall Stone jewel is an important historical artefact relating to our Grand Lodge; it is a visible symbol of a special charity project and the story behind it is fairly simple and straightforward. This story is easily accessed in Masonic literature, and I assume a few of you here present know it. All the same I like to share this story because I know not all of us in this meeting are familiar with it.

We all know that the First World War took place between 1914 and 1918. We also know that England was one of the countries which was severely affected. The English fought for their “King and Country”, as stated in the address quoted above. Following the end of the War, in June 1919, the Grand Lodge held a special meeting at the Royal Albert Hall to celebrate “Peace to the world after the Great War”. The Grand Master, at that time (1901 – 1939), Prince Arthur, Duke of Connaught and Strathearn, expressed a wish that a memorial be erected as a fitting honour to the many brethren who made the supreme sacrifice (died) during the four years of hostilities. It was anticipated that such a memorial would be a new home to accommodate the continued growth of Freemasonry, and should be erected “in this Metropolis of the Empire, dedicated to the Most High, and worthy of the great traditions of the United Grand Lodge of England” In 1919, the “Metropolis of the Empire” was, of course, London.

In September of that year, the Masonic Fund was launched, appropriately code-named “The Masonic Million Memorial Fund” , and brethren in the English Constitution, living in England and overseas, were invited to contribute to raise the One Million Sterling Pounds needed to finance the work. This was an entirely voluntary appeal. The building started in 1920 and was completed 13 years later in 1933.

Contributors to this special appeal were awarded medals. Each of the Individual masons who contributed 10 guineas earned a silver breast jewel, while each of those who contributed 100 guineas or more earned a gold breast jewel. It is recorded that there were some 53,244 such jewels made and issued to individual masons for their contributions.

The jewels awarded to lodges were of gilt finished silver appended to a light blue collaret, to be worn by the Masters of lodges that contributed an average of 10 guineas per member. Such lodges are known as “Hall Stone Lodges” – there were some 1321 such lodges with 88 of them being overseas. Of those overseas, at least two are in our District - Victoria Nyanza Lodge No.3492 and Rift Valley Lodge No.4788. These Hall Stone lodges have their names and numbers inscribed on the marble wall panel in the Vestibule at the Freemasons’ Hall at Great Queen Street, London.

One of these Hall Stone Lodges in our District– Victoria Nyanza Lodge has had a special history. Currently, it is the second oldest lodge in the English Constitution. It was consecrated in May 1911 in Entebbe, Uganda where it met for a few years before moving to meet in Kampala. In the early 1970s following the expulsion of the Asians by the Ugandan Government, the lodge could not continue to meet in Kampala because most of the members were Asian brethren. In 1975, the lodge was moved to Kenya where it initially met at the Masonic Hall in Ruiru before later moving to meet at the Freemasons’ Hall in Nairobi up till today.

Founder members and early initiates of the other Hall Stone Lodge in the District – the Rift Valley Lodge – must have been really zealous and highly animated Freemasons. If you look at the current records, you will notice that there are 18 lodges in the District that were consecrated between 1905 and 1931. To this number add two more that have since been erased from the Register – Lodge East Africa No.3007 (consecrated in 1904), and Zanzibar Lodge No.3897 (consecrated in 1920). Rift Valley Lodge was only consecrated in 1926, and out these 20 lodges, it emerged as the second and only one of the two lodges in the District that qualified for the distinction of being designated a Hall Stone Lodge. This, in my view, was an enviable level of performance worthy of emulation.

The largest Hall Stone Jewel is of 18ct gold and coloured enamels. Only three were ever awarded. Two Districts – Japan and Burma and one Province, Buckinghamshire, qualified by contributing an average of 500 guineas per lodge. In further recognition, Rooms 11, 12 and 13 in Freemasons’ Hall in London are named after them – Burma,

Japan and Buckinghamshire.

Only individual recipients of the Hall Stone Jewels were allowed to wear them as breast jewels and only in the lodge. It is reckoned that all the individual Hall Stone jewel earners have died by now. However, the two categories of breast jewels are still on sale as souvenir – but not to be purchased and worn as breast jewels.

Lodges which attained the Hall Stone distinction contributed greatly to an enduring legacy, and Masters of these lodges (like those of the two in our District) should consider it an honour to wear that permanent reminder of their lodge's contribution which helped finance the re-building of the Freemasons' Hall at the Great Queen Street in the "Metropolis of the Empire"

Brethren, that is the brief story of the Hall Stone Jewel. To me, this Jewel is an important artefact in the history of our Grand Lodge and a visible manifestation of contributions to a special charity project. I recommend to the Brethren to visit these two Hall Stone Lodges in the District to see and have a physical feel of a Hall Stone Jewel.

Thank you for your attention.

# **INFORMATION FOR THE GUIDANCE OF MEMBERS OF THE CRAFT**

**W Bro Dilip A Sheth PDSGW, PDGScribeE(RA)**

## **LODGE MINUTES**

The Board of General Purposes (UK) encourages Lodges in order to save time at meetings by distributing the Minutes of the previous meeting to members either by Electronic Mail or with the summons.

It further recommends that as Minutes are a formal record of the meeting should contain business transacted at each meeting of a Lodge, rather than a detailed description of every aspect of the ceremonies and administrative business and accordingly suggests that Lodge Secretaries should restrict the Minutes, in so far as they relate to the ceremonies of the three degrees and the Installation of the new Master, to identifying the ceremony, the Candidate and the particular Brethren undertaking the work

## **CANDIDATES FOR INITIATION FROM OUTSIDE THE LOCALITY OF THE LODGE**

If a candidates for Initiation whose residence or place of business is in 'a different locality' i.e. outside Nairobi, the Lodge Secretary is required to write to the District Grand Secretary requesting for approval for the candidate to be Initiated in their Lodge. The D G S shall make due enquires to the Lodges in the locality of the candidate and accordingly advise the Lodge Secretary as to the suitability for initiation.

Rule 158 sets out the procedure to be followed

There are special provisions, contained in Rule 161, regarding candidates for Initiation whose place of residence is in any place where the Grand Lodge of Ireland or the Grand Lodge of Scotland has exclusive jurisdiction. Attention is drawn to the provisions of sub-paragraphs (e) to (h) of Rule 163 regarding Joining Members from Lodges under another Grand Lodge

## **ATTENDANCE AT LODGES UNDER THE ENGLISH CONSTITUTION BY BRETHREN FROM OTHER GRAND LODGES**

Rule 125 (b), Book of Constitutions

The Board of General Purposes (UK) draws attention that visitation of Brethren who are members of Lodges under recognised jurisdictions may visit English Lodges and MUST:

1. produce their Grand Lodge certificate or other documentary proof of Masonic identity provided by their Grand Lodge,
2. acknowledge a personal belief in T. G. A. O. T. U and
3. produce evidence of their good standing in their Lodges.

It is the Master's responsibility to ensure that the above requirements are met. Grand Lodges recognised by the United Grand Lodge of England, are published in the Masonic Year Book and a copy is sent to our Lodge Secretary

It is particularly noted that the hazard of admitting a member of an unrecognised constitution arises not only in connection with overseas visitors (or individuals resident in this country who belong to an unrecognised constitution overseas).

There are Lodges of unrecognised constitutions meeting in England, and care must be taken that their members are not admitted to our meetings. *(Extract from Report of Board of General Purposes, adopted 8 September 2010.)*

## **CONCORDAT WITH GRAND LODGES OF IRELAND AND SCOTLAND**

In Aug 2005 the Concordat with the Grand Lodge of Ireland and Scotland it has been agreed that:

Any member of the Grand Lodge of Ireland and Scotland only ( and not other Grand Lodges formed by the UGL of England, Ireland or Scotland ) who may be suspended or expelled in one jurisdiction shall not, while so disqualified, be permitted to remain a member of or to visit or join any Lodge under the jurisdiction of the others: and

each Grand Lodge shall cause notice of all decrees of suspension or expulsion to be sent to the other Grand Lodges. And in case of such decrees being made abroad, the District or Provincial Authorities acting, shall also notify the neighbouring District or Provincial Authorities of all three jurisdictions.

A duly installed Master under the Irish or the Scottish Constitution, if not disqualified, shall be entitled to be present at a Board of Installed Masters, and to form one of the quorum; but not to preside therein or to install a Master, unless requested to do so.

In the event a Master or a Past Master duly qualified of the Lodge or under the English Constitution is not present then and then only the SW or the JW may request a Master or Past Master under the Irish or Scottish Constitution to perform any ceremony which the Wardens is not competent to perform nor can he preside in the Lodge that he is visiting.

### **CORRESPONDENCE WITH OTHER GRAND LODGES AND THEIR MEMBERS**

It is an established Masonic convention that ALL Masonic correspondence to Lodges outside this District and to other Districts or Provisional Grand Lodges or to the United Grand Lodge of England be conducted through the offices of the respective District Grand Secretary.

The District Grand Secretary shall direct all enquiries to the respective District or Provisional Grand Secretaries and to other Grand Lodges. It appears from correspondence in the Grand Secretary's office from his colleagues in other jurisdictions that this convention is being increasingly disregarded. The Board wishes to remind members of the Craft that directed to other Grand Lodges should be sent to the Grand Secretary at Freemasons' Hall, London. This applies equally whether the correspondence is conducted through the medium of the post or by electronic means such as e-mail and facsimile transmission. Where in certain areas overseas there are, in addition to an English District Grand Lodge or a Group under a Grand Inspector, similar bodies under other jurisdictions no exception is taken to contact on routine matters through our District

Grand Secretary or Grand Inspector. *(Extract from Report of Board of General Purposes, adopted 8 December 2004.)*

### **ATTENDANCE AT LODGES OVERSEAS**

The continuing growth in overseas travel brings with it an increase in visits by our Brethren to Lodges of other jurisdictions, and the Board welcomes this trend. From time to time, however, Brethren become involved with Masonic bodies which Grand Lodge does not recognise, e.g. in visiting a jurisdiction which, quite legitimately so far as it is concerned, accepts as visitors Brethren from Grand Lodges which are not recognised by the United Grand Lodge of England. In this connection, Brethren are reminded that it is part of their duty as members of the English Constitution not to associate Masonically with members of unrecognised constitutions, and should such a situation occur, they should tactfully withdraw, even though their visit may have been formally arranged. To avoid this danger, and potential embarrassment to hosts, Brethren should not attempt to make any Masonic contact overseas without having first checked (preferably in writing) with the Grand Secretary's Office at Freemasons' Hall, Great Queen Street, London WC2B 5AZ, that there is recognised Freemasonry in the country concerned and, if so, whether there is any particular point which should be watched.

The Board recommends that the terms of this warning should be repeated:

- a. verbally in open Lodge whenever a Grand Lodge Certificate is presented, and
- b. in print once a year in a Lodge's summons.

Brethren should also be aware of the Masonic convention that communications between Grand Lodges be conducted by Grand Secretaries. They should therefore not attempt without permission to make direct contact with the Grand Secretary of another Constitution. This 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 8 September 2010.)*

# THE LODGE SECRETARY

W Bro Dilip A Sheth PDSGW, PDGScribeE(RA)

## PREPARATION TO TAKE OVER

1. As soon as you have been notified by the Master Elect of his intention to appoint you as the Lodge Secretary, you should request permission to contact the current Lodge Secretary to discuss about hand over and matters that you as a new Secretary should be aware of.
2. Make an inventory of all the records that is being handed over.
3. Ensure to receive the latest copy of the Lodge By-Laws together with all amendments thereto approved by the DGM.

**Always** (at **ALL times**), have a copy of the latest Lodge By-Laws and of the Book of Constitutions.

4. Minute Books

The Minute Books should be from the date of the Consecration of the Lodge.

Go through both the Minute Books and ensure that it contains signed minutes of all the Meetings and Summons, prepare a list of all missing Minutes and Summons and bring to the attention of your predecessor and if no positive action is forthcoming bring it up at the next Lodge Committee Meeting.

5. Installation Returns – All copies.
6. Annual returns – All copies.
7. Copies of Registration Forms for Initiation and Joining members.
8. Although not your duty but good practice to keep a Copy of the GLC issued to the members.
9. Compile and maintain a register or record of each member of the detailing Founder Members / Initiations / Joining / Cessation



either as a result of death / Resignation / Non payment of Subscription / Exclusion etc.

### **STARTING YOUR DUTIES AS A LODGE SECRETARY**

10. Prepare summons and send to the Brethren at least 14 days before the date of the meeting and to the District Grand Secretary, the DGM, DDGM and All the ADGMs.

In the present electronic age summons emailed to the brethren is acceptable, however a brother is entitled to a paper copy if he so requests.

Ensure that any Notice of Motion given at a Lodge meeting appears on the Summons of the next meeting.

Subject to the Rules and Regulations of the B of C names of Candidates for initiation and Joining appear for balloting on the Summons of the next meeting.

11. Attend to Lodge Correspondence and all communications of the Lodge should be through the Lodge secretary.
12. Attend Lodge Committee, regular and other Meetings and prepare Minutes thereof.
13. Function of Minutes is to provide a formal record of the business transacted rather than a full detailed description of every aspect of the ceremonies.
14. Attend to the Communications of the DGL of EA and UGL of E.
15. Ensure that the Registration Form A is properly completed, signed by Proposer and Seconder together with the Masters certificate the and forwarded to the DGS immediately the Candidate has been initiated also

Applications for G L C is made immediately the candidate has been raised and Installations Returns MUST be filed immediately after the event.

16. Annual and Statistical Returns are submitted within the time stated.

17. Communicate with the Brethren re: Invitation and other particulars.
18. Keep the Brethren updated on all communications from the DGL of EA and UGL of E
19. Keep the WM in the “know” on all matters pertaining to the Lodge.
20. Issue certificate of Good Standing as when required.
21. To keep a copy of all documentation submitted to the DGL of EA and UGL of E.
22. All communications to the addressee should be appropriately addressed and on the envelope there should **NOT** be any MASONIC RANK or PREFIXs e.g. RW or W Bro are given. It should be addressed as MR .....
23. Ensure that names of Candidates for initiation and Joining do not lapse (12 months) and if so they must be proposed again.
24. Annually a Notice should appear on the Summons Re: Attendance at Lodges Overseas and verbally given in open Lodge at least once a year preferably when presenting the G L Certificate.
25. Ensure that a copy of the ByLaws of the Lodge is presented to every Initiates and Joining Member and a copy of the B of C to every Initiates.
26. Remind the Treasurer Re: Presentation of Lodge Accounts as per the By Laws of the Lodge.

# **BOOK OF CONSTITUTION AND BY-LAWS**

**W Bro Dilip A Sheth PDSGW, PDGScribeE(RA)**

## **Let us first define What is Jurisprudence?**

The common starting point in understanding jurisprudence is the objective of law to achieve justice and its applications to a given situation or circumstances.

The English Oxford Dictionary gives the meaning of “Jurisprudence” as science or philosophy or knowledge of law.

A Lodge is governed by the By-Laws and the Book of Constitutions. All references to the B O C are to the 2007 Edition.

Wikipedia, the free encyclopedia defines Constitution as

A constitution (often is a written document) is a system for government that establishes the rules, regulations, principles, the form, powers and duties of an autonomous entity.

Wikipedia defines Bylaws are regulations passed by a non-sovereign body, which derives its authority from another governing body.

The Lodges derives its authority from the Warrant or Charter issued by the U G L E.

The Book of Constitutions (rule book) of the U G L of E. has been in the public domain since 1815 and the first published edition of the Premier Grand Lodge was in 1723.

The current edition of 2009 can be purchased from Freemasons’ Hall, London or from the District Grand Secretary.

## **What are Bylaws?**

Bylaws are rules governing the internal management of a Lodge and generally cover the dates and place of the meetings, election of Officers, composition of Lodge Committee, Subscription, etc.

However please note that the Lodge Bylaws cannot countermand or contravene the BOC however where they are inconsistency with the

BOC then the BOC prevails.

**How Are General Laws And Regulations Amended In The Book Of Constitution (Alterations and Changes to the Book of Constitutions Rule 38-41)**

In summary Notice of motion proposing to make any changes, additions or alterations to the B of C is given in writing to the Grand Secretary seven days before the meeting of the Board of General Purposes preceding the Quarterly Communications of the Grand Lodge.

These are then discussed at the Board of General Purposes and if approved are printed on the Summons or paper of business for that Quarterly Communications for considerations. If approved is given to the Grand Master for approval.

**How are ByLaws Formed? Rule 136**

In the case of a new Lodge Draft ByLaws are prepared on the Model By-Laws issued on behalf of the Grand Master and approved by the Founding Members of a Lodge these shall be sent to the District Grand Secretary for the approval of the District Grand Master, before the Consecration of the Lodge.

These are then adopted by the Members at the Consecration Meeting of the Lodge. The adopted ByLaws shall be sent to the District Grand Secretary for the approval of The District Grand Master and are effective only after having been approved by the DGM on behalf of the Grand Master.

**Generally what is the procedure for changes to the Bylaws? Rule 136 - 141.**

Any alteration Bylaws are dealt with in a similar manner.

The Draft of the changes are discussed and approved by the Lodge usually at the Lodge Committee Meetings these shall be sent to the District Grand Secretary for the approval of The District Grand Master.

A Notice of Motion is given stating the exact alterations, a copy of which is given to the Lodge Secretary. These changes are then

printed on the Summons of the next meeting and voted thereon by the by 2/3rds of the members present & voting. If not appearing on the Summons then Notice has to be re-given.

**However as mentioned before they are not effective until they have been approved by the DGM on behalf of the Grand Master.**

Exception to this rule is changes in the annual Subscription only which does not require a Notice of Motion, it is by a Notice on the Summons & the words would be "To Increase the annual subscriptions to Shs..... with effect from 1st January (next year).

BUT changes in Initiation and Joining Fees are by the Notice of Motion and procedure stated above.

# THE MASONIC APRON

W Bro Dilip A Sheth PDSGW, PDGScribeE(RA)

## **What Do We Mean By Symbol, Emblem and Badge**

*Symbol* is an idea, sign, device or object which has within itself something else — an idea, or fact, even a proposition — which it guards from facile scrutiny,

Some symbols are simple, others very complex.

*Emblem* is also a symbolic device, but its meaning does not have to be discovered, its meaning is obvious, known and accepted by common agreement: *e.g.*, a crown means royalty, white means purity.

*Badge* is a mark or sign by which a person or object is distinguished ; it is a device used to make known membership of any corporate body ; it really serves its owner to establish his identity, as indeed his own name does.

Masonry uses all three, symbol, emblem and badge, and in some cases symbol and emblem seem to be the same.

## **The Masonic Apron - Spotless White lambskin**

Perhaps the most universal symbol of Masonry, other than the Square & Compass or the letter G, is that singular mark of distinction which every Entered Apprentice is first presented with - the white lambskin apron.

Recognized around the globe as the distinguishing “badge” of the Mason, the lambskin apron is rich with symbolism and practical instruction for the speculative initiate of our Craft who is willing to seek more Light.

That white is a symbol of purity. This color also represents the primal Godhead that “the lambskin, or white leather apron” is an emblem of innocence and purity, and the badge of a Mason; The lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the lambskin as a badge of Masonry, is thereby

continually reminded of that purity of life and conduct.

## **White**

Strictly speaking, white is not a colour but the manifestation of the presence of all colour, as, *it contains all the other colours in the spectrum, showing that you have a positive, well-balanced and optimistic personality.*

It stands for wholeness and completion. In many cultures it represents openness and truth. It is a simple and pure colour, one that reaches out for recognition. Brides wear white in many countries, because white symbolizes a virgin. White means kindness. Thus also an initiation into Hindu priesthood the initiate is clothed in white. A portion of the vestments of the Jewish priesthood was directed to be white. White has purification vibrations and can be used to clear blocks from your path.

“Put some white in your life when you want” meaning

- a. to clear clutter and obstacles away
- b. to start a fresh beginning
- c. to bring about mental clarity
- d. purification of thoughts or actions

“From these instances we learn that white apparel was anciently used as an emblem of purity, and for this reason the color has been preserved in the apron of the Freemason.

## **Colours**

The colour of the Master Mason's apron, which is that of Cambridge University, and likewise that used by Parliament when fighting King Charles.

In contrast, the aprons of District and Grand Lodge Officers have Garter Blue, often connected with certain Orders of Knighthood, and this blue is the colour of Oxford University, and the colour associated with the Royalist cause during the Civil War.

Thus the two aprons in use amongst Brethren of the English craft employ the colours of the two great Universities of England.

The United Grand Lodge in May 1814; ordered for a general

uniformity and this has been detailed in the Book of Constitutions.

*“It is more ancient than the Golden Fleece or Roman Eagle more honourable than the Star, Garter or any other .....”*

### **Golden Fleece**

The Golden Fleece" has given its name to a celebrated Order of Knighthood in Austria and Spain, founded by Philip III, Duke of Burgundy and the Netherlands on the occasion of his marriage with Isabella, daughter of King John I. of Portugal.

This Order was instituted for the protection of the Roman Catholic Church, and the fleece was assumed for its emblem, from being a staple commodity of the low countries.

### **The Roman Eagle**

The Eagle as adopted by the Romans upon their banners, signified magnanimity and fortitude, or swiftness and courage. The Romans were not the first to display the Eagle upon their banners, for the Persians, under Cyrus the Younger, had borne the Eagle upon their standards.

In modern times France, Russia, Prussia, and the United States have adopted the Eagle as a National military symbol.

### **The Star Or The Garter - These are two Orders**

The Order of the Star originated in France, and was founded by John II in 1350 in imitation of the recently instituted Order of the Garter in England. The Order of the Garter dates from about 1344. Its origin is not certain.

Another account is, that the Countess of Salisbury happened at a ball to drop her garter, and the King picking it up, presented it to her. Some of the company smiled, whereupon the King exclaimed *Honi Soit Qui Mal y pense*"(Evil to him who evil thinks.) Immediately after this circumstance this Order of the Garter was founded.

Why a rosette on FC & not on EA, why blue ribbon lining on MM and Tassels, why tau-cross on WM, Grand & District?



## **ROSETTES**

The origin of rosettes is unknown. In England they were a comparatively late introduction, and were not prescribed officially until 1815, when they were specifically designed to differentiate the three grades. It is probable, however, that their original purpose was purely ornamental.

It is evident from surviving aprons and illustrations of the early period that they were designed to be worn with the flap up and fastened, by means of a buttonhole, to a button on the coat or waistcoat. Many of these old aprons have a button-hole in the flap, but there seems to have been a tendency amongst Master Masons to wear the flap down or to dispense with it altogether it is ruled that the apron of the E.A. must have a "flap" ; that the two rosettes of the F.C. must be attached "to the lower corners" of the apron; and that the aprons of Master Masons are to be edged with ribbon, and "silver tassels" must hang over the face and that the strings must be "light blue" ; it is also provided that the "emblems" of "offices in the centre of the apron" may be "surrounded by a double circle in which may be inserted the name and number of the Lodge".

The Masonic Apron, by its shape and corners, is emblematical of the seven virtues, Temperance, Prudence, Fortitude, Justice, Faith, Hope, Charity.

The two ribbons and chains might also be representative of the old pillars that used to adorn the apron before these were replaced with the existing form.

## **TASSELS**

Now a short word about another important feature of the apron, namely the tassels, which originally represented the ends of the string used to tie the apron round the waist.

It was only a matter of time before these strings were decorated with tassels and even today certain aprons, such as those worn by members of the Royal Order of Scotland use this type of string with ornamental tassels which when properly tied together at the front cause the two tassels to stick out from under the flap.

Craft aprons have now replaced the string or cord with a band attached to a hook and eye and so tassels have been replaced by two strips of ribbon on which are attached seven chains.

It is impossible to say when the silver tassels made their first appearance as standard decoration for the M.M.'s apron. They were probably in use some time before 1841, and they were officially prescribed for the first time in the 1841 *Book of Constitutions*.

The seven chains themselves are full of symbolic meaning and represent various

Masonic allegories such as

- a. the seven liberal Arts and Sciences namely Astronomy, Music, Geometry, Arithmetic, Logic, Rhetoric, and Grammar.
- b. the number of Masons needed to form a perfect lodge
- c. and the number of years it took King Solomon to build the temple, etc.

## **SQUARES OR LEVELS**

There appears to be no official name for the squares or levels which decorate the apron of a Master or Past Master. The 1815 *Constitutions* described them as "perpendicular lines upon horizontal lines, thereby forming three several sets of (two) right angles", and originally they were to be of inch-wide ribbon. The same definition appears in the present *Constitutions*, though nowadays the emblems are usually of silver or white metal. They were designed only for purpose of distinction.

## **THE TAU**

The Tau is the symbol of the Creator and also the symbol of the Royal Arch. At one time all Masters had to be exalted to that supreme degree before he could accept the Chair in a Craft lodge.

## **SERPENT on the waist band – is it an emblem / Badge/symbol**

Finally we arrive at the band with the hook and eye attachment that perhaps nobody may be aware is also full of symbolic significance. It

is no accident that the snake was selected for this purpose. The snake is the traditional symbol of evil, but it is also associated with wisdom. Thus the serpent in our apron denotes that we are encircled by Holy wisdom. You will also notice that the serpent is biting its own tail, thus forming a circle which has always been regarded as the emblem of eternity, and more especially the Eternal Wisdom of God.

### **Can you enter the Lodge without an Apron?**

I hope I have been able to clarify some of the background to the nature of what is referred to as a rosette and at the same time show how it adds to the symbolism of the apron.

The apron is an important piece of regalia which happens to be, by virtue of the rosette and tassels etc. decorative and colourful.

Indeed the apron is a vital part of our ritual and any Mason who is not wearing his Masonic apron in a lodge is considered quite rightly to be improperly dressed, just like a Lodge is not regular without its warrant.

Thus we accept that our apron is a very honourable garment, one that we should treasure. It is an apron made of lambskin, pure white, without fault or stain - the colour of the Soul as mortal man sees it. It is ours and it now depends upon each of us to keep it without blemish - to keep it as a mirror of our behaviour that we may stand the final test when we reach that spiritual edifice - not built by hand, eternal in the Heavens.

