

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

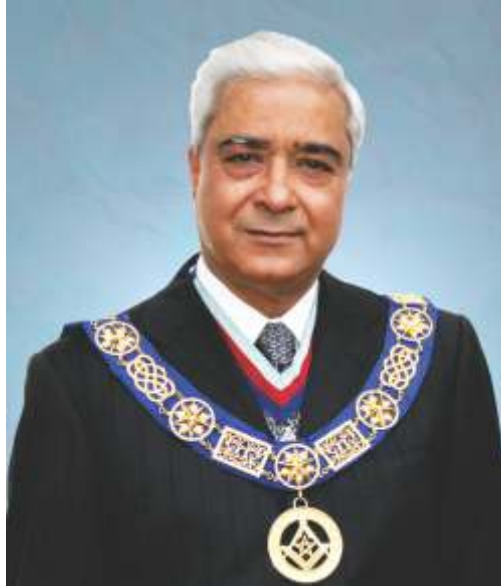
DISTRICT GRAND LODGE OF EAST AFRICA



NAIROBI LODGE OF INSTRUCTION

A COLLECTION
OF PAPERS
PRESENTED AT
THE NAIROBI
LODGE OF INSTRUCTION

2010



RW Bro Dr Virendra K Talwar, MBS, DGM, G Supt

Message from the District Grand Master

The Nairobi Lodge of Instruction with its fresh team of Preceptors and Officers under the able leadership of its Convenor, W Bro Ravi Bowry has made tremendous progress in promoting Masonic education in the District of East Africa.

I am glad to note that the structured agenda put in place last year has been of great value to the members. It is also heartening to note that younger Masons, either on their own or through their Lodge Mentors, are making a concerted effort to attend the LOI.

The printing of this booklet is an excellent idea. Not only will members of the Nairobi LOI benefit from this collection of papers, it will also be a source of reference by Lodge Mentors, other LOI's in the District, and the fraternity at large.

The Preceptors of the Nairobi LOI and all its members have my unstinted support in their endeavours and I wish all of you well.



W Bro Anjan Harkhani, PGStdB,
DDGDC, DGMentor
Preceptor, Nairobi LOI



W Bro Dilip Sheth, PDSGW
Preceptor, Nairobi LOI



W Bro Kishore Nayar, PDSGW
Preceptor, Nairobi LOI



W Bro Prof William Lore, PDGChap
Preceptor, Nairobi LOI



Bro Keval R Shah
Treasurer, Nairobi LOI



W Bro Gurinder S Ghataura
PDGSuptW, DAGS
Secretary, Nairobi LOI



W Bro Jitesh Upadhyay, PDAGDC
Director of Ceremonies
Nairobi LOI



W Bro Ravindra Bowry, PDSGW

Message from the Convenor & Preceptor

This Annual General Meeting is the end of the first year of office of the re-constituted management of the Nairobi Lodge of Instruction and I on behalf of the Preceptors wish to thank the District Grand Master, RW Bro Dr Virendra K Talwar for giving us this opportunity to provide Masonic education in this District, particularly in Nairobi.

Our mandate was to re-structure the LOI in order to meet the needs and aspirations of the young members of the fraternity and I believe that we have to a large extent succeeded but are also deeply conscious that a lot remains to be done.

We must continually endeavour to evolve and adapt ourselves so that the LOI's remain relevant. In that spirit, we have for the first time produced this booklet of all the main papers presented at the Nairobi Lodge of Instruction during 2010.

This booklet will be circulated to all the Lodges and we hope that brethren will find it useful.

We wish all the brethren a very Happy New Year!

The Role of Lodges of Instruction

W Bro Ravi Bowry, PDSGW

JANUARY - 2010

Dissemination of Masonic knowledge can be through:

- Lodges of Instruction
- Conferences
- Orations
- Masonic Websites
- Mentoring Schemes
- Individual learning
- Use of library
- Grand Lodge booklets

Masonic knowledge may be divided into three parts:

- Ritual
- Philosophy
- Jurisprudence

All three are inter-related and each one has its own importance and usefulness.

Early Concepts

The very concept of a Lodge, to our operative forefathers of medieval times, would have had connotations of reflection and learning. It was in the Lodge, by the side of the great cathedrals, castles and other edifices being built, that the new working mason would be initiated into the secrets and mysteries of the Craft and begin to learn his trade. He would be taught not just his trade but also the social and moral values inculcated in the ancient charges and regulations of the operative freemasons. These same ancient charges and regulations that have survived to this day in the opening pages of our own Book of Constitutions are read to every Master Elect before he is installed as the Master of his Lodge.

In speculative terms, England today differs from many of the practices in other jurisdictions. We dedicate little time in Lodges to contemplation, philosophy, the search for truth and other similar

esoteric concepts. In U.S.A. and Europe a lot more emphasis is put on these topics. In our Lodges these aspects of moralization are limited to the lectures in our ritual first promulgated by the great Masonic scholar, William Preston in the 1770s. The rest is left to the individual Masons's own thoughts and conscience.

Our Lodges of Instruction should serve an essential function for a Mason to develop an interest in these subjects.

The first evidence of time, being set aside for learning Freemasonry is recorded from York in 1725, where an hour was set apart to talk about Masonry at a brothers' house.

The earliest record of a Lodge of Instruction appears in 1768. The minutes of the 1st September, the Lodge met at Kings Mead in Hampstead, now St. John's Lodge No.167.

Within a few years the concept of Lodge of Instruction came into full bloom as a result of activities of William Preston (1742-1818). He was the first Masonic educator and his name is very familiar to English Freemasons because of the prestigious Prestonian Lectures. William Preston has been called the father of modern ritual. All ritual we practice today was either established or strongly influenced by him.

He developed a well known and complex system of Masonic Instruction by way of questions and answers. In 1772 was published his book *'Illustrations of Masonry'*.

Starting in 1774, Preston with other Brethren, began a service of demonstrations of workings of the ritual. Those organized sessions were all effective Schools of Instruction. Preston can be seen as the first true Preceptor of the first true School of Instruction. The Lodge meetings and organised sessions arranged by Preston were all effective Schools of Instruction.

We should remember, however, that there was a definite element of commercial venture.

The following advertisement appeared in a leaflet circulated by Willam Preston in the same year:

Bro. Preston,
desirous to remove
the present difficulty of gaining . . .
Instruction in Masonry . . .
proposes to teach Masonry
on its genuine and original principles
on the following terms:
1st degree: 5 Shillings
2nd degree: 5 Shillings 6 Pence
3rd degree: 10 Shillings and 6 Pence

It is only after this period that other Lodges of Instruction began to be established. The difference between a Lodge and a Lodge of Instruction lies in that the former is limited to members of the Lodge and the school is open to any Mason. Also in the English Lodges very little time is spent on contemplation, philosophy and search for truth.

It is our sincere hope and wish that the Nairobi Lodge of Instruction will be able to guide you in ritual, philosophy and jurisprudence aspects of Masonry.

In England all meetings of Lodges of Instruction are official, though they can be informal in workings, dress code etc. The Lodges of Instruction have to be sanctioned by Grand Lodge, through a sponsoring Lodge and approved by the Grand Master. They however have to keep minutes of all their meetings.

SO MOTE IT BE

W Bro Prof. William Lore, PDGChap, DGOlator

MARCH - 2010

In Freemasonry the phrase “SO MOTE IT BE” is functionally equated to the word “Amen”. I shall therefore attempt to explain both the word and the phrase. “SO MOTE IT BE” is a phrase that is uttered so often in our Masonic ceremonies that one would expect most of us to know its origin and meaning. That, however, is not the case according to my informal survey. But this phrase is not common in the present day English language vocabulary. On the contrary, like many other old English words and phrases in our ritual it may be regarded as archaic. History tells us that the first time we come across this phrase in the Regius Manuscript (sometimes referred to as Regius Poem), arguably the first Masonic writing printed in 1390. This document ends with the words: “Amen! Amen! So mote it be! So say we all for Charity”.

Regius Manuscript is part of the “Old Charges”. Another document which is also part of the “Old Charges”, the Cooke Manuscript of c 1410, also mentions this phrase – Amen, Amen, So Mote it be.

But what does this phrase mean?

“So mote it be” is known as an optative exclamation, meaning that it expresses a wish or a desire. The Amen that at one time preceded the exclamation is a Hebrew word which may be described by a range of English words all expressing the same thing. Some of the English words that describe “Amen” are: verily, certainly or truly – which in ordinary everyday speech means: Yes, we agree. “Amen” in a Hebrew setting has several connotations – all related to fidelity, constancy, sureness, trust – and when used at the end of Hebrew prayers or blessings, was a formula of acquiescence and confirmation, as though to say “Truly, we believe that it is so or will be so”

“So mote it be” is, therefore, an acknowledgement of God's Will and a desire that God's Will be done. In early lodges, the Master would recite a statement ending with the word “Amen” after which the rest of the

Brethren would say “So mote it Be” in a chorus.

EXAMPLE: Master: May the blessing of Heaven rest upon all regular masons. May brotherly Love prevail and every moral and social virtue cement us. Amen.

Brethren: So mote it be.

The word Amen that used to be said by the Master at the end of a statement as in the example above, has now fallen from use except in some American lodges.

The linguistic origin of the phrase “SO MOTE IT BE” can be traced to an Anglo-Saxon word “motan” meaning “to be allowed”, therefore “So mote it be” would simply mean “So may it be”

For the sake of completeness, one would wish to say that there is another “AMEN” found in the Bible – in this case a noun carrying the meaning: “the faithful one” or “ the true one” as in the Book of Revelation Chapter iii verse 14 – “These things saith the Amen, the faithful and true witness, the beginning of the creation of God”

So, when do we utter the phrase “So mote it be”?

- 1) At the ceremony of opening the Lodge in the First Degree as has just happened today
- 2) At the closing ceremony of the First Degree as will soon occur this evening
- 3) After prayers in ceremonial working
- 4) After singing an opening or closing ode

Although the Hebrew word “AMEN” and the phrase “SO MOTE IT BE” may not have the same original meaning, they seem to have acquired the same “FUNCTIONAL” meaning in Freemasonry with the passage of time over the centuries– hence the omission of the word “AMEN” in most current proceedings of Craft Masonry.

MEMORY

Its importance in Freemasonry

W Bro Kishore Nayar, PDSGW

MAY - 2010

Why is memory so important to Freemasons?

We memorize for the following reasons:

1. To prove ourselves so that we may progress to higher degrees
2. To perform the floor working well.
3. To understand the ritual better

But, before we go into the above reasons for memorizing, let us consider the historical reasons for memorizing.

1. In the past, at the time of the known origins of Freemasonry or other societies, printed material was hard to come by. This led to people relying on the few printed versions available to memorize their work.
2. There is also the aspect of maintaining secrecy. The fewer published editions available, the less likelihood of them falling into the wrong hands. I can remember the time when older masons would keep their rituals locked up so that no one had access to them.

To go back to the reasons for memorizing, let us consider each in turn:

1. To progress to higher degrees:
We all know that each candidate for the second degree or third degree is required to memorize the answers to the questions contained in the ritual leading to that degree. The purpose of this questioning is to test the candidate on his proficiency in the degree he is currently in.
In the rituals we use here, the questions asked by the Master are set in the ritual, and although the Master says "These are the usual questions, if any brother wishes others to be put, I will do so". No one ever asks another question but all say "Very well answered,

W.M.”

In some Constitutions in the Americas and Europe, this testing is taken to a different level. They have an official questioner, who is usually a senior member of the Lodge, who asks the candidate various questions on the degree he is in. It is not unknown for the candidate to be asked to recite his obligation or one of the charges. The questions not being set, the candidate actually has to memorize the entire ritual of his present degree to progress.

2. To perform the floor working well.
This is probable the most obvious to us all and I will therefore not take up too much time on it but will just highlight some points:
We wish to perform the floor working well so as to:
 1. make the meeting interesting
 2. to prove ourselves as to our ability – we always have discussions on promotions of brethren based on their ability to perform
 3. to set examples to other brethren – if one brother performs well, he induces others to do likewise and this creates a competitive spirit leading to well performed ceremonies
 4. The third reason to memorize is to understand the ritual better

The more often we memorize a charge, the more chances there are that we will understand it better. Memorizing gives up the opportunity of internalizing the meaning.

Each one of us is from a different background – we are from various religions, have different educational and family backgrounds.

For example, those of the Christian or Jewish faith will have read the Bible and will be familiar with the names of individuals and events mentioned in the ritual.

We, therefore, understand the ritual differently.

By understanding the ritual in our own way, we can communicate aspects of our understanding to others who have read other meanings in it. This helps overall to increase the knowledge of that particular piece of ritual.

I will now turn to the modes of learning the ritual. We all have our own ways of doing so – some early in the morning, some in the

bathroom, some at night before going to sleep, some in the car as they are stuck in traffic, etc. It does not matter how you learn – there is no perfect way of doing so – each to his own. The important thing is that you do learn the ritual.

As I said, there is no perfect way, but I will give my opinion on some means that can help:

1. Always give yourself enough time before the next meeting to start learning – charges are generally allocated shortly after the last meeting and there should give plenty of time to learn. Leaving it to the last minute can not only lead to the charge not being performed well but to it be delivered without confidence.
2. Practice what you have learnt as often as possible. If you wish to practice with a brother, do not feel shy of doing so – it will not only boost your confidence but you will also have the benefit of his comments.
3. Pay attention to the ceremony at rehearsals and at the meetings. Remember, what we do is a repetition of the same ceremonies. The more often you hear and pay attention to the ceremonies, the more familiar the words and phrases will become to you, which will be of great assistance when you have to perform that bit of the ritual.

Therefore, my advice is, do not go the sleep in the lodge or try to count the squares on the chequered pavement only because you are bored and cannot with for the meeting to end. Pay attention and you will learn.

4. Learn bits of the ritual even though you have not been asked to do so. If, for example, a Senior Warden learns the obligation of the 1st degree, which he is not going to perform until he takes the chair, it will only make it easier for him when he does have to perform it. Similarly, if the Junior Deacon learns the working of say the 2nd Degree being performed by the Senior Deacon, it will make it easy for him when his turn comes to conduct the candidate.

The Hoodwink

W Bro Anjan Harkhani, PGStdB, DDGDC, DGMentor

JUNE - 2010

"Hoodwink" comes from two words, "hood" (meaning to cover, when used as a verb) and "wink" (an archaic term for the eye). Thus, to "hoodwink" means, originally, to cover the eyes. At the time when this word was adopted by Freemasonry (the early 18th century or before), this was its primary meaning.

Subsequently, the meaning has changed and since that time, it has come to be synonymous with the phrase "pull the wool over eyes," which is to say "to deceive." This is NOT however the meaning it has in Freemasonry. When the word is used in Masonic ritual, it is in the context of an action; that of blindfolding the candidate in preparation for the experience of his degrees.

One original purpose of the blindfold was to protect the members of the organization from interlopers. Had a candidate refused to submit to the ceremonies or not acknowledge a belief in a Supreme Being, he would be led from the lodge room without ever discovering even the form thereof.

Only a very ill-informed man can imagine that the hoodwink is for the purpose of concealing the Lodge room and the Brethren from the Initiate until he is obligated. Yet these thoughts do pass before the minds of the Brethren as they wait with keen anticipation to watch the effect that the ceremony has upon the candidate.

There is nothing secret about the inside of a Masonic temple. The United Grand Lodge of England has held conducted tours on a daily basis around the temple at Great Queen Street for many years. In many Lodges, it has always been the custom to invite the Ladies and non-Masons who attended ladies evening festivals to "have a look around the Lodge room". This is to say nothing about the recent policy of 'openness' and the resulting implications of "Freemasonry in the Community. So what is the meaning, and the purpose behind the

hoodwink?

The temporary blindness of the hoodwink is symbolic of the deprivation of moral and intellectual light. Therefore the Masonic candidate represents one immersed in intellectual darkness, groping in the search for that Divine light and truth which are the objectives of our Fraternity.

The purpose of the hoodwink is not to conceal something from the candidate. There is nothing to hide. All that there is will be revealed in the early part of the ceremony. The hoodwink is a thing to be used to bring about a certain state of mind. It symbolizes that the candidate is yet in Masonic darkness and so is expected to prepare his inmost mind for those revelations that will be made to him after the hoodwink is removed.

Freemasonry does not create something too fine and good for this rough world; it "reveals" something that is as much a part of the world as roughness itself. In other words, it removes the hoodwink of jealousy, hatred, unkindness, and all the other myriad forms of unbrotherliness in order that a man may see and thus come to know how good and pleasant a thing it is for brethren to dwell together in unity. The hoodwink of cloth or leather that is bound over a man's eyes is not the real hoodwink at all, but only the symbol thereof; the real hoodwink, and it is that which Freemasonry undertakes to remove from a man's eyes, is all that anti-social and unhuman spirit out of which grow the things that make life unkind and unhappy and thereby bring one to the true revelation of Masonic Light.

The Masonic Pillars

W Bro Davinder S Thathey, PDSGW

SEPTEMBER - 2010

We know that Free-Masonry is a peculiar system of morality veiled in allegory and illustrated by symbols. The lecture on the 1st Degree Tracing board states that our Lodges are supported by three Great Pillars. Where then are these three Great Pillars which should be supporting our Lodge. These are emblematically represented here by these three wooden pillars. The Master's Pillar is of the Ionic order; The Senior Warden's is of the Doric order and the Junior Warden's is of the Corinthian order. The three lamp-stands lit either by candles or electric bulbs are also emblematic of these three Great Pillars and are used by a majority of our Lodges. They are called Wisdom, Strength and Beauty. Wisdom to conduct us in all our undertakings, Strength to support us in all our difficulties, and Beauty to adorn the inward man. The three Great Pillars supporting a Freemason's Lodge are emblematic of these Divine attributes and further represent Solomon King of Israel, Hiram King of Tyre and Hiram Abif. They also represent the three lesser lights in Freemasonry.

Let us now investigate the two Great Pillars which were placed at the porch-way entrance to King Solomon's Temple at Jerusalem called Boaz and Jachin. They were formed hollow and served as archives to Masonry. They were made of molten brass and were cast in the plains of Jordan in the clay ground between Succoth and Zeredathan. These are symbolically represented here by the two columns of the wardens. The Senior Warden keeps his column perpendicular when the Lodge is at labour and horizontal when at refreshment and the Junior Warden keeps it horizontal when at labour and perpendicular when at refreshment.

What then is the need of this practice when it is so obvious whenever the Lodge is at labour or refreshment, as the two are held at different venues? This becomes clear when we study the working of the earlier Lodges from around the year 1400. The Lodge meetings then, were held in workshops with the tables set up in a "U" configuration with the

Senior and Junior Wardens either seated or standing in the North West and South West of the Lodge respectively.

Much of the work of the Lodge was conducted at the "table" punctuated by toasts and drinking while the Lodge was still at labour. The Lodge was "called off" when a meal was to be taken and the brethren remained seated at the table. In such a situation some signal recognition at a glance would have to be shown to indicate whether the Lodge was at labour or refreshment. Hence the Junior Warden who is in charge of refreshment raised his column and the Senior Warden lowered his. The situation of the Wardens remained in the West till sometime between 1730 & 1760 and is confirmed by the following discourse from Masonry Dissected 1730.

Question: Where stand your Wardens?

Answer: In the West

Sometimes between 1730 & 1760 the Junior Warden moved to the South as is the practice today, and is confirmed by the following discourse from the three Distinct Knocks 1760.

Question: Who doth the Pillar of Beauty represent?

Answer: The Junior Warden in the South

Brethren when you next enter a Lodge look at these Pillars and Columns, mentally visualise the Great Pillars they symbolize and the rich Moral and Architectural history they represent. It will give you a better understanding of the tremendous Heritage of our Rituals through the ages.

Titles, Ranks & Pre-fixes

W Bro Willaim Lore, PDGChaplain

OCTOBER - 2010

A Freemason, addresses and refers to another Freemason as "Brother so and so" and collectively Freemasons call themselves Brethren. The plural form, Brethren as opposed to "Brothers" has some religious origin and special ecclesiastical connotations. It portrays the wider notion of brotherhood beyond the meaning of a sibling. The word brother has close similarities in many languages including: Dutch (Broeder), Icelandic (Brodir), German (Bruder) and Latin. The equivalent word "frater" in Latin derives from fraternus meaning Fraternity.

Fraternity is defined as any organization where members freely associate with one another as equals for mutually beneficial purpose, rather than because of religion, governmental, commercial or familial bond. The word Brother is therefore the generic or cross-cutting title that we masons use within our organization to refer to each other irrespective of rank or position when we are not involved in formality. In other words, within the organization, and in keeping with the definition of the word fraternity I have just given, each one of us is simply "Brother so and so", thus underpinning the concept of equality. Incidentally, the female Freemasons also refer to each other as "Brother so and so", and collectively as brethren - just as we do. They do not refer to each other as "Sister so and so" and collectively as "Sisters"

However, by convention and in conformity with demands of formality, in the UGLE there are pre-fixes that go with certain positions or ranks. For instance, when a Brother has been installed into the Chair of King Solomon according to ancient customs, he is referred to as MASTER or WORSHIPFUL MASTER of the particular lodge for that year.

The three pre-fixes - "Most", "Right" and "Very" - are used differently depending on the jurisdiction; for instance they are used differently in the Scottish Constitution and the English Constitution lodges in our

own locality of East Africa.

In the EC Freemasonry, the use of these pre-fixes - "Most", "Right" and "Very" - as Masonic titles, seems to have originated from the Church of England where the Heads of the Church are the Primate of Canterbury and of York. Their official title being: "Most Reverend" - the Archbishop. Under them in the hierarchy come the "Right Reverend"- the Bishops. The next title of honour in the Church of England is that of "The Very Reverend" which is applied to Deans or Heads of Cathedral Chapters.

In formal settings in the UGLE, these pre-fixes are used in conjunction with the following Masonic ranks and positions:

- MOST WORSHIPFUL is used for Present and Past Grand Master and Pro Grand Master.
- RIGHT WORSHIPFUL is used for Present and Past Deputy Grand Masters, Assistant Grand Masters, Provincial and District Grand Masters, Pro Provincial and Pro District Grand Masters and Grand Wardens.
- VERY WORSHIPFUL is used for Present and Past Grand Chaplains, Presidents of Board of General Purposes, Grand Registrars, Grand Secretaries, Presidents of the Board of Benevolence, Presidents of the Grand Charity, Presidents of Masonic Foundation for the Aged and the Sick, Presidents of Masonic Trust for Girls and Boys, Grand Directors of Ceremonies, Grand Sword Bearers, Grand Superintendent of Works, and Grand Inspectors.
- WORSHIPFUL BROTHER is used for the other Grand Lodge Officers, present and past, Masters of Lodges, present and past.
- Within this formal nomenclature, all other brethren shall have the title of "Brother" only.

It may be interesting to note that in our District, all the esteemed

Brethren who have attained the title of Very Worshipful Brother have been through promotion to the rank of Past Grand Sword Bearer.

I have just mentioned the position or rank of Pro Grand Master: Why is this position necessary?

When the Grand Master of the UGLE is a member of the Royal Family, he is empowered by Rule 16 of the Book of Constitutions to appoint a Pro Grand Master, who shall be a Peer of the Realm, to act for him on occasions at which he cannot be present. You will notice that there is some British aristocracy in operation here, in that the Pro Grand Master must be a Peer of the Realm.

When the Provincial or District Grand Master is also a member of the Royal Family, the same thing applies. In England, there is one Province (at least the one that I know) in which the Provincial Grand Master is a member of the Royal blood. I mean here the Provincial Grand Lodge of Middlesex where HRH Prince Michael of Kent is the PGM. He has appointed a Pro Provincial Grand. Incidentally, HRH Prince Michael of Kent is a younger brother of HRH The Duke of Kent, our Grand Master. Prince Michael of Kent is also the Grand Master of the Grand Lodge of Mark Master Masons of England and Wales and its Districts and Lodges Overseas.

I conclude by touching on the issue of lodge positions and their titles. Quite often a Lodge Secretary or Treasurer is a Past Master. Such a Past Master is entitled to be referred to formally as "W Bro so and so". However, many a time brethren refer to such a brother in relation to his lodge position as "Worshipful Brother Secretary" or "Worshipful Brother Treasurer". That is incorrect; the correct address should be "Brother Secretary" or "Brother Treasurer" even if the holder of the position is a Past Master.

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NB. Question: Why "Brethren" and not "Brothers"?
Answer: "Mama mbali, Baba mbali lakini sisi Wandugu"

Payments from Lodge Funds

W Bro Dilip Sheth, PDSGW

JANUARY - 2010

The Rules governing payments from Lodge funds are Rule 153 (B of C) and By-Law 9 (Model By-Laws)

What are receipts of the Lodge?

Annual Subscription from Members, interest on deposit and other (bank) accounts. Unless otherwise provided in the Lodge By-Laws or by Notice on the Summons Annual Subscription per model By-Laws is exclusive of dining fees.

Ladies Night and Stewards funds are not regarded as part of the Lodge Funds.

What payments can be made from Lodge Funds?

Payments for: ordinary purposes for the administration of the Lodge and any other that the Lodge may approve e.g. for Charitable purposes, Grant, medical advance, etc.

What payments are for ordinary purposes?

Payments for printing of Summons, postage, stationery, RMT for use of Temple, Festive Board, payment of District & Grand Lodge Dues, etc. are payments for ordinary purposes.

What payments are NOT for ordinary purposes?

All Payments not pertaining to the Administration of the Lodge and are outside the limit exceeding the By-Law 9 of the Model By-Laws are NOT of ordinary purposes. E.g. donation to a Charity or for a charitable cause, medical Expenses of a Brother, etc.

When does the Treasurer need permission from the Lodge to make a payment?

Any payment exceeding the limit and not for the ordinary purposes requires permission from the Lodge.

Procedure for making payment exceeding the limit and not for the ordinary purposes:

Precise Notice of the payment to be made is given in open Lodge. Notice appears on the Summons of the next meeting and is voted upon (by show of hands) and approved by majority of members present. If however the Notice is not printed on the Summons of the NEXT meeting then it should be given again. After approval by the Members the payment is then effected.

Exception to the Rule:

In exceptional circumstances and on a matter of urgency the Worshipful Master may authorise the payment (exceeding the limit and not for ordinary purposes) and report to the Lodge at the next regular meeting.

Examples of exceptional circumstances:

Payment of a medical bill or deposit to the hospital, i.e. to relieve distress to a Member of the Lodge.

Signatories to the Bank Account

As stated in the B of C it is mandatory that all cheque payments must bear the signature of the Treasurer and of at least one authorised signatories.

The Lodge can resolve that the operations of the account be the Treasurer and jointly with two or more authorised signatories.

Fees and Annual Subscriptions

W Bro Dilip Sheth, PDSGW

MARCH - 2010

The Rules Governing Fees And Annual Subscriptions are:
Book of Constitution 84, 147, 148, 163(j) 167, & 169, 171, 181 and 183
Model By-Laws No. 6, 7 and 9

Fees?

Payable to Grand Lodge for Warrant of a new Lodge, Registration of an initiate, joining member from another constitution, Annual member's fees and similarly to District Grand Lodge of E.A, and to the Lodge being Initiation, Joining & Re-Joining Fees as provided in the By-Laws.

Subscription?

Amount payable annually to the Lodge. This amount unless otherwise agreed upon is exclusive of dining fees/charges (per model By-Laws).

Who is exempt from annual subscription? (R 167)

Honorary Members, The Lodge Secretary as his services are deemed to be equivalent to subscription, however he may be required to pay for dining fees/charges.

A Tyler who, if elected, and is not a member of the Lodge.

Procedure to Increase Subscription

Notice on the Summons for any change in the Subscription and voted upon by the majority of the members present. However it is always prudent to discuss at Lodge Committee & with Members. A Notice of Motion is not required.

Any increase in subscription shall be effective from the next annual accounting period and any increase of fees (Requires A Notice of Motion At The Previous Meeting) is applicable from the date approved by the Members.

Dining fees

Payable by Members (if subscription is exclusive of dining fees) and Visitors.

By-Laws of some Lodges allow the WM to invite two or three visitors

free of Dining fees.

Non-Dining & Country Membership

(A member not able to attend regularly)

The Member MUST apply in writing to be considered a non-dining/country member and be approved by the Lodge. He may pay an amount lesser than that provided for in By-Law No.6(b).

The Lodge must decide upon the amount payable for Non-Dining & Country Membership.

Cessation of Membership

Under Rule 148 automatically after being in arrears of two years subscription.

Under Rule 181 for a shorter period than two years as provided in the By-Laws {6(e)}.

Or Rule 183 resigns by a written notice to the Secretary; effective from date received by the Secretary and MUST be reported at the next regular meeting. Or orally in the Lodge at a regular meeting, and is effective immediately.

Who is responsible for paying Fees & subscription (R 171)

Primarily the Member, (Initiate or Joining/Re-joining Member) and his proposer or seconder are also responsible to the Lodge for all outstanding fees payable under its By-Laws in respect of such Member, however maximum amount is not exceeding two years dues.

Registration Form 'A'

W Bro Dilip Sheth, PDSGW

MAY - 2010

- Rule 157 *Who is required to complete it?*
All persons above the age of 21 years & wants to become a Mason, Join another Lodge or wish to Rejoin a Lodge.
- Rule 158 Locality A candidate for initiation who does not have a permanent residence nor a regular place of business or employment wishes to join a Lodge outside the area MUST state reasons why he wants to join that Lodge & his reasons why he does not wish to join a Lodge in the areas described and the Lodge Secretary is required to enquire from the DGS if there is any objections. The Candidate shall not be proposed in open Lodge until the DGS has replied to the enquiries.
- Rule 161 No Lodge under the jurisdiction of the Grand Lodge shall initiate any candidate whose usual place of residence is in Ireland or Scotland or any place where the Grand Lodge of Ireland or the Grand Lodge of Scotland has exclusive Masonic jurisdiction.
Due enquiries should be made to the Grand Secretary.
- Exception to Rule 161
Members of Her Majesty's Forces on the Active List, or to members of any University who are candidates for initiation in a Lodge specially associated with that University.
- 164 (a) (iii) A candidate either for Initiation / Joining & or Rejoining knowingly makes a false statement or leaves uncorrected any change in circumstances as in the printed form Pg 2 of application before being proposed or balloted shall if he is or subsequently becomes a member of the Craft be liable to expulsion or some lesser penalty that the Grand Lodge may

impose.

164 (c) A candidate's proposer or seconder, or the Secretary of the Lodge, who knowingly makes or leaves uncorrected such a false statement shall be liable to the same penalty.

Rule 163 (iii)

Registration Form MUST be with the Lodge Secretary at least 14 days before the name is proposed in LODGE.

Rule 127 Pertaining to Joining Members under Rule 148; 181, 183 & 277

Rule 76 Suspension of a Brother or Lodge by the DGM for a period of time.

Rule 148 Not paid subscription for more than two years.

Rule 181 Exclusion from a Lodge.

Rule 183 Excluded from the Craft (also automatically from Chapter).

Rule 277 Appeal Court of the Grand Lodge.

Election of a Master

W Bro Dilip Sheth, PDSGW

JUNE - 2010

ELECTION OF WORSHIPFUL MASTER – Rules 137, 105, 109

A Election of a Master
Rule 137

Election of a Master on the date stated in the By-Laws and Must be installed at the next regular meeting

B Who Can Be Elected Master?
Rule 105(a)

A Master or a past Master who has served for a full year i.e. from the date of an Installation Meeting until the next regular installation meeting.

Or

A Brother who has served for a full year as either a Junior or Senior Warden Rule 109.

A Brother who has NOT served a for full year as a Warden may on proper representation to the DGM be granted Dispensation.

C How Is Election Done?
Rule 105(a)

1. By Ballot – Majority of votes of those present & voting.

NOTE: Any blank ballot is set aside & not counted. ONLY properly completed ballot is valid. (Blue Booklet Page 19.)

2. By Nomination of a sole duly qualified member under Rule 105(a).

3. Members not calling for a Ballot then Master to declare.

4. Lodge is reminded that Brethren are free to vote for any other qualified Member if they so wish, i.e. Brethren have a right to nominate and vote any other qualified Member.

D Rule 105(c)

No Master shall assume the Master's Chair unless installed

E Rule 9

An installed Master (subscribing Member) is Member of the Grand Lodge of England.

F Other Rules to the Election of a Worshipful Master

Rule 105 (b) ; 106; 107; 108; 110

Duties of the Treasurer & Auditors

W Bro Dilip Sheth, PDSGW

SEPTEMBER - 2010

DUTIES OF THE TREASURER & AUDITORS
(Rules 104, 112, 153 and Lodge Bylaws)

ELECTION OF TREASURER

- 1 How is Treasurer Elected? 104(e)
Treasurer is an Elected Officer by the Members & NOT appointed by the W.M.
The Election is by Ballot and not by show of hands.
- 2 When Elected? 112 (a)
A member in good standing and is elected on the same day as the election of the W.M and Tyler .
The election shall be either by nomination being sole candidate or by being Elected.
Good practice to discuss the Election of the Treasurer at the Lodge committee meeting and obtain assurance from the member being proposed that he is willing to act or continue as Treasurer.
- 3 He is a Regular Officer 104 (a)
- 4 Who are Regular Officers? 104 (a)
W.M., the two Wardens, the Treasurer, the Secretary, the two Deacons, IG and Tyler.
- 5 Can Regular Officer hold additional offices? 104 (a)
A Regular Officer can hold additional office BUT not another regular office. IPM is not a regular Officer
- 6 Who are Additional officer? 104(a)
Rule 104(a) states that the Master shall appoint the Almoner and the Charity Steward as additional Officers and may appoint as additional Officers Chaplain, DC, Asst. DC, Asst. Sec., and Steward.

- 7 When invested?
The Investure of the Treasurer is after the Wardens and the Chaplain.
- 8 How Replaced? 112 (b) (c)
If the treasurer is not able to carry out his duties say in the event of not being able to act, is not regular, not discharging his duties to the convenience of the Lodge, ill health, moved overseas, etc, the Lodge may Elect a member who is not a regular officer after having made representation to the DGM to grant a dispensation to elect a member to discharge the duties of the Treasurer and/or until the Treasurer is able to resume his normal duties or until the next regular period of election, whichever shall first occur.
At least ten days' notice is required for the above together with a statement that the requisite dispensation has been obtained must be stated on the summons for the meeting at which the election is to take place. It can be either an ordinary meeting or an emergency meeting (140)

DUTIES OF THE TREASURER (153)

- 1 He is responsible to receive and pay out all moneys.
- 2 He is responsible for ALL Funds of the Lodge i.e. General Benevolent, Stewards/Dining, Building, etc.
- 3 He should ensure that the money is remitted to him and banked in a Lodge account without any undue delay.
If he is not present at the meeting, it is his duty to ensure and follow-up that the money is accounted to him.
- 4 It is good practice to maintain separate Bank Accounts for the Lodge Funds and Charity Funds.
- 5 He shall pay all authorized payments and those approved by the Lodge.
- 6 What are authorized payments? All payments not exceeding the limit stated in the Lodge By-Laws and not for ordinary purposes

are authorized payments.

- 7 Model By-Law 9 Any Payment exceeding Ksh (limit stated) if for other than ordinary purpose, may be made only by resolution of the Lodge
- 8 What are payments approved by Lodge? e.g. Payments from Benevolent Fund, payments for Charity purposes, however in a case of emergency, the Master can authorise a payment but he must report to the members at the next regular meeting e.g to relieve distress to a brother.
- 9 He must maintain the records on regular basis and have the records available for inspection by any member in open Lodge or at any other meeting if so resolved by the Lodge.
- 10 Good practice for Treasurer to present a summary of the transaction from the last meeting to the present and may comprise of bank balance at previous meeting + deposits or moneys received less payments made.
- 11 Copies of the accounts together with the certificate of the Auditors shall be sent to all members of the Lodge with the summons of the meeting at which they are to be adopted. It is customary in this District for accounts to be made up to December and adoption by the members shall be not later than the third meeting after December.

ELECTION OF THE AUDITORS (153)

Elected annually on the day stated in the Lodge ByLaws, generally elected on the day of the election of the W.M., Tyler and Treasurer. The ByLaws shall state that two members be elected; therefore the names of the Members should be proposed & seconded. Election by show of hands.

DUTIES OF THE AUDITORS

Should ensure that:

- a) the Treasurer has maintained proper books of accounts and balances are in agreement thereof.
- b) all moneys received is recorded and banked without any undue delay.
- c) receipts are issued to members whenever required.
- d) payments are made in accordance with the ByLaws of the Lodge and those require authorization have been authorized by the Lodge.
- e) Rules and Regulation contained in the Book of Constitution and Lodge ByLaws are adhered to.

Have carried out tests to ensure that:

- a) the revenue reflected represents the income and is correctly stated.
- b) bank balances are in agreement with the bank statements.
- c) the amounts reflected as assets such as regalia's, stocks of rituals, etc are physically in existence.
- d) amounts reflected as receivables are recoverable and adequate provision, if any, is made.
- e) Lodge is in a position to meet its obligation as to the payments of the Grand and District Dues, payments to the RMT, etc.
- f) Have verified that all the Funds maintained by the Lodge are reflected in the accounts.
- g) Taxation and other KRA regulation are being adhered to.

The Lodge should therefore elect members who have some accounting knowledge.

Quorum at Meetings & Other Matters

W Bro Dilip Sheth, PDSGW

OCTOBER - 2010

Regular/Installation Meeting

- a. The Board of General Purposes Grand Lodge has directed that quorum required for a Lodge Meeting is five (Brethren) and two should be subscribing members of the Lodge (besides the Tyler & the Candidate).
- b. Rule 119 - In order to open the Lodge and in the absence of the WM the order of seniority is:
IPM / Senior PM of the Lodge / a PM of the Lodge / a subscribing PM i.e. PM in the Lodge / Senior or Junior Warden of the Lodge.
- c. Interpretation:
To open the Lodge - requires six brethren including Tyler of which two MUST be subscribing members of the Lodge, and one of the subscribing member should be either WM, IPM, Senior PM of the Lodge, a PM of the Lodge, a subscribing PM i.e. PM in the Lodge, Senior or Junior Warden. If the WM or a PM of or in the Lodge is not present then the Senior or Junior Warden can request any Installed Master to take the Chair & open the Lodge. To do a degree working the candidate is added to the six.

Installation Meeting

- d. In addition to the Quorum for a Regular Meeting additional Two Installed Master besides the Master Elect.

Lodge Committee Meeting

- e. Who are members of the Lodge Committee?
Model By-Laws states that the Lodge Committee shall consist of the Master, Wardens, Founder Past Masters, Past Masters of and in the Lodge, Treasurer, Secretary and two other members who shall be elected annually by the Lodge at the Regular meeting in.....

Lodge Committee Quorum

As stated in the By-Laws normally five but a lower or higher number may be decided by the Lodge.

BY-LAWS - Effective date of Changes in:

By-Laws

- i. By-Laws - Generally after changes have been adopted by the Lodge, the amendments are submitted to the DGM. The effective date is from the date signed by the DGM and NOT from the date adopted by the Lodge.

Initiation & or Joining Fees

- ii. As any changes in the Initiation & or Joining Fees amount to the changes/amendments to the By-Laws and hence are effective from the date signed by the DGM.

Subscription

- iii. Effective from the following year in January.

Convenor & Preceptor
W Bro Ravindra N Bowry, PDSGW, DDGDC

Preceptors

W Bro Anjan Harkhani, PGStdBr, DDGDC, DGMentor

W Bro Kishore Nayar, PDSGW

W Bro Dilip A Sheth, PDSGW

W Bro William Lore, PDGChap, DGOlator

Treasurer

Bro Keval R Shah

Secretary

W Bro Gurinder S Ghataura, PDGSuptW, DAGS

Director of Ceremonies

W Bro Jitesh Upadhyay, PDDGDC

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