

VOL. 7 No. 3, 2001

Apron

There is no one symbol of Speculative Freemasonry more important in its teachings, or more interesting in its history, than the lambskin, or white leather apron. Commencing its lessons at an early period in the Freemason's progress, it is impressed upon his memory as the first gift which he receives, the first symbol which is explained to him, and the first tangible evidence which he possesses of his admission into the Fraternity.

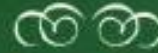
Whatever may be his future advancement in the "royal art", into whatsoever deeper arcane his devotion to the mystic Institution or his thirst for knowledge may subsequently lead him, with the lambskin apron - his first investiture - he never parts. Changing, perhaps, its form and its decorations, and conveying, at each step, some new but still beautiful allusion, its substance is still there, and it continues to claim the honored title by which it was first made known to him, on the night of his initiation, as the *badge of a Mason*.

There is enough evidence to show that the apron or some equivalent mode of investiture, as a mystic symbol, was common to all nations from time immorial.

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THE JOURNAL OF
THE DISTRICT
GRAND LODGE OF INDIA
SCOTTISH
CONSTITUTION



THE
INDIAN
MASON

Editorial

Website of District Grand Lodge of India S.C.

From early last year, we have been working on creating the web site of the District Grand Lodge of India S.C. In July 2001 the web site was put on-line and Brethren are invited to visit it. Our District is one of the oldest Scottish Districts outside Scotland, its formation having been approved by the Grand Lodge of Scotland in Edinburgh on 30th November, 1836.

The web site can be accessed on <<http://go.to/dglindia>> and our email address is <dglindia@rediff.com>

The web site is very informative, rich in information and historical facts of the District, both past and present. Amongst its many features is the History of 164 years of Scottish Freemasonry in India. The Roll of Lodges gives details of individual Lodges, along with the names of the RW Master and Secretary. Wherever available, photographs of the Crest of the Lodge and the Banner are included.

The web site also lists the names of Brethren who have graced the Chair of the District Grand Master since 1836, as well as those who have been honoured by their Lodges with Distinguished Service Membership. The tenet closest to a Mason's heart, Charity, finds its place under the details of our Projects Committee. Many photographs have been added to

make the web site interesting.

In spite of best efforts, errors do creep in inadvertently, and we would welcome Brethren to bring them to our attention. Likewise we would welcome suggestions as well as additional information and/or photographs that Brethren may have. We recently received a photograph from Bro. Ira Edward Brown, Past District Grand Master, of the visit of the MW Grand Master Mason to Kolkata (then called Calcutta) in 1967, which we have incorporated in the web site.

I would like Brethren of our Lodges, particularly the Masters and Secretaries outside Mumbai, to send us photographs of their Temple building, interior of the Temple, Banner, Regalia, Commemorative & Past Master Jewels, artifacts and interesting events. We will be happy to include them.

The web site has been the result of hard work put in by Bro. Furokh Santoke, Master Mason of Lodge Rising Star of Western India No. 342, Mumbai. Apart from the extensive effort put in by him and midnight oil burnt over many months, he has contributed his personal resources to make this web site possible. Our grateful thanks to him, as well as to Bro. Larry Grant for his overall guidance.

Bro. and M. E. Comp. Shavak Gustadji Billimoria Celebrates 60 Years in Freemasonry

Bro. Shavak Gustadji Billimoria is a contradiction in terms. He is a Freemason, young at heart, not so young in years but steeped in the traditions of Antient, Free and Accepted Masons. He firmly believes that to be called a Freemason is not enough. One must lead the life of a true Freemason and mould oneself around the tenets of Freemasonry.

Bro. Shavaksha was born four score and seven years ago, when the last century was still in its teens; to be precise on 22nd December, 1914. His father too was a Freemason before him - as is his son, Bomi, as well - and so at a relatively young age he was exposed to the ideas and concepts of this Order. It was, therefore, only natural that he was attracted to it and decided to join this movement which lists world leaders, monarchs and captains of industry under its banner.

He was initiated on 11th October 1941 in **Lodge Bharat No. 1298 (S.C.)** and that was the start of a long Masonic career, which many hope to attain but only a few do. Bro. Shavaksha, in a Masonic career spanning over

sixty years, did not restrict himself to Scottish Freemasonry only. He joined Masonic bodies under the English, Irish and Indian Constitutions operating in India. Only a short while ago, he celebrated the completion of sixty years in Freemasonry. On the recommendation of his Mother Lodge, Lodge Bharat, the District Grand Lodge of India (Scottish Constitution) honoured him on this occasion by presenting him with a Jubilee Certificate specially called for from the Grand Lodge of Scotland, at a special function held at his residence, in the presence of his family and a gathering of Scottish Freemasons from his Lodges, Chapters and allied bodies.

Bro. Billimoria's Masonic curriculum - vitae is a long and enviable one. After his initiation in **Lodge Bharat** in 1941, he went on to serve his Mother Lodge with distinction, becoming its R. W. Master in 1953.

In order to increase his Masonic knowledge, he joined the Holy Royal Arch in **Chapter Independence No. 183 (S.C.)** in 1943 where he served as Scribe

'E' and Treasurer, before being installed in the Chair of the First Principal in 1952 and later as Thrice Illustrious Master of Cryptic Council Independence.

He then turned his attention to the then fledgling **Lodge Dr. Sir Temulji Nariman, No. 1516 (S.C.)** in 1956 where he served as Secretary and then Treasurer for over sixteen years before being installed in the Chair of King Solomon in 1989. He is a Founder member and a Trustee of this Lodge.

In July 1962, **Lodge Forman, No. 1066 (S.C.)** was in crisis when its Charter was about to be surrendered to the Grand Lodge of Scotland, as most of its original members, who were Europeans, except for three, had left India for good. Bro. Billimoria along with a few other Brethren took it upon themselves to revive this Lodge and was principally responsible for putting it back on a sound footing. Here again he served the Lodge as its Secretary and Treasurer for over fifteen years.

In 1984, he joined **Lodge Imperial Brotherhood, No. 1041 (S.C.)** and served as Secretary for a term of two years. Later he resigned therefrom in 1992.

He also became a Founder Life Member of the following Royal Arch Chapters, when established :

- **Chapter Ratan Contractor, No. 860 (S.C.), Bombay** where until recently he held the office of the Second Principal,
- **Chapter Rusi Pavri, No. 866, Udvada,**
- **Chapter Camellia No. 891 (S.C.) Munnar**

He made it a point to attend as many meetings of all the Lodges and Chapters of which he was a member, even if they were located out of Bombay.

In 1984, the then District Grand Master appointed him as his Depute District Grand Master in the District Grand Lodge of Western India (S.C.). On the sudden demise of the District Grand Master — Bro. Noshir Muluk Irani — he was Acting District Grand Master until Bro. Ratan Contractor was installed as the District Grand Master. He was then appointed as District Grand Secretary of the District Grand Lodge of Western India (S. C.) and simultaneously as the Grand Scribe 'E' of the Grand Chapter of

United Scottish Royal Arch Freemasonry in India and Ceylon. When Bro. Shavak P. Dadachanji was elected as District Grand Master, he requested Bro. Billimoria to continue to hold the offices of District Grand Secretary and Grand Scribe 'E' which he graciously accepted. He finally laid down office in 1991. On his retirement he was presented with a memento and a purse in appreciation of his continued services to Scottish Freemasonry in India for over fifty years.

In Craft Masonry, the Grand Lodge of Scotland honoured him with the high Rank of Hon. Grand Architect. The District Grand Lodge recommended to the Grand Lodge of Scotland that the highly coveted "Distinguished Service Membership" be conferred on him for meritorious services rendered. In like manner, the Supreme Grand Royal Arch Chapter of Scotland conferred on him the rare Rank of "Honorary Grand Superintendent" a Rank which only three Scottish Royal Arch Freemasons in India have been conferred upon before him.

Bro. Billimoria extended his active association with other Constitutions as well. He was affiliated to **Lodge Cyrus No. 1359 (E.C.)** in 1948 and was later

elevated to the Rank of Past Senior Grand Warden of the District Grand Lodge of Bombay and Northern India (E.C.)

He also got affiliated in 1988 to the **Tara Lodge of Installed Masters, No. 419 (I.C.)** and later occupied the Chair of Rt. Wor. Master. He also served as the Jr. Grand Warden of the Provincial Grand Lodge of Ireland in India.

Bro. Billimoria became a Founder Member of **Jehangir Mody Lodge, No. 205 (G.L.I.)** and was its Secretary and Treasurer. He was appointed Assistant Regional Grand Secretary in the Regional Grand Lodge of India (Western India) and served as Acting Grand Secretary of the Grand Lodge of India in New Delhi, for a while, before returning to Bombay.

In 1973 he got affiliated to **Chapter Cyrus, No. 14 (G.C.I.)** and **Mark Lodge Holmes Dale in the East, No. 2 (G.M.L.I.)** in 1974.

In 1992, on withdrawal of recognition of the Grand Lodge of India by the three Grand Lodges he resigned his membership of Lodges and Chapters under the Grand Lodge of India and continued his allegiance to the

Scottish, English and Irish Constitutions.

Bro. Billimoria also joined **Raza of Rampur Council No. 59** in 1963 and was installed as it Master in 1976. The Council is a recognised body conferring Allied Degrees.

He joined the Order of the Brotherhood of David and Jonathan in **Rustom Cama Conclave No. 60** and over the years rose to hold the offices of Past Grand Guide, Supreme Grand Guide in the Supreme Grand Conclave, in London. He joined the **Supreme Rulers' Conclave No. 123, London**, in 1974, taking

on most of its responsibilities in India. In appreciation of his services he was appointed Dy. Supreme Ruler, a unique distinction, and the Sole Representative in India.

Such is our highly esteemed **Bro. and M. E. Comp. Shavak Gustadji Billimoria**, full of achievements in the service of Freemasonry, spanning over a period of 60 eventful years, a rare gift bestowed by the Most High on a very few of his chosen ones. May the Almighty preserve him for many more years, to bask in the warmth of the love of his family and the respect of his brethren. Amen!

Whilst this issue of the Journal was in the press, we learnt with much sorrow that Bro. Billimoria was summoned to the Grand Lodge above on 4-2-2002.

In Memorium

Bro. Shavak Gustadji Billimoria, D. S. M.

Born on 22nd December, 1914

Initiated in Lodge Bharat No. 1298 (S. C.)
on 11th Oct. 1941

Called to the Grand Lodge above on 4th February, 2002.

R. I. P.

Learning And Delivering Charges

Public speaking of any sort can be a fairly unnerving experience, especially if we believe we are “on trial” and will be criticized unmercifully in the process. This feeling of trepidation can be overcome however by taking a few simple precautionary steps.

Any public speaking can be daunting the first few times, and some people never get used to it, but it need not be a barrier in our lives. Try some of these ideas and see if they are any help to you.

Read it

First, read the entire charge you have been asked to do, even if you have heard it many times. Then take the first sentence or phrase and ask yourself what is being said. Try putting the sentence in your own words and see if you can get the same essence of what is printed. Do this for the whole charge and this will help to give you a better understanding of it, because if you don't fully understand it you won't be able to get the meaning across to the candidate.

Look up some of the words in a dictionary, you might be surprised at the meaning given.

Many Methods

Having done this we come to the actual learning. There are as many ways of learning the printed word as there are people to learn it. Here are some that have been tried and found to work.

Talk to yourself

Take the first phrase and recite it to yourself as you walk along the street, repeating it over and over until it is firmly entrenched in your memory. Then take the next phrase, add it to the first and recite the whole thing as before. Continue this until you have completed all your charge. In a fairly short time you will be ready to deliver it on cue. This method can be, and is best, spread over a few days, it can be used when taking the dog for a walk, or just having a stroll by yourself, but whatever time you do it, it is as well to do it silently otherwise you may find other people giving you some strange looks and a wide berth, or two men in white coats will offer you a ride in a plain van wearing a stiff coat.

Tape It

Another method is to read your charge onto a tape, then play the

tape and recite your charge aloud with it; at first just reading it from your book, but constant repetition will enable you to do bigger and bigger portions without the help of the "Little Blue Book".

Write it out

Yet another tried and trusted method is to write it out, over and over until you are no longer copying it but writing from memory.

As stated before there are as many ways of learning as there are people to learn; the trick is to find a method that works for you and use it. Experiment until you find one that works, but remember that all methods have one thing in common - they all require repetition and regular practice.

Practice in a Mirror

Having learnt your charge so well that you can recite it without having to think too hard, we then come to the practice of it. A method used by many professional actors that has been found to be highly successful is to go to the largest mirror you have in your home, preferably full length one, stand out one pace away from it, look yourself straight in the eye and recite your charge - WITHOUT TAKING YOUR

EYES AWAY. It is amazing how difficult this can be at first, but when you can do it, it has many advantages.

First - it will get you used to looking at someone and having them look at you while giving your charge; and that is what happens when you present it in your Lodge.

Second - it gives you an idea of how you appear to the person you are talking to, and any others who may be watching.

Third - it gives you an idea of where you can use some discreet gestures to add emphasis to what you are saying; but please make them natural as well as discreet, don't put them in just for the sake of putting them in or it will detract from the dignity of our proceedings.

When you are face to face with the candidate the first thing you do is relax and SMILE AT HIM. Whatever you do, don't panic and dive into your charge too quickly, simply take a deep breath, let it out and as you get to the end of your breath start speaking. This will get you started and you will soon have to take another breath to keep going, but by then you will be well into your stride and can really

enjoy explaining something that you are very familiar with to your brother.

Remember that this is all new to him and he will be nervous and a little bewildered by it all. If you are not relaxed you will convey your tension to him, and make him tense, and he won't take in what you are trying to tell him, so SMILE.

Take A Prompt

When giving your charge, if you need a prompt then take one. Your prompter is there in case someone needs any help. It's not a crime to need to be prompted. Some of the world's greatest actors have had the odd "dry" or two, and they do this sort of thing for a living.

Don't Apologise

Similarly, if you make a mistake don't apologise all over the place, this will simply draw attention to the mistake and interrupt the flow of what you are saying. Pause a second or two, correct your mistake and carry on.

There is nothing wrong in having a "hiccup," everyone does it at some time or other, even the professionals. A word of caution; DON'T keep thinking about your "hiccup" after it has happened.

That is the surest way to make even more blunders and get horribly confused in the process (that is said from personal, bitter experience) put it out of your mind and carry on.

Speak to Him - Clearly

In giving your charge, remember that you are speaking to one person, others in the room will want to hear you, but primarily you are speaking only to the candidate. You are not declaiming Shakespeare or addressing a vast crowd that needs to be coerced into giving you their vote; nor are you a sergeant major on the parade ground. With this in mind simply TALK to him, just as if you were having a conversation outside the Lodge room. Don't shout or mumble but speak in a clear voice, varying the pitch so as not to speak in a monotone. Don't rush or drawl but vary the pace a bit as this will make it more interesting and give you a chance to emphasise the points you wish him to take particular notice of. Keep in the back of your mind that although you may have heard the charge many times, he has not; he is hearing it now for the first time and it's all completely new to him.

Also, there is no need to stare fixedly at him, even though you

practised it that way at home. That was just to get you used to having to face someone whilst talking. Be as natural as possible. As stated before, he is your brother and a friend, so let your whole demeanour express that fact.

By Yourself

Above all, be yourself. Trying to copy someone else's style or method seldom works. Your Master has asked you to perform this task, not someone else; so be yourself and without contravening the established ritual of your own Lodge or that of the Ritual Book, let your own personality show in

whatever you are doing. Just keep in mind that other Brethren have their own way of delivering ritual which may not be the same as yours, it's not right or wrong, it's just different.

Be natural, be yourself.

When you have finished your charge, smile at the candidate again, turn and salute the Master, calmly return to your place in the Lodge and take your seat knowing that you have done your best and no one can do more than that.

*Courtesy : New Zealand
Freemason.*

A CLARIFICATION

In Volume 7 No. 2 of the Indian Mason under the article "Masonic Dont's", the following clarifications as applicable to Scottish Masons be noted :

1. Page 6 : First item :

The Grand Lodge of Scotland requires every Ruling Master to wear his full Regalia, i.e. Apron, Sash and Collar with Ruling Master's Jewel when visiting any other Lodge, irrespective of its Constitution.

2. Page 7 : Last item in left Column :

The Scottish Constitution requires the Master to be addressed as "Right Worshipful Master", and not as "Worshipful Master". Abbreviation used are R. W. M., W. S. W., etc. in printing/typing.

3. Page 16 : Website Address

The correct address of the Website of the District Grand Lodge is <<http://go.to/dglindia>>.

Scottish Freemasonry - An Introduction

A Way of Life

There are now about 4 million Freemasons under more than 100 “regular” Grand Lodges worldwide. Membership of the Craft is open to every respectable man who believes in his personal Supreme Being - usually known in Masonic terms as the Great Architect of the Universe, Grand Geometrician of the Universe, or Most High. These descriptive names show the importance the Freemason places on his Supreme Being for the order of things in life.

Principles

Three great but simple principles, Brotherly Love, Relief and Truth, unite Freemasons of every colour and many creeds. Non-Freemasons often unfairly criticize not knowing that members of the Craft are guided by such honourable objectives. The good Freemason builds these principles into his daily life as a law abiding Man and Citizen of the world.

BROTHERLY LOVE is the concern which each Freemason has for his Brother, which is readily shown by tolerance and respect for the beliefs, opinions and practices of his fellows and his

willingness to care for his Brother and that Brother’s dependents.

RELIEF The Freemason is by nature and teaching a charitable man. He will cheerfully and kindly assist those less fortunate (whether Freemasons or not!). He will care for and support his community - local, national and international.

TRUTH The Freemason believes in Truth in all things in honesty and integrity in his personal, business and public life, in fair dealings and in firm standards of decency and morality.

An Education

As every Man progresses in Life by education so every Freemason is taught how he can be a better Man. This is done by a series of degrees - each degree educates him and answers some questions but leaves a door beyond. When the candidate has grasped the teaching of one degree, that door is opened by his progress to the next degree.

Freemasonry is believed to have begun its evolution 500 or more years ago among the bands of working, skilled builders known as “masons”. The traditional

framework into which most Masonic degrees are woven is the story and symbolism of King Solomon's Temple. The connection of Masonic teachings to building of that great edifice comprises a system of education related to the traditional craft of masons and interesting to the candidate and therefore more likely to be effective in his development.

Freemasonry and Religion

A man's religion is precious and personal to him. Discussion on matters of religion often causes arguments and many wars have been fought ostensibly to impose or defend one religion against another. As he loves all his fellows, understandably Religion is a topic which the Freemason, in that capacity, is just not allowed to discuss - nor would he want to.

Freemasonry is most certainly not a Religion. It has no "Masonic" God. When Freemasons pray together, as they do in their lodges, each is addressing his personal Supreme Being. So Freemasons of many creeds can in love and fellowship meet and pray together, irrespective of their individual religions. The Holy Book (known as the Volume of the Sacred Law) of each religion represented in the Lodge is open during meetings. It

is common for 5 or 6 different V.S.L.'s to lie open during Lodge meetings abroad.

Freemasonry and Politics

For much the same reasons as above the discussion of political matters among Freemasons is absolutely prohibited. A man's politics are his own concern and the Craft, being completely non-political, will never interfere in the world of Politics nor will the Grand Lodge of Scotland express any views on political ideology or theories.

Freemasonry and Secrecy

It is often wrongly stated that Freemasonry is a Secret Society. There are many thousands of books on Freemasonry openly available in libraries everywhere. The Masonic Temple is usually a fairly conspicuous building in most communities. In Scotland many lodges advertise and publish details of their meetings in the local press. The Museum and Library of the Grand Lodge of Scotland are open to - and used by - members of the public who are not Freemasons. Are these the hallmarks of a Secret Society?

The truth is that the principles and many of the practices of Freemasonry are anything but

secret. Members are perfectly free to make it known that they are Freemasons. The only Masonic “secrets” are just those methods which members of various degrees throughout the world use to recognise and greet each other. It’s as simple as that!

Summary

Freemasonry is an ancient and honourable Society. Its principles are just steady standards of life and conduct in a changing world. The practice by the Freemason of Brotherly Love, Relief and Truth and the other principles of the Craft will go a long way to making a good man better.

The Grand Lodge of Scotland

Scotland has the oldest Lodges in the world and has many lodges at home and abroad. In Scotland, Grand Lodge has arranged its lodges in Provinces; abroad they are arranged in Districts. The Grand Lodge of Scotland is one of the oldest in the world and works in harmony with all other “regular” Grand Lodges - i.e. those whose members follow the same basic principles and practices as the Scottish Freemason.

Issued by :
Grand Lodge of Scotland

SIGNS

Masonic signs are of no small value; they speak a universal language and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked or imprisoned, let him be stripped of everything he has got in this world, yet these credentials remain and are available for use as circumstances require. The good effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer, they have softened the asperities of the tyrant, they have mitigated the horrors of captivity, they have subdued the rancour of malevolence and broken down the barrier of political animosity and sectarian alienation. On the field of battle, in the solitudes of the uncultivated forest or in the busy haunts of the crowded city, they have made men of the most hostile feelings, the most distant regions and the most diversified conditions, rush to the aid of each other and felt special joy and satisfaction that they have been able to afford relief to the Brother Mason.

– *Benjamin Franklin*

Scottish Masonic Usage and Custom

by

Bro. George Draffen of Newington, P.M.

R.W. Substitute Grand Master (GLS)

The extent to which tradition, custom and usage has influenced the Scottish Craft can probably best be illustrated by the statement that for one hundred years the Grand Lodge of Scotland got on perfectly well without any Book of Constitutions. This may seem to many to be an extraordinary statement but it is quite true. The Grand Lodge of Scotland was founded in 1736. It first published a *Book of Constitutions and Laws* in 1836. Even when it was published it was a slim volume dealing in the main with the constitution and government of Grand Lodge itself and paying little attention to the government and control of the Provincial Grand Lodges or the Daughter Lodges (as Private Lodges are called in Scotland). That a Grand Lodge with some 280 active Lodges on its Roll should be able to function without a Book of Laws and Constitutions speaks volumes for the efficacy of tradition, usage and custom.

Most, if not all, of the Lodges had their own by-laws. Generally these were inscribed in

the Minute Books of the Lodge and they were signed, as a token of allegiance, by every new member on his admittance. Nevertheless, an examination of the early minute books of Scottish Lodges reveals that in many cases they possessed a copy of a "Book of Constitutions". Sometimes we learn the title of that book and from that it is clear that these books were copies of *English* Book of Constitutions. Sometimes the particular book belonging to the Lodge was the "Modern" book, sometimes it was that of the "Antients". The fact that her Lodges were using a book of Constitutions published by another Grand Lodge did not seem to worry the Grand Lodge of Scotland, at least there is no mention in the Grand Lodge Minutes of any prohibition on their use.

When the first Scottish Book of Constitutions was published, in 1836, tradition, custom and usage were still strong and this was reflected in that book — and has continued to be so reflected today. Perhaps the most

striking example of the individuality of a Scottish Lodge is to be found in the regalia. Every Scottish Lodge is entitled to choose such colour or colours as it may think fit. Within recent years there has been a tendency to avoid the use of the combination green and gold, as being the colour used by Grand Lodge and the Provincial and District Grand Lodges. Still, a Lodge may choose and use that colour combination if it so wishes. This arrangement of the Lodge having its own colour of regalia has some advantages — and some disadvantages. The advantage is most readily observed when the Lodge has some close connection with an organization, such as a school, which has a colour scheme, for that same colour scheme can be used as the Lodge colours. The disadvantage is purely financial — with so many possible colour it is impossible for the makers of Masonic regalia to keep a stock of even Master Mason's aprons. All Scottish aprons and sashes (to which I shall come in a moment) must be made to order, with the additional cost that that involves.

A sash of the Lodge colours may be worn by every Master Mason who is a member of the Lodge. They are relic of the old days when all gentlemen of any

standing wore a sword, frequently suspended from a cloth or leather sash worn over the right shoulder. Our ancient Brethren were no exception. When they went to the meetings of their Lodge they wore their swords. On entering the Lodge they would take the swords out of the frog in the sash, but they kept the sash on and thus dressed went into the Lodge room. Bright coloured clothing for men was common two centuries ago (and Carnaby Street seems to be bringing it back) and so it was quite usual to have one's sword-sash in the colour of the Lodge. These sashes are still worn by all officers in a Scottish Lodge and may be worn by all Master Masons if they so desire. Sometimes the name of the Lodge is embroidered on the sash but no other ornamentation is allowed by Grand Lodge Laws.

Custom and usage seem to be behind the fact that provincial, District, or Grand Lodge regalia is never worn in Lodge at an ordinary meeting. A Provincial, or District, or Grand Lodge Officer attending a meeting of his own Lodge would wear the regalia of the Lodge and *never* his Provincial or District or Grand Lodge Regalia. It just is not done. If he is invited to attend a meeting of another Lodge in his capacity as Provincial or District

or Grand Lodge Officer that is quite another matter. Then he would wear the appropriate regalia. And, of course, it is worn when attending meetings of Provincial or District or Grand Lodge. It is the unwritten rule that no jewels are worn when wearing provincial or District or Grand Lodge Regalia. There is one exception to this rule. If a Grand Lodge Officer is attending officially a meeting of a Lodge of which he is member or honorary member he should wear the jewel of Lodge, or the Past Master's jewel, as a compliment to the Lodge. No other jewels would be worn.

There is subtle distinction in a Scottish Lodge as between a Past Master *of* the Lodge and a Past Master *in* the Lodge. The levels on Master's or Past Master's apron are, in Scotland, *badges of office* not *badges of rank*. This means that a Past Master of one Lodge who joins another Lodge may *not* wear levels on the apron of the Lodge he joins. He will wear an ordinary master mason's apron. He will, of course, receive all the courtesies due to a Past Master in the Craft but he is not accounted a Past Master of the Lodge and as such he cannot wear the levels on his new Lodge's apron. This distinction extends

even to the provincial, District and Grand Lodge. The only member of a Provincial or District Grand Lodge who wears levels on his apron is the Provincial or the District Grand Master. That is true of Grand Lodge also. Only the Grand Master Mason, and Past Grand Masters, wear levels on their Grand Lodge regalia. All the officers in Grand Lodge and Provincial or District Grand Lodge wear the three rosettes of a Master Mason on their regalia. As a general practice the third rosette on the flap (which is semi-circular not triangular on a Scottish apron) of the apron is replaced by the badge of office. The badge of office is not worn on the white lambskin as it is in England.

The basic thinking behind this system of regalia is that every member of the Scottish Craft is on the level with every other member and that as few distinctions in clothing as possible should be made. This basic thinking is carried further by the fact that every Scottish Mason is addressed as "Brother" — no matter what rank or office he may hold. There is no such person in the Scottish Craft as a "Worshipful Brother" or a "Very Worshipful, or Right Worshipful or Most Worshipful Brother". *All* are brothers and the titles I have mentioned are attached

to the office one holds. Thus it follows that the Grand Master Mason is referred to as "The Most Worshipful Grand Master Mason, Brother Sir Ronald Orr Ewing" or as "Brother Sir Ronald Orr Ewing, Most Worshipful Grand Master Mason" and *never* as "Most Worshipful Brother Sir Ronald Orr Ewing". The Master of a Scottish lodge is addressed, during the time he occupies the Chair, as "Right Worshipful" and the Wardens are addressed as "Worshipful". On quitting office it is the Scottish custom to drop down on rank in respect of titles, i.e. a Past Grand Master in Scotland is a "Right Worshipful Past Grand Master" and the Master of a Lodge becomes a "Worshipful Past Master" when he leaves the chair.

The fact that a Scottish Lodge elects *all* its Officers can probably be traced to the operative days and the subsequent influence of the operative Lodges when, by slow stages, they became non-operative and finally speculative. In such old Scottish Guilds and Trade Associations as still survive it is customary to elect all the Officers and this practice is followed in the Scottish Lodges. In some Lodges the by-laws permit the Master to appoint his Deputy Master and his Substitute Master; in the Provincial and District

Grand Lodges the Provincial or the District Grand Master appoints his Depute, his Substitute and the Provincial or District Grand Secretary; in Grand Lodge the Grand Master Mason appoints his Depute and Substitute. Since all the Officers in a Scottish Lodge are elected, some method has to be found for avoiding a very long "election meeting" with every office open to the votes of those present. This is usually accomplished by the Lodge Committee drawing up a list of "recommended Brethren" which is submitted to the Lodge for election *en bloc*. The system works well and the progression through the various Offices follows the pattern found in other constitutions, i.e. the Inner Guard eventually reaches the Chair of his Lodge. There are two points about the government of a Scottish Lodge which are not found in England or Ireland. The first is that it is not essential to have served the office of Warden before becoming the Master of a Lodge. "Any qualified member of the Lodge is eligible for election to the Master's Chair. The second point is that there is no statutory time limit in the holding of office. A Master of a Scottish Lodge can be re-elected as often as the Lodge cares to do so. I think that the record for holding office is probably held by Lodge Dyke No.

55. The Lodge was warranted in 1753 and became extinct in 1874. During that whole period of one hundred and twenty years it had but four Masters. Even if every one of them occupied the Master's Chair for the same length of time, an unlikely event, the average is thirty years!

Tradition and custom die hard but only two Scottish Lodges (to my personal knowledge) still cling to the old custom of having both the Wardens in the West. To be more accurate, in the South-West and North-West. These Lodges are Canongate Kilwinning No. 2 in Edinburgh, and St. Regulus No. 77 in Cupar, Fife. The first was warranted by Lodge Mother Kilwinning in 1677, the second in 1759 by Grand Lodge. The decor in the Lodge Room of Lodge St. Michael No. 38, at Crieff, Perthshire, chartered in 1739, suggests that this Lodge, until fairly recent times, was arranged in the old way but no member now alive can recall when the change was made. In passing I might comment on the fact that Lodge Canongate Kilwinning No. 2 is never *closed* — the ceremonial is to the effect that “the work stands adjourned, until the next regular meeting, etc.” This may be a tradition from operative days.

In ceremonial matters the Scottish Lodges display a probably wider variety of ritual working than will be seen in England. This may be accounted for by the fact that there is no “semi-official” working such as “Emulation” The Grand Lodge of Scotland has never laid down any standard ceremonial working for the various degrees — with two exceptions. There is an Official Ceremonial for the Installation of the Master of a Lodge (including the Inner Working) and, by implication, there is tacit recognition of an official Ritual for the working of the Mark Degree. The reason behind the first is that this whole ceremonial of the Installed Master was imported into the Scottish Craft from England, with the sanction and approval of Grand Lodge. One of the consequences was that the necessary ceremonial had to be officially approved. Some variations on the official ritual are to be found and Grand Lodge does not insist that the Official Ritual alone be used. Copies may be purchased by any Past Master and the publication also contains the Official Ceremonial used by Grand Lodge for the Installation of a Provincial or District Grand Master and the Ceremonial used at the Re-dedication of a Lodge. This latter ceremonial used on

occasions such as a Centenary or Bi-centenary.

The second ceremonial which I mentioned — that of the Mark degree — is official by implication, for the Grand Lodge of Scotland does not publish an Official Ritual for this degree. When the Mark Degree was restored to the Scottish Craft working in 1863 it was agreed with the Supreme Grand Royal Arch Chapter of Scotland, which also works the Mark Degree, that the ceremonial used by both bodies would be the same. This is, in fact, the case but only the Supreme Grand Royal Arch Chapter of Scotland publishes an Official Ritual for the ceremony.

I have been quite unable to connect tradition, usage or custom with the large number (compared with England and Ireland) of Officers in a Scottish Lodge. Indeed, tradition and custom should prove the opposite for the title of “Deacon” in Scotland was that given to the presiding Officer in the old Guilds. This title for the holder of the premier Office in the surviving Guilds is still in use. The “additional Officers” — if I may use that description — are, in order of seniority, Librarian, Architect, Jeweller, Bible-Bearer,

Bard, Sword-Bearer, Director of Music, Piper, Marshal, First and Second Standard-Bearers, in all eleven Officers. Some of these Offices are what may be called “decorative”, others are functional or semi-functional. The Architect, the Bard, the Director of Music and the Standard-Bearers are, I think, “decorative Offices”. True, the Bard, in the original sense of the word, should be the Lodge Historian and the Architect might function if the Lodge owned its own building. Just what function the Director of Music is supposed to carry out has always eluded me. On the other hand the Librarian should look after the Lodge Library; the Jeweller should look after the Lodge Regalia and any other paraphernalia; the Bible-Bearer is strictly functional, as it is his duty to come into the Lodge, immediately in front of the Master, carrying on a cushion the Volume of the Sacred Law. The Sword-Bearer precedes the Bible-Bearer and, of course, carries the sword, if the Lodge possesses one. I cannot think that these Offices have their origins in tradition, but they are certainly old-established in Scottish Lodges.

When we turn to examine the rubrics of the ceremonial work, as opposed to the spoken word, the visitor to a Scottish

Lodge may well be struck with the amount of music which is to be found in the course of the ceremonies. Apart from the opening and closing hymns; apart from the background music during the taking of the ballot or the perambulation of the Candidate it is quite common to find that hymns are sung at various points in the ceremonies. It would not be proper to detail, in such a paper as this, exactly when these musical accompaniments take place, but they are most effective when properly done.

Finally I come to the greatest effect that tradition has made upon the Scottish Craft — the working of the Mark Degree as a recognized part of the making of a Scottish Mason. Law 84 in the current Constitution and Laws of the Grand Lodge of Scotland is in the following terms: The Degrees of Freemasonry authorized and governed by Grand Lodge are those of Entered Apprentice, Fellow-of-Craft (including the Mark), and Master Mason, and no other. There is no mention of the Order of the Royal Arch. Law 85 states that Grand Lodge recognizes “a ceremonial of Installed Master” and proceeds to detail how and upon who it may be worked. For many years before 1863 the Grand Lodge of Scotland had not

recognized the Mark, but that had not prevented some Lodges from persisting in working it under “time immemorial tradition”. The whole matter came to a head when the Provincial Grand Master of Glasgow suspended the Officers of a Lodge for working the degree. The Lodge appealed to Grand Lodge and this appeal was upheld. From that time onwards every Scottish Lodge has been entitled, under the terms of its Charter and by virtue of Law 84 to work the Mark Degree — and the great majority do so.

The Mark Degree is only conferred upon Master Mason and they must have been registered in the books of Grand Lodge before the degree can be conferred upon them. While Law 84 expressly states that the Mark is part of Fellow-of-Craft Degree, the Degree is accounted as a separate degree for the purposes of Law 196. This law prohibits any Scottish Lodge from working more than one ceremony or degree at any one meeting. This means that a Scottish Lodge can take its choice of working an Initiation, or a Passing, or a Raising, or the conferring of the Mark or the Installation of its Officers. But only *one* of these can take place at the same meeting. It is for this reason that most Scottish Lodges

must meet fairly frequently — perhaps as often as twice a month from October to April. The majority of Scottish Lodges, at least within Scotland itself, do not meet at all during the summer months.

One final observation. The composition of both Grand Lodge and a Provincial Grand Lodge are somewhat different to the arrangements which rule in England. In Scotland the Provincial Grand Lodge (and a District Grand Lodge overseas) is composed of (1) The Master and Wardens of every Lodge in the Province or District; (2) The Past Masters of every Lodge in the Province or District; and (3) the Past Masters *in every* Lodge in the Province or District. This last qualification means, in effect, that a Brother who is a Past Master in a Lodge in Province “A” (and therefore a member of that Provincial Grand Lodge) and who moves to a Lodge in Province “B” is automatically a member of the Provincial Grand Lodge in Province “B” although he has never gone through the Chair of the Lodge in Province “B” which he had joined as a Joining Member. Thus a Brother may well be a member of two, or more, Provincial Grand Lodges and even hold office in both of them.

In so far as Grand Lodge is concerned Past Masters are somewhat at a discount! They are *not* members of Grand Lodge. Every Lodge under the Grand Lodge of Scotland is represented in Grand Lodge by three members — the Master and the two Wardens or a Proxy Master and two Proxy Wardens. The basic thinking behind this arrangement is that no Lodge shall have any greater say in the affairs of Grand Lodge than any other Lodge. An old Lodge with many Past Masters has three representatives in Grand Lodge — and so has the youngest Lodge.

Since the Grand Lodge of Scotland has a very large number of Lodges overseas, the ratio being one in three, it is clear that the overseas Lodges cannot be represented in Grand Lodge by their actual Masters and Wardens. Thus it is that a Lodge may choose — and, of course, all overseas Lodges do so choose — to be represented in Grand Lodge by either its Master and Wardens, or by a Proxy Master, and the two Wardens appointed by him. The Lodge must decide on the night of the Installation of the Officers which course it will follow. In practice, Grand Secretary’s office keeps a list of Brethren, almost invariably Past Masters, who wish to continue their interest in Grand

Lodge after having served as a Master of a Lodge. From this list he will provide a Lodge with a Proxy Master and the Proxy Master will appoint two Proxy Wardens — generally from that same list in Grand Secretary's office. The Lodge is quite free to appoint *any* Brother as its Proxy Master and some Lodges in the Outer Hebrides and in the Orkneys and Zetland (i.e. Shetland) appoint

Brothers who have gone to live in Edinburgh or Glasgow. A somewhat similar arrangement applies to the District Grand Masters overseas, except that the appointment of a Proxy District Grand Master is generally done by the Grand Master Mason.

Courtesy :

*ARS Quatuor Coronatorum,
Vol. 80, 1967.*

BOOK REVIEW

BEYOND THE CRAFT

by *Bro. Capt. Dara E. Driver*

The author, Capt. Dara E. Driver is himself a deeply involved Freemason having put in 25 years of active service in Freemasonry. He has taken great pains in compiling the manuscript of the book from extracts of various reference books and putting them together in easy lucid language for the benefit of fellow Freemasons who otherwise have no time to go through extensive manuscripts and research treatises. He has taken the immense trouble to put together all the relevant ingredients and prepared a delicious readymade menu for the reader to consume and enjoy without any effort.

The collection is well brought out and has everything that a Freemason needs to know - the history, the philosophy, the structure, the various degrees, the rituals and the different Orders of Freemasonry prevailing and practised not only in England, Scotland and Ireland but in the USA as well. A book which every Freemason will enjoy reading and digesting over and over again, from cover to cover.

Looking to the labour of love for Freemasonry put in by the author, the book is very reasonably priced at Rs. 55/- per copy and can be ordered from the author at Tel. No. 648 5251. The author needs to be further commended, as the entire sale proceeds as stated by him in the book, will go to Masonic Charities. Order a copy today. It's a steal with a charitable cause to serve.

The Model Mason

(Author Unknown)

You can see the ring I'm wearing,
Yes, I am a Mason true,
Though I seldom go to meetings,
I have too much else to do.
And I can't serve on committees,
I'm a very busy guy,
But when it comes to dues time
There is none so prompt as I.
So I am a model Mason,
And I know you will agree
Having me is quite an honor,
For they all can learn from me.

I am a true Knight Templar,
And I know the Scottish Rite.
All the work is mighty pretty,
And I love to get more light.
I would help in the degree work,
I would gladly take my turn,
I would really be a whizzer
If I had more time to learn.
Yes, I've gone both York and Scottish,
I'm as perfect as can be
I'm a very model Mason
And they all could learn from me.

And this scimitar you notice
Marks me Noble of the Shrine,
It's a splendid bunch of fellows,
And their hospitals are fine.
But visiting sick children,
Or sick Brothers, as you know,
Is quite apt to be depressing,
So I very seldom go.
Yes, I am a perfect Mason
And a Shriner, as you see,
I have trod the sands to Mecca,
And I hope you learn from me.

And although I am so busy,
I have taken time to join
Every order I could think of,
I have paid my hard-earned coin
Into every band fraternal
I have found throughout the land,
But there still remains one puzzle
That I can't quite understand;
It is queer I'm not elected
To the thirty-third degree,
For I am a model Mason,
And they ought to learn from me.

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