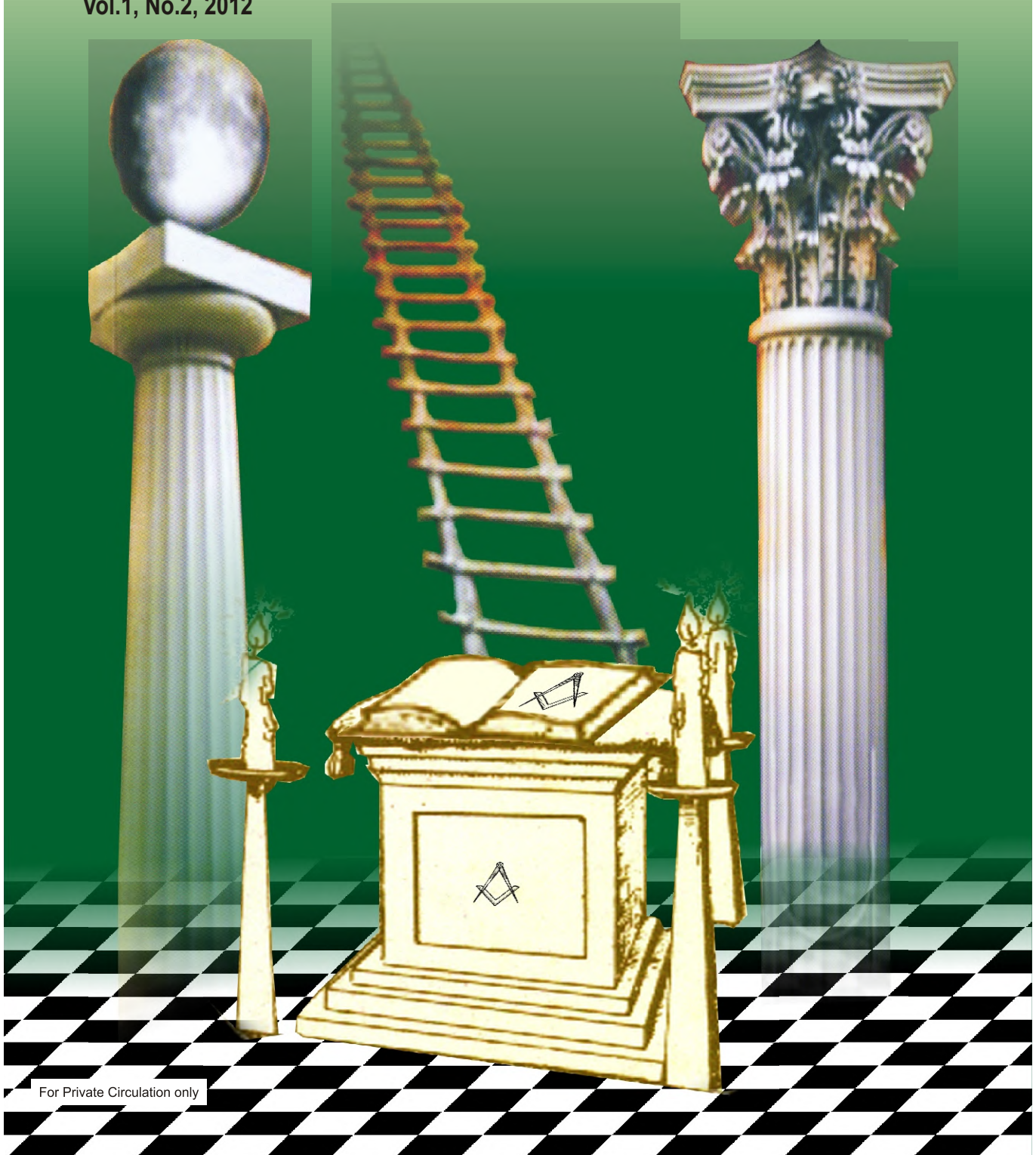




Vol.1, No.2, 2012

INDIAN MASON

JOURNAL OF DISTRICT GRAND LODGE OF INDIA
SCOTTISH CONSTITUTION



For Private Circulation only

EDITORIAL

There is no such thing as static Masonry. Masonry, for ever, is the Masons' learning, thinking, loving, praying and achieving step by step. Every success opens the door to another opportunity for greater learning, for further progress and steady improvements. We strive and fail and again strive and learn the truth that all success arises from the broken pieces of failure. Even as we grope in the darkness and feel a sense of futility, we are in the process of growing and the light comes to lead us out of greater darkness into more light.

What do we mean when we refer to 'Masonic Failure'? There could be no failure in Masonry except that which arises when we lose light of the real goal of achievement which is the attainment of Masonic Light.

All our efforts are wasted unless we, forever, keep in mind that Masonic edification, Masonic training and Masonic study must be directed towards the final triumph which is being at one with the G.A.O.T.U.

Masonry has been described as "the realization of God by the practice of Brotherhood." In these few words is revealed clearly the sole purpose of our Institution. Why is Brotherhood a slow evolutionary movement instead of a natural and spontaneous condition? Why are there wars and why does man seek to destroy man and even the very earth which is God's bountiful gift to man? Brotherhood must be established upon a sharing of spiritual qualities. In all countries where Masonry is firmly established, we will find the natural union of hearts and minds and peace. Let the sceptics and the enemies of Masonry ponder over this fact.

Let us remember that Masonry is "the realization of God" not through the theory but by "the practice of Brotherhood."

Sincere appologies for the delay in bringing out this issue.

Bro. Dinshaw Rusi Pavri

District Grand Masters A P P E A L
A brief story of the Freemason's Hall,
(Ravelin Street) Damodar Sukhadwala Marg, Mumbai.

Upto 1833, the jurisdiction of Grand Lodge of England over Lodges in India was complete. In 1836 Bro. Dr. James Burns was appointed by the Grand Lodge of Scotland as Provincial Grand Master for Western India and its Dependencies. Bro. Burns arrived in Bombay in December 1837 and joined Lodge PERSEVERANCE, then on the English roll.

A Provincial Grand Lodge was formed in 1838 and eight years later Bro. Dr. Burns became the Provincial Grand Master of the Scottish Constitution and consequently Lodge Perseverance went over to the provincial Grand Lodge (Scotland). The present Headquarters of the Crafts in Bombay came into existence in 1899. During the previous years, the Lodges met in many places like Byculla, Colaba, Malabar Hill, etc. Initially there were a few hitches between the English and the Scottish Constitutions over the administration of the Freemasons Joint Hall, but happily they were soon resolved and there has been an amicable concord between the Constitutions since 1875.

During that period, representatives of all the English Lodges decided that a Masonic temple should be built for the use of all Masonic bodies, whether English, Scottish or Irish. Accordingly the Scottish Lodge "Rising Star of Western India" decided in 1864 to purchase the land and stipulated that the temple has to be called "The Framji Cowasji Masonic Hall" after the grandfather (a non mason) of the Worshipful Master of that Lodge. Bro. N. N. Framji of that Lodge purchased a piece of land on Bellasis Road admeasuring 10,800 sq. yards and conveyed it to his Lodge.

When Rt. Wor. Bro. Tyrell Leith became the DGM, active steps were taken to build a Masonic Temple for all bodies under the English and Scottish Constitutions.

The Grand Sub-Committee of the Scottish Constitution decided that it should be a Joint Hall to be named "The Bombay Masonic Hall". The land bought earlier was sold. Objections to naming it the "Framji Cowasji Hall" was diluted and the Grand Sub Committee recommended that the Banqueting Hall, be called "Framji Cowasji Banqueting Hall". This stipulation was sanctioned by the High Court, which ordered that the proceeds of the sale of the land, which had been held in Trust, be given to the Joint Hall Committee on condition that the Banqueting Hall be named 'FRAMJI COWASJI BANQUETING HALL'.

The site on which the Hall now stands was chosen by Wor. Bro. G. O. W. Dunn, Deputy DGM Bombay in 1896.

The foundation stone of the Hall was laid in 1897 and the building was ready for occupation in 2 years. Both, the stone laying ceremony and consecration of the Temple were performed by Rt. Wor. Bro. Lord Sandhurst, who was both the District Grand Master EC and Grand Master of All Scottish Freemasonry in India.

The present Masonic Hall is now nearly 113 years old. Though it has withstood admirably the ravages of time and weather, it is now in need of urgent repairs. The District Grand Masters of both the Scottish and the English Constitutions, sincerely request generous donations from the Lodges and individual Brethren for carrying out the much needed repairs and preserve this Heritage Building for generations of younger Freemasons.

Oriental Calendars.

In Western countries, the advance of Astronomical science enables us to regulate the Calendar with accuracy, in regard to the lunar and solar year; but in the East, a variety of Calendars exist that in some cases causes a complete puzzle to Europeans. The following is a brief analysis of the most important :-

CHINA.- The Chinese civil year is lunar, and consists of 12 months of 29 and 30 days alternately. In every three years a thirteenth month is added to accommodate the variations of the solar and lunar years. But this is not entirely effected by such an arrangement, consequently, the Chinese have a cycle of 60 years, in which period 22 intercalary months occur. The superstitions of that nation render the almanac of the utmost importance, as it contains a statement of "lucky and unlucky days," in a manner somewhat resembling the impudent impostures of the same kind sold in England. The year is divided into 24 periods, corresponding to the position of the sun, at its entrance into, and as the middle of each sign of the Zodiac.

JAPAN.- As in China, the almanac is one of the most important works published in Japan; the year is divided into 12 months, corresponding to the twelve signs of the Zodiac. The months, however, vary in length, and the Mikado, or Religious Emperor, assigns the necessary intercalary days, and the months that have to be added to accommodate the variation of the solar and lunar years. The division of daily time is effected in a curious manner, a peculiar sacredness attaching to the number nine.

Continued on page26

With best complements from

LODGE SALEM NO. 563 S. C.

MASONIC HALL, SHAHIBAUG ROAD,
AHMEDABAD 380004



We believe in *“Brotherly Love, Relief and Truth”* We have done our duty towards the Society.

A MASONIC ANTHEM
BY RT. WOR. BRO. J.D.B. GRIBBLE, I. C. S. (RETIRED),
PAST MASTER, PAST Z., AND HON. SUBSTITUTE
GRAND MASTER A.S.F.I.

The following Masonic anthem was written when I was in the chair of Lodge Morland, and was afterwards adopted in Lodge Mayo and Lodge Heather. Two or three verses are sung at the opening, and the remainder at the close of the Lodge when the Master and officers enter and leave. It adds much more to the solemnity of the function if the Rt. Worshipful Master both enters and leaves with his officers in procession, in the same way as Grand Lodge does. The hymn can be sung whilst this is taking place. By sending it is a contribution to the Jubilee issue, it may be made known to other Lodges. It can be sung to the tune of "The Church's one foundation."

We pray our ancient order
May rule throughout the land,
And we may form as Masons,
One strong, united band;
No quarrels here, no discord,
No envy shall prevail,
For to the vows we've taken
In duty none shall fail.

Our craft each creed embraces
Each colour and each race;
Here every man's brother
For each we have a place,
One faith we have in common
In One we all confide;
Oh ! may that Master's presence
Here in our Lodge abide !

Of one colossal temple
We all form living stones,
In which, by love cemented,
Love speaks in gentle tones;
Here all meet on the level
And act upon the Square,
And this our rule of conduct,
'In all things just and fair.

Oh! May that Eye all-seeing
Be with us every day,
And may we feel its presence
In all we do and say;
The vows we here have spoken
Shall form our rule of life;
And we will live as brethren
Without one thought of strife.

Thus can we do our duty,
And thus fulfil our trust;
Thus can we form, thus only,
A Perfect Lodge and Just;
Until the last dread Summons
Shall call us hence, above,
To that Grand Lodge in Heaven
The Lodge of 'Perfect Love !'

Lodge Caledonia No. 490 held its Installation on Wednesday, 28th March 2012 when Bro. Naval Surty was installed as the R. W. Master along with the other Office- Bearers when Rt. Wor. District Grand Master Bro. Aspi K. Byramji led the Deputation along with his Office-Bearers.



Photographs courtesy Bro. Kasim Merchant

SOME USEFUL HINTS TO YOUNG MASONS

“The young Mason, who desires to study the working of the various degrees. Should bear in mind the following points :-

1. Proficiency comes by diligent study.
2. Fluency is the result of constant practice.
3. Clear utterance is desirable at all times.
The beautiful phraseology of a charge is frequently marred by Indistinctness and a mumbling form of speech.
4. Study the best Masters. Note their emphasis and follow them at all times.
5. Cultivate deliberation in speech. There is no need for hurry. Have confidence in yourself and you will impress the person you are addressing.
6. Begin with a small part and make yourself master of it. Then proceed to a larger part , frequently revising as you progress. Only in this way will ease and proficiency be attained.
7. Tell the Master you would like to be permitted to have a share in the working of a Degree. If the Master knows his business he will at once grant your request and encourage you to be interested.
8. Be ready at all times to assist the Master.
The most successful Lodges are those in which every member is ready and willing to take a share in the work.
9. Be punctual in your attendance. Recognise that the success of the Lodge is in your hands, and that it is your duty to give your Mother your best service.
10. Be ready to take the place of an office-bearer who may be absent. He is a Happy R.W.M. who knows that he may call upon any brother to assist at any time.
11. Never forget that your Mother has a reputation to maintain.
12. Be a Mason always not only when the Lodge is tyled”.

CULLED FROM THE COMPLETE MANUAL OF FREE MASONRY.

By William Harvey.

Continued from : Vol. 1, No.1.....

THE STORY OF A WANDERING SCOTTISH MASON

FAR EAST VISIT

**New Zealand, Western Australia,
Hong Kong, Manila and Kuala Lumpur
30TH AUGUST 2011 TO 19TH SEPTEMBER 2011**

The visits to various District Grand Lodges, District Grand Chapters, Lodges and Chapters in the New Zealand, Western Australia, Hong Kong, and Manila were the first ever official ones made by a Scottish Mason from India.

Thursday, 1st September 2011

Left Mumbai just before midnight on Tuesday, 30th August, reaching Kuala Lumpur next morning, and took a late night flight from Kuala Lumpur reaching Auckland at 11.20 am. I was received at Auckland airport by the District Grand Superintendent, M.E. Comp. Ian Law and District Grand Scribe E, M. E. Comp. Bill Steedman, who drove me down to the Dukes Midway Lodge. Caught up with the M.E. First Grand Principal, M.E. Comp. Ian Fraser, and other members of the Deputation from Supreme Grand Chapter, M.E. Comp. Tom Frost (Past Depute First Grand Principal), M.E. Comp. Grahame Smith (Grand Scribe E) and M.E. Comp. Douglas Philand (Grand Treasurer), who had arrived earlier in the morning from Edinburgh via Hong Kong. It was a cold windy and uncomfortable day for me after the warm weather of Mumbai. The small heater in the room unsuccessfully tried to heat the room in the 5° temperature.

Friday, 2nd September 2011

Bleary eyed, we woke up to another cold morning, as we left at 8.30 am in two large CRVs for the seven hour, 500 km long drive to the gold mining town of Gisborne. Portions of the drive along the Pacific Ocean coast was beautiful. The cold had not let up and there was light snow fall in the gorge which started about 40 km before Gisborne. Checking into the Teal Motor Lodge in Gisborne, we left to see the Masonic Hall. A lovely dinner hosted by M. E. Comps. Mervyn Harding and Hugh and their charming wives at the SSO Ltd restaurant followed, the cold not letting up one bit. The large portable heater in the hotel room made the night comfortable. Because of its eastern-most geographic location, the gold mining town of Gisborne is the first town to see the sun rise every morning.

Saturday, 3rd September 2011

After an early lunch at the Masonic Hall, Chapter Zealandia No. 127 was tyled for its historic Centenary Celebrations, with 15 members and 36 visitors. Seven Deputations from the Scottish, Irish and New Zealand Constitutions were present. M. E. Comp. B Hebbard, First Grand Principal of Supreme Grand RA Chapter of New Zealand graced the occasion with his Deputation.

The Deputation from the Supreme Grand Royal Arch Chapter of Scotland, led by M. E. Comp. Ian Fraser, First Grand Principal carried out the Centenary Rededication Ceremony of Chapter Zealandia No. 127 with great pomp and dignity, with myself as the Second Grand Principal and Douglas Philand as Third Grand Principal. Tom Frost acted as the Depute First Grand Principal and Grahame Smith as the Grand D of C. The scriptures relating to sprinkling of the corn, wine, oil and salt were recited by me. At the end of the Ceremony, the Chapter presented us with a gold Masonic Penny and a key chain with a gold plated Masonic Penny. We were also presented Certificates issued by the Chapter of having attended the Centenary Celebrations.

After a short adjournment, the Installation Meeting of the Chapter was reopened and C W Harr was Installed as the First Principal for 2011-12, along with his other office bearers. A sumptuous buffet dinner, including Haggis, was held at the PSA Restaurant next door to the Masonic Hall with ladies and guests present. It was still bitterly cold.

Sunday, 4th September 2011

We got up to be greeted by sunshine and a little warmth for a change. A 9 am start, with sunshine all the way, enabled us to reach Auckland before dark.

A lovely home cooked dinner awaited me at the residence of my niece Kay and Cyrus Khambatta. Kay had managed to find a bottle of the elusive Manusha honey liqueur, which was promptly emptied off in the hotel by the Deputation.

Monday, 5th September 2011

M. E. Comp. Ian Law took us out sightseeing to the Sir Campbell Memorial from where we could get a 360° panoramic view of Auckland. A train ride to the harbour and we were on an enjoyable boat cruise around the harbour. A lovely dinner was hosted by Ian Law at the revolving Orbit Restaurant atop the Sky Tower.

Tuesday, 6th September 2011

The afternoon Air New Zealand flight took us to Perth, a long uncomfortable 9 hour flight, where we were met by M. E. Comp. Ian Mansfield, District Grand Scribe E, who drove us down to the lovely Esplanade Hotel on the sea shore in Fremantle.

Wednesday, 7th September 2011

The Qantas flight at noon took us to the gold mining town of Kalgoorlie, where we were met by M. E. Comp. Ken Taylor, District Grand Superintendent, M. E. Comp. Jason Wells, First Principal of Chapter Goldfields No. 279, Douglas Daws Past District Grand Superintendent, Bro. Brian Cattaway, District Grand Master of Western Australia-Goldfield District SC, and other Brethren / Companions.

The All Seasons Plaza Hotel where we stayed, seemed to be the only four-storied building in the town. It was bitterly cold. Immediately left for Dough Daws' gold mine and drove down to a depth of about 300 metres into the mine, wearing safety gear which made us look like astronauts. This followed a drive to the century old Oro Banda Inn, which was the only structure left in the old town. On returning to the hotel and a quick wash, we drove round the corner to the Masonic Hall in Kalgoorlie for the Half Yearly Communication of the District Grand Lodge of Western Australia-Goldfield District SC. The Temple has an underground vault for the Exaltation ceremony. Twenty five Brethren were present, and Bro. Brian Cattaway was re-elected as the District Grand Master for a second term. As the senior-most Scottish Mason present, I was seated in the east next to the Rt. Wor. District Grand Master. I had the honour and pleasure of extending fraternal greetings from the MW Grand Master Mason, the Grand Lodge of Scotland and from the District Grand Lodge of India and our District Grand Master, Bro. Aspi K. Byramji, and on behalf of every Scottish Mason in India. It was a bitterly cold in the night at around 5°, the room heating not being very effective in spite of setting it at 30°.

Thursday, 8th September 2011

Douglas Daws drove us to another huge open cast mine, with a Mining Museum. Then off we went to the ghost town of Kanowna, which has street names and building names, including a Masonic Hall name plate, but not a structure in sight for miles around. We ended up at the top of the Boulder Super Pit the Big Hole which is 4.5 km. long, 2.5 km. wide and 350 metres deep. It was very windy and very cold. Douglas Daws had taken great pains to show us around this very old gold mining town.

The afternoon flight from Kalgoorlie took us back to Perth. Attended a meeting of Inglewood Rose Croix Chapter No. 111 under the Supreme Council 33° for Scotland, at the Perth Masonic Hall where a Master Mason was Perfected following the Christian Ritual, in the presence of 55 Brethren, including some very senior Masons. As the MWS of Rosslyn Rose Croix Chapter No. 5 in Mumbai, under the Supreme Council 33° for India, I was given the honour of replying to the Toast raised to the Sister Constitutions at the banquet table.

Friday, 9th September 2011

M. E. Comp. Ken Taylor took us to see the Masonic Hall of Lodge Sir Walter Scott No. 859 SC in Inglewood, Perth, where we were met by M.E. Comp. John Blightman, M. E. First Grand Principal of the Supreme Grand R A Chapter of Victoria. The Temple Room of this Masonic is unique. The Temple had been prepared for a Royal Arch Meeting, and the entire chequered pavement, with the altar and seven lamps and banners of the twelve tribes, can be lowered electrically into a cavern under the floor which is used while working the Exaltation Degree. The Tracing Boards for the Craft Degrees are electrically operated, and there is a full skeleton for the 3° working.

M. E. Comp. Ken Taylor then took us to the Masonic Hall in Fremantle where tomorrow's installation is to take place. Eighteen deputations are expected to be at the Installation. Details of the Ceremonies were sorted out.

Saturday, 10th September 2011

M. E. Comp. Ken Taylor picked us up at 1.30 pm and took us to the Freemantle Masonic Hall. The District Grand Chapter of Western Australia SC was tyled at 3 pm, and it took over an hour for the 18 Deputations to be admitted and seated. The Deputation wore the Regalia of its Order, something that we do not see in India. The large number of Deputations and the presence of five First Grand Principals, (Queensland, Victoria, South Australia & Northern Territories, Western Australia, New Zealand), one Past First Grand Principal (Tasmania), one Past Depute First Grand Principal (New South Wales & ACT), one Grand Master (Western Australia), Heads/very senior Officers of the Royal Order of Scotland, Supreme Council 33° for Australia, Allied Masonic Degrees in WA, Imperial Conclave of WA, Grand Priory of WA, and three District Grand Superintendents (Tasmania, New Zealand, Middle East) showed the very strong bond that prevails between the various Constitutions in Western Australia, as well as the popularity of the out going District Grand Superintendent, M.E. Comp. Ken Taylor.

On behalf of all the Deputations, M Eminent Comp Christopher D Selwood, ME First Grand Principal of the Supreme Grand Chapter of Royal Arch Masons of South Australia & Northern Territories responded to the welcome

The Deputation from the Supreme Grand Royal Arch Chapter of Scotland, led by M. E. Comp. Ian Fraser, First Grand Principal with M. E. Comp. Tom Frost as the Depute First Grand Principal, myself as Second Grand Principal and Douglas Philand as Third Grand Principal and M. E. Comp. Grahame Smith as Grand DoC carried out the Installation Ceremony with great solemnity and dignity. M. E. Comp. Ian Fraser obligated, invested and installed M. E. Comp. Arthur A Barnes as the new District Grand Superintendent; I obligated, invested and installed the Second and Third District Grand Principals. The Installation Banquet was held at the Esplanade Hotel where a superb dinner was organised.

Sunday, 11th September 2011

Check out from the Hotel, M. E. Comp. Ian Mansfield took us sightseeing around the city of Perth, including King's Park from where we got a breath taking view of Swan River. We joined Companions of the Supreme Grand Chapter of Western Australia for their annual lunch for Office Bearers at the Swan Yacht Club. After lunch, we were driven by Ian Mansfield along coastal roads and beaches, ending up at Ken Taylor's

home for dinner. It was bitterly cold and adding to my discomfort, the dinner was held outdoors. Ken gallantly lit up the gas heater in the patio, much to the amusement of my Scottish colleagues. Later we were driven us to Perth airport for the next leg of our journey to Hong Kong. After the cold weather over the last two weeks in Auckland, Gisborne, Kalgoorlie and Perth, I was eagerly looking forward to the warm weather forecast over the next 8 days, in Hong Kong, Manila and Kuala Lumpur for the remaining part of our trip.

Monday, 12th September 2011

After seeing off my colleagues onto their Cathay Pacific flight to Hong Kong just after midnight, I took the Malaysian Airlines flight to Hong Kong via Kuala Lumpur. At Hong Kong, I was met by M. E. Comps. David Russell and Martyn Rees were waiting to drive me to the Park Lane Hotel. The temperature was a reassuring, warm 30°. My colleagues attended a meeting of the Royal Order of Scotland in the evening. I walked around the hotel taking in the sights of the Mid-Autumn Festival and the Lantern Carnival scheduled to be held that full moon night in Victoria Park across the road from the hotel. In spite of being cautioned not to venture out too far on my own into the city amidst the thousands

converging onto the Park, I got disoriented in the maze of streets and shops attempting to find an ATM. Friendly armed security personnel guided me back to the hotel. Later, Bro. Fahmy Jowarsha, District Grand Secretary hosted an enjoyable dinner at the popular and well known Foreign Correspondents Club in the company of my old friend Bro. Arjun Hotwani, Past District Grand Master, and ME Comp. Dr Kang Tee Fong, ME Grand Superintendent SC of the District Grand Chapter of the Middle East, Kuala Lumpur, and W Bro S Theivanthiran, Asst District Grand Master EC from Kuala Lumpur, along with an Irish Brother.

Tuesday, 13th September 2011

ME Comp. Cameron Sloan, the incoming District Grand Superintendent took us sight seeing to the top of Victoria Peak, from where we got a superb all round view of Hong Kong and Kowloon and the harbour. The Peak Tram brought us down to street level. After lunch, Bro. Hugh Bryson, Depute Grand Master of the Grand Lodge of Scotland joined us to reach the Masonic Temple at 4 pm, for the Installation of ME Comp. Cameron Sloan as the District Grand Superintendent of the District Grand Chapter of the Far East SC. This District covers four countries Hong Kong, Japan Korea and the Philippines. Several Visiting Deputations were present.

The Deputation from the Supreme Grand Royal Chapter of Scotland, led by M. E. Comp. Ian Fraser, First Grand Principal carried out the Installation Ceremony out with great solemnity and dignity, M. E. Comp. Tom Frost as the Depute First Grand Principal, myself as the Second Grand Principal and ME Comp. Douglas Philand as Third Grand Principal. M. E. Comp. Ian Fraser obligated, invested and installed M. E. Comp. Stewart Cameron Sloan as the new District Grand Superintendent; I obligated, invested and installed M. E. Comp. David J Russell as the Second District Grand Principal and M. E. Comp. Robert K T Ho as the Third District Grand Principal. A superb Banquet followed, which included haggis. Lovely gold plated gifts were presented to us during the banquet.

Wednesday, 14th September 2011

An early morning flight took us to Manila, where we were overwhelmed by a large group of enthusiastic Companions immediately after immigration, inside the Customs enclosure led by the ME Comp. Henry W. Cheng, First Principal of Chapter Keystone No. 354. A welcome banner and repeated cheers greeted us, with photographs taken with attending Police and Customs officers, who were Masons.

A delicious, authentic 8-course Chinese lunch at the Legend was organised by the Pilipino Companions. Bro. Eddie Yeo, General Manager welcomed us at the Executive Floor of the Heritage Hotel on their.

On reaching the Scottish Rite Temple on Taft Avenue that evening, a pleasant surprise awaited me, at being greeted by Bro. Pravin Sharma of Lodge Perla del Oriente No. 1034 SC, who had visited my Lodge Beaman in Mumbai a few years ago. Several Companions from Hong Kong had flown in with us to attend the historic Centenary Meeting of Chapter Keystone No. 354.

The Deputation from the Supreme Grand Royal Arch Chapter of Scotland carried out the Centenary Rededication Ceremony of Chapter Keystone No. 354 with great pomp and dignity by M. E. Comp. Ian Fraser, the First Grand Principal, with M. E. Comp. Tom Frost as the Depute First Grand Principal, myself as the Second Grand Principal and ME Comp. Douglas Philand as Third Grand Principal, and M. E. Comp. Grahame Smith as DoC. The scriptures relating to sprinkling of the corn, wine, oil and salt were recited by me. The Centenary Banquet followed.

Thursday, 15th September 2011

The morning Malaysian Airlines flight to Kuala Lumpur being cancelled, we were transferred to the afternoon flight and we reached Kuala Lumpur at 8 pm. I had the pleasant company of the wife of the Pilipino Ambassador to Bangladesh seated next to me, who was traveling to join her husband in Dacca. On reaching Kuala Lumpur at 8 pm, we were met by the Grand Superintendent, M. E. Comp. Dr Kang Tee Yong and were driven directly to the Oriental Pavilion Restaurant in Petaling Jaya for the get-together dinner of the District Grand Lodge of the Middle East S.C. Amongst the 200 Masons and guests was our M. W. Grand Master Mason, Bro. Charles Wolrige Gordon, Depute Grand Master, Bro. Andrew Bryson and Grand DoC, Bro Ramsay McGhee, along with other old friends, Past District Grand Masters, and William Mehta, Paul

Maneksha and his wife, Nergish, who had visited us in Mumbai for Bro. Aspi Byramji's installation in November 2007. After dinner, I checked into the Sunway Lagoon Resort & Spa Tower Hotel close to midnight.

Friday, 16th September 2011

A large number of overseas Brethren were staying in the Sunway Hotel and a bus had been arranged at 8.30 am to take us to Freemasons' Hall in Petaling Jaya (PJ). Bro. Charles Wolrige Gordon of Esslemont, Most Worshipful Grand Master Mason and Immediate Past First Grand Principal drove up to Freemasons'

Hall a little later in a Rolls Royce with Bro. Daljit Singh Nagreh, Immediate Past District Grand Master. The Annual Installation Convocation of the District Grand Chapter of the Middle East SC was tyled at 10 am by the District Grand Superintendent, M. E. Comp. Dr Kang Tee Yong. Due to the unexpected large number of Companions present, extra chairs had to be hurriedly put in the Temple to seat the 200 Companions present and 8 Deputations from Sister Districts and Sister Constitutions. The Deputation from the Supreme Grand Royal Arch Masons of Scotland was led by M. E. Comp. Ian Fraser, with Tom Frost as the Depute First Grand Principal, myself as the Second Grand Principal and M. E. Comp. Douglas Philand as Third Grand Principal, with M. E. Comp. Grahame Smith as the Grand DoC. M. E. Comp. Dr Kang conducted the Annual Convocation with great dignity and he obligated, invested and installed his Office Bearers with solemnity.

With the large number of visitors present, the District Grand Master realised that the Temple room would be inadequate and the dining room was quickly converted into a Temple Room to seat the over 300 Brethren attending the Annual Communication of the District Grand Lodge of the Middle East S.C.

The District Grand Lodge of the Middle East SC. was tyled at 4 pm and opened by the District Grand Master, Bro. Dr Dunstan S Fernandez. It took an hour to admit the sixteen visiting Deputations - four Grand Lodges (led by the Grand Masters of Victoria, Western Australia & China and Imm. Past Grand Master of Philippines), six Scottish Sister Districts (Ross & Cromarty, India, Western Australia, West Australia Goldfields, Far East & Bahamas), one English District (Eastern Archipelago) s, two Irish Districts (South East Asia & the Far East), one Regional Grand Lodge (South India), and the Supreme Grand Royal Arch Chapter of Scotland. Each Deputation was led in by a bagpiper

The Deputation from the Grand Lodge of Scotland then entered led by Bro. Charles Wolrige Gordon of Esslemont, Most Worshipful Grand Master Mason, accompanied by Bro Hugh Bryson, Depute Grand Master and Bro. Ramsay McGhee Grand DoC. They were received by the R.W. District Grand Master, Bro. Dunstan Fernandez, who then conducted the business of the Annual Communication of the District Grand Lodge in a

solemn and dignified manner. The Communication ended at 8 pm, with the rain coming down in bucketfuls. Over 400 Masons and ladies partook of the buffet dinner, which included two barbecued Australian sheep.

Saturday, 17th September 2011

After some late morning shopping, walked to the adjoining Sunway Convention Centre for Bro. Dunstan's Installation as the District Grand Master at the hands of the MW Grand Master Mason, Bro Charles.

The District Grand Lodge of the Middle East SC. was opened by the Immediate Past District Grand Master, Bro. Daljit Singh Nagreh. Sixteen Visiting Deputations, the same as at last evening's Communication, were admitted with each Deputation led in by a bagpiper.

Bro. Charles Wolrige Gordon of Esslemont, Most Worshipful Grand Master Mason then entered, accompanied by Bro Hugh Bryson, Depute Grand Master and Bro Ramsay McGhee Grand Director of Ceremonies, and took charge of the District Grand Lodge.

With dignity and solemnity, the M. W. Grand Master Mason obligated and installed Bro. Dunstan Fernandez as the District Grand Master of the District Grand Lodge of the Middle East in the presence of over 500 Brethren, who had come from places as far apart as New Zealand and Barbados. Almost 900 Brethren, ladies and guests partook of the sit-down banquet, with exquisite food served. Under the Chairmanship of Bro. David Lai, Past District Grand Master, a sum of MR100,000 (equal to about Rs.16 lakhs) had been raised by the Brethren of the District and a cheque for this amount was presented at the banquet by Bro. David Lai on behalf of the District Grand Lodge to the head of the Cancer Society in Malaysia.

Sunday, 18th September 2011

After a late breakfast, went off to meet old friends, Roshan and Bro. Noshir Pundole. This was followed by hectic last day shopping.

Monday, 19th September 2011

All good things must come to an end and this Masonic trip was fast concluding. After a relaxed morning, checked in at the now very familiar Malaysian Airlines lounge, and wined and dined generously before catching the 8 pm flight back to Mumbai. Slept all the way and landed at Santa Cruz on time at 10.40 pm. I was glad to be back home after 3 weeks of hectic travel and Masonic meetings and banquets, tired but happy.

*Articles Published in Vol.1 No.1 & Vol 1 No. 2 are contributed by
Bro. Bomi S. Metha Immediate Past District Grand Master*

HISTORY OF LODGE IMPERIAL BROTHERHOOD NO: 1041 S.C.

Account given at the Regular and Platinum Celebration Meeting
Held on Wednesday the 12th October 1983

By

Bro. Minoo P. Polson

Past Master

Hon. Grand Marshal (Scot.)

Hon. Depute District Grand Master

District Grand Lodge of Western India (S.C.)

When a Masonic lodge completes 75 years of existence, it takes pardonable pride in congratulating itself upon its record of achievements. The Platinum Jubilee of Lodge Imperial Brotherhood is doubtless an occasion for great rejoicing, for it successfully completed three-quarters of a century of useful work and is determined to continue to fulfil the aims and objects laid down by its illustrious founders

Working under the Scottish Constitution, this Lodge has played a notable part which has enhanced its reputation in the Craft. It has contributed a great deal to the supreme cause of Freemasonry, regardless of colour, sect or race and has earned for itself commendations from eminent Freemasons and also from Governors of Bombay.

Impelled by the highest Masonic virtues, twenty-four Masons of repute, led by that indefatigable worker, the late Hon'ble Mr. Justice F. C. O. Beaman (later, Sir Frank Beaman), I.C.S., consecrated this Lodge on Friday the 14th February 1908 under a Charter of the Grand Lodge of Scotland, dated February 6, 1908. The main object of the Lodge is to promote "racial unity and brotherhood" and to break down, "so far as may be, those prejudices, which are the result partly of differences in custom, language and religion, partly of misunderstanding. In short, the cultivation of widest tolerance."

These are, indeed, noble and laudable ideals which the founders of the Lodge always upheld with considerable enthusiasm and which have been scrupulously followed by its members. As was very pertinently pointed out at the first meeting of the Lodge, the founders, studying the Masonic activities of those days, felt, and perhaps rightly, that they displayed one cardinal defect, symptomatic of the decline of a fundamental Masonic principle. They, therefore, conceived the idea of Lodge "Imperial Brotherhood" to supply what they sincerely believed to be a real and a very large Masonic want in this great city.

All the founders were present at the first meeting of the Lodge with Rt. Wor. Bro. Sir Frank Beaman as its first Right Worshipful Master, holding the offices assigned to them by the letter. And who were those Masons imbued with such enterprising spirit? They were Right Wor. Bro. Col. R. H. Forman, then Substitute Grand Master in charge of All Scottish Freemasonry in India as the Immediate Past Master, His Highness Sir Sultan Mahomedshah Aga Khan (Depute Master), the Hon'ble Mr. Justice (later Sir Dinshaw) Davar (Substitute Master), Mr. Mirza Ali Mohammed Khan, later Vice-Chancellor of Bombay University (Senior Warden), the Hon'ble Mr. Justice Abdeali M. Kajiji (Junior Warden), Khan Bahadur Jehangeer C. Mistree (Secretary), Sir Currimbhoy Ebrahim, second Baronet (Treasurer), His Highness Nawab Ibrahim Khan of Sachin (Senior Deacon), Mr. Narotum Morarji Goculdas (Junior Deacon), Sir Fazulbhoy Currimbhoy (Inner Guard), and Capt. W. Hobbs (Tyler).

The other founder members were Mr. E. C. B. Acworth, the Hon'ble Mr. Justice R. Knight, I.C.S., Dr. Sir Bhalchandra Krishna, Mr. R. Woolcombe, Dr. Sir Temulji Nariman, Mr. Goolamhusen Currimbhoy Ebrahim, the Hon'ble Justice Sir Narayan Chandavarkar, Mr. Ahmed Currimbhoy Ebrahim, Sir Dorab Tata, Sir Sassoon David, Baronet, Mr. Naranji Dwarkadas and His Highness Sir Gangadharrao G. Patwardhan, Chief of Miraj. Of the office bearers, inspired with the noble spirit of service to the Craft, Rt. Wor. Bro. Khan Bahadur Jehangeer C. Mistree continued to hold the office of Secretary for 40 years at a stretch, a record, perhaps, unsurpassed by any other Mason.

That five well-known Judges of the Bombay High Court should have found time, despite their multifarious activities, to associate themselves actively with the Lodge from its very inception, was not only creditable to the eminent Judges but was a great inspiration to the other members of the :Lodge.

Sir Currimbhoy Ebrahim, the first Treasurer, himself a businessman, acquitted himself with credit. His business acumen stood him in good stead. The finances of the Lodge till today are in a sound and healthy state, its resources being husbanded by its successive treasurers.

The Lodge was fortunate to have among its members, four Governors of Bombay the Rt. Hon'ble Lord Willingdon (later, the Marquess of Willingdon), the Rt. Hon. Lord Lloyd, the Rt. Hon'ble Sir Leslie Wilson and the Rt. Hon'ble Sir Roger Lumley (later the Earl of Scarbrough, K.G.) and the Grand Master of the United Grand Lodge of England.

A select Lodge, always ready and willing to enroll every worthy brother and welcome his co-operation in the cause of Freemasonry. "Imperial Brotherhood" has on its roll Rt. Wor. Bro. Sir Shapoorjee Billimoria, the Grand Master in charge of United Scottish Freemasonry of India and Ceylon, Sardar V.D. Bivalkar, Rt. Wor. Bro. Sir Alan Green, H. H. Rt. Wor. Bro. Raja Sir Chintamanrao A. Patwardhan, Raja of Sangli, Sir Jamshedji Kanga, an eminent member of the Bombay Bar, Major-Gen. His Highness Maharajadhiraj Sir Yadavindra Singh Mahendra Bahadur, Maharaja of Patiala, Rt. Wor. Bro. Meyer Nissim, Rt. Wor. Bro. E. A. Nadirshah, O.B.E., Rt. Wor. Bro. Arjan D. Dhingra, Commander C.B. Sethna, O.B.E., I.N. (Retd.), Secretary of the Lodge since 1949, Rt. Wor. Bro. Murzban J. C. Mistree, Wor. Bro. Cherag J. C. Mistree, Lt. Gen. His Highness Maharaja Sir Digvijayasinghji, Jam Saheb of Nawanagar, Rt. Wor. Bro. Lt.-Col. H. S. Waters, I.M.S., Rt. Wor. Bro. E. B. Ghaswala, Major His Highness Maharana Shri Raj Mayurdhwajsinhji, Maharaja of Dhrangadhra, Bro. J. B. Bowman, I.C.S., Sir Sultan Chinoy, Capt. Surendra D. Kale, I.N., Capt. D.N. Mukerji, R.I.N. (Retd.) Wor. Bro. Jamshed D. Kapadia, I.C.S., and Rt. Wor. Bro. Dr. Bomy R. Billimoria, and a host of other very high Government officials and leading citizens too numerous to mention here.

Mention must also be made of two distinguished Judges of the Bombay High Court and Past Masters of the Lodge Right Wor. Bro. Sir Patick Blackwell, a former Grand Master of All Scottish Freemasonry in India and Rt. Wor. Bro. Sir Eric Weston, who afterwards became the Chief Justice of the High Court of Punjab.

Another distinguished brother, who had the honour of being the Grand Master, was Rt. Wor. Bro. Sir Ivon Taunton, who saw the light of Freemasonry in this Lodge. A versatile man, Sir Ivon succeeded Rt. Wor. Bro. Khan Bahadur Jehangeer C. Mistree as Grand Secretary of the Grand Lodge of United Scottish Freemasonry of India and Pakistan and continued to hold that office till his death on 3rd December 1957.

At this stage it may be noted that Lodge "Imperial Brotherhood" hold a great record of providing all but one Grand Masters of the Scottish Craft in India ever since the foundation of the Lodge. They are : Most Wor. Bros. Col. R.H. Forman, Sir Frank Beaman, Harry P. Gibbs Sir Ernest Hotson, Sir Temulji Nariman, Sir Patrick Blackwell, Sir Ivon Taunton, Sir Shapoorjee Billimoria and His Highness Sir Syed Raza Ali Khan, the Nawab of Rampur.

A noteworthy feature of the Scottish Constitution is that it permits the Lodges under its jurisdiction to confer the rank of "Distinguished Service Member" upon brethren who, in the opinion of the Lodge, have rendered conspicuous service to Freemasonry. "Imperial Brotherhood" availed itself of the opportunity afforded to it, under the Constitution to confer that honour on Rt. Wor. Bro. Sir Ivon Taunton, Rt. Wor. Bro. Meyer Nissim and Rt. Wor. Bro. Murzban J. C. Mistree, Honorary membership of the "Imperial Brotherhood" has been conferred on Sir Frank Beaman, Rt. Wor. Bro. Col. R. H. Forman, Rt. Wor. Bro. Khan Bahadur Jehangeer C. Mistree, Rt. Wor. Brotherhood Lord Willingdon and Wor. Bro. Reginald Woolcombe, for their valuable services to the Lodge.

When the doyen of the medical profession, known for his services to humanity Rt. Wor. Bro. Dr. Sir Temulji Nariman was first installed as the Master of the Lodge, few brethren could have realized that he would in course of the reach the topmost rung of the ladder of the Craft the Grand Mastership of all Scottish Freemasonry in India. In the course of his very distinguished Masonic career this veteran Freemason also attained high honours in other spheres a Knighthood and the Kaiser-i-Hind Gold Medal. He also became the Sheriff of Bombay. Throughout the city Rt. Wor. Bro. Dr. Sir Temulji Nariman was known as the "Grand Old Man of Bombay", always active and perfect in the discharge of his duties. He was in the real Masonic sense "a just and upright man and a worthy Mason in his heart". He first saw the light of Freemasonry as far back as 2nd March 1878, a period in which the Craft in this country was still in infancy. On the foundation then laid he raised a superstructure, perfect in all its parts and honourable to the builder.

To be continued.....

Contributed by : Bro. Kersi Wadia

**IMPORTANCE, IMPACT AND FUTURE
OF
FREEMASONRY IN INDIA**

BY

R.W. Bro. L. C. Chogle, Past Prov. Grand Master,
Prov. Grand Lodge of Ireland in India,

On the occasion of the Golden Jubilee Celebrations of
Saxena Lodge No.815, Calicut

Dated: 24-9-2010

1. Freemasonry, as you all know, is a legacy inherited by us from the Ancients and its principles and precepts are a precious gift bestowed on us by The Great Architect of the Universe. It is for us as much to preserve this precious Legacy as it is important to live up to its principles and precepts. Needless to say, it is by the propriety of our own behaviour that we can provide the best example for the conduct of others. It is when we fail to do so and commit a breach of its important principles and its precepts that we do a disservice to the Freemasonic Order and its Ideals and thereby seal the fate and future of Freemasonry. On the other hand by careful attention, regular observance of its manifold exhortations, by kindness and courtesy to our neighbours especially to our Brethren that we will be in a position to support the dignity of our Order and add distinction to our Lodge, thereby making an impact and securing the future of Freemasonry.

2. We are especially to remember our Ancient charges and the charge given to the Entered Apprentice, a Fellow craftsman and a Master Mason. Therein we will find impressed on our minds the virtues of prudence, temperance and fortitude and the indispensable duties of candour, discretion and fidelity. These virtues have been emphasized in the charge to a newly made Brother. The second Degree extends the plan and develops a comprehensive system of Benevolence. We are told to help the weak, to relieve the distressed and to assist the struggling and industrious among our Fellows in the craft to the utmost of our power and ability. In the charge to a newly raised Master Mason, emphasis has been laid on the virtues of Universal Benevolence and the Ancient Landmarks of the craft. There is an exhortation towards duty, honour and gratitude which binds us to our trust and to imitate rather the example of that true and trusty craftsman whom the Master Mason has once

represented. Reference may also be made to the OLD CHARGES of the Free and Accepted.

Masons of Ireland as originally issued for the use of Lodges of Great Britain and Ireland in 1730. Charge 5 under the sub-heading 'Behaviour at home and in your Neighbourhood' under the main heading VI 'Of Behaviour'. It reads thus "..... You must also consult your Health by not continuing together too late. Or too long from home after Lodge Hours are past; and by avoiding Gluttony or Drunkenness that your families be not neglected, or injured, nor you disabled from Work, or other business.....that the Craft be not despised nor the Brotherhood evil spoken of on your Account."

3. I have drawn attention to the above Masonic virtues because if we fail to practice these in our everyday life we shall fail to attract good and virtuous men to the Craft and if we are thinking of the future of Freemasonry in India we have no one to blame except ourselves if our numbers do not swell on account of our own infraction of these disciplines. As a matter of fact we have often heard in Masonic circles that our numbers are dwindling year after year and as I see it, the main cause is that we fail in the observance of those virtues which our creed exhorts us to observe.

4. It would be a sad day for our modern civilization if the non-observance of Masonic principles and precepts tend to cause friction, intolerance and ultimately world wars. I dare say that if we Good Masons, each of us succeed in making our neighbour a true Mason and the latter in turn makes another true Mason there will be no enmity and no wars. So it is for us to make a good impact on human relationships to ensure a good future for mankind and therein lies the relevance of Freemasonry in the outside world. The impact we make on the outside world by showing that we Freemasons are made of a better mould will naturally bring about good relations between man and man and promote that Brotherhood and Brotherly love among men which brings about pleasant social intercourse and camaraderie, a consummation devoutly to be wished.

One Word of Caution

5. Receiving the degrees does not make a man a Freemason. The various degrees merely point the way and provide a means for securing the most noble and valuable secrets, principles and practices of our Order. Masonry is not something that can be handed out for a cash consideration like a suit of clothes or a house and the lot. A mason's real masonry must come to him from the

development of the faculties that are latent within himself--- just as well try to make a trained athlete by a correspondence course as to make real Masons by Lodge attendance and memorizing the rituals. Masonry as I have always insisted, consists of the putting into practice the principles and teachings of Masonry. Real Masonry comes from exemplifying in our daily lives the virtues which they teach. The question to ask ourselves therefore is “how can we create more interest in Freemasonry?”

Rebirth and Immortality of the Soul

6. We must remember that when we are initiated and see the Light of Freemasonry we may be said to be re-born. What this re-birth exactly means, it would be impossible to describe in a few words. Volumes have been written on it. It is a mistake to believe that the ancient mysteries have been brought down to us since the year 1717 when the United Grand Lodge of England was formed. Others believe that they have come down to us from what are known as 'ancient times' that is the period before the so-called middle Ages which began about 476 A. D. People who lived in those days are sometimes called the 'Ancients'. But the main link in the chain of thought regarding the very ancient nature of Freemasonry is the introduction of the Hiram Legend of the Third Degree, the significant concept of which is the Immortality of the Soul. Rebirth is also a concept used in Hindu and Parsi religious practices particularly during the thread ceremonies performed in these communities and perhaps in other religious denominations.

7. When the candidate was awakened to the light of the day he could truly say of himself that he had returned to the world completely transformed and spiritually 're-born'. In Hindu religious scriptures too we have many references to the transmigration of the soul. The mysteries changed a man's attitude towards death and consequently altered his conduct in life.

8. The primitive man circumscribed his existence just to one life. When a man died, he was considered finished once for all and that was the end of the matter. However in the midst of such archaic and simple faiths and beliefs, Philosophers and Sages all the World over, like, for example our Vyasamuni in India by Intuition and Contemplation discovered the great Doctrine of The Immortality of the Soul. This, however, was not proclaimed to the common man publicly on account of public antipathy to such views and ideas. They therefore taught the same to a very select few mostly from the

intelligentsia under oaths of strict secrecy, through a peculiar ritualistic ceremony called initiation. These secret institutions were designated "THE ANCIENT MYSTERIES" and existed in many parts of the world. The oldest among them is referable to Egypt and could be traced back to the time of the great Atlantian Empire believed to have existed between the year 75,000 to 15,000 B. C.

9. In all these mysteries the same doctrine was taught- that is there is really no death: that the so-called death is only for the physical body and that there "resides in this perishable frame, a vital and immortal principle" which survives the death of the physical body and has an eternal life of felicity.

10. The Egyptian mysteries were concerned with the legendary tale of the murder of King Osiris. The murder of Osiris was no other than the apparent murder of every candidate initiated into these Mysteries and in becoming united with the spirit of Osiris. The candidates were later referred to in their inner circle as 'Osirised'

11. Thus through the Hiramic legend we can trace the ancestry of our fraternity to the ancient mysteries of Egypt. In effect we may say the legend has 'Osirised' our Masonic Fraternity. **Thus we say Freemasonry has existed from Time Immemorial**".

Procedure for initiation:

12. Briefly I may state that the traditional procedure for Initiation into these Ancient Mysteries makes a very interesting, breath taking, and awe-inspiring experience:-

The Candidate for Freemasonry was first subjected to certain very severe and dreadful experiences to test the strength of his nerve his resourcefulness, his endurance and courage just like what a Modern Astronaut has to undergo before he is considered fit to be put in orbit in space. Going further he was put in a deathlike trance. In this state he was deprived of all semblance of life. While the body remained inert, the soul retained its hold by a magnetic thread visible to the clairvoyant (Initiator) that the vital functions were preserved despite the complete suspension of animation. He was made to experience within himself, the actual process of dying and mysteriously entering into another world of his. But when the allotted time of entrancement had elapsed, he was awakened by appropriate methods.

Symbolism of the 3 Principal Officers:

13. There is another way of looking at the symbolism pregnant in the three Principal Officers of a Lodge, namely the Worshipful Master, the Senior Warden and the Junior Warden.

(i) Starting with the inner Guard, he stands for the power which permits the soul to enter flesh at any given moment. Spiritually the I. G. represents the warning which must be given to those who attempt without due caution, to probe into the mysteries of God. They must neither rush forward hastily, nor, having once started, withdraw suddenly; for, if they do, dire evil will befall.

(ii) The J. D. represents the physical means by which the Soul, represented by the S. W. passes, on the inspirations received from the Spirit, represented by the W. M., to the material world. In this sense therefore he represents intelligence and the 5 senses of man.

(iii) Whereas the S. D. stands for intuition whereby the Soul obtains its inspiration from the Divine.

What is more important is the symbolism we find in the W. M., S.W., and the J.W.

(iv) the J. W. describes his position in Lodge and indicates quite clearly that he represents the Sun at noon. Noon has always been and still is a workman's hour of rest and mid-day meal and in the spiritual sense since he stands for the body, it is natural that he should have charge over the body's needs. When we call off the Lodge it is natural therefore that the J. W. says it is the hour of noon and his duty is to observe the sun on the meridian and call the brethren from Labour to Refreshment. When men evolved and the solar system of religion developed, the God of Vegetation became the Preserver. This characteristic of the J. W. is characterized by the upright lines of his plumb which latter reminds us of water which falls from heaven and of the Vertical caste marks of Lord Vishnu in India. It must be remembered that the architect of King Solomon's Temple was the Junior Warden.

14. While bread and water represent the bare necessities without which mortal life cannot be preserved the Senior Warden as he indicates in his reply to the W. M. represents the Sun in its setting and so the destructive side of the Deity Lord Shiva. He also stands for the Soul. Shiva shall close not only our mortal life but time itself. It should be noted that the S. W. is associated with level and horizontal lines and not with perpendiculars and here again he follows the Hindu system, for Shiva's caste mark is two or more parallel lines. As the great leveler, this is most

natural and it reminds us that in the sight of God all souls are equal even though in mortal life their stations may appear to differ. Moreover Shiva is associated with the element of Fire whereas Vishnu is associated with water and as we have seen, great care has been taken to maintain the connection between J. W. and water, just as the S. W. is similarly associated with fire though perhaps less obviously because his Level is of a triangular form with the point upward, the world-wide symbol for Fire. The S. W. is the Soul, the link between mortal life and the Divine spark but he acts on instruction from the Spirit; in other words it is only when God decrees our death does the Soul depart from the body. So you will have noted that on the one side you have W.M., S. W. and J. W. symbolising the Spirit, the Soul and Body are also representatives of Brahma, Vishnu and Mahesh i.e. Shiva. The W. M. represents as his words indicate, the creative side of God and the divine spirit in man i.e. he is representative of Brahma who represents the male aspect of the Deity as is shown by the Tau crosses called levels, on his apron and by his use of the gavel. The Tau Cross is of course a phallic symbol and stands for the male and creative aspect of man. The Spirit, being active, is male; whereas both soul and body being more or less passive are female. I have said all this in order that you may judge what a tremendous impact the suggestive character of the three principle characters will have on the bulk of mankind in India. In order to gauge the value and importance of Freemasonry I have dwelt upon its roots and how they have been nurtured in order to have a clear vision for the future of Freemasonry. Since we have inherited a unique legacy it is our responsibility to see that it shall never fade or pass away.

15. Since we belong to an Order which has inherited such sublime thoughts and ideas, it behoves us to carry forward this torch of Enlightenment forward for the benefit of Mankind. What has existed from time Immemorial and has stood the test of time cannot perish despite the foolishness of man. In the light of what has been stated above, the usefulness and relevance of our Masonic doctrines cannot be in doubt. Its impact and grip on our daily lives and on the Society in general cannot be denied, and its Future is assured and imperishable.

16. It would be relevant to consider at this stage

The Question: 'When is a man a true Mason?'

Answer: When he can look out over the rivers, the hills and the far horizons with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, charity and courage. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive and to love his fellowmen. When he knows

how to sympathize with men in their sorrows, yea, even in their sins- knowing that each man fights a hard and lonely battle against many odds. When he has learned how to make friends and to keep them and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When the star-crowned trees and the sun-kissed mountains and the glint of sunlight on flowing waters subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain and no hand seeks his aid without response. When he helps the weak, relieves the distressed and assists the struggling and industrious among his Fellows in the craft and even in the outside world to the utmost of his power and ability. When he finds good in every faith that helps any man to lay hold of higher things and to see majestic meaning in the humble beginnings of life. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellowmen and with his God; in his hand a sword for evil, in his heart a bit of a song-- glad to live, but not afraid to die ! In the hands of such a man, be he rich or poor, scholarly or unlearned, famous or obscure, Masonry has wrought her sweet ministrations and the future of Freemasonry is assured.

Continued from page2

HINDU.- In this calendar the luni-solar year is employed for the regulation of festivals and domestic arrangements. The year commences at the instant of the conjunction of the sun and the moon in the sidereal month Chaitro. The month consists of 30 Tithis or lunar days, and is divided into two equal parts of 15 Tithis each, corresponding with the increase and decrease of the moon in regard to its brightness; but in different parts of India variations of this method occur, to make up deficiencies, &c., that arise in the annual or successive annual calendar in regard to intercalary days.

MAHOMEDAN. - This calendar was first reckoned from our 15th or 16th July, the date of Mahomet's flight, as regards the year. The latter is purely lunar, and consists of months of 30 and 29 days alternately. A day is added eleven times in a cycle of 30 months of 30 years, in a manner, and for a purpose similar to our intercalary leap-year day. By this system, the lunar year has 354d., 8h., and the year of the Hegira, or Year of Flight, a fraction of a minute less. The year begins from 10 to 11 days earlier in the season than the preceding owing to the difference of the Epact.

PARSEE.- In this calendar only 365 days are allowed to the year. No leap-year is known, but in every 120 years, one month is added to make the conventional correspond with the solar year. There are 12 months of 30 days, each day of which is named after a Celestial being. Five days, called Gathas, are added to make up the deficiencies in the year.

"MASONRY AND THE STATUE OF LIBERTY"

By R. W. Robert C. Singer

Deputy Grand Master Grand Lodge, F. & A.M., New York



Masons everywhere can take special pride in the part our great Fraternity played in the creation and erection, nearly 100 years ago, of the most unique symbol of freedom and opportunity, the **STATUE OF LIBERTY**.

In the summer of 1865, a group of Frenchmen were gathered together one evening at the home of the well-known author, Edouard Rene de Laboulaye, in the village of Glavingny, a suburb of Paris. Among those present were Oscar and Edmond de Lafayette, grandsons of the Marquis d' Lafayette, Masonic brother of George Washington; Henri Martin, the noted historian and French Mason; and a young artist from Colmar in French (later German) Alsace by the name of Frederic Auguste Bartholdi, who at the time was engaged in making a bust of Laboulaye, called by one biographer "America's most ardent admirer in France."

Laboulaye told the group that it would be a splendid gesture on the part of all liberty-loving Frenchmen to acknowledge their friendship to America by presenting a fitting memorial. (Some have speculated that he had a second motive in mind--to call attention to the contrast between the American way of life with its freedoms and that of the French under the repressive Second Empire.)

The 31-year-old Bartholdi became imbued with the idea and also the challenge it presented to his artistic talent. But the proposal lay dormant during the autocratic rule of Napoleon III and throughout the destructive years of the Franco-Prussian War.

In 1871, Laboulaye, the Brother Lafayette with their cousin, the Marquis de Noailles, and the Marquis de Rochambeau, along with Henri Martin, revived the plan for the as yet unnamed memorial. They suggested that Bartholdi visit America and make arrangements for the presentation of the monument on July 4, 1876, the Centenary of the Declaration of Independence.

Armed with letters of introduction and full of high hopes, Bartholdi sailed for America, although it is said that he did not have even a rough drawing of the proposed monument. Two weeks later, while standing on the deck of the ship *Pereire* steaming up Lower New York Bay, he caught a vision of a magnificent goddess holding aloft a torch in one hand and welcoming all visitors to the land of freedom and opportunity.

Quickly obtaining paper and brush, Bartholdi sketched in water-color the idea of the Statue of Liberty substantially as it appears today. It was his thought to have this symbolic structure tower over the steeple of Trinity Church, then the tallest building on the New York skyline. He wrote to Laboulaye, "these outlines may well aim beyond the mere monument at a work of great moral value."

Bartholdi returned to France in 1874 and soon thereafter the Franco-American Union was established in Paris to raise funds for the Statue of "Liberty Enlightening the World." That same year, Bartholdi began his work at the Parisian firm of Gaget, Gauthier & Cie. His model for the face of the "Goddess of Liberty" was his mother, Charlotte Beysser Bartholdi. First, he made a four-foot clay miniature, then a nine-foot cast in plaster, and then proportionately enlarged each section four times, making as many as nine thousand measurements with each increase in size.

The main structural framework of four huge steel supports was specially designed by Gustave Eiffel, who later gained world-wide fame as a result of the 984-foot tower he created for the Paris Exposition in 1889.

Under the leadership of Henri Martin, and inspired perhaps by the fact that so many of the sponsors of the Franco-American Union were members of the Masonic Fraternity, a campaign netting one million francs was completed by 1880. Contributors included over 100,000 individuals, 181 villages, 10 Chambers of Commerce, and many school children. The pedestal, which was America's responsibility, had been plagued by inadequate financial support, and it took a last-minute effort by Joseph Pulitzer, the owner and editor of the *New York World*, to raise over \$100,000, most of it from school children. Together, American and French citizens contributed some \$500,000 to the project.

Although the Statue's completion was not in time for the original 1876 date, the right hand and torch were displayed at the Philadelphia World's Fair and later in New York, so America was given a "sneak preview" of what was to come.

On Washington's birthday in 1877, Congress accepted the statue, in the name of the United States, as a gift from the French people. President Hayes then authorized General William T. Sherman, Army Chief of Staff, to select a suitable site for the gift. Sherman, knowing Bartholdi's preference for Bedloe's (now Liberty) Island, wisely concurred.

Meanwhile, in France Bartholdi and his fifty workmen finished the head, which was to go on display at the Paris Exposition Universelle in 1878. In 1880, the final stage was in preparation. The copper sheets were ready to be riveted in place, and Levi P. Morton, American Minister to France, later Vice President of the United States and Governor of New York, was invited to "drive the rivet in the first part to be mounted, the big toe of the left foot. "

The giant lady literally grew out of the Paris pavement. When completed, she stood 151 feet high and remained in place for two years, awaiting the building of a pedestal.

The statue was finished on May 21, 1884, and formally presented to Ambassador Morton by Ferdinand de Lesseps, head of the FrancoAmerican Union and builder of the Suez Canal, at a friendship dinner on July 4, 1884.

Around this time, Bartholdi, who was a member of Lodge Alsace Lorraine in Paris, which was composed of intellectuals, writers and government representatives, invited his brothers to view his masterpiece prior to its leaving their native land for America. It is also reported that in November of that year, he delivered a lecture and gave the Lodge a report on the history and various methods used in the creation of the statue. In 1887, after the statue was dedicated at its final resting place, Bartholdi told his Lodge brothers of the ardent welcome he had received in New York and of the wide enthusiasm created by his work.

Meanwhile, in America plans were being made for the laying of the cornerstone of the pedestal. Chairman William M. Evarts of the American Committee contacted the Grand Lodge of Free and Accepted Masons of the State of New York, and requested a Masonic ceremony "appropriate to the occasion."

It had been a tradition in America to have the cornerstone of major public and private buildings and monuments consecrated with full Masonic rites, ever since President George Washington, on September 18, 1793, had personally laid the cornerstone of the United States Capital, with the assistance of the Grand Lodge of Maryland. Similarly, the cornerstone of the Washington Monument was laid in a Masonic ceremony.

The Evart's invitation, however, was more than a local manifestation of the influence of the Craft or the continuance of a national practice. The presentation and erection of the Statue of Liberty was an occasion of worldwide significance, and delegating the laying of the cornerstone to the Masonic Fraternity was a

fitting tribute rendered to free men of high principles and recognized international reputations throughout the world.

The date set for the ceremony was August 5, 1884. The American Committee sent invitations to all the leading state and municipal leaders across the Nation. The ceremony was scheduled to begin at two o'clock. Everything humanly possible was carefully planned. But one factor could not be controlled--the weather. On August 5, 1884, it did more than just rain--it poured!

However, the ceremony went off as scheduled. The gaily decorated vessel Bay Ridge, draped with the Tricolor of France and the Stars and Stripes, ferried approximately 100 members of the Grand Lodge of New York and visiting Masonic Grand Officers, along with many civic officials, to Bedloe's Island. Because of limited space, the traditional Masonic parade was omitted and the program was begun immediately.

A United States Army band played "La Marseillaise," the French National Anthem, following with the very popular "Hail Columbia." Then began, on the raised northeast corner of the pedestal, the formal cornerstone ceremony.

Brother Richard M. Hunt, principal architect of the pedestal, presented the Working Tools to M. .W. . William A. Brodie, Grand Master, who in turn distributed them to the Grand Lodge officers: R. .W. . Frank R. Lawrence, Deputy Grand Master; R. .W. . John W. Vrooman, Senior Grand Warden; and R. .W. . James Ten Eyck, Junior Grand Warden.

R. .W. . Edward M.L. Ehlers, Grand Secretary and a member of Continental Lodge 287, read the list of items to be included in the copper box within the cornerstone: A copy of the United States Constitution; George Washington's Farewell Address; 20 bronze medals of Presidents up through Chester A. Arthur (including Washington, Monroe, Jackson, Polk, Buchanan, Johnson, and Garfield who were proven Freemasons); copies of New York City newspapers; a portrait of Bartholdi; a copy of Poem on Liberty by E.R. Johnes; and a list on parchment of the Grand Lodge officers.

By traditional ceremony, the cornerstone was then tested and being found, square, level and plumb, the Deputy Grand Master completed the work by applying the mortar and by having the stone lowered firmly into place. The Grand Master then struck three blows with the gavel and declared the stone duly laid. The elements of consecration, corn, wine and oil, were next presented by R. .W. . Brothers Lawrence, Vrooman and Ten Eyck.

The most Worshipful Grand Master then gave a brief but pointed talk. He posed a question: "Why call upon the Masonic Fraternity to lay the cornerstone of such a structure as is here to be erected?" His answer, which is as true today as it was then, was: "No institution has done more to promote liberty and to free men from the trammels and chains of ignorance and tyranny than has Freemasonry."

The principal address was given by the Deputy Grand Master, R. .W. . Brother Lawrence, who said in part: "Massive as this statue is, its physical proportions sink into comparative obscurity when contrasted with the nobility of its concept. Liberty Enlightening the World! How lofty the thought! To be free, is the first, the noblest aspiration of the human breast. And it is now a universally admitted truth that only in proportion as men become possessed of liberty, do they become civilized, enlightened, and useful. . . . As Masons, we cannot appropriate to ourselves alone the lessons which this monument will teach. Not only to us, but to all men will it appeal . . . the gigantic figure which is here to stand in unapproachable grandeur while the centuries pass, will command: "Be noble, and the nobleness that lies In other men, sleeping, but never dead, Will rise in majesty to meet thine own. " The remainder of the story concerning the Statue of Liberty and Freemasons is almost anti-climatic.

Upon completion, the pedestal stood 89 feet high from its foundation on old Fort Wood, an abandoned 12-acre site on Bedloe's Island, 2,950 yards southwest of Manhattan Island. Liberty was dismantled in Paris, every copper plate and beam coded and packed into 214 cases, and the whole shipment transported on a 70-car train to the coast. After a month at sea on the Isere, she arrived at Bedloe's Island in June, 1885. It took 15 months to assemble the 225 tons of pure copper (applied in 1/8" thickness), steel and iron, but when she was in place, the result was as magnificent as the creator's dream.

Dedication Day, October 28, 1886, was declared a holiday in New York City. Charles P. Stone, Grand Marshal, led the 20,000 paraders, including many Masonic Lodges, from 57th Street past President Crover Cleveland's reviewing stand at Madison Square Park and on down to the Battery, where groups were taken by steamer to Bedloe's Island. Brother Henry C. Potter, Episcopal Bishop of New York, gave the Invocation and Comte Ferdinand de Lesseps presented the statue to Chairman Evarts in the name of the French people.

Both the Statue and the pedestal were then formally presented to President Cleveland, who received the monument with eloquent thanks in the name of the United States. Brother Bartholdi then pulled a silken cord releasing the Tricolor veil from the head and face of the Statue of "Liberty Enlightening the World."

The main speaker was Chauncey M. Depew, United States Senator, railroad president, one of the most famous orators in American history, and an active member of Kane Lodge 454, having been raised in 1885. The program was closed with a Benediction pronounced by Bishop Potter.

The Statue of Liberty is not just a colossal 225-ton pile of metal reaching some 300 feet in the air at the entrance of New York harbor, conspicuous by day and a guide to mariners by night. Magnificent in its conception, wonderful in design, and a masterpiece of engineering skill, this gigantic figure, holding aloft a torch of freedom in one hand and clasping a book of laws inscribed with the date "July 4, 1776" in the other, casts its light far beyond the horizon. The light which illumines

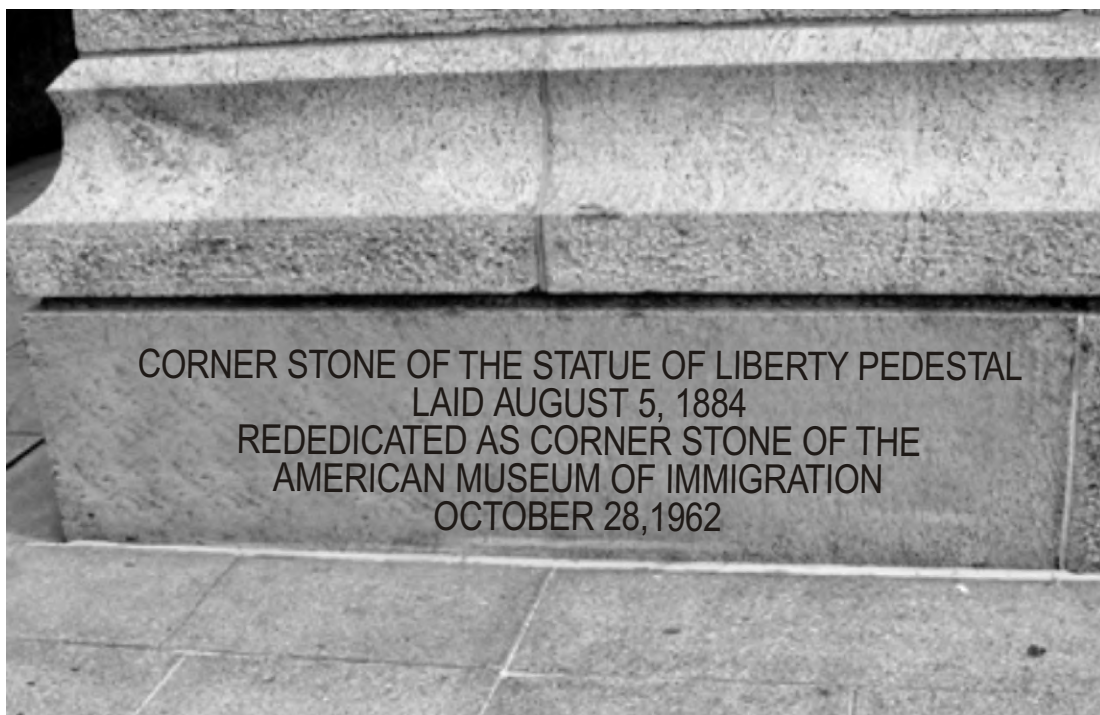
the Statue of Liberty is a guiding symbol to the path of freedom for men of all nations.

Yes, Freemasons everywhere can well be proud of the key role played by the Craft in the inception and erection of this great memorial, and each of us should renew his vows and obligations to spread further the light of freedom, truth, tolerance, and justice which the Statue of Liberty so grandly symbolizes.

(On August 5, 1984, the Grand Lodge of New York observed the Centenary of the cornerstone laying in appropriate ceremonies at Liberty Island, which were attended by Masonic and governmental dignitaries. A bronze plaque commemorating the original event was dedicated and affixed to the pedestal.)

R.W. Bro. Singer resides at 501 Tulip Ave. Floral Park, N.Y. 11001

This article is partly based on two seminal works, one by Brother William C. Kiessel, Jr., which appeared in the September, 1983 issue of *The Masonic Philaenist*, and the other by J.E. Bebens, from the October, 1983 *Knight Templar* magazine. Material for these articles, as well as additional information for this Short Talk Bulletin was gathered from the files of the Robert R. Livingston Masonic Library of the Grand Lodge of New York, and the Spring 1984 issue of *The Empire Slate Mason*.



Contributed by : Bro. Farokh T. Santoke

SUPPORTS OF THE LODGES

The symbolism connected with the Supports of the lodge is one of the earliest and most extensively prevalent in the Order. The oldest Catechisms of the eighteenth century gives it in these SUPPORTS words:

What supports your Lodge?

Three great Pillars.

What are their names?

Wisdom, Strength. and Beauty

Who doth the Pillar of Wisdom represent?

The Master in the East.

Who doth the Pillar of Strength represent?

The Senior Warden in the West.

Who doth the Pillar of Beauty represent?

The Junior Warden in the South.

Why should the Master represent the Pillar of Wisdom?

Because he gives instructions to the Crafts to carry on their work in a proper manner, with good harmony.

Why should the Senior Warden represent the Pillar of Strength?

As the Sun sets to finish the day, so the Senior Warden stands in the West to pay the hirelings their wages which is the Strength and support of all business.

Why should the Junior Warden represent the Pillar of Beauty?

Because he stands in the South at high twelve at noon, which is the beauty of the day, to call the men from work to refreshments and to see that they come on again in due time, that the master may have pleasure and profit therein

Why is it said that your Lodge is supported by these three great Pillars-Wisdom, Strength, and Beauty?

Because Wisdom Strength and Beauty is the finisher of all works, and nothing can be carried on without them.

Why so, brother?

Because there is Wisdom to contrive, Strength to support, and beauty to adorn.

Preston, repeats substantially, but, of course, with an improvement of the language, this Lecture ; and he adds to it the symbolism of the three orders of architecture of which these pillars are said to be composed. These, he says,

are the Tuscan, Doric and Corinthian. The mistake of enumerating the Tuscan among the ancient orders was corrected by subsequent ritualists. Preston also referred the supports symbolically to the three Ancient Grand Masters. This Symbolism was afterward transferred by Webb from the First to the Third Degree.

Webb, in modifying the lecture of Preston, attributed the supports not to the Lodge, but to the Institution : an unnecessary alteration, since the Lodge is but the type of the Institution. His language is: "Our Institution is said to be supported by Wisdom, Strength and Beauty because it is necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings He follows the ancient reference of the pillars to the three officers, and adopts Preston's symbolism of the three Orders of Architecture, but he very wisely substitutes the Ionic for the Tuscan.

Hemming, in his lectures adopted by the Grand Lodge of England in 1813, retained the symbolism of the pillars, but gave a change in the language. He said: "A Mason's Lodge is supported by three grand pillars. They are called Wisdom, Strength, and Beauty. Wisdom to contrive, Strength to support, and Beauty to adorn. Wisdom to direct us in all our undertakings, Strength to support us in all our difficulties, and Beauty to adorn the inward man."

The French Freemasons reserve the same symbolism. Bazot (Manuel , page 225) says: "three great pillars sustain the Lodge. The first, the emblem of Wisdom is represented by the Master who sits in the East, whence light and his commands emanate. The second, the emblem of Strength, is represented by the Senior Warden, who sits in the West, where the workmen are paid, whose strength and existence are preserved by the wages which they receive. The third and last pillar is the emblem of Beauty; it is represented by the Junior Warden, who sits in the South, because that position typifies the middle of the day, whose beauty is perfect at this time the workmen repose from work; and it is thence that the Junior Warden sees them return to the Lodge and resume their labors."

German Freemasons also use them in lectures. Schröder, the author of the most philosophical ritual, says: "The universal Lodge, as well as every particular one, is supported by three great invisible columns Wisdom, Strength and Beauty; for as every building is planned and fashioned by Wisdom, owes its durability and solidity to Strength, and is made symmetrical and harmonious by Beauty, so ought our spiritual building to be designed by Wisdom, which gives it the firm foundation of Truth, on which the Strength of conviction may build, and self-knowledge complete the Structure, and give it permanence and continuance by means of right, justice, and resolute perseverance; and Beauty will finally adorn the edifice with all the social virtues, with brotherly love and union, with benevolence, kindness, and a comprehensive philanthropy."

Stieglitz, in his work on the Old German Architecture (I, page 239), after complaining that the building principles of the old German artists were lost to us, because, considering them as secrets of the Brotherhood, they deemed it unlawful to commit them to writing, yet thinks that enough may be found in the old documents of the Fraternity to sustain the conjecture that these three supports were familiar to the Operative Masons. He says: "Wisdom, Strength, and Beauty were honored by them as supporting pillars for the perfect accomplishment of the works; and thence they considered them symbolically as essential pillars for the support of the Lodge. Wisdom, which, established on science, gives invention to the artist, and the right arrangement and appropriate disposition of the whole and of all its parts; Strength, which, proceeding from the harmonious balance of all the forces, promotes the secure erection of the building; and Beauty, which, manifested in God's creation of the world, adorns the work and makes it perfect."

We can hardly doubt, from the early appearances of this symbol of the three supports, and from its unchanged form in all countries, that it dates its origin from a period earlier than the Revival in 1717, and that it may be traced to the Operative Masons of the Middle Ages, where Stieglitz says it existed. One thing is clear, that the symbol is not found among those of the Gnostics, and was not familiar to the Rosicrucians; and, therefore, out of the three sources of our symbolism-Gnosticism, Rosicrucianism, and Operative Masonry it is most probable that it has been derived from the last.

When the advanced Degrees were fabricated, and Christianity began to furnish its symbols and doctrine to the new Freemasonry, the old Temple of Solomon was by some of them abandoned, and that other Temple adopted to which Christ had referred when he said, "Destroy this temple, and in three days I will raise it up." The old supports of Wisdom, Strength, and Beauty, which had sufficed for the Gothic builders, and which they, borrowing them from the results of their labors on the Cathedrals, had applied Symbolically to their Lodges, were discarded, and more spiritual supports for a more spiritual temple were to be selected. There had been a new Dispensation, and there was to be a new Temple. The great doctrine of that new Dispensation was to furnish the supporting pillars for the new Temple. In these high Christianized Degrees we therefore no longer find the columns of Wisdom, Strength, and Beauty, but the spiritual ones of Faith, Hope, and Charity.

But the form of the symbolism is unchanged. The East, the West, and the South are still the spots where we find the new, as we did the old, pillars. Thus the triangle is preserved; for the triangle is the Masonic symbol of God, who is, after all, the true support of the Lodge.

From : Mackey's Encyclopaedia of Freemasonry Vol.2.

CONTENTS

- EDITORIAL
- DISTRICT GRAND MASTER'S APPEAL ... 1
- A MASONIC ANTHEM ... 4
- SOME USEFUL HINTS TO YOUNG MASONS ... 6
- THE STORY OF WANDERING SCOTTISH MASON ... 7
By R. W. Bro. Bomi S. Mehta
- HISTORY OF LODGE IMPERIAL BROTHERHOOD ... 16
By Bro. Minoo Polson
- IMPORTANCE, IMPACT AND FUTURE OF
FREEMASONRY IN INDIA ... 20
By R. W. Bro. L. C. Chogle
- MASONRY AND THE STATUE OF LIBERTY ... 27
By R. W. Robert C. Singer
- SUPPORTS OF THE LODGES ... 33

•**Editor**

Bro. DINSHAW R. PAVRI

P. M. Lodge Caledonia No. 490 (S.C.)
P. M. Lodge Light of Iran No. 1498 (S.C.)
Past Depute Dist. Grand Master (S.C.)
Hon. Grand Marshall (Scot.)

Editorial Board

Bro. FAROKH T. SANTOKE

P. M. Lodge Rising Star No. 342 (S.C.)
Secretary Ruling Master's Guild (S.C.)

Bro. ABRAHIM JOHN

P. M. & Ruling Master
Lodge Perseverance No. 338 (S.C.)

Bro. MANOHAR G. PALWANKAR

P. M. Lodge Caledonia No. 490 (S.C.)
P. M. Lodge Light of Iran No. 1498 (S.C.)
Ruling Master Lodge Barton No. 475 (S.C.)