

Recognising a Brother

- A. Signs, tokens and words
- B. Lapel pins, ties, cuff links, etc.
- C. Words and Phrases
- D. Catechisms
- E. Behaviour

B

204. Regalia shall not be worn in processions or at other public appearances of the Craft or at social functions except with the specific permission of the Provincial or District Grand Master or Grand Superintendent concerned. In the case of Lodges under the direct supervision of Grand Lodge such permission must be obtained from Grand Secretary acting on behalf of Grand Committee.

In the event of such permission being given regalia may be worn only by Brethren entitled to wear it.

No permission is necessary for the Master and Wardens to wear their jewels of office at social functions held within the Craft.

The Constitution and Laws of the Grand Lodge of Scotland

D

THE EDINBURGH REGISTER HOUSE MS. 1696

Q Where shall I find the key of your lodge?

A Three foot and an half from the lodge door under a perpendicular ashlar, and a green divot. But under the lap of my liver where all my secrets of my heart lie.

Q Which is the key of your lodge?

A A well hung tongue.

Knoop, D, Jones, G. P. & Hamer, M. C. (1945). *The Early Masonic Catechisms*. Manchester University Press. p. 32.

E

Bro. A. B., now that you have taken the great and solemn obligation of an EA, I am permitted to inform you that there are several degrees in Freemasonry, and peculiar secrets restricted to each. These however, are not communicated indiscriminately, but are conferred on candidates

according to merit and ability. I shall therefore proceed to instruct you in the secrets of this degree, or those marks by which Freemasons are known to each other, and distinguished from the rest of the world. *But I must premise for your general information that all s..., l... and p... are true and proper signs by which to know a Freemason.*

Lodge Star in the East Ritual, Entered Apprentice Degree.

When the Malakand garrison was surprised (July 1897) two officers, Lieutenants Rattray and Minchin, were playing polo there. It was the duty of these two officers to make the desperate attempt to get back to their station, an outpost named Chakdara, seven miles from the Malakand garrison. On their way there they met, and (as they held steadily on their way) were at the mercy of, the insurgent Afghans, who, admiring their pluck, instead of attacking them wished them Godspeed.

Durand, R. (1914). *A Handbook to the Poetry of Rudyard Kipling*. pp. 50-51.

Lumsden was pursuing Dilawar Khan, a famous outlaw, the hero of a dozen raids, a man on whose head the Government had set two thousand rupees. It occurred to Lumsden that Dilawar Khan—a man quite without fear and unrivalled at finding his way through difficult country at night—would be very useful in the Guides. He sent him a safe-conduct, asking him to come and talk. Dilawar Khan came and, after some chat about how nearly he had been caught on such an occasion and how cleverly he had given the soldiers the slip on another, Lumsden pointed out that sooner or later he would catch him and then he would hang him. Why not surrender now and join the Guides? Dilawar laughed loud and long at so absurd an idea. But he said he would think it over and six weeks later he came in to enlist. The two thousand rupees was still on his head and he had no safe-conduct, but he trusted Lumsden. He said later that he had meant to learn what he could and then desert—back to his old life but with much more understanding of what the soldiers were likely to do. But something caught him and he stayed on. *He said it was because the officers were so straight*—a word which means much the same in Hindustani, Pashtu and English. He became a subadar and eventually died while on a secret and very dangerous mission—but that is another story.

Mason, P. (1976). *A Matter of Honour: An Account of the Indian Army Its Officers and Men*. Harmondsworth: Penguin. p. 339.

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