

## **MASONIC LANDMARKS**

**(PRESENTATION AT THE NAIROBI LODGE OF INSTRUCTION ON MONDAY  
24<sup>TH</sup> JUNE 2013)**

Wor.Master and Brethren,

In our ritual teachings and the Book of Constitutions, you will come across references to the “Ancient Landmarks” severally. However, you will note that there is no clear mention in the Ritual Books or the Book of Constitutions as to what constitutes an Ancient Landmark apart from rule 125(b) of the Book of Constitutions which refers to “belief in T.G.A.O.T.U” as an essential Landmark of the Order. On further research of this topic, you will find that there are varied opinions and suggestions given by Masonic Scholars and Researchers which may lead you to further confusion than when you started.

This is probably one of the most widely debated subjects in Masonry. There is also some degree of confusion or rather lack of consensus with regards to its definition and therefore what constitutes a “Landmark”.

The two requisites which have been generally accepted amongst Freemasons as to what constitutes a Landmark are firstly, that it must have existed from time immemorial and secondly that a Landmark is the element in the form or essence of Freemasonry, and that Freemasonry would no longer be there if it were removed.

Therefore the next question that you may ask is how many Landmarks are there and what are they. This is again a contentious issue as some English masonic scholars have come up with three, others five, whilst some have listed more such as Dr. Albert Mackey, a famous American Freemason researcher who had produced twenty five. Unfortunately, there is no consensus on the number of Landmarks, even among those Grand Lodges that work in amity with one another. However there are a few Landmarks which feature on each one of these lists thereby suggesting that there is consensus on these particular Landmarks.

The United Grand Lodge of England’s Book of Constitutions, makes mention of the Landmarks of the Order in four separate rules.

- Rule 125(b), mentions that a belief in a supreme being is an essential Landmark of the Order.
- Rule 55, states that if it shall appear to the Grand Master that any proposed resolution contains anything contrary to the ancient Landmarks of the Order, he may refuse to permit the same to be discussed.
- Rule 4 states that the Grand Lodge possesses the supreme superintending authority, and alone has the inherent power of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating

them, always taking care that the ancient Landmarks of the Order be preserved.

- Rule 111 states that every Master Elect, before being placed in the Chair, shall solemnly pledge himself to preserve the Landmarks of the Order, to observe the ancient usages and established customs, and strictly enforce them within his Lodge.

Apart from rule 125(b) where the Landmark is very explicitly mentioned, there is nowhere else mentioned what the other Landmarks of the Order are. This raises a question, that without a clear mention of what the Landmarks of the Order are, how a Master Elect will ensure that he will preserve the Landmarks of the Order, as per rule 111.

For the purpose of this presentation, I propose to adopt the list of Landmarks given by Mackey. These have been generally accepted as a basis in Masonic literature, although perhaps rather for purposes of discussion than for unqualified recognition. Mackey's compilation of the Ancient Landmarks is considered by many to be the most authoritative list on this topic.

#### Ancient Landmarks as compiled by Dr. Albert Mackey

1. The modes of recognition
2. The division of symbolic Masonry into three degrees.
3. The Legend of the Third Degree
4. The Government of the Fraternity by a Grand Master elected from the body of the Craft.
5. The prerogative of the Grand Master to preside over every assembly of the Craft.
6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
7. The prerogative of the Grand Master to give dispensations for opening and holding meetings.
8. The prerogative of the Grand Master to make Masons at sight.
9. The necessity for Masons to congregate in Lodges.
10. The government of the Craft when so congregated in a Lodge by a Master and two Wardens.
11. The necessity that every Lodge when congregated should be duly tiled.
12. The right of every Mason to be represented in all general meetings of the Craft and to instruct his representatives.
13. The right of every Mason to appeal from the decision of his Brethren in Lodge convened to the Grand Lodge or general assembly of Masons.
14. The right of every Mason to visit and sit in every Lodge.
15. No visitor unknown to the Brethren present as a Mason can enter a Lodge without first passing an examination.
16. No Lodge can interfere in the business of another Lodge.

17. Every Freemason is amenable to the Laws and Regulations of the Masonic jurisdiction in which he resides.
18. Certain qualifications necessary for Initiation.
19. Belief in the existence of God.
20. Belief in a future life.
21. The Book of the Law is an indispensable part of the furniture of the Lodge.
22. The equality of all Masons.
23. The necessity for secrecy.
24. The foundation of a speculative science upon an operative art.
25. The Landmarks can never be changed.

To conclude, I reiterate that this subject has been and continues to be widely debated the world over and there is unlikely for a consensus to be reached in the near future. I also reiterate that the Landmarks as listed by Mackey which I have mentioned in this presentation were for the purpose of discussion and not for an unqualified recognition. However my personal opinion and view is that if a Mason steadfastly obeys and practices the rules as stipulated in the Book of Constitutions, the teachings of the Ritual, the Ancient Charges and Regulations (detailed in the Book of Constitutions) and Charges of a Freemason (again detailed in the Book of Constitution) he would have inadvertently preserved the Landmarks of the Order.

Brethren, I thank you for your patience and attention.

Presented by: W.Bro.Mayur J.Patel

**References:**

1. **United Grand Lodge of England – Book of Constitutions**
2. **“The Law and Custom of Freemasonry” by Lewis Edwards**
3. **“Selected Topics in Freemasonry” by W.Bro.Professor Bill Lore**
4. **Website: [www.masonicdictionary.com/landmarks.html](http://www.masonicdictionary.com/landmarks.html)**

**MASONIC RITUAL: WHAT'S IN A NAME?**

**PAPER PREPARED**

**BY**

**W BRO PROFESSOR BILL LORE, PDSGW, DGO***Orator*

**AND**

**PRECEPTOR, NLOI**

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**PRESENTED AT THE MEETIG OF THE NAIROBI LODGE OF  
INSTRUCTION HELD ON 25<sup>th</sup> MARH 2013 AT THE  
FREEMASONS' HALL, NAIROBI.**

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## **MASONIC RITUAL: WHAT'S IN A NAME?**

**Worshipful Master and Brethren:**

**The heterogeneous profile of the attendees of this lodge usually poses a challenge to anyone presenting a paper or talk on Masonic subject because on one extreme end there are some of the newly-initiated brethren and on the other, senior members of the Fraternity with a mixture in between these two extremes. However, there is good news in that Masonic education starts but never ends; therefore, for some of you this is a beginning while for others it is one of the continuation sessions. Out of this short paper, I hope, the expectations of the three groups of brethren in this audience will be met.**

**The practice of regular Freemasonry is based upon ancient customs and usages, compliance of which is partly ensured through the use of permitted rituals. Brethren, some of you will recall that in the long past there were no written rituals and the messages and instructions of the ritual were passed down from a senior, experienced and knowledgeable brother to the others by word of mouth. The practice of the ritual was oral at that time, and this state of affairs continued for quite some time.**

**Now that we have written rituals, it must be acknowledged that these differ from one jurisdiction (Grand Lodge) to another. Even in one jurisdiction (Grand Lodge), there may be several or, indeed, many such rituals. It is also true that in some Grand Lodges, like the Grand Lodge of Israel, there are rituals in several languages. However, the fundamental thing to remember about the ritual is the purpose it serves in Freemasonry, not so much the minor differences in name or content that are discernible when one ritual is compared with another.**

**In our jurisdiction the United Grand Lodge of England (UGLE), for instance, based upon one source of information I have accessed, there are close to 50 rituals in use. They are as follows, according to their names:**

**Antiquity, Benefactum, Bristol, Calvers, Camden, Cartwright, Craft Guide, East End, Eastern Craft,**

**Emulation, Emulation (Nigerian), Emulation (translated into Italian), Exeter, Henley, Humber, Logic, Loyalty, Merchant Navy, Muggeridge, New London, Newman Goldman, Nigerian, Oxford, Pantiles, Paxton, Plymouth Calvers, Pointings, Poynters, Poynters South London, Revised, Rirus Oxoniansis, Saye & Sele, Schroder, South London, Stability, Sussex, Sympathy, Taylors, Tredegar, Unique, Universal, Veritas, Wanderers, West End, West Wickham.**

**How did these rituals and others not mentioned arise? Brethren, some of you will recall that the Antients Grand Lodge had constantly and persistently accused the Moderns Grand Lodge of departure from ancient Masonic landmarks by introducing what they termed “modern practices” hence the use of the word “modern” to derogatorily refer to the Premier Grand Lodge established in 1717. In anticipation of the union, the Moderns Grand Lodge set up the Lodge of Promulgation in 1809 with a view to enjoining several lodges to revert to the “Ancient landmarks of the Society”. For this a warrant was issued in October 1809, allowing certain brethren to hold a Special Lodge with the purpose of “Ascertaining and Promulgating the Ancient land marks of the Craft”. Some Masonic scholars hold the view that the Lodge of Promulgation was, in reality, a Lodge of Instruction. The task given to this lodge was achieved by many rehearsals to demonstrate the proper working (according to ancient landmarks) of the three degrees and the installation ceremony, after which the brethren in this lodge disbanded in March 1811.**

**The first ritual to be used in the UGLE and in lodges under its jurisdiction was produced by the Lodge of Union and Reconciliation, formed in early December 1813, just before the union of the two rival Grand Lodges on 27<sup>th</sup> December 1813. The Lodge of Reconciliation ceased working in June 1816 after the new ritual had been passed by the Quarterly Communication of the Grand Lodge.**

**Having been permitted in 1816, the Emulation ritual was followed by many other rituals, similarly permitted for use within the UGLE, as evidenced by the examples I have given in this paper. These rituals, and perhaps many more, are serving approximately 8,000 lodges that operate under the UGLE,**

observably with different names, details in content, and format. One may therefore ask: What's in a name? What are the differences among these Masonic rituals? Do we know how some of them came into existence? I provide a case study to answer some of these questions.

### **Case Study: The Nigerian Ritual.**

During the presentation of an oration to Fidelity Lodge in October last year, a question was put forward to which an answer was suggested. I later shared this answer with fellow Provincial and District Grand Orators on the UGLE Orators Forum with a view to soliciting their comments. The Provincial Grand Orator of Berkshire responded almost immediately and explained what they do in his mother lodge which uses the Nigerian ritual. I then inquired about this Nigerian ritual; how his mother lodge in England came to use it and whether there are any differences between the Nigerian ritual and others I am familiar with, such as, the Emulation or West End rituals. Brother John Avery reverted to me with this interesting answer which I wish to share with you, and quote it as follows:

**“Dear Bill,  
Glad you found my thoughts useful.  
Regarding the name "Nigerian Ritual", here is the story.**

**Way back in time, before Ritual Books were available, all Masonic ritual was oral, and learnt from a more experienced brother by word of mouth. Nothing was written down.**

**The most popular ritual was Emulation, but the Emulation Lodge of Improvement, that meets every Friday in London to teach and practice the ritual, would not allow a printed version to be available.**

**The then District Grand Master of the District of Nigeria wanted to have a written ritual for his brethren to learn from. They could after all not travel to London to learn it. So he sent one of his senior officers (who incidentally was proficient in shorthand) to London to attend the Emulation Lodge of Improvement and copy down the ritual as he heard it.**

**That done he then had the ritual book printed as "Nigerian Ritual".**

**English Lodges learnt of the publication of this ritual book, which was after all only Emulation in fact, and eagerly purchased copies for their own use.**

**This is how my Mother Lodge got to use "Nigerian Ritual".**

**This of course upset the Emulation Lodge of Improvement, who in defence, decided to publish their own Emulation Ritual book.**

**So the story came full circle.**

**I believe we should be grateful to the District Grand Master of Nigeria as without his initiative we may still not have a definitive Emulation Ritual book to learn from.**

**As for the differences, they are minimal and relate mostly to the way the floor work is conducted. For example in pure "Emulation Working" the lodge is never squared, but in "Nigerian Working" it is.**

**Hope you find this interesting.**

**With kind fraternal regards.**

**John**

**PS. I was initiated in 1961."**

**In our District, it would appear the most widely used is the "West End Ritual" and the Nairobi Lodge of Instruction gives guidance on the correct use of this ritual as recommended by the Association of West End Ritual Lodges, this being functionally equivalent to the Emulation Lodge of Improvement. In contrast to what obtains in our District the Emulation Ritual is the one that is widely used in England.**



**But there are a number of lodges in the District that use Emulation Ritual. I have been reliably informed that all lodges in Tanzania, except Kilimanjaro Lodge, use Emulation ritual. The three lodges in Uganda use the MM Taylor Ritual, and one in Nairobi uses its own known as the Progress Lodge Ritual. So, Brethren: what's in a name? After all, these rituals conform to the ancient customs and usages of Freemasonry and the minor differences are inconsequential in so far as they do not infringe upon Masonic landmarks.**

**Although a particular ritual may be commonly used in a region, such as a Province or a District, there is no one single ritual recommended by the UGLE as being more superior than the rest. A lodge is free to choose the ritual it wishes to use, the choice being sanctioned by the majority of the members in open lodge. Thereafter, the chosen ritual must receive permission before being implemented. A lodge cannot change to another ritual other than the one permitted until after the majority of the members have voted on the change and new ritual is sanctioned by the District or Provincial Grand Lodge on behalf of the Grand Lodge. In other words, once the ritual is permitted for use the lodge is expected to adhere to it.**

**In summary:**

- 1) The Ritual plays a distinctive role in the practice of regular Freemasonry. In the past, the ritual was not written and its messages and instructions were passed on by word of mouth.**
- 2) In preparation for the union in 1813, the Moderns Grand Lodge set up the Lodge of Promulgation in 1809 to ascertain and promulgate the ancient landmarks of the fraternity on which to base the practice of the ritual thereafter.**
- 3) The first ritual to be used by the UGLE and lodges under its jurisdiction was produced by the Lodge of Union and Reconciliation established just prior to the union of 1813.**
- 4) The Emulation ritual, having received permission for use in 1816, was followed by many others similarly accepted for use within the subordinate lodges, including one called the Nigerian Ritual. The Nigerian ritual, which is essentially Emulation, was first printed around the beginning of the Second World War, while the Emulation**

- Lodge of Improvement only granted permission for the printing of the official Emulation ritual in 1969. The total number of permitted rituals in the UGLE is probably in excess of 50.**
- 5) The UGLE has not singled out any one ritual as “the recommended one”. The rituals are merely permitted for use in the thousands of lodges in the jurisdiction; therefore any lodge may prepare and use any ritual provided it conforms to the ancient customs and usages of regular Freemasonry and has been agreed upon by the majority of brethren in that lodge and its use subsequently permitted.**
  - 6) In England, the Emulation ritual is used widely, and although some lodges in our District use it as well, the predominant ritual in this region is the West End Ritual.**
  - 7) The NLOI offers a unique opportunity for Masonic education; it gives guidance on the correct use of the West End Ritual working according to the recommendations of the Association of West End Ritual Lodges. NLOI also addresses many other aspects of Masonic education, including Masonic jurisprudence.**
  - 8) To emphasize its important role in Freemasonry, one of the sixty UGLE orations deals with the Ritual.**

**Brethren, I thank you for your attention.**

## **ORNAMENTS, FURNITURES AND JEWELS OF A LODGE.**

The interior of a Lodge is composed of Ornaments, Furniture and Jewels.

### **Ornaments**

The Ornaments of a Lodge are the Mosaic Pavement, the Indented or Tessalated Border and the Blazing Star or Glory in the Center.

The Mosaic pavement is the beautiful flooring of the Lodge. It is variegated and chequered (Black and White). It is emblematical of human life, which is full of good and evil.

It reminds us of our precarious state on earth, which includes prosperity as well as temptations and adversity.

We are therefore, instructed to boast of nothing, to have compassion and give aid to those in need and to walk upright and with humility.

The Indented or Tessalated Border refers to the planets, which in their revolutions form a beautiful border or skirt work around the Sun as the other does around a Freemason s Lodge.

The Blazing Star or Glory in the Center reminds us of the God, and in His reliance. The omnipresence of the Almighty overshadowing us with his divine love and blessings.

It also refers to the Sun, which enlightens the earth and by its benign influences disperses its blessings on mankind in general.

(The Blazing Star and the Glory in the Center is not used in English Freemasonry)

### **The Furniture**

The Furniture of the Lodge consists of the Volume of the Sacred Law, the Square and Compasses.

The Volume of the Sacred Law is dedicated to the service of God and is the inestimable gift of God to man. The sacred words are to rule and govern our faith. Volume of the Sacred Law is laid before man so that he may not err through ignorance. We therefore, obligate our candidates on the Volume of the Sacred Law.

The Square is for the Master and is the emblem of his office and the Compasses for the craft because by due attention to their use they teach us to circumscribe our desires and to keep our passions within due bounds.

By the assistance of the Square, all rude matter is brought into the form, so it is by the Square conduct all animosities are made to subside. The ungovernable passions and uncultivated nature of man needs the Square and Compasses to bring them into order.

The Square and Compasses enable us to discharge our obligations, we owe to God and to our neighbor, to be upright in our dealings, to hold the scales of Justice in equal poise, to square our

actions by the rule of God's sacred word and to keep within compass and bounds with all mankind.

### **The Jewels of the Lodge.**

The Jewels of the Lodge are three movable and three immovable.

The movable Jewels are the Square, the Level and the Plumb Rule.

Among operative Masons the Square is to try whilst constructing rectangular corners of buildings and to assist in bringing rude matter into due form.

The Level is to lay levels and prove horizontals.

The Plumb Rule is to try and adjust uprights while fixing them on their proper bases. But to the Free and Accepted Masons these tools are applied to morals. The Square teaches us morality, the Level of equality and the Plumb Rule uprightness of life and actions.

The Square teaches us to regulate our lives and actions according to Masonic line and rule. The Level demonstrates that we are sprung from the same stock, and are partakers of the same nature and sharers of the same hope.

The Plumb Rule teaches us to walk uprightly before God and man and follow strict path of virtue.

The Square teaches us morality, the Level equality and uprightness of life and actions.

They are called movable Jewels because they are worn by the Master (Square) Senior Warden (Level) and Junior Warden (Plumb Rule) and are transferred to their successors on Installation.

The immovable Jewels are the Tracing Board and the Rough and Perfect Ashlars. The Tracing Board is for the Master to lay lines and draw designs on, the Rough Ashlar is for the entered Apprentice to work, mark and indent on and the Perfect Ashlar for experienced craftsman to try and adjust his Jewels on.

They are called immovable Jewels because they lie open and immovable in the Lodge. The Volume of the Sacred Law may be termed the spiritual Tracing Board the Great Architect of the Universe, in which are laid down such Divine Laws and moral plans for man.

The Rough Ashlar is a stone, rough and unhewn as taken from a quarry until by industry and ingenuity of workmen, it is modeled, wrought into due form and rendered fit for the intended structure. This represents man in his infant and primitive state, rough and unpolished as the stone, until by kind care and attention of his parents or guardians he is rendered fit member for civilized society.

The Perfect Ashlar is a stone of true die or square, fit only to be tried by Square and Compasses. This represents man after a regular, well spent life in acts of piety and virtue.

Jewels and Furniture of every lodge belong to and are property of the Master and Warders for the time being, held in trust for members of the Lodge.

Unless the established order be strictly observed in arrangement of the Lodge and its Ornaments, Furniture and Jewels, the Lodge cannot be said to be properly prepared to be just, perfect and regular.

## **Summary**

### **Ornaments, Furniture and Jewels of a Lodge**

Ornaments – Mosaic Pavement

- Indented or Tessalated Border
- Blazing Star in Glory in the Center (Not used in English Freemasonry)

Furniture – Volume of the Sacred Law

- Square
- Compasses

Jewels – three movable

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- Square (W.M)
- Level (S.W)
- Plumb Rule (J.W)

Three immovable - Tracing Board

- Rough Ashlar (J.W)
- Perfect Ashlar (S.W)

**LEST YOU FORGET: THERE ARE MANY NEGLECTED  
ASPECTS OF FREEMASONRY!**

**A PAPER FOR PRESENTATION BY W BRO PROFESSOR WILLIAM LORE  
AT THE MEETING OF NAIROBI LODGE OF INSTRUCTION TO BE HELD AT THE  
FREEMASONS' HALL, NAIROBI**

**ON 28<sup>th</sup> OCTOBER 2013**

**LEST YOU FORGET – THERE ARE MANY NEGLECTED ASPECTS IN FREEMASONRY!**

**Practically, all the 70-odd Grand Lodge orations are based on topics found in the Masonic ritual. This experience shows clearly that the ritual is a powerful base and source for Masonic research. As masons, we read the ritual and recite passages therefrom, some of them quite long and containing multiple messages....., but do we really pay attention to all these key messages? Do we internalize them? I believe there are many neglected aspects of Freemasonry with regard to the messages in the ritual. However, due to the strict prescription on the length of this paper, I have quoted only three selected but unrelated examples to show some of the neglected aspects.**

**The first example relates to initiation where at some stage of the ceremony, the tyler, inner guard and the junior deacon describe the initiate as “ a poor candidate in a state of darkness who has been well and worthily recommended, regularly proposed and approved in open lodge, who now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Ancient Freemasonry” I consider that in this example, many freemasons have neglected to understand the meaning of “mysteries and privileges of Ancient Freemasonry” and yet each one of us here solicited to be admitted to them. What are these mysteries and privileges? By definition, mysteries are things or situations which are hard to understand or little is known about them. When I consulted a few English dictionaries to re-confirm the meaning of the word “mystery” I found one explanation with a contextual relevance to this discussion, namely, that a mystery is a quality that something has which cannot be explained in any practical or scientific way, especially because it is connected with God and religion,**

such as, the creation of the world. From a linguistic view point, a privilege is considered easier to explain than a mystery. A privilege is a special advantage that is given to a person or a group of people; it is something that you are lucky to have the chance to do; an entitlement of some sort. In this respect we should remember that Freemasonry has been closely related to science, religion, mysticism and alchemy at one stage or another, and from these four phenomena drive the many Masonic symbols and allegories as currently perceived. The mysteries and privileges of Ancient Freemasonry that each of us sought to be admitted to, did infer that after being restored to physical light in the lodge, you would start your personal spiritual journey and use your intellectual freedom of thought and decision as an adult so that in the end God gives you the spiritual entitlement (privilege) to know yourself, your neighbour and, above all, to know God Himself. Therefore, the mysteries and privileges of Ancient Freemasonry relate to your spiritual journey which you seek to undertake as a mason, and this journey can only be accomplished through deeper understanding of the symbols, principles and allegories of Freemasonry and exercising freedom of thought in the course of the journey – being a free thinker.

The second example is related to the charge after initiation with which we are all familiar. But first before discussing this example, let me remind you by putting things into perspective - that in Freemasonry, the word lodge or Temple is used to confer different meanings in different contextual settings. In one sense the word lodge or Temple is used to mean not the physical building or a collection of masons, but to mean our own individual selves, in consonant with what St Paul said: “Know ye not that the Spirit of God dwelleth within you, and that ye are the Temple of the Most High?” In that all-powerful Charge after initiation, each one of us is informed, among other things, that in the VSL each will be taught the



important duties he owes to God, to his neighbour and to himself –and you are told: “to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert those talents wherewith God has blessed you as well to His glory as the welfare of your fellow creatures”. Now I ask: Do we always internalize and remember the meaning of this passage? Or is it that we neglect to build, complete, and dedicate this useful lodge/Temple (our own bodies) to God’s service as Solomon did of his physical Temple at Jerusalem? Have we really adorned it and made it beautiful as Hiram Abif did to King Solomon’s Temple at Jerusalem? Have we really preserved it for God’s purpose? Or do we abuse it in our daily lifestyles and in some of the many social fellowships that we engage in during Masonic ceremonies? My brother, do not neglect the directive from the same Ancient Charge which advises that “Temperance should chasten you” The English dictionary defines the word “temperance” in two ways: firstly, as the practice of never drinking alcohol for moral or religious reasons and, secondly, as a formal and sensible control of things you say and or do, especially the amount of alcohol you drink. Yes, lest you forget, temperance is practised in Freemasonry by some brethren who adhere to extreme social norms; consequently there exist what are known as “Temperance Lodges” within the UGLE in which members remain acutely aware of, and adherent to the edict – *let temperance chasten you* and, therefore, one of the mandatory practices in such lodges is non-use of alcoholic beverages during all or any of their meetings.

The last example in this discussion concerns Masonic education, and I will refer to the penultimate paragraph of the Ancient Charge to remind you of this responsibility because you were told, among other things, that “you will the more

**especially study such of the liberal arts and sciences as may lie within the compass of your attainment, and that without neglecting the ordinary duties of your station, you will feel yourself called upon to make a daily advancement in your Masonic knowledge” This exhortation is repeated in many other instances, including during the ceremony of passing and, lest you forget, I have more recently outlined the areas of Masonic education in Chapter One of my book “The Hidden Mysteries of Nature and Science”**

**In summary, the ritual can justifiably be viewed as an indispensable reservoir of Masonic research topics, however, in order to understand the many useful messages contained therein, one has not only to read it but also study it with keenest scrutiny coupled with internalization of the contents. The three examples discussed in this paper should awake our feelings as they evince the fact that there are, indeed, many aspects in Freemasonry that we have inadvertently neglected when reading the ritual. This is a failure in our responsibility as masons because the current perception of a ritualist has changed from that of one who gives a word-perfect rendition of the ritual to one who understands, internalizes and can explain the philosophical and metaphysical meanings of the messages in the ritual.**

1. Use of the **BLUE FORM**.
  - Because we want members of good reputation.
  - We must gather as much information as possible about the candidate.
  - We must also let the candidate know what is required of him.
  
2. **Part A** of this paper is a guideline for the Proposer and Seconder.
  - Explain the declaration to the candidate.
  - Give to the candidate booklets for reading:
    - What is Freemasonry
    - Freemasonry and Religion
    - Freemasonry and Society
  - Part A has a list of questions to be answered by the Proposer and Seconder.
    - False answers to these questions can lead to Masonic disciplinary action.
    - Answers should be considered by a Lodge Committee and these answers should be filed together with the candidate's declaration.
  
3. **Part B** of this paper is an explanation of the declaration by the Candidate.
  - Application is voluntary
  - The candidate does not anticipate or seek any favours or financial benefit.
  - He has never been convicted by a court of any offence.
  - He is not the subject of any criminal, professional, trade or other investigation.
  
4. It is after this form is filled and discussed by the Lodge Committee that a Registration Form A should be given to the candidate for filling in **his own handwriting**.
  
5. The candidate can only be proposed and seconded at a Regular Meeting of the Lodge – NOT at an Emergency Meeting. The ballot must be taken at the NEXT Regular Meeting of the Lodge.
  
6. No ballot should be taken until the Registration Form A is COMPLETE in every respect and has been received by the Secretary of the Lodge and the Certificate of the Master read. It is the responsibility of the Master in conjunction with the Secretary to ensure this.

### Notice of Motion (or Resolution)

It is a procedure to be followed to legalize a decision by a Lodge after due consensus is reached by its members through a vote.

### When the matter to be voted upon is of significant importance:

A Notice of Motion is **given at one Regular Meeting** and is then printed in the **exact same words** in the Summons for the next Regular Meeting to be voted upon appropriately by the brethren.

#### **Examples:**

- i. To change a By-Law of the Lodge, e.g Date or Place of Meeting, Change the Initiation Fee etc. (show of hands)
- ii. To make a donation to Charity through the Lodge Benevolent Fund (show of hands)
- iii. Not to install a Master Elect (by ballot)

### Notice required in print on the Summons only

No notice needs to be given at a previous meeting. The Motion needs to be printed on the Summons only.

#### **Examples:**

- i. To elect Honorary members (by ballot).
- ii. To fill a vacancy in a Regular office of the Lodge (appointment by WM).
- iii. To elect a temporary Treasurer for the remainder of the year (when the Treasurer is unable to perform his duties for whatever reason).
- iv. To consider a member as a Non-dining or Up-country member.

### Notice given by letter to the Brother concerned

- i. Removal of an officer of the Lodge -
- ii. Permanent exclusion of a member (Rule 181) - voted upon by the members by ballot

### No printed notice required in the Summons

- i. Exclusion of a member for the remainder of a meeting for disturbing the harmony of a Lodge.
- ii. Formation of a committee to report on a specific matter affecting the Lodge.

### Votes required for approval of a Motion DIFFERENCE Between PRESENT & VOTING

#### **Displacing an Officer:**

Simple majority of members **present**

#### **Temporary Exclusion of a Brother:**

Simple majority of members **present**

#### **Permanent Exclusion of a Brother:**

2/3 of members **present**

#### **Electing and Honorary Member:**

Cannot be elected if 3 Black Balls appear.

#### **Change of Meeting Place in By Laws**

2/3 of members **VOTING**

#### **Prevent a Master Elect from taking office**

3/4 of members **present**

## What is the District Board of General Purposes?

*A 3 minute paper to be presented at the Nairobi LOI, Monday 25th March 2013*

- Every District under the UGLE with more than Seven Lodges **MUST** have a District Board of General Purposes. (*Rule 81a, BOC*)
- **The members of the DBOGP in the DGLEA are the:**  
District Grand Master  
Deputy District Grand Master  
Assistant District Grand Masters (in our case - three)  
District Grand Wardens (both Senior and Junior)  
District Grand Treasurer, and  
Chairman of the DBOGP - appointed by the DGM on an Annual basis.
- **Six other Members are ELECTED every three years** from amongst brethren who have been recommended by their respective Lodges. This election takes place at the Annual Communication of the DGLEA.
- **Six more Members are APPOINTED** by the RW DGM.
- The RW DGM can also **invite other Brethren** as he deems fit.
- Also in attendance are the DGS and the District Assistant Grand Secretary
- The Board meets at least once in a year, but usually twice (mostly coinciding with the Communications of the District Grand Lodge) at the direction of the DGM.

## What is the function of the DBOGP?

- The Board makes such recommendations to the DGL, that may assist in the welfare and good governance of the Craft. Needless to say, no recommendations would be made if they are contrary to the Book of Constitutions. It is an advisory body with no Executive Powers, these powers being vested solely in the DGM.

The only executive Powers that the Board has is on the Management of the three Charity Trusts in Kenya, Uganda and Tanzania.

- The Board examines the finances, budgets and expenditures of DGL.
- It receives reports on the activities in the District e.g. on District Charities, Mentoring, Orations, Administration, Lodges of Instruction etc. and makes recommendations.
- The Board also investigates and acts on charges or complaints against Lodges or Brethren which may be brought to its attention by the DGL.
- Conformity with Ritual
- Seating protocol etc.
- Any EDICT by the DBOGP would be voted upon by Resolution printed in the Summons of the DGL.

## **BOARD OF GENERAL PURPOSES (LONDON)**

**All Edicts by the Board of General purposes are binding on all Lodges under the UGLE**

**Some Examples:**

- 1. Switching off Mobile Phones before a meeting**
- 2. Wearing of Gloves in Lodges – ALL should wear except for the candidate**
- 3. No demonstration of the Ritual of another Grand Lodge can be demonstrated in a Lodge of Instruction.**