



# THE INDIAN MASON

JOURNAL OF DISTRICT GRAND LODGE OF INDIA  
SCOTTISH CONSTITUTION

Vol.no.1 2012



## A POETIC TOAST

### "THE LADIES"

Masons especially admit they know  
How large a debt of gratitude we owe  
To women-mothers, daughters, sisters, wives -  
who tempt their fortune when they link their lives.  
With their inferiors - the poor, weak men,  
Who seek in clubs for pleasure now and then,  
Ladies! The prig, pups, and fools may flout you;  
The very young and jealous ass may doubt you,  
But not the wisest man could do without you.  
Therefore we, unreservedly, welcome here  
Our lady guests, and hope that every year  
Will see you come again (like flowers in spring),  
A special note of cheerfulness to bring  
To us who have your happiness in view  
Who never real lasting pleasures knew  
Unless enjoyed, and known and shared with you.  
Upstanding brethren fortune sink or swim,  
Pour out your liquor, fill up to the brim.  
Yes, bumper, please, if you can play your part,  
"The Ladies," gentlemen, with all your heart!

- By Bro. C. Hopper of the Playgoers' Lodge. 2705 E.C.
- September, 1906

# ***District Grand Lodge of India***

## ***Scottish Constiution***

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### **Message from The District Grand Master**

I am delighted that the “Indian Masn” is being revived and will now be regularly published amongst our Scottish Mansons.

Dissemination of Masonic information is an essential tool not only for enhancing the knowledge of the brethren, but it also created an in-depth awareness of the underlying tenets and principles relating to the landmarks and customs of our revered Order.

I have observed that there is an inherent keenness amongst Masons, especially amongst the youth, to gain further Masonic knowledge, which perhaps is not imparted to them during the course of our meetings. Hence, “The Indian Mason” will breach that gap and evince curiosity and enhance their knowledge.

It will also extend a right opportunity for Masons to share among themselves their experiences, and I implore the editorial Board to invite Articles of mutual interest from all Brethren.

I convey my heartiest congratulations and good wishes to the Editorial Board and hope that the magazine becomes the voice of Scottish Freemasonry in India and I wish it further success in the times to come.

With warm fraternal greetings of all,

Bro. Aspi K.Byramji  
Rt. Wor. Dist. Grand Master

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Lodge Barlon No. : 475 S. C. held its Installation on Saturday 11th February when Bro Manohar G. Palwanker was installed as the Rt. Wor. Master by Bro. Shiavax Mistry Rt. was Master 2010-2011 Rt. Wor. District Grand Master led the deputation. The Meeting was hold in the morning followed by a lunch.

In the evening a social gathering was organised by the members and their wives. The Rt. Wor. Dist. Grand Master praised the lading for their support and wised they would continue to do so.



R. Wor. District Grand Master, Bro. Asbi K. Byramji replying to his toast at the banquet.



At the banquet : Newly installed R. Wor. Master, Bro. Manohar G. Palwankar and the Ladies.

## Annual get together held by the Ruling Masters' Guild on 17th December 2011

The annual get together of the RMG was held at the Freemasons Hall, Mumbai on 17-12-11. It was a grand affair attended by 126 brethren, their wives and guests. It began at 7pm with fellowship and merriment.

There were fun and games, organised by the wives, along with music and housie. Participation was universal, with attendance from all four constitutions of Freemasonry present in India. Amongst those in attendance were RWDGM Br Aspi Byramji with his wife, IPDGM Bro Bomi Mehta, Provincial heads of Irish lodge (Bro Adi Aga with his wife) and Chapter (MEK Comp Rajiv Dave), Masters and Past Masters of Scottish, Irish, English and Indian lodges. Lodge Islam (under the GLI), led by their Master, Wor Bro Ali Asgar had their meeting at the temple, and attended in full numbers along with their wives.

A souvenir was released for the occasion. The souvenir contained messages from the RWDGM Bro Aspi Byramji, the Dist. Grand Secretary Bro Rashid Poonawala, chairman of the guild Br Rummy Khan and the past founder chairman Bro Abraham John. Many lodges and brethren from lodges and Districts of all constitutions helped in advertisements for the souvenir. The souvenir helped defray expenses, and assisted in the fund-raising process for the many charitable projects carried out by the RMG. A few birthdays and anniversaries were celebrated in common, and seasons greetings were exchanged by all to mark the joyous occasion.



The merriment began with games and music, gifts and prizes.



A souvenir was released RWDGM and Phiroza Abraham John



Bro Bomi Mehta (SC), Br Rajiv Dave (IC),  
Bro Adi Aga (IC), Bro Aspi Byramji (SC),  
Bro Ali Asgar (GLI) Bro Rummy Khan, (SC),  
Bro Adi Vakil (GLI), Bro Abraham John (SC)  
addressing brethren.



A few birthdays and anniversaries were celebrated on that day with a few cakes being cut and distributed to all.

*With best complements from*

## **LOGGE SALEM NO. 563 S. C.**

MASONIC HALL, SHAHIBAUG ROAD,  
AHMEDABAD 380004



One fine morning a message was passed to us, regarding a donation for distributing Tricycle to handicapped persons. This project has been carried out by Blind people's association they collect Rs.1500/- for each cycle and it touched the hearts of Masonic brethren. Therefore we decided to donate Rs. 15000/- and we witnessed the function of donating 10 cycles as is masons.

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

**FREEMASONS' IMPORTANCE TO GOD**  
by  
**WOR. BRO. E. M. CASSINATH**  
**LODGE UNIVERSAL BROTHERHOOD**

The subject chosen for tonight's talk is so wide that it cannot be dealt with within the short time at my disposal. I crave your indulgence and to bear with me for few minutes for I shall try my best to be as brief as possible.

Freemasonry is religious but not a religion. It teaches us morals of truth, goodwill and relief associated with belief in God. The predominant wish of the candidate is the Light, which blessing is restored to him to enable him to perceive through great lights, viz. the volume of the Sacred Law, which governs our faith, the Square which regulates our actions and compasses which keep us within due bounds with all mankind.

As a freemason the Worshipful Master commands to the Initiate's most serious contemplation the volume of the Sacred Laws charging him to regulate his actions by the Divine precepts which teach him and us the important duties to God to our neighbour and to ourselves. To God, by never mentioning His name but with that awe and reverence which due from the creature to his Creator. To your neighbour, by acting, with him on the square and to yourself by such a prudent and well regulated course of discipline, enabling you to exert those talents where with God has blessed you, as well to His Glory as the welfare of your fellow-creature.

We increase our importance to God through 5 points of fellowship which is the sincere effort of every freemason to know His God.

Masonry is a peculiar system of morality, veiled in allegory and illustrated by symbols. Freemasonry is more than an institution of ethics. The Degree of Raising teaches us that there is the hope of a hereafter. With constant reference to God, freemasonry tells us that there is hope of life beyond the grave. The Craft teaches us our duty towards God.

What is true of HAB is true of you as his brother, but you have to believe it and prove it. You too are a part of God Himself and He expresses Himself through you. Appreciate Him as love and life. Praise him as the good you want. Love him as the source of all good.

Great ideas start with the individual. Do not believe in futility; believe in possibility of great ideas taught by Freemasonry and these Sacred Volumes before you. Open your mind, let Wisdom learnt by you, express itself in you. Open your mouth, give expression to ancient landmarks, entrusted to your care and the progress you have made in the Art. The word of God is mute, unless expresses through a man or a Freemason.

Let us look into these Holy Volumes which point to the same goal.

- Mahabharata Says : "Deal with others as you would yourself be dealt by"
- Zaroaster : "Whichever is disagreeable to yourself do not do to others"
- Buddha : "But what is displeasing and Disagreeable to me, how can I do it to another"
- Jesus-Gospal of Mathew : "As you wish that man would do to you, do so to them"
- Mohamed : "No one of you is a believer until he loves for his brother What he loves for himself"

The common translation of all these versions : Do unto others as you would have them do unto you and so freemasonry can aptly be defined as a peculiar system to know your ownness with God, your divine sonship, is one of the greatest helps in proving your importance to God. Remember the grand geometrician of the Universe loves us and the All-Seeing Eye approves of what we are taught within these sacred walls. Freemasonry confirms our belief in the fatherhood of God, when a brother sees men of every other race, creed or caste units in the same prayers in a Masonic Lodge.

## **GOD AND MASONRY**

Everything in Masonry has reference to God, implies God, speaks of God, and points and leads to God. Not a degree, not a symbol, not an obligation, not a lecture, nor a charge but finds its meaning and derives its beauty from God. God, the Great Architect and Master Builder of the Universe, God and Father of Humanity, its solidarity and salvation, God the Maker of Heaven and earth and all that in them is, before whom silence is eloquent and wonder is worship.

Every lodge is erected to God and dedicated to the holy Saint John and labours in God's name, seeking to make His will the design upon its Trestle Board. No initiate enters a lodge without first kneeling and confessing his faith and trust in God, Whose love is the foundation of fraternity. The greatest symbol of Masonry, the triangle, is the oldest emblem of God in history and faith of man. - "Scottish Rite News."

## WHAT'S YOUR ANSWER?

A Mason is sometimes asked by a friend, a neighbour, or a business associate, "What do the Masons do?" The question may be worded more generally, "What are the Masons?"

In either case, the Brother is challenged by the realization that there is no simple answer which he can rattle off "from the top of his head," because the questioner is really asking him for a comprehensive explanation about what organized Freemasonry is, what its principles and purposes are, what programs it is engaged in, how it carries them out, and what satisfactions the individual Mason derives from his Masonic membership.

Some of these considerations arouse the fraternal doubt that "you can't tell that," or "that's secret," so that the Brother's reply is marked by hesitation or reluctance to explain.

Puzzled by the difficulty of knowing what facets of the vast subject of Freemasonry the questioner is really inquiring about, the Mason "just doesn't know where to begin," and too often may avoid a simple statement of facts. He isn't sure of what to say.

Or, knowing that his questioner is a "practical man of affairs" who measures outcomes quantitatively, in materialistic terms, he realizes that Freemasonry's reputation cannot be explained by charts, statistics, or financial statements, because the Fraternity's real worth can be expressed only in spiritual terms, and that is rather difficult to explain to the uninitiated. Masonic terminology, the most comfortable words with which to reply, seems inadequate or out of place. Masonic "secrecy" gets in the way.

Embarrassment is probably the commonest cause of a Brother's difficulty in replying to the question. He is embarrassed because he realizes that he doesn't really know enough about the Fraternity to give a good simple reply. He knows that there is much more Masonic activity going on in other lodges all over the country and throughout the world, but he has never taken the time to experience some of it or to read about it with real interest. He hasn't given much thought to the subject. He never expected to be asked such a question by a non-Mason outside the lodge. Even though he has experienced Masonry, he has never tried to express in words just what Freemasonry means to himself.

A well-informed Brother, therefore, will prepare himself for the possibility of being asked such a question. Even though no one ever asks the question, he will have the confidence of knowing what Freemasonry means, especially to himself.

First of all, he will determine to give a Masonic answer, one which asserts the real nature of the Fraternity as a spiritual force as "a way of life" which seeks to improve

men morally and spiritually, by associating with other idealistic men who want to improve the quality of life around them by means of a brotherhood which emphasizes the Fatherhood of God.

In an age which derides ideals, absolutes, the concepts of law and order, and advocates relativism instead of standards of excellence, which angrily demands rights instead of responsibility, and which preaches a nihilistic doctrine of individualism (doing your own thing), Masons find it difficult to explain the Fraternity's idealism and its charitable and educational purposes. But it must be done. A Mason must give a Masonic answer to the question, "What are the Masons."

There are really so few "secrets" which a Mason is required to keep and so much that he should be proud to proclaim to others, that his principal concern in answering questions is probably the doubt that he can give an adequate Masonic reply.

The esoteric parts of the ritual work, the grips and pass-words of the three degrees, these are really the only "secrets" which should be kept inviolate. Because it is impossible to communicate to the uninitiated the joys and satisfactions of brotherhood experienced in "the labours of the lodge," this too becomes a secret because it is inexpressible.

But there is so much that can be told about Freemasonry, about the particular lodge, about the individual Mason, that the real problem in answering the question, "What do the Masons do?" is to say only enough to satisfy the questioner without boring or distracting him.

He can point out that Freemasonry is an educational organization. By means of the ritualistic ceremonies and other educational programs, Masons learn and teach the truths of morality, justice, patriotism, and the necessity of brotherly love to achieve those universal ideals. Reverence for the Great Architect is inculcated because men are brothers only if they are related to God as the, sons of the Creator Father.

He can explain that Masonic meetings, while resembling the meetings of any organized society, have a distinctly Masonic character. They are opened and closed with prayer. (They are patriotic because the nation's flag is kept in an honored place in the lodge and properly saluted with the pledge of allegiance.) They are opened and closed with Masonic ceremonies to remind the members of the principal purposes of the Fraternity, which are to develop brotherly love and respect for truth, not the truths of scientific facts or history, but the truths which guide a man to live happily and harmoniously with his fellow man.

For that reason Masonic meetings do not permit the introduction of discussions about sectarian religious differences or partisan political opinions. A Masonic lodge,

if it is working seriously, teaches its members the principles involved in attaining a universal Brotherhood of Man under the Fatherhood of God.

A Mason is also free to explain that Freemasonry is a charitable organization, which acts to relieve the distress of local individuals who are victims of calamity, and that it has created programs and institutions to care for its needy, senior citizens, or to provide scholarship aid for worthy and needy young people in college. Masonic Homes and Hospitals, Grand Lodge Scholarship Programs, Charity Funds, and the Hospital Visitation Program of the Masonic Service Association are examples of such achievements.

Freemasonry is also, but not primarily, a social organization, which arranges special meetings to which are invited wives, children, neighbours and friends for the purposes of entertainment and sociability. Masons seek the pleasure of associating with other members of the community, hoping thereby to reveal the serious and idealistic nature of the Fraternity's objectives.

There is so much that a Mason can tell about his beloved Fraternity. But the way in which he tells it is more important than what he tells. When a Mason is conscious and proud of the moral and spiritual achievements he has made through Masonry, when he has been inspired to display the beauties of friendship, morality, and brotherly love, when he realizes that his own personal life is the most important evidence he can give to show what a Mason is, he usually finds it very easy to talk about the Fraternity to his non-Masonic friends. When he knows that his lodge is a spiritual force, when it is learning and teaching its members the universal ideals of the Craft, when it is actively promoting charitable programs and pursuing truth, he will tell what Freemasonry is with conviction and enthusiasm.

But he must know what he is talking about. This essay suggests only in general terms what he can talk about. He should be prepared to fill in the details. When he is convinced that he can supply those details, he is ready to answer the questions, "What do the Masons do?" and "What are the Masons?"

When he is asked the question he must then decide on how much or how little to say. A brief but adequate reply is advised, for if the questioner is not satisfied, he will undoubtedly ask for further information. The following answer is only a suggestion.

"Masons are men who voluntarily asked to join a lodge. They were accepted because they were good men who believe in God and hold high ethical and moral ideals. They go to meetings which they call the lodge, in order to learn and to teach what 'friendship, morality, and truth really involve, and to practice on a small scale the reality of brotherhood. They also have meetings open to their wives, children, and friends where they promote an understanding of the serious nature of the Fraternity by entertainment and sociability. Practical programs for charity and relief are planned and executed. The special kinship they feel for each other as a brotherhood is their deepest satisfaction.

**DISTRICT GRAND SECRETARY WRITES**

*The Indian Mason is being received after a gap of many years. The magazine, is an on going commitment to impart masonic education to Brethren. It has served a very useful function in the past, and we wish the new release all the very best, now and in the coming years. I am sure, it will live up to the higher expectations of all our Brethren.*

*The Committee members have decades of Masonic Knowledge amongst them, and with useful inputs from all Brethren, this endeavour will go a long way in imparting light knowledge to all the Brethren.*

*We wish this endeavour all the very best and extend our whole hearted support to it.*

*R. N. Poonawala*

# THE STORY OF A WANDERING SCOTTISH MASON

## Editor's Note :-

From the time Scottish Freemasonry was established in India in 1836/1838, the powers-that-be in Edinburgh had never invited a Scottish Mason from India to be a member of their Deputations paying official Visit to their overseas Districts. For the first time ever, after almost 175 years, the Supreme Grand Royal Arch Chapter of Scotland invited Bro. and M. E. Comp. Bomi S. Mehta to join their Deputation on their Visits to their District Grand Chapters in South Africa, Zambia and Zimbabwe in February 2011, led by M. E. Comp. William G. Norquay (Depute First Grand Principal), accompanied by M. E. Comp. Hugh B. Edmond (Provincial Grand Superintendent of Sterling & Clackmannan) and M. E. Comp. Grahame J. Smith (Grand Scribe E). During this visit, Bro. Bomi S. Mehta also paid official Visits to Scottish District Grand Lodges in these countries.

Brethren and Companions would be aware that Bro. Bomi S. Mehta is the Immediate Past District Grand Master of the District Grand Lodge of India, and also the Past M. E. Grand Superintendent of the Grand Chapter of United Scottish Royal Arch Freemasonry in India & Ceylon. He holds the Rank of Honorary Grand Senior Warden of Grand Lodge and Honorary Second Grand Principal of Supreme Grand Chapter.

In April 2011, Bro. Bomi S. Mehta led a Deputation from the District Grand Lodge of India to the celebrations of the Grand Lodge of Scotland in Edinburgh to commemorate the 175th Anniversary of Grand Lodge and the 100th Anniversary of laying the Foundation Stone of Freemasons' Hall at 96 George Street, Edinburgh. Six Masons from Lodge Barton No. 475 and Lodge Beaman No. 1069 accompanied him, and three ladies made up the travelling group.

The Supreme Grand Royal Arch Chapter of Scotland once again invited Bro. and M. E. Comp. Bomi S. Mehta to join their Deputation on their Visits to their District Grand Chapters in New Zealand, Western Australia, Far East (Hong Kong & Manila) and the Middle East (Malaysia) in September 2011, led by the First Grand Principal, M. E. Comp. John (Ian) A. Fraser), along with M. E. Comp. Tom Frost (Past Depute First Grand Principal) and M. E. Comp. Grahame J. Smith (Grand Scribe E). During these visits, Bro. Bomi S. Mehta also paid official Visits to Scottish District Grand Lodges in these countries.

These were the first ever official visits paid by a senior Scottish Mason from India to the Districts in New Zealand and Western Australia and to Manila. At each meeting, ceramic Souvenir Plates, inscribed suitably with individual names and bearing the crest of the District Grand Lodge or Grand Chapter USRAFIC, were presented to District Grand Masters, Ruling Masters, District Grand Superintendents and First Principals, to serve as mementos of the first ever visit by a senior Scottish Mason from India to their Districts in the 175 year history of Scottish Freemasonry in India..

The year 2011 thus saw the name of Scottish Freemasonry in India spreading in other parts of the world.

Brief details of these visits are given overleaf. This will be in two parts, and will be continued in the next edition of the Indian Mason.

## **South Africa and Zambia 16th to 28th February 2011**

*The visits to various District Grand Lodges, District Grand Chapters, Lodges and Chapters in the Republic of South Africa and in Zambia were the first ever official ones made by a Scottish Mason from India.*

Wednesday, 16th February 2011

Left Mumbai in the early hours of the morning by South African Airways reaching Johannesburg at 8.05 a.m. and met by M. E. Comp. Dave M. A. Gardiner, District Grand Superintendent of the District Grand Chapter of Central South Africa and M. E. Comp. Raymond Franks, Past District Grand Superintendent. The other members of the Supreme Grand Chapter Deputation coming in from Edinburgh, M. E. Comp. William G. Norquay (Depute First Grand Principal), M. E. Comp. Hugh B. Edmond (Provincial Grand Superintendent of Sterling & Clackmannan) and M. E. Comp. Grahame J. Smith (Grand Scribe E) arrived a little later.

Visited the District Grand Lodge/Chapter office where we were received by the District Grand Scribe E, MEC John Fordham. The office is located within a large estate belonging to the District Grand Lodge, which includes a Masonic Home complex for old masons. The Museum in the District office has a splendid collection of Masonic Aprons, Jewels and artefacts of the region. A quick tour of the very well maintained Masonic Home, comprising cottages and rooms, followed.

After a quick lunch, driven to the Gallo Manor Country Lodge, a quaint bungalow with excellent rooms and facilities. After catching forty winks, taken in the evening to a meeting of Acacia Royal Arch Chapter No. 231 S.C. in Pretoria, 150 km. away. This Chapter is 119 years old, having been Warranted on 16th December 1891. Warmly received by the First Principal, MEC Nik Digovich, members of the Chapter and the ME District Grand Superintendent of the District Grand Chapter of Central South Africa MEC Dave Gardiner, and Past District Grand Superintendents MEC Bramm Visser and MEC Raymond Franks. A Mark Master Mason was Received as an Excellent Master and then Exalted as a Royal Arch Mason. The meeting was followed by a sumptuous dinner, after which the long drive back saw us reach the hotel in Johannesburg close to midnight.

Thursday, 17th February 2011

This was a free day. A wonderful dinner was hosted for us at an Italian restaurant, Verdicciaio, in the Monte Casino complex.

Friday, 18th February 2011

An early morning train ride by the 'Gautrain' to Johannesburg's Tambo Airport took us right into the airport terminal. The one hour flight took us to Port Elizabeth, where we were received by the MEC Trevor Hoff, Grand Superintendent of the District Grand Chapter of Cape Province - Eastern Division and the Grand Superintendent-Elect, MEC William Basson, who took us to the Windermere Boutique Hotel just off the picturesque main beach. An excellent dinner party was organised by MEC Basson where we met Bro. Donald G. Dye, Rt. Wor. District Grand Master of the District Grand Lodge of the Cape Province-Eastern Division, and MEC Chris C. Turner, ME Grand Superintendent of the District Grand Chapter of the Cape Province-Western Division, who had come in from Cape Town.

Saturday, 19th February 2011

Spent a relaxed morning and were taken by MEC Willie Basson to the Masonic Temple of Lodge Bon Accord No. 965 S.C. in Port Elizabeth for lunch hosted by the District Grand Lodge of the Cape Province-Eastern Division. The lunch was followed by the Annual Election and Installation Communication of the District Grand Lodge of the Cape Province-Eastern Division, with Bro. Donald G. Dye in the Chair. 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 with a feeling of pure joy to attend a District Grand Lodge Communication in Africa.

After a short tea break, the District Grand Superintendent, MEC Trevor Hoff opened the District Grand Chapter of Cape Province - Eastern Division. The District Grand Superintendent of the District Grand Chapter of Cape Province - Western Division, MEC Chris C. Turner from Cape Town and the Grand Superintendent of the District Grand Chapter of Central South Africa, MEC Dave Gardiner from Johannesburg were present, as also Bro. Donald G. Dye, Rt. Wor. District Grand Master.

The Supreme Grand Royal Arch Chapter took charge of the District Grand Chapter, with the Depute First Grand Principal, MEC William Norquay in the Chair, MEC Hugh Edmond as acting Second Grand Principal and myself as acting Third Grand Principal. The prayer before the Obligation was delivered by me. MEC Norquay obligated and installed MEC William Basson as the new District Grand Superintendent of the District Grand Chapter of Cape Province - Eastern Division, while I obligated and installed the District Grand Second Principal MEC Martin

Strobos, and MEC Edmond obligated and installed the District Grand Third Principal MEC Alistair Wilson. The Grand Superintendent then obligated his Office Bearers. The entire ceremony was carried out in a solemn and dignified manner. A sumptuous banquet followed during which I was invited to respond to the Toast to the Visitors.

Sunday, 20th February 2011

A wonderful day was spent at the Addo Elephant Park, about 60 km. away accompanied by the Grand Superintendent, MECs William Basson and Martin Strobos. The spectacular drive inside the Park was through thick bushes and open land, seeing herds of wild elephants, zebras, bison, ostrich, and wild boar roaming in the wild. Unfortunately no lions were to be seen. Returning to the Braai area (picnic spot), had a barbeque lunch prepared by MEC William Basson.

Monday, 21st February 2011

Driven to Port Elizabeth airport to take the early afternoon flight to Johannesburg, from where a connecting flight took us to Lusaka in Zambia. Met at Lusaka airport by the District Grand Supervisor, MEC Grahame Murray, who took us to the Cresta Golf View Hotel, owned by Bro. Chandrakant D. Tailor, popularly known as CD, whose family hails from Navsari.

Tuesday, 22nd February 2011

Paid a morning visit to the Masonic Temple on Cha Cha Cha Road, in a crowded locality with hardware shops on a narrow road resembling Lohar Chawl in Mumbai. In the evening we were warmly received at the Masonic Temple by the First Principal of Lusaka Chapter No. 769 S.C. MEC Mahesh Patel, along with the Rt. Wor. District Grand Master of the District Grand Lodge of Zambia, Bro. Stewart Lamb, and the Deputy Provincial Grand Superintendent of the Irish Provincial Grand Chapter of Zambia, REC David McCabe. There were several Gujarati Companions present who received me with great warmth and enthusiasm.

Lusaka Chapter was opened and a Mark Master Mason of Lodge of Unity No. 1510 S.C., Lusaka was Received as an Excellent Master and Exalted as a Royal Arch Mason. The ritual working was of the highest order and the ceremony was conducted with grace and dignity. The Supreme Grand Royal Arch Chapter then took charge of the Chapter, with the Depute First Grand Principal, MEC William Norquay in the Chair, MEC Hugh Edmond as acting Second Grand Principal and myself as acting Third Grand Principal. The prayer before the Obligation was delivered by me. MEC Norquay obligated and re-installed MEC Grahame Murray as the District Grand Supervisor of the Supervisorate of Zambia.

A sumptuous banquet followed. I was invited to respond to the Toast to the Visitors. As at the Installation Meeting at Port Elizabeth, I presented ceramic plates with the

crest of our Grand Chapter USRAFIC on them, saying that these plates would serve as mementos of the first ever visit by a senior Scottish Mason from India to their District in Zambia in the 175 year history of Scottish Freemasonry in India. I was overwhelmed at the warmth and respect shown to me by all the Masons.

Wednesday, 23rd February 2011

In the afternoon we were back at the Masonic Temple for a meeting of Lodge of Unity No. 1510 S.C which follows the Harvey Ritual; a candidate was Raised to the Third Degree with Past Masters working the Harvey Ritual. Being the senior most Grand Lodge Office Bearer present, I was seated in the east next to the Rt. Wor. Master. This working is substantially different from the standard ritual used in India, as also the manner in which the legend of HAB is enacted. The Candidate is roughly handled before being placed in the c..... and covered. The ceremony was beautifully performed.

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.

Thursday, 24th February 2011

MEC William G. Norquay, MEC Hugh B. Edmond and MEC Grahame J. Smith parted ways with me in the morning, when they left by road with MEC Grahame Murray for a visit to the Kariba Dam. They would leave next morning for Harare, Zimbabwe for a visit to the District Grand Chapter of Zimbabwe. I could not accompany them to Harare, as I was unable to get a Zimbabwe Visa in time.

I took the afternoon Proflight flight to the town of Livingstone, for a visit to the world famous Victoria Falls, in a small propeller aircraft – no in - flight crew and self service of potato chips and juices. The roar of the Falls could be heard several kilometres before the flight landed at Livingstone. I was met at the airport by Bro. Brush (Harsh) Prabhoo and taken to the fabulous Hotel Zambezi Sun on the Zambezi River, extremely close to the Victoria Falls or 'Mosi-oa-Tunya' - 'the Smoke that Thunders'. Quickly changing into shorts and flip-flops, walked to the several observation points to see Victoria Falls, of which I had heard so much and seen its pictures in postage stamps as a child. The first impression was of unmistakable; immense power, the raw energy unleashed when the entire Zambezi River leaps wildly into a black two kilometre wide abyss. Simply put, the views of the Falls from every location were awesome and spellbinding, the spray drenching me several times, with a constant roar of the Falls in the background. Even got to see a full 1800 rainbow, terminating virtually at my feet - but not lucky to find the proverbial pot of gold. Enjoyed a lovely dinner with Bro Brush Prabhoo, at a Guju owned marine food restaurant in the town. Bro. Brush has lived his entire life in Livingstone.

Friday, 25th February 2011

Early morning back again at the Falls, taking in the magnificent views. With the help of a guide, undertook to go down about 108 meters (354 feet) by a steep, rock strewn path to the foot of the Falls, known as the Boiling Point. It took only 25 minutes to reach the bottom, and views from there of the Falls and Victoria Bridge were again breathtaking. Then began the long climb up the steep path, pausing and resting every 10 steps - It took 90 minutes to reach the top, and was mighty relieved at not suffering a heart attack!

Courtesy the Zambian immigration personnel, walked across Victoria Bridge over to the Zimbabwe side and back again to Zambia. It had been morning with exciting memories. Had an excellent non-veg Gujju lunch at Bro. Brush Prabhoo's home, with his wife, newly married son and daughter-in-law. Also met his nephew, who is also a Mason. Bro. Prabhoo is a Past Master of Lodge David Livingstone No. 1321 S.C. in Livingstone and proudly showed me his Past Master's Jewel. Took the afternoon Proflight back to Lusaka, where the car of Bro Ian Ratnam, Past District Grand Secretary took me back to the hotel.

Picked up at 8 pm by MEC Grahame Murray for dinner at the Taj Mahal Pamodzi Hotel hosted by Wor. Bro. David McGabe, the Irish Provincial Grand Master Elect of Zambia, Wor. Bro. John Lever, Wor. Master of Lodge Dawn Patrick No. 785 I.C. and other Irish Masons of Zambia to meet the Irish Provincial Grand Master of Zimbabwe, Rt. Wor. Bro. Tony Jarvis, and V. Wor. Bro. Michael Shallow, the Wor. Master and Brethren of Lodge Israel, Netherlands Constitution, from Harare, Zimbabwe.

Saturday, 26th February 2011

Morning was free for shopping. Picked up at 4 pm by MEC Grahame Murray to attend the meeting of Lodge Israel, Netherlands Constitution, from Harare, to see a Fellowcraft Mason Raised to the Third Degree by the Wor. Master, V. Wor. Bro. Michael Shallow. The Dutch ritual was considerably different from the Scottish one. An excellent dinner followed.

Sunday, 27th February 2011

Twelve days of hectic Masonic activities, covering several Districts on the African Continent came to an end. Taking the early morning flight to Johannesburg, and a connecting flight at noon for the long flight back to home in Mumbai, landing just after midnight.

**GRAND LODGE OF SCOTLAND**  
**8th to 10th April 2011**

**Wednesday, 6th April 2011**

Soon after midnight, took the Virgin Air flight for London, and then onto the connecting flight, reaching at Edinburgh 10 a.m. in mild rain and a cold wind. Met by Bro. James Fraser, General Manager of the Ramada Jarvis Hotel, where I stayed. In spite of the chilly weather, walked around on Princes Street.

**Thursday, 7th April 2011**

Woke up to another gloomy, cold day and biting wind. Walked to the office of Supreme Grand Chapter and who took me out to lunch. Met Bro. David Begg, Grand Secretary, Grand Lodge of Scotland and collected tickets for the Deputation from India for the Grand Lodge functions. Walked to Fredrick Street Apartments where the following Brethren and ladies from Mumbai were staying :-

1. Bro. Phiroze M. Katrak, Past Depute District Grand Master; Past Master of Lodge Barton No. 475; Past Master of Lodge Beaman No. 1069; accompanied by Mrs Homai P. Katrak.
2. Bro. Sam S. Choksey, Past Substitute District Grand Master; Past Master of Lodge Barton No. 475; Past Master of Lodge Caledonia No. 490; accompanied by Mrs Dinaz S. Choksey.
3. Bro. Noshir F. Randeria, Past Master of Lodge Light of Iran No. 1498; Wor. Senior Warden of Lodge Beaman No. 1069; Senior Deacon of Lodge Barton No. 475; accompanied by Mrs Khorshed N. Randeria.
4. Bro. Farokh P. Chinoy, Past Master of Lodge Barton No. 475; Rt. Wor. Master of Lodge Beaman No. 1069.
5. Bro Neville Mehta, Senior Deacon of Lodge Beaman; Master Mason of Lodge Barton No. 475.
6. Bro. Rohinton N. Billimoria, Rt. Wor. Imm. Past Master of Lodge Barton No. 475.

Bro. Phiroze Katrak organised the hire of a large van for sight seeing tomorrow. All ten then had an enjoyable dinner in a Pub across the road on Fredrick Street.

**Friday, 8th April 2011**

Got up to sunny day, warm at 12o, but still with a chilling wind. Went sight seeing in the hired van, covering Sterling Castle, Hamish the Highland Cow, and a boat ride on Loch Katrine, before returning to Edinburgh.

The entire group attended the Anniversary Ball at Grand Lodge at 6 pm, for an enjoyable evening. Met quite a few old friends, including Bro. & Mrs Charles Wolrige Gordon & his wife, Bro. Sir Archie & Lady Orr Ewing and Bro. Ramsay & Ann McGhee. The food was excellent and Phiroze Katrak and Sam Choksey set the dance floor afire with some graceful steps.

Saturday, 9th April 2011

The weather Gods were kind again and the temperature inched to over 150. At 11 a.m., attended the Rededication Ceremony at Grand Lodge to commemorate the 275th Anniversary of the Founding of the Grand Lodge of Scotland and the 100th Anniversary of the Laying of the Foundation Stone of Freemasons' Hall at 96 George Street. The M W Grand Master Mason, Bro. Charles Wolrige Gordon conducted the Ceremony with pomp and solemnity. The M W Grand Master of the Grand Lodge of Ireland, M W Bro. Dunlop and the R W Assistant Grand Master of the Grand Lodge of England were the distinguished Visitors. Whilst Brethren of the Deputation were seated on the floor of Grand Lodge, I entered in procession with the Grand Master and was seated in the third row in the east.

After the Ceremony, a fleet of buses transported Brethren and ladies from Freemasons' Hall to Murrayfield Stadium for lunch. The MW Grand Master Mason and MW Bro. Dunlop addressed the Brethren of Grand Lodge, after which I addressed the Brethren and presented two Plaques to the MW Grand Master Mason, one on behalf of the District Grand Lodge of India, and the other jointly from the R W Master, Wardens and Brethren of Lodge Barton No. 475 and Lodge Beaman No. 1069.

After a brief rest, I attended the dinner hosted by MW Grand Master Mason at the New Club on Princes Street, for senior Visiting Brethren from overseas.

Sunday, 10th April 2011

Another warm, sunny day greeted us as we made our way to Freemasons' hall for the multi-denomination Thanksgiving Service.

Went sight seeing in the hired van to the nearby Distillery, old broken down Tantallon Castle, and drove around a Loch, before returning to Edinburgh. Had an excellent last dinner at the Dome Restaurant on George Street, amid a lot of fellowship and bon homie.

The next morning saw some of us head for Prague for a few days holiday, whilst Sam & Dinaz Choksey, Farrokh Chinoy and Rohinton Billimoria left for London. Each made their way back to Mumbai later.

*..... to be continued*

# LEARNING & MEMORIZING RITUAL

Compiled by MEC Noshir G. Paghdwalla  
Past Master Lodge Rising Sun No. 506 S-C

One of the problems that most often plagues Masonry is poor ritual performance. I don't just mean getting the words wrong but ritual that is drab and uninspiring, which fails to actually teach a candidate. It is mostly a matter of knowing how to do it, plus some practice. It doesn't demand a lot of time, or any particular talent, just a little drive to do well. Read it and play with it. With some practice, you should be able to use these techniques to good effect in your Lodge or Chapter.

**1. Figure out the Words :** The first step of learning any ritual is to know what you're saying! This should be obvious, but is often overlooked, because brethren are afraid to admit that they don't already know the right words. Don't be afraid to admit your own limits - No person gets every single word right every time. Start out by listening to someone say the speech, preferably several times. Listen carefully, and make sure you understand what's being said; ask questions if you don't, but after the meeting.

Next, go through your code book and see how much you can read. Mark words that you can't figure out, or that you're unsure of - this is the point to catch any mistakes you may be making. Then call or get together with a Ritualist or a reliable Past Master/Past Z, and talk through it, reading out of the book slowly. Have him correct any mistakes, and fill in the words you don't know. Take notes because you will forget the corrections as soon as you're on your own.

**2. Understand the Speech :** Read through the ritual a couple of times, and make sure you really grasp it. Don't just know the words - know what it's talking about, remember the sequence. Find out who the characters being talked about are. Understand the speech structurally. Any ritual is made up of components, separate pieces that are linked together. For example, a section may be talking about symbols, with three paragraphs per symbol; concrete meaning, abstract meaning, and purpose. Visualize the speech in terms of movements, places, rooms, etc. Words are hard to remember in order; places are easy.

**3a. Small-Scale Memorization :** This is never anyone's favorite part; anyone can do it, but no-one finds it simple. It's considerably easier if you do it right, though. Start out by reading the speech over and over. Don't move on to the next step until you can read it without breaks or hesitation. Read it out loud, when you get the chance say when you are driving to work. This step is particularly important, and skipped more often than any other. Don't skip it - this is how you get your brain and mouth trained to the words. It may sound silly, but it really matters - the mental pathways used to talk are distinct from those used to read.

Now, start trying to learn sentences, Just sentence,. Read the first word or two of the sentence, then try to fill in the remainder from memory. Don't fret if you can't do it

immediately; it will probably take at least 5 or 10 attempts before you get most of the sentences. You'll find some that are hard - hammer those ones over and over, but don't totally neglect the rest while you do so. Again, get to the point where you're doing reasonably well on this, before going on to the next step.

**3b. Large-Scale Memorization :** Once you've got most of the sentences, try to move on to paragraphs. Again, some will be easy and some hard. Try to understand exactly why a particular sentence follows another - in most cases, the ritual does make sense. An individual paragraph is almost always trying to express a single coherent thought, in pieces; figure out what that thought is, and why all the pieces are necessary. Keep at this until you're able to get most paragraphs by glancing at the first word or two.

Finally, start putting it all together. This is where the structural analysis in Step 2 gets important. You visualized the speech, and figured out how it hooks together; use that visualization to connect the paragraphs. Make sure you have some clue why each paragraph follows the one before. In almost every case, the next paragraph is either a) continuing this thought, or b) moving on to a related thought. In both cases, you can make memorization much easier by understanding why it flows like that. Convince yourself that this paragraph obviously has to follow that one, and you'll never forget the order.

**4. Smoothing It Out :** You're now at the point where you've got pretty much all the sentences down, and most of the paragraphs, and you're able to get through the whole thing only looking at the book a few times. Now, start saying it..

When you're driving in the car; when you're alone at home; pretty much any time you have some privacy, try saying it all out loud, at full voice. Trust me, it sounds very different when you actually say it aloud. You'll find that you stumble more, and in different places. Some words turn out to be more difficult to pronounce than you expected. Try it a few times.

Start out by trying to do this frequently - once, even twice every day. It'll be hard at first, but it'll gradually get easier. When you're starting to feel comfortable, slow down, but don't stop. Practice it every couple of days, then every week. Don't slow down below once a week. If you feel up to it, see if you can speed up your recitation. But do not ever speed-talk the ritual in open Lodge/Chapter - that's for memorization and rehearsal only.

**5a. Mindset :** Last part. You are now at the point where you pretty much have the ritual memorized. Now, the trick is learning how to perform it well. Very nearly everyone has some amount of stage fright; The trick to overcoming it is control of the nerves. Now that you're comfortable reciting the ritual, observe how you do it. By now, you're not thinking about it so much; your mouth is doing almost all the work, with the conscious mind simply making a few connections between paragraphs. That is the right state to be in. Think about how that feels, and learn it.

Before you go in to "perform", do some basic acting exercises. Take a few deep breaths; concentrate on not thinking. I think the ideal is a little light meditation, but it takes a fair bit of practice to be able to drop into that state on demand; for now, just worry about being calm. Being calm is far more important than anything else. If you're calm, you're unlikely to screw up too badly; if you're tense, you're far more likely to. Some people like to exercise the body a bit, to relax the mind; you should do what works for you.

**5b. Acting :** Now the final nuance, which separates merely competent ritual from the really good stuff. Now that you're able to let your mouth do all the talking, start listening to yourself. Think about the ritual again, but don't think about the words, think about what it means. What are the important bits? Emphasize those, How could you use your body or hands to illustrate a point? Try talking to the person in front of you, not just at them - look at them in the eye and make them get the point. You are teaching important lessons here, try to capture a little of the emotional intensity of that importance. Think of your "performance" as a melding of two parts. Your mouth is providing the words, your mind and heart the emotion. Again, nothing beats practice. This is what rehearsal should really be for - taking a dummy candidate in hand, and learning how to really get the point across. Don't fret if you find that you need to change "modes" now and then - here and there you will need to think about the words briefly, when you change paragraphs or hit a hard sentence,. That won't throw you, though, so long as you keep track of what you're saying; you've already figured out why each part leads into the next, and that will guide you when you stumble.

**Conclusion :** Don't expect to get all this down instantly; it takes most people a few years to really get good at it. Just try to advance yourself bit by bit. Learn the transitions and pieces first - if you have that, you can get through the ritual. Next time, work on memorizing more thoroughly. The time after that, work on getting it really smooth. After a while, you can build up to the point where you have the luxury to act. And at that point, you will find that you start doing the kind of ritual that Masonry is meant to have - both moving and interesting, enough so that the candidate actually learns what you're saying, and what it actually means. And if you really do it well, you'll find that you come to understand the meaning of the ritual a good deal better yourself.

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## FREEMASONRY NOT AN ORDER

Freemasonry is often spoken of as an order, and its ceremonies as a ritual. These terms are neither technically nor legally correct. Freemasonry is a craft and its ceremonies are "work". An order is an association of persons. A craft is something more, inasmuch as it inculcates or teaches a "mystery". The word "craft" is derived from "kraft", meaning power, skill, or the unexplained ability, by long practice, to produce a desired result.

## **THE PRIMEVAL CRAFTSMAN**

*By Dr. Stephen R. Greenberg, KYCH. 33Degree. Park Forest, Illinois*

In passing through the Royal Arch Degree, each candidate encounters the names of two ancient craftsmen who contributed much to the adorning of the great Temple of King Solomon.

In Exodus 31:2-6, is recorded a message from God naming Bezaleel of the Tribe of Judah and Aholiab of the Tribe of Dan to have charge of the cutting of the stone, the carving of the wood and the fashioning of the gold, silver and brass employed in the construction of the Temple. The Lord filled them with great wisdom, knowledge and comprehension in all manner of workmanship in His spirit.

Bezaleel was an exceptional teacher, equally gifted in inspiring others in the acquisition of knowledge and operative expertise. Bezaleel, whose name means, "in the shadow of God," was the son of Un of the Tribe of Judah. He was an able craftsman in the fashioning of wood, silver, brass and clothe filled with wisdom and knowledge in all manner of things by the Divine Spirit, he engaged in building and furnishing the Tabernacle.

To complement the skills of Bezaleel in this holy endeavor, the Lord called upon Aholiab, the son of Ahisamach of the Tribe of Dan. Aholiab, whose name means "father's tent," possessed great skill in working with fine linens and was equally adept as an engraver on wood. It would seem probable that he began his labors as a tent maker, an essential trade of this era, acquiring this skill while a slave in Egypt before the exodus.

In addition to his ability as a craftsman, Aholiab had, also the quality of teaching others and to superintend their efforts. The Lord chose Aholiab to assist Bezaleel in the construction of His Holy House.

These two men were especially adept in working with wood from the acacia tree which grew in abundance in the region. This wood was light in weight, durable and well suited to the construction of a structure that might be easily carried by the children of Israel in their wandering across the desert.

The Tabernacle and the Ark of the Covenant would forever be the dwelling place of God with His people Israel. Only the finest in craftsmanship, design and construction would suffice in this awesome and sacred endeavor. Aholiab and Bezaleel would perform their ordained labor in the highest standards of their ability.

The Ark of the Covenant and the Tabernacle which held it became the most revered symbols of the Israelite nation and represented their true and unending devotion to God. The building of the House of the Lord was the center of endeavor for the whole nation. All men of Israel were expected to contribute to its creation under the

supervision of these two noble craftsmen chosen by the Lord accompanied by King David and King Solomon to carry to completion His divine plan.

At the dedication of that most magnificent edifice, their labors were accepted and approved by the "voice of His thunders" from on high. In the best tradition of Capitular Masonry, the roles taken by Bezaleel and Aholiab strongly represent, in truth, that the greatest reward to be received by the skilled craftsman is the approval of his own conscience.

Above all, it is demonstrated, by their good effects, that labor dignified and enhanced by knowledge and by love is the true worship of the Supreme Being. It is the union of labor, light and love which demonstrates to the world at large the real character of Freemasonry.

The words expressed by the writer, George Brown, "The noblest workers of this world bequeath us nothing so great as the image of themselves," forms a fitting close to this brief paper.

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### **WHAT A NON-MASON MAY KNOW ABOUT FREEMASONRY**

1. The origin of freemasonry is ancient and goes back even to pre-historic days.
2. Its signs and tokens are secret. There is nothing in it, which is incompatible with a person's civil, moral and religious duties.
3. By his vows and obligations, a mason is not restricted in his activities, but pledges himself to be a good man and true.
4. Masonry establishes a standard of life, which is in no way a contravention of any religious faith.
5. While freemasonry is not a religion nor can it take the place of religion, it is essentially religious in its nature and expression.
6. Freemasonry recognizes that the man is engaged in the great Quest, a seeker after Truth, involving faith in the Eternal.
7. A mason is not pledged to support another mason irrespective of character and righteousness or in detriment to himself and connections.
8. Above all masonry is a fraternity of love and happiness.

***All You Wanted to Know About the Secretary***

**A SPOOF**

*By : Robert Morris, Secretary, Lodge Manchester*

**"You can please all the people some of the time,  
You can please some of the people all the time,  
But you can't please all the people all the time."**

*With apologies to A. Lincoln, P. T. Barnum, et al.*

An unknown wag once said that in order to become Secretary of a Masonic Lodge you have to be bright enough to do the job, and dumb enough to accept it! He must have been a real wise guy, because there are certain official procedures which must be followed in getting the job. Officially you are nominated by either the Nominating Committee or the members of the Lodge and then voted on by the members of the Lodge for a one year term. We haven't advertised it yet, but there are no term limits, but they may soon be imposed. Usually there are several contenders for the job and they put on a campaign, each touting their own merits and running down their opponents. This is commonly known as negative or duty campaigning, but it sometimes back fires. Highly placed confidential sources tell us that in one instance a candidate from the Feelings Mutual Lodge was so negative that he accused his opponent of referring to chronic late dues payers as "deadbeats." For that indiscretion he lost the election and was banished to the Aleutian Islands.

When the election is over, the man with the most votes is declared the winner and must agree to serve a one year term and is not allowed to resign, although some say that they wish he would. What the winner didn't realize though was what the job really consisted of because the outgoing incumbent made sure not to tell him. The new man had been under the impression that all the job consisted of was taking minutes and he knew that he could do that because he had a portable tape recorder. The Lodge however failed to tell him that they didn't furnish the Secretary with a personal secretary to transcribe those minutes.

He next receives a bundle from the Grand Lodge containing among other things a bale of half-prepared, unsigned and unstamped Dues Cards. Obviously he must complete these and get them out to the members, but how? And when he figures out whether it is by first class mail, third class mail, by dog-sled or hand delivery he now has the problem of what to do with the money once it comes back. He had been under the impression that the Secretary was "to carefully observe the proceedings of the Lodge and to keep a true and perfect record of the same." He got the job in such a hurry that he didn't realize there was a second sentence to the job description pay them to the Treasurer, taking his receipt therefore."

He now gets a phone call from the Grand Lodge asking why he hasn't sent in his monthly report. What monthly report? He now finds out that he must report the names of all new candidates, each degree, affiliates, reinstatements, suspensions,

demits, deaths, changes of address and member count. Changes of address are the real bummer though because he is supposed to know that they occur by osmosis. He should have known that when anyone moves he establishes a system of priorities listing in order of importance the things he must do before they will let him in his new house. Arranging for the mover, paving the driveway, selecting wallpaper, new telephone number, etc., but nowhere on his list is letting anyone know of his new whereabouts. Usually it is because he is trying to avoid the taxman and bill collectors. The Secretary only gets to find out that the member has moved when the Postmaster (usually a fellow Mason) asks him to fork over their first class postage fee for undeliverable third class mail.

The next call is also from the Grand Lodge asking where's the Widow's Card for the most recently departed brother. If the Secretary didn't know that he left a widow, he should have, and reported it promptly. He now becomes devious, and instead of asking each member for the first name of his wife, resorts to inspecting the members' checks when the dues come in, carefully observing if there is a word or name on the check which would identify a female. This is risky though in the case of a 90 year old widower living with his single daughter and sharing the same checkbook. The case of a 21 year old bachelor living with his widowed mother might also cause some confusion.

The time is now fast approaching to mail out the monthly notice of the Lodge's next Communication. But before mailing it out, the Master and Secretary must have a conference to decide what goes into it. Grand Lodge protocol states that it is the Master's responsibility but most Secretaries have devised various means to subvert this quaint requirement and con the Master into doing it their way. The Secretary of the Feelings Mutual Lodge when asked if he wouldn't like to be Master replied that he'd rather run the Lodge from right where he was. He must have been thinking of the time when Senator Foreign Relations Committee, he could run the State Department from right where he was. The above tactics though don't work very well in the case of Hilarious Lodge in the 39th Masonic District where a 22 year old greenhorn got the job of Secretary two months after receiving his 3rd Degree, because all the other eligible headed for the hills. He suddenly notices that the reason for their exodus is that the Master of the Lodge is a 57 year old retread, a past District Deputy Grand Master, and even worse a past Deputy Grand Master. Usually when this Master asks the Secretary to jump, he salutes and asks, "How high?"

When it comes time to remind delinquent members that their dues are past due the Secretary really becomes a lonely soul. He is forced to retreat into his office and compose the annual dunning letter. He has been told to be tactful and gentle, because there are many unknown factors to consider. No matter the reason for their tardiness - one size fits all. He may not say, "Pay up you inconsiderate bum or we will horsewhip you at high noon in front of the village pump for not having honored your obligation." In any event the Secretary has now become the most diplomatic soul in the world. Even though some members may deserve rebuke, he must write

all as if their tardiness was not their fault at all, but was only because the devil made them do it. After such a literary coup and he gets 99 & 44/100ths percent to pay up, he now becomes qualified to become a negotiator at the next international peace conference or hostage-taking situation.

Most secretaries are the green-eyeshade type and resort to doing everything manually. The Log books are meticulously kept in chronological order. The Accounting Sheets are kept in alphabetical order. So if the Secretary wants to know when Brother Zeke got his third degree, he thumbs through the chronological Log Book and eventually finds when, even though by that time he has missed his dinner. There are now though a completely new breed of Secretary coming onto the scene. They are called computer nuts and don't go out of the house without their laptop and wind up in their corner of the Lodge typing away during the entire meeting and are ready to read the minutes of the meeting before it's even over and may even wave a printout to prove it. They can also bring up all the data ... on any member, either chronologically, geographically, foot size, and whether or not he was ever chewed out by his high school principal. These Secretaries are not to be trusted; they have become Big Brother and can definitely inhibit anyone else from even trying to unseat them.

Common wisdom has it that after one has been Master of his Lodge, he is now automatically qualified to become Secretary and many do. This however is putting the cart before the horse, and steps should be taken to reverse this archaic procedure and change the Grand Constitutions so that instead of being required to have been a Warden before becoming Master, one should be required to have been a Secretary. After all one eminent past Grand Master has stated on more than one occasion that the position of Secretary is the most important in the Lodge. Paul Revere had it right - he first became Secretary of his Lodge, then Master and ultimately Grand Master. This should therefore qualify any Secretary to become Grand Master, or if not at least Deputy Grand Master. No doubt Revere would have change the Grand Constitution to reflect this wisdom, but he got bogged down in such mundane events as the State House cornerstone laying ceremony, chartering a host of well renowned Lodges and other miscellaneous activities, so that he never got around to making that change.

Although as stated, the Master is officially responsible for the monthly notice, guess who gets a call from the Grand Lodge when something is amiss in it. Just try to get by without showing the candidate's address, the name of the Grand Master, the name of the District Deputy Grand Master, authorization for that famous Degree Team, the extra a curricular insert, shortened time between degrees, and worst of all, even thinking about giving an out-of-state candidate the degrees.

In the bad old days the Secretary was responsible for notifying the Grand Lodge when any member of his Lodge became eligible for the Fifty year Veterans Medal. Because this was in the days before computers, the Secretary sometimes was not aware when this occurred and in one instance the Secretary of the Feelings Mutual

Lodge didn't notify the Grand Lodge that Brother Zeke was eligible until his 59th anniversary. Fortunately, Brother Zeke had become a Mason when he was only 21 years old and was still alive, otherwise the Secretary could have been in real hot water. One other anniversary worth noting is the member's 86th birthday. However we must digress slightly to advise of a fact known to but a few, that Masonic Dues are broken down into two parts - one part for Grand Lodge and one part for the individual Lodge, each part being used to pay for necessary administrative and maintenance expenses such as light bulbs, postage stamps and toilet paper. The Grand Lodge however in a magnanimous gesture only requires payment if its dues up to age 86 and thereafter remits the member's Grand Lodge dues for life.

Once again though the Secretary of the Feelings Mutual failed to note when Brother Zeke had reached his 86th birthday and continued to bill him full fare. This error was not discovered until Brother Zeke had reached his 93rd birthday, resulting not only in much anguish and nail biting, but an unbelievable amount of red tape and finger pointing. The dog did it. Amazingly the Secretary held his job and continued to be re-elected. It was very similar to the time when a Frenchman was asked why they continued to re-elect the unpopular Charles DeGaule and he answered "Do you know of anyone better?"

Individual Lodges also have their own Life Member requirements, usually involving not only age, but also years as member of the Lodge. Just try to program those requirements onto a Model A typewriter or even a Model A type computer. Most Secretaries usually go bald and wind up manually examining the necessary data to determine those select few, again missing their dinner, and also delaying the eligible for several years.

The most dreaded event of the Secretary's year is when the District Deputy Grand Master makes his annual examination of the Secretary's records. After having glossed over most of the years activities, the Secretary must now get real and come to terms with the facts of life, because the District Deputy is no mere mortal. He wants to determine the legibility of handwriting, typing skills, whether the Secretary ever missed a Lodge of Instruction. Exemplification or a Grand Lodge Quarterly. How often does he bathe and does he eat garlic before coming to Lodge? Have the candidates returned the cipher books in a timely fashion, if at all, and does the Secretary know the Tyler's oath? He must make a note to check with the Tyler on that last one, because checking with anyone else, let alone the Grand Lodge, would really complicate the issue. Maybe his State Representative is a Mason and he can check with him.

There are a host of unwritten duties for the Secretary and many have sworn to put them into writing, but are usually thwarted in their good intentions by their involvement in all the above described activities.

Another such typical activity is being the undesignated Guardian of the Lodge Charter. This he is usually able to accomplish by keeping it in the Lodge's vault, if

they are lucky enough to have one. But even if they do, it was usually manufactured in 1889 and built into the remotest corner of the temple. The phrase "rubbish of the temple" originated from the practice of piling up in front of the Safe any and all articles of left-over donations, mops, buckets, pianos, organs, folding chairs and tables. Then the District Deputy asks to inspect the Lodge's Charter, the Secretary becomes a stevedore in order to clear away the debris in order to open the safe and if he is fortunate, has not forgotten the combination in the meantime. But all's well that ends well - the District Deputy is pleased to learn that "the Charter has been carefully preserved."

These gems of wisdom are not meant for the faint hearted, but only for those who are willing to give up most all other life's pleasures to actively campaign for the position of Lodge Secretary. If elected, the new Secretary must then be willing to withstand the inevitable criticism of the few, but will also be the beneficiary of the applause and thanks of the vast majority of his appreciative brethren. It may or not be the most important position in the Lodge but no other position will ever be more rewarding than that of Secretary. If this is not the case, how come so many past Deputy Grand Masters, past Grand Wardens, past District Deputy Grand Masters and past masters are now occupying the Secretary's station in their Lodge?

*About the Author; Brother Robert Morris is a frequent contributor to TROWEL and is currently working on additional Masonic historical and organizational articles.*

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## LADY MASON

Much has been said concerning the only lady to be made a Mason; here is the authentic story as taken from the records in the Museum of the Memorial Temple erected in London.

The Lady's name was Elizabeth Saint Ledger daughter of Lord Doneraile, an Irish Lord. She was reading in her father's library, when she fell asleep; it was dark when she awoke and heard voices. Now the wall of the library which separated the room where the lodge was being held was under repair and some of the bricks were thrown in without mortar. On seeing a light penetrating through the brick-work, she removed a brick and was surprised to see the lodge sitting, with her father, Lord Doneraile as Master and the butler as Tyler. She screamed, and when the brethren saw that she had been witnessing the workings of the lodge, they had no alternative but to initiate her as a Mason. She proved a worthy brother until she died. She was initiated in the year 1710. A plan of the house where this took place can be seen, also a very fine portrait of the lady herself with regalia, - "New Mexico Franciscan."

Lodge Tata No. 6032 E.C.

## **KING SOLOMON'S YACHT CLUB**

By : Pete Normand,  
College Station, Tx

This is the story of a young man who, not unlike many young men today, being fairly new in town and having settled into his new job, was told by a friend about a club. The King Solomon's Yacht Club, and decided to join. He had owned a sailboat as a boy and had always enjoyed sailing. Being the gregarious sort and feeling a need to fill his free hours with worthwhile endeavors, he decided to join.

On the first meeting night he attended, the members assembled with their wives and had a wonderful meal followed by a business meeting. The business got a bit tedious at times, long recitation of minutes, arguing over bills and expenses, etc.

But at length it came time to announce the new members, and he was brought before the assembly and introduced. The "Skipper" of the club rose to his feet and asked him the customary test question. "What do you most desire?" Taken somewhat by surprise, the young man thought for a moment and then answered, "To sail the sea!"

"To sail the sea!" the members echoed as they rose to their feet and raised their glasses in a toast to their newest member. "To sail the deep blue sea!" And they all joined in a rousing chorus of "Anchors Aweigh."

He was instructed to come on Saturday ready to work, and this he did. As he boarded the old vessel that the club kept in dry dock, he was handed a bucket and brush and a handful of rags and was set to work polishing the brightwork from stem to stern. He worked hard from sunup to sundown polishing every bit of brass no matter how small. Some of the fixtures no longer served any purpose and might have been better preserved in a nautical museum, leaving the boat more streamlined for sailing, but he didn't complain nor shirk his duty but appeared for work on time every Saturday for a month until the work was finished.

On the fifth Saturday he came early. "Surely today we will go sailing," he thought.

The boat was now completely seaworthy and ready for the water.

"Sailing?" the skipper asked in surprise. "Sailing?"

This is no time for play, my boy! There's work to be done." And he was handed the same bucket and brush and was put back to work on the same familiar pieces of bright work that he had labored over for the past month. Well, I don't need to tell you this boat hadn't been on the water for many years, and with the current members probably would not again for many more.

Our young friend soon became disenchanted with a yacht club that did not sail, and he dropped his membership.

But it wasn't too long until another friend told him about another club, the "Blue Skies Flying Club." He had always been fascinated with airplanes and had thought that one day he might earn his pilot's license, and so this seemed to be the perfect opportunity. He accompanied his new friend to the next meeting of the club where the members assembled with their wives and had a wonderful meal followed by a business meeting. The business got a bit tedious at times, long recitation of minutes, arguing over bills and expenses, etc. But a length it came time to announce the new members, and he was brought before the assembly and introduced. The "Commander" of the Club rose to his feet and asked the customary test question, "What do you most desire?"

Taken somewhat by surprise, the young man thought for a moment and then answered, "To fly!"

"To fly!" the members echoed and rose to their feet, raising their glasses in a toast to the new member. "To fly the wild blue yonder!" To his surprise he wasn't given any work to do, but was encouraged and reminded to attend all the meetings of the club which he did faithfully. Soon he began to ask around and was surprised to learn that the club had no airplane.

Many of the members were old Air Forces pilots but no one had a current pilot's license. He made a few suggestions to the older members. He suggested they find an old warhorse and fix it up, or take classes and renew their licenses.

At the very least they could have some programs at their monthly meetings and have speakers come and talk about airplanes.

The topics would be interesting and informative, airplanes of World War I, the Lafayette scadrille, airplanes of World War II, the Battle of Britain, The Flying Tigers, The Black Sheep Squadron, etc. etc.

Finally the older members tired of his suggestions and took him aside and explained they were not interested in flying or airplanes, that he was just making trouble. They were perfectly happy meeting once a month, eating spaghetti, arguing over bills and playing dominoes. If he was interested in flying he should go somewhere else besides the "Blue Skies Flying Club."

Well, I don't need to tell you that our young friend soon became disenchanted with a flying club that cared nothing about flying or airplanes and he dropped his membership.

But it wasn't too long until he met another new friend who was a very active Mason. The young man was not unfamiliar with the Fraternity. His father, grandfathers and uncles had all been Masons, and he had always been intrigued; by what Masonic philosophy and symbolism he had heard and seen. He thought one day he might become a Mason and better himself by gaining Masonic enlightenment.

He asked the night questions, returned his petition and was elected to membership. On the night of his initiation he presented himself at the lodge and was brought before the membership.

At one point of the ceremony the Worshipful Master of the lodge asked him the customary question, "What do you most desire?" Not the least bit surprised, the young man forthrightly answered without any prompting, "Light, Masonic Light!"

Now if you have been following along you surely know this is not the end of the story. Either the young man did or did not receive what he came looking for. Who is the young man? He is every member of your lodge, and of my lodge, and of every lodge in the country. Does he receive Masonic Light at your lodge, interesting programs at your monthly stated meetings, or does he receive a plate of spaghetti, a long recitation of minutes and an argument about the utility bill?

*Contributed by Bro. F. T. Santoke*

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## **A REAL FREEMASON**

The real Freemason is distinguished from the rest of mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in the fear of punishment which the law might inflict; they are religious in expectation of being regarded, or in dread of the devil in the next world. A Freemason would be just if there were no laws, human or divine, except those which are written in his heart by the finger of his Creator. In every climate under every system of religion, he is the same. He kneels before the universal throne of God, in gratitude for the blessings he has received and in humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others.

Lodge Tata No. 6032 E.C.

## THINKING of a FREEMASON

Having recently come across this write-up I found it very acceptable in my mind, and hence would like to share it with my beloved Comps..

### A GUIDE TO LIFE and A LIST TO LIVE BY.

The most powerful force in life	➔	LOVE
The greatest asset	➔	FAITH.
The most powerful channel of communication	➔	PRAYERS
The most powerful thing in life	➔	POWER OF GOD
The greatest joy	➔	GIVING
The worst thing to be without	➔	HOPE
The most destructive habit	➔	WORRY
The world's most incredible computer	➔	BRAIN
The greatest loss	➔	LOSS of SELF-RESPECT
The ugliest personality trait	➔	SELFISHNESS
The greatest problem to overcome	➔	FEAR
The most beautiful attire	➔	SMILE
The most crippling decease	➔	EXCUSES
The most dangerous pariah	➔	GOSSIP
The two most powerful words	➔	I CAN
The most worthless emotion	➔	SELF PITY
The greatest "shot in the arm"	➔	ENCOURAGEMENT
The most effective sleeping pill	➔	PEACE of MIND
The most prized possession	➔	INTEGRITY
The most satisfying work	➔	HELPING OTHERS
The greatest attitude	➔	GRATITUTDE

Gratitude unfolds the goodness of life and turns what we have into enough and more. It turns denial into acceptance, chaos into order and confusion into clarity. It can turn a meal into a feast, a house into a home. Gratitude makes sense of our past, brings peace for today, and creates a vision for tomorrow.

The future is as bright as the promise of God.

**MASONIC TRIVIA**  
**Compiled by W. Bro. A. A. Pradhan**  
**Worshipful Master, The "Swastik" Lodge No. 771 I.C.**

Freemasonry has always fascinated people from all walks of life Freemasons in India have been no exception, and have walks of life. The kaleidoscope of its membership has included Royalty, Aristocracy, Gentry and Commoners alike.

Contributed to India over the last three centuries in no small manner. We take a peek at the contribution of Freemasons to India over the years. Since their various achievements are to numerous, we restrict this compilation to a brief note on their activities.

**Some of the Eminent Indian Masons are :**

1. Sir Pirozsha Mehta - Patriot and Social Reformer in the 19th Century.
2. Dadabhoj Nowroji - Known as the Grandfather of India, Social Reformer and the first Indian to be elected to the British House of Commons in the 19th Century.
3. Swami Vivekananda - Philosopher and Theologian known all over the world.
4. W. C. Bonerjee - A Founder Member of the Indian Nation Congress.
5. President Dr. Rajendra Prasad - Freedom Fighter and the first president of Independent India.
6. President Dr. S. Radhakrishnan - Freedom Fighter, first Vice President and the second President of Independent India.
7. Pandit Motilal Nehru - Freedom Fighter and father of Pandit Jawaharlal Nehru, the first Prime Minister of Independent India.
8. President Fakhruddin Ali Ahmed - President of India.
9. Sir Dorabji Jamshedji Tata, Bart., Industrialist, Merchant Prince.
10. J. R. D. Tata - Doyen of Indian Industry and Chairman of the House of Tata, India's leading Industrial House, JRD was a French Mason.
11. Goculdas Narottam Morarjee, Owner of The Morarjee Goculdas Spinning Mills.
12. Ebrahim Currimbhoj, Millowner.
13. Dr. B. G. Kher, first Chief Minister (then called the Hon. Prime Minister) of Bombay state after independence.
14. Bhulabhai Desai, Advocate.
15. Dr. C. Rajagopalachari, Governor General of India.
16. Sir C. P. Ramaswamy Iyer (Divan of Travancore)
17. Sir Jamsetjee Jeejeebhoy - Philanthropist and Social reformer.
18. D. L. Vaidya - Solicitor, Philanthropist and Social Reformer.
19. Dr. D.R. Bhandarkar - Indologist after who the Bhandarkar Institute of Indology, Pune is named.
20. Sir N.G. Chandavarkar, High Court Judge.
21. M.R. Jayakar, Bar-at-law, Vice Chancellor of Poona University

22. Dwarkadas Naranji, Merchant Prince.
23. Purshottamdas Thakurdas, Textile Merchant and Millowner.
24. Sir Chimanlal Setalvad, Solicitor.
25. T. G. Khaitan, Millowner.
26. Dharamsey Morarjee, Millowner.
27. Narsingir Pratapgir, Millowner.
28. Sir Bhalchandra K. Pradhan, Medical Practitioner, after whom the Sir Bhalchandra Road, Dadar, Bombay is named.
29. Dr. Sir Tehmulji Nariman, Medical Practitioner.
30. P. M. Kanga, Solicitor.
31. His Holiness Sir Sultan Mohammad Shah, Aga Khan.
32. Dr. Badruddin Tyabji - Leader, Patriot and Founder Member of the Indian National Congress.
33. Sir Sayyad Ahmad Khan Dehlavi, President of the Bombay Legislative Assembly.
34. Mohammadbhoy Currimbhoy Ebrahim, Businessman, Merchant Prince.
35. Ebrahim Rahimtulla Currimbhoy, Merchant.
36. Dr. R. N. Cooper - Medical Practitioner after whom the Dr. R.N. Cooper Municipal General Hospital is named.
37. Dr. P.V. Cherian (Governor of Maharashtra)
38. Maharaja Ganga Singh of Bikaner.
39. Maharaja Duleep Singh of Punjab.
40. Maharaja Rundheer Singh of Punjab.
41. Maharaja Digvijay Singhji of Nawanager.
42. Maharaja Mahinder Bhupinder Singh of Patiala.
43. Maharaja Yadvinder Singh of Patiala
44. Maharaja Sir Bhawani Singh of Jhalawar.
45. Maharaja N. N. Bhup of Coochbehar.
46. Maharaja J. N. Bhup of Coochbehar
47. Maharaja R. J. Bhup of Coochbehar.
48. Maharaja Viziam Raj, Maharaja of Vizianagaram.
49. Maharaja Chhatrasinhji of Rajpipla.
50. Maharaja Mayurdhwaj Jaladhip of Dhrangadhara.
51. Thakursaheb Daulatsinhji, Prince of Limdi.
52. Sir Gangadharrao Patwardhan, Prince of Miraj.
53. Shrimant Shankarrao Patwardhan, Ruler of Jamkhandi.
54. Balasaheb Pant, Aundh Pratinidhi of Chhatrapati Shahu Maharaj.
55. Pantbahadur Raghunathrao Shankarrao, Chief of Bhor.
56. H. H. Major -General Sir Syed Hamid Ali Khan, The Nawab of Rampur
57. H. H. Major - General Sir Syed Raza Ali Khan, The Nawab of Rampur.
58. H. H. Sahebzada Abu Samad Khan, Royal Family of Rampur.
59. H. H. Ibrahim Khan, Nawab of Sachin.
60. H. H. Mirza Husain Yawar Khan, Nawab of Cambay.
61. Maharajkumar Mohammad Amir Hyder Khan of Mahmudabad.
62. Khan Mohammed Tolay, Nawabzada of Palanpur.
63. Syed Hussain Bilgrami, Nawabzada Ul-mullah Bahadur of Hyderabad State.

64. Nawab Jung Nawab Hyder, Hyderabad State.
65. Nawab Sir Amin Jung Bahadur, Hyderabad State.
66. Chintamanrao Patwardhan, Chief of Sangli (Royal Family of Miraj).
67. Sampatrao Gaikwad, Sorba of Baroda State.
68. Shrimant Bhau Ramrao Venkatrao, of Ramdurg State.
69. Diwan Suryashankar Mehta of Bhuj.
70. Sheikh Abdul Khaliq, heir apparent of Magrol.
71. Sorab M. Bharucha, District Collector of Thane District.
72. Sardar Sir R. J. Vakil, Minister, Governor's Council of Bombay.
73. David Abraham, character Actor in Hindi films for many years.
74. S.V. Sista - a leading name in the Indian advertising scene.
75. Ayaz Peerbhoy - a leading name in the Indian advertising scene.
76. Rasesh Mafatlal, Industrialist
77. Justice D. P. Madon
78. Justice Prakash Narain.
79. J. B. Kanga, High Court Judge.
80. D. D. Davar, High Court Judge.
81. M. P. Kapadia, Assistant Commissioner of Income Tax.
82. D. R. Pradhan, Chief Secretary, Government of Maharashtra.
83. R. K. Saiyad, director of Postal Services.

Members of the British Colonial Administration were very active Freemasons. They devoted considerable energies to Masonic pursuits, while stationed in India. Some were connected with Freemasonry in India, even when they were not resident here, or member of Lodges in India. Lands for construction of Freemasons Halls in many places, e.g. Bombay, New Delhi, Pune, Kirkee, Madras, Nasik (Deolali) were donated by members of the British Colonial Administration and the Armed Services. Some of them are :

1. The Earl of Dalhousie, Governor General of India.
2. Lord Sandhurst, Governor of Bombay.
3. Lord Harris, Governor of Bombay, Captain of England (Cricket).
4. H. R. H. The Duke of Connaught (Son of Queen Victoria), Dist. Grand Master of The Dist. Grand Lodge of Bombay, E.C., Grand Master of the United Grand Lodge of England.
5. Sir Reginald O'Dwyer.
6. A. E. Sassoon.
7. Sir David Sassoon.
8. Jacob Sassoon.
9. Sir Roger Lumley, Governor of Bombay, Later the Earl of Scarborough, Grand Master of the United Grand Lodge of England.
10. Sir Ivon H. Taunton, Governor of Bombay.
11. Sir Leslie Wilson, Governor of Bombay.
12. The Earl of Mayo, Viceroy and Governor General of India.
13. Lord George Lloyd, Governor of Bombay.
14. Willingdon Freeman, Baron, Governor of Bombay.

15. F. C. Beaman, High Court Judge.
16. C. H. Reynolds, Deputy Commissioner of Police.
17. L Robertson, Private Secretary to the Governor of Bombay.
18. The Hon. A.A.B. Morten, Chief Justice of the Bombay High Court.
19. Major General Sir Alfred Horton, Surgeon General, Indian Medical Services.
20. Patrick Robert Cadell, after whom Cadell Road (now Veer Savarkar Marg), Dadar, is named.

The present Freemasons Hall in Fort, Bombay was completed in the year 1899. Before moving to this permanent home, Masonic meetings and assemblies were held at a number of locations spread over the City. Some of these were :

1. "Huntley Lodge", Clare Road, Byculla
2. "Nawab's Bungalow", Nesbitt Lane, Byculla.
3. "Arsenal", Apollo House, Apollo Gate, Fort.
4. "Adelphi Hotel", Byculla.
5. "Grants Building", Colaba.
6. "Castle Dangerous", Malabar Hill,
7. "Lodge House", East Margin of Babula Tank Road, Behind Old Police Office, Mazagaon.
8. "Masonic Hall", Gowalia Tank Road, Cumballa Hill.
9. "Lodge Rooms", Behind J. J. Hospital.
10. "Town Hall", Bombay.
11. "Government House", Parel.

Masonry, after all, is about, well, Masonry. Masons were originally Builders. Even to this day, the ranks of Speculative Masons still include what we could call "Operatives", namely Architects and Builders. Some of the buildings constructed by Masons in Bombay are :

1. J. J. Hospital.
2. Town Hall.
3. The Byculla Schools.
4. The Grant Medical College.
5. Dr. R.N. Cooper Municipal General Hospital.

The J.J. Hospital had a Masonic Ceremony, when it's foundation stone was laid, which occasion, Masonic publications inform us, "created a sensation" all over Bombay during the 19th Century.

This compilation is by no means complete. Not much information is readily available, though study of Municipal Records could shed more Light on the subject. Some of the locations mentioned above are no longer in existence, having given way to newer buildings and structures.



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