



THE DISTRICT GRAND LODGE OF EAST AFRICA



MOMBASA LODGE OF INSTRUCTIONS

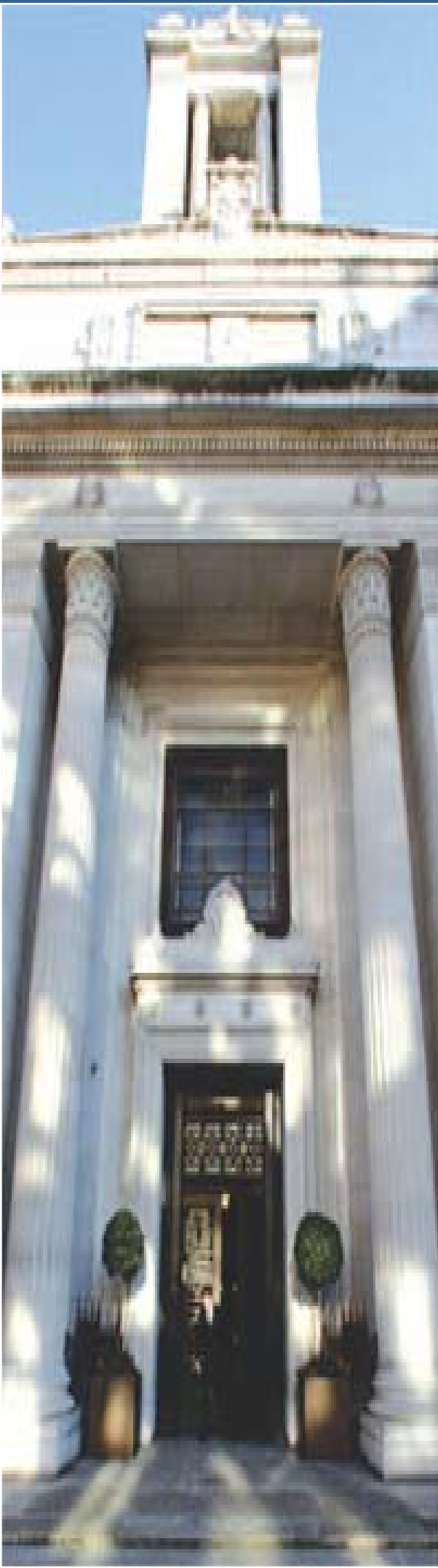


Compilations of LOI summons.

Please click on the month to read

YEAR 1997

- JANUARY : FEBRUARY : MARCH : APRIL
- MAY : JUNE : JULY : AUGUST : SEPTEMBER
- OCTOBER : NOVEMBER



CONGRATULATIONS

For a number of years, Lodge of the Coast has enjoyed a reasonably high standard of working due to the dedication and efforts put in by the members of that Lodge, especially by the Brethren who were at the helm. **W. Bro. Nirmal Singh Dhanjal**, after having had a very successful year in office, installed his successor, **W. BRO. HASMUKH DODIA**, on Monday, 25th November, 1996. It was a well attended meeting ending with very good fellowship at the festive board.

We are quite well acquainted with how W. Bro. Dodia performs. He is notorious for keeping everybody guessing till the last moment, but makes it up by giving a reasonably good working. In his reply to the Masters' toast at the Installation Banquet, he declared that he would do his utmost to ensure that the standard of working at Lodge of the Coast is maintained during his mastership, and for many years to come. We wish him good luck and take this opportunity to congratulate him, and the Officers and Brethren of Lodge of the Coast, and wish them a very successful and fruitful year, and we hope that their attendance and participation at the Lodge of Instruction will continue with vigor and zeal.

A TREE IS KNOWN BY ITS FRUITS

Let Freemasonry be viewed as a great tree spreading toward the heavens, its roots and branches spreading over the world. The Masonic tree is known by its fruits. It is judged by the acts and deeds of its members. The reputation of the Masonic tree depends on the fruits it will bear, and it is so judged. We should ever be careful and be sure the Masonic tree will produce only good sound fruit.

Freemasonry may be termed as a great tree and the Lodge as a small tree. The Master would be the trunk, the officers the large branches, and the general membership the smaller branches. The Master should at all times conduct himself as the leader and do nothing to endanger the growth of the younger branches.

The leader or Master should first have the love for his fellow man, to know their needs. And be ready and willing to supply the food and drink to be found in the fabric of Freemasonry which comes to the Master by way of the roots of the tree.

In so doing, the fruits will be fully ripe at the end of the Master's term.

Georze Ramenstine. South Carolina Masonic Research Society

SQUARING OFF.....

FAMILY PARTY DESCRIBED AS "BEST EVER"

Yes, this is what last years' Family Party was described as. The attendance was good considering the fact that there were a couple of big events taking place same evening. The variety of the programmes that the children presented kept everybody thrilled and asking for more. At times, many parents couldn't resist in the singing and dancing. Later, the children eagerly awaited the arrival Santa Satnam fully clad in that red garb and sweating profusely underneath, banging away on a sufuria and received their presents. And DJ Nitin kept the young and old on their feet till they ached.

In all, the excellent fellowship, delicious food, superb performance by the 'stars', particular arrival of 'Santa' Satnam and dancing to the music of DJ Nitin, rounded off by a few 'oldies' by the boys at the bar, made the evening a most memorable one. Here I express my most sincere gratitude to all those who made an effort to attend and took part, the donors of the presents and the raffle prize, my two able assistants - W.Bro. Nitin Rajani and Bro. Jitendra Shah, and finally all the children whose presence ensured the success of the function. I look forward to see you all again at the next family event that we hold.

I trust each and every one of you has had a joyous holiday season and are looking forward to 1997 with enthusiasm and optimism. The coming of a new year is, or ought to be, a time for reflection - for self-appraisal and for the making of resolutions, to which we will earnestly strive to adhere in the days, or weeks, or months to come. It is a worthwhile challenge to all of us and worthy of our best efforts. Understandably, most of this effort will be spent in meeting the challenges of busy life- with its tensions, stresses and turmoil. But we must not forget the vows we accepted when we knelt at the altar of Freemasonry. Let us reflect on how each of us in our several walks of life can influence the advancement of our ancient and honourable institution.

Recently, I was going through the summonses of the various lodges in Mombasa was amazed at the numerical strength of our membership and the rate at which -owing. But when I attend the meetings, I do not see even a quarter of them. is especially true in the bigger lodges. And most of the absentees are senior ns or Past Masters. Whilst accepting that there are many who are unable to i due to ill-health, old age or other commitments, we have a large number Ire blessed with all the goodies of life, seen at functions and clubs, and yet - ever seen at the Lodge. They have their on reasons, but may T, appeal to you to d convince at least one Brother each to attend the meetings sometimes. It would inspiration and encouragement to the candidates going through their degrees and creates overall enthusiasm in the Lodges.

Q. WHAT IS THE ORIGIN OF THE WORD TYLER?

A. The word originally meant "to cover in" and as such applied to clay sheets which were used to roof a building, and which are still known as tiles. Hence a man who placed them in the roof was called "a tyler" or one who "covers in".

In a Masonic Lodge, the duty of the Tyler is to cover in the Lodge and prevent intruders from entering and the name therefore is derived from the original sense of the word and not from its derivative, "the man who lays tiles".

Certain other derivatives of this word have been suggested of which the most interesting is that it comes from the custom which prevailed among the Knights Templar of having two or three watchmen on the roof to give warning if any person were approaching their round churches in which they held their ceremonies - hence the word comes from the French word le tuileur, implying one who sits on the tiles.

It is worth noting that there are traces of a small tower or turret coming out of the centre of the roof of some of the old round churches, which may have served as a sentry box. (For further reading, refer to the article on 'Tyler and Tyling' in the Supplement section of ARS Q.c, volume 82. year J 969)

Q. WHAT IS MEANT BY THE WORD "COWAN"?

A. Among the Dales in Yorkshire and Lancashire, it is usual to enclose a field not with hedge, but with a rough wall of stone, built out of pieces of stones which have been gathered up from the field itself. Sometimes these stones are roughly trimmed, but they are not made into true ashlar and are not cemented together. In country places, the men who do this work are still called "cowans" meaning "rough wallers", and they are not skilled masons at all. Hence the word means a man who pretends to be a Mason but knows nothing of the mysteries of craft of Masonry.

Both the above queries from "The Masonic Why and Wherefore" by J. S. M. Ward.

TOM PETERS, AUTHOR OF THE BOOK THRIVING ON CHAOS, SAYS, "**ACCELERATING THE SUCCESS RATE COMES ONLY FROM ACCELERATING YOUR FAILURE RATE**". WE MUST TRY NEW THINGS. WE MUST TAKE RISK. THE FOLLOWING SUMS UP ALL ABOUT RISKS. THE AUTHOR IS UNKNOWN.

TO LAUGH IS TO RISK APPEARING THE FOOL.

TO WEEP IS TO RISK APPEARING SENTIMENTAL.

TO REACH OUT FOR ANOTHER IS TO RISK INVOLVEMENT.

TO EXPOSE FEELING IS TO RISK EXPOSING YOUR TRUE SELF

TO PLACE YOUR IDEAS, YOUR DREAM BEFORE THE CROWD IS TO RISK THEIR LOSS.

TO LOVE IS TO RISK NOT BEING LOVED.

TO LIVE IS TO RISK DYING.

TO HOPE IS TO RISK DESPAIR.

TO TRY IS TO RISK FAILURE.

But risk must be taken, as the greatest hazard in life is to risk nothing. The person, who thinks nothing, does nothing, has nothing and is nothing. He may avoid suffering and sorrow, but he simply can't learn, feel, change, grow, love or live. Chained by his certitudes, he is a slave, he has forfeited freedom. Only a person who risks is free.

- Glen Douglas

THE ROYAL ARCH

"PURE ANCIENT MASONRY CONSISTS OF THREE DEGREES AND NO MORE, VIZ; THOSE OF THE ENTERED APPRENTICE, THE FELLOW CRAFT AND THE MASTER MASON, INCLUDING THE SUPREME ORDER OF THE HOLY ROYAL ARCH".

Thus reads the Preliminary Declaration in the Book of Constitution which is led over to every Brother on his Initiation.

Following are extracts from the Report of the Board of General Purposes which on 19 November 1996, at Freemasons' Hall, London:

MEMBERSHIP OF THE ROYAL ARCH

The Committee of General Purposes in its reports to Grand Chapter has on a number of occasions expressed the view that Brethren who are members of the Royal Arch should in their Craft Lodges ensure that Master Masons realise that (their knowledge of pure Ancient Masonry is incomplete until they have been exalted into that important order, and give every encouragement to Brethren to welcome Royal Arch Masons.

The Board, which last drew attention to the subject in February 1992, reaffirms this view and believes that a convenient opportunity to do this arises when a, faster Mason is presented with his Grand Lodge Certificate. The Board therefore hopes that brethren making the presentation will urge the recipient to pursue his, Masonic career by seeking exaltation.

In August 1992, a joint letter signed by the R W The District Grand Master and Grand Superintendent, District Grand Chapter of East Africa was issued concerning membership of the Holy Royal Arch, a copy of which was to be given to Brethren immediately after they were raised to the third degree and inviting them to seriously consider taking this important step.)

All Master Masons who are not yet Royal Arch Masons are encouraged to join this erne Order. You can discuss this with V. W.Bro. Rasik Patel. W.Bro. H. W. von mann or any of the Preceptors of this Lodge of Instruction. Interesting and enlightening information on the Holy Royal Arch can also be found in "Whither directing Your Course ... ", the collected works of our DGM R. W.Bro. J.K.Chande. if you do not have copy, borrow it from the library. Or better still buy one for your personal collection. Get in touch if you are interested.

Whilst on this subject, I shall share with you one of my favorite piece of Masonic address. This is The Royal Arch Charge or Long Closing which is sometimes I after the Chapter is closed. It seems to be adapted from the "Charge on the behavior of Masons " based on the 'Behavior' paragraphs in Anderson's Constitutions of 1723. Preston, in his illustration of Masonry, (1775), also printed lengthy article on it, but with the instruction"

To be rehearsed at closing.... "A few is adopted it, but most of others considered it unnecessary. The present day version is much shorter and sometimes used as optional addition to the closing of the Lodge. It does not form part of the ritual and is certainly not 'official'. Some Royal Arch rituals, like the Aldersgate Royal Arch Ritual, devised by the Aldersgate Chapter of Improvement probably deemed it as a 'refresher' and adapted it and is occasionally given. I am not aware if any of the Lodges in our district uses it. Nevertheless, it is a welcome enlightenment which I am sure you will appreciate:

Companions - You are about to quit this safe retreat of peace and friendship and to mix again with the busy world amidst all its cares and employments forget not those sacred duties which have been so frequently impressed and so strongly recommended within the precincts of this Chapter. Be therefore discreet, prudent and temperate.

Remember that in your respective Lodges you have solemnly and voluntarily vowed to relieve and befriend with unhesitating cordiality every Brother who might need your assistance, that you have promised to remind him in the most gentle manner of his failings, and to aid and vindicate his character whenever wrongfully traduced; to suggest the most kindly, the most palliating, and the most favorable circumstances in extenuation of his conduct, "even when justly liable to reprehension and blame. Thus shall the world see how close the bond that links Freemasons together is.

But Companions, as members of this Supreme Degree, you are expected to extend those noble and generous sentiments still further. Let me impress on your minds, and may it be instilled in your hearts, that every human creature has a just claim to your kind offices.

We, therefore, strictly enjoin you to be good to all; more especially do we recommend to you the household of the faithful, and that by diligence and fidelity in the duties of your respective vocation, by liberal beneficence and diffusive charity, by constancy and sincerity in your friendships, and by your uniformly kind., just, amiable and virtuous deportment, prove to the world the happy and beneficial effects of our ancient and honorable institution.

Let it not be said that you labour in vain, nor waste your strength for naught, - for your word is before the Lord and your recompense is with T.T.A.L.G.M.H.

Finally, Companions, be all of one mind; live in peace; and may the God of Love and Peace delight to dwell within you and bless you for evermore.

END

[BACK TO CONTENT](#)

APPRECIATION

Brethren, we have seen the steady growth in numbers and the variety of workings and discussions held at the Lodge of Instruction over the years. Of course, the credit goes to you for your continued support and participation. But we must not forget the driving forces that keep the Brethren enthusiastic and motivated. They are the Preceptors. We are most fortunate to have in Mombasa distinguished senior Brethren who are willing to advise, guide and counsel the Brethren at Lodge of Instruction.

Outstanding amongst them is **V. W. Bro. Rasik Patel** who has a distinct flair for working with junior Masons, giving Instructions whilst the Lodge is working in higher degrees. He is an excellent ritualist and well-read Brother, taking keen interest in the progress a junior Brother makes.

W. Bro. Harnam Singh Mhajan, with his authoritative and scholarly approach has no difficulty in captivating the Brethren's interest. With his past experience as the District D. of C., he has proved a great asset in getting the floor-work to near perfection.

We are never short of Masonic lectures from **W. Bro. Fazal Hussein**, who most willingly steps in whenever the need arises. Often critical, yet supportive by nature, he is always willing to assist in extra rehearsals and improving the floor-work.

Bro. Baldev Singh Dhanjal does not hesitate to get down on the floor to assist and work with the Brethren, occasionally practicing with them the ritual. A stickler for giving correct signs, he; has not spared anyone,

To all these worthy Brethren, we say a big **THANK YOU** and we hope that they will continue to guide us for many more years to come.

I also take this opportunity to express our thanks to **W. Bro. Horst von Kaufmann**, who due to old age and weakening eye-sights cannot come to the Lodge as often as he would wish to. We certainly miss his no-nonsense and disciplinary style.

SQUARING OFF

Let me first congratulate you all for turning out in such large number at our meeting. This being the first meeting for 1997, there was lot of excitement and 'ship prior to the meeting and it seemed we would not go in. I must say the goes to Bro. Shami Wadhwa who managed to get almost all officers of Mombasa Lodge to attend. Those who took part put up a commendable performance lie Preceptors expressed their satisfaction. It was proposed that the same meeting be done in the March meeting.

However, I must express my disappointment on certain issues. To begin with, if the Entered Apprentices were missing. And there are quite a large number of between the three Lodges. I do hope that the Masters of the Lodges are raging their new Initiates to take their Masonry with sincerity. This has prompted me to write Making Freemasonry Attractive which follows.

Secondly, there was not a single question asked or query raised. Does it mean that Brethren have achieved the peak of their Masonic knowledge? Or were they too preoccupied in their effort to do near perfect degree work so that there was no room education? We have said it before and saying it again - the Lodge of Instruction i never be a platform for rehearsals. That should be done in individual lodge. What we are encouraging is for younger Masons to build up confidence in their work which, in itself, are intended to launch a Mason on his quest for 'light'.

The teachings of Freemasonry are communicated through allegorical lessons are progressive in manner and can be compared with progression through operative 'masons were trained in building arts. The operative mason began his education as an apprentice. As time went on and his skill improved, he was made a fellow of the craft. Then with much toil and with proof of proficiency, he became a master of his craft, a position of honour among his fellow.

Freemasonry as practiced now is based upon speculative applications of the educational process through which the operative mason progressed. This is done by beginning with instructions to the brethren that they are constructing a spiritual temple with stones shaped by one's actions and deeds. By shaping these philosophical building blocks, Masons are reminded that they are shaping their individual character through moral and spiritual improvements.

'his is the main thrust of the Lodge of Instruction and its educational efforts at enabling Brethren to realize personal enrichment through those lessons I in allegory and illustrated by symbols '. Soon we shall be drawing up an educational programme that would give good and wholesome instruction step "If it is agreeable by the Lodges, this programme can be made mandatory se seeking advancement.

MAKING FREEMASONRY ATTRACTIVE

Declining membership is our prime concern, and we have discussed. this on numerous occasions. We have heard varied reasons and appreciate that most 'long lost' Brethren have expressed a sincere devotion to the craft but were obliged to drop out for reasons quite beyond their control. But a few have openly declared that Freemasonry is not their "cup of tea". They also think that it is outdated and not worth investing their energy in,

Now why should they, who joined Masonry on their own "free will and accord" start to entertain such negative thoughts about the fraternity ? Why should they drop what was a valuable privilege? After our last meeting, a few of us were discussing this topic and it was felt that some kind of change was necessary to make our fraternity more attractive. to men who qualify to become Masons.

Change - We have to admit that the world is always passing through an economic and social revolution, and men, as individuals or organisations will do well to recognize the changed status and take steps to adapt themselves to it. Our values, how we spend our time, and what we as people consider our most important goals in life, are changing. We need to determine the needs of our current and future members and what they expect of the organisation they join. The challenge is to manage the change in such a way that it meets the needs of the future while keeping the basic tenets of Freemasonry intact.

Family participation - We normally enquire of a prospective candidate if he has discussed joining Freemasonry with his family. We must ascertain that this is endorsed by the whole family. The family will want to know and understand goals of any organisation to which a family member belongs. Programmes such as open days, family evenings, outings etc. should be developed that will allow those needs to be met.

Openness - The M.W. The Grand Master, in his address at the Annual Investiture of Grand Lodge held on Wednesday 24 April, 1996, endorsed the need for further openness. Welcoming the move towards occasionally entertaining non-Masonic guests to dinner after meetings, he said "I believe that it will do nothing but good. Good for us, in that the more we are seen by our families and friends-and others - in our own surroundings,

the more easily they will be able to accept Freemasonry's proper place in society; good for them, in that acquaintance should impart knowledge - and perhaps good for both, because some may ask about becoming Freemasons".

Masonry may be old, but it should not be old fashioned - Our teachings are as much needed today, as at any other time in history. We have to remember that Masonry is not a ritual; it is a way of life. The ritual is merely the method of teaching. Masonry is practicing what we preach, within and outside the Lodge. There are many philanthropists who are asking "What are the community activities or your Lodge? There are men who prefer to be involved in projects for the benefit of society. They may want prominence or exposure, but at least they deliver the goods. Now that non-Masonic charities are encouraged, we should support their endeavors so that society benefits. We know that the Grand Charity is a most generous donor. So is the East African Masonic fund. But what about charity at Lodge level?

Attract - For Masonry to be effective, we must ensure that we attract and excite talented, committed and enthusiastic men. If we cannot demonstrate to a prospective member that we meet as Masons to effect positive actions for ourselves and our munities, we will simply fail to attract new Masons. In the past, changes have I made to suit the conditions of that period of history. More changes should be made to harmonise the prevailing conditions.

Brethren, time has come for Masonic membership that is filled with imaginative s, positive visions and the zeal necessary to make things happen. I am not advocating any drastic changes, nor any change for the sake of change. But we have to be realistic in our approach to encourage active participation by our present future members, at the same time taking care to keep within the framework of ancient landmarks and traditions.

Comments welcome - I look forward to receiving your comments on this subject. Let us discuss this with an open heart and mind how we, as individuals, can make fraternity attractive to prospective members besides promising to make good men better.

ARITHMETIC AND FREEMASONRY

One of the seven liberal arts and science is Arithmetic. Its study is a fascinating one and, once having embarked on an exploration of the science and manipulation of number, one quickly realises that there is a magic in numbers that intrigued man since time immemorial.

1.1. C. Mead, P.M. 8072 E.C. presented an interesting paper on Mathematics .Freemasonry at The Lodge of Research No. 218 , Victoria, Australia. Part of it is on the Magic Square. Let us study it.

The Magic Square

	NORTH			
	4	9	2	
WEST	3	5	7	EAST
	8	1	6	
	SOUTH			

If one constructs the smallest magic square, it can be seen that each row, each ill and each diagonal adds up to fifteen. In the manner the above Magic Square is drawn, the middle row comprises the individual numbers 3, 5 and 7, symbolizing tree degrees in Craft Masonry; Note that the steps of progression are in the correct order, and that the direction of the progression is from West to East.

Our ancient brethren developed simple number systems, allocating each letter in the alphabet a different number, as shown below.

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	20	30	40	50
O	P	Q	R	S	T	U	V	W	X	Y	Z		
60	70	80	90	100	200	300	400	500	600	700	800		

Using this system, interesting numerical results can be obtained from various words.

A good example is:

$$\text{FREEMASON} = 6 + 90 + 5 + 5 + 40 + 1 + 100 + 60 + 50 = 357$$

A line drawn from 7 to 1 , and then to 3, a 'Square', will give the number 713 , equivalent to :

$$\text{WISDOM} = 500 + 9 + 100 + 4 + 60 + 40 = 713$$

If a line is drawn from 8 to 9, and then down to 6 , like 'Compasses', the number 896 is formed, being equivalent to "The Supreme Being".

THE SUPREME BEING =

$$(200 + 8 + 5) + (100 + 300 + 70 + 90 + 5 + 40 + 5) + (2 + 5 + 9 + 50 + 7) = 896$$

As already stated, the smallest magic square has a centre line 3 , 5 , 7 , which has a sum of 15. These numbers have a repeated use in all three degrees in Freemasonry including that of Royal Arch, meaning that there is nothing arbitrary, superfluous or meaningless in the numbers, quantities or measurements mentioned in our ritual, and that the hidden significance has a symbolic meaning basic to the whole science of our Art".

Based on the above, see if you can come up with some more words related to Freemasonry.

ASSIGNMENT:

Study the degrees that you have gone through, including the Lectures and Tracing Boards. Then list all examples of 3 , 5 , 7 and 15 that you come across and we can go over them in the April meeting. That should give everyone ample time to study. Have fun and at the same time enhance your Masonic knowledge.

Here are some examples:

3 degrees

3 regular steps

3 knocks

5 hold a lodge

5 Points of Fellowship

7 Liberal Arts and Sciences

7 makes Lodge perfect

etc. etc.....

MASONIC TRUST OF MOMBASA

Brethren must have noticed the continuous improvements that have been going on at Freemasons' Hall. The Trust is making every effort to ensure that the comforts and needs of Brethren are provided for when they attend their meetings. This is not an easy task considering the ever escalating service and maintenance costs. The Capitation Fees, even though increased recently, is just enough to cover the administrative expenses, and the Trust relies heavily on the goodwill of the various lodges and individuals.

The Trust has been most generous to the Mombasa lodge of Instruction and have waived all fees payable, in spite of the fact that sometimes our meetings and social functions places a far greater burden on the expenses than some of the regular meetings. The least we can do is to reciprocate and show our appreciation in one of the many ways available.

If your Masters' appeal for the year is towards the Trust. You can donate generously through your Lodge. Or you may donate directly in cash or kind. There is always something that is required at the Hall, and if you are in a position to supply, it will be thankfully received. If you choose to do some of the work yourself or through your contacts please let your lodges' representative at the Trust know about it so that he can report accordingly at the Trust meeting.

Or you can become a Patron of the Trust. There are different categories of Patrons. Every one of you has received a notification on this. You may consider becoming a Patron, or think about upgrading your existing level if you already are.

It is with regret that I have to report that many Brethren have grossly misused one of the most essential services provided by the Trust - and that is the telephone. The telephone is provided for our own benefit and the Trust has no intention of withdrawing that service. We should reciprocate by putting the appropriate charges in the collection box. I almost feel ashamed to report that a total of Shs. 44/= only was collected in the last three months.

Air-conditioning the Temple room and the banquet hall have made our meetings pleasant and comfortable. But it costs a lot in terms of power consumed. Please ensure that the Temple room A.C.'s are switched off as soon as you retire. Also, there is really no need to switch on the ones in the hall when there are only a few members present. The fans should suffice.

Although our caretaker Mr Peter Mutua has been adequately trained to prepare the Temple room for different workings and ceremonies, the final responsibility lies on the individual Lodge or Chapter. The D. of C. or some other Brother appointed should ensure prior to the meeting that all the necessary preparations are done and arrange with Mr. Mutua for any other requirements. It is also advisable to inform him in advance should you wish to hold any committee or rehearsal meeting so that there is no clash with other groups.

Finally, a reminder to the Lodge representatives at the Trust. Please keep the members of your Lodge informed about the Trusts' activities and the progress made so that they may help us to maintain and keep Freemason Hall comfortable and desirable 'for our meetings.

END

[BACK TO CONTENT](#)

CONGRATULATIONS

The R. W. District Grand Master has been pleased to honour a number of Mombasa Brethren by considering them for first appointments and promotions in district ranks. It is indeed a great honour for the Masonic fraternity in Mombasa, and specially to the Mombasa Lodge of Instruction, of which they are regular members. We extend to them our congratulations and hope that they will continue to render the same dedicated service for many more years and be further recognised.

SQUARING OFF.....

The March meeting was quite enjoyable in spite of the fact that about half all of the appointed officers were missing. However, there was no shortage of Brethren willing to act as such. This is the particular beauty of the Mombasa Lodge of Instruction. No matter what working we are doing, there are Brethren available and eager to assist.) is one of the main reason why it has continued to be active for so many years and rope that the Brethren continue to participate for many more years to come.

Unfortunately, some of the regular officers were not up to their usual standard. They performed much better at the previous meeting and were probably over-confident, meeting think they had bothered to brush up or even go through the ritual since the last meeting. Let that be a reminder to the rest as to the importance of regular reading and learning of the ritual. The Preceptors have said it many times in the past "learn your parts bit by bit".

Our rituals and the lessons contained therein are too wide to learn all at once. In order for us to understand them, we have to break them into parts. Then study each part I and also make sense of the symbolical meanings. Go on to the next part and do the same. In the end you will have a much clearer picture of the ritual and the rich symbolical lessons in them. This step by step method will also give you time to stop for while and take a look at what you are doing and where are you heading to. Hopefully, this will enable you to evaluate your own values as a Mason and how you make a meaningful contribution with relish and true enjoyment. After all, since Masonry is attempting to make good men better, we must always be attempting to trove ourselves. This is a continuing task that should enhance our understanding knowledge of the principals of our Fraternity.

Remember that Freemasonry is not only what you do at the Lodge but also it you do outside the lodge i.e. implementing and practicing outside the lessons nt inside and exemplifying the teachings of Masonry. We should be shining examples for others to look up to . Hopefully, some may even ask about joining. Someone once said "the value of Masonry must be built upon, not the Lodge", and en values are built, the Lodge will automatically grow.

The future of Freemasonry will take the course we steer. It has to be reality founded who we are, what we are doing, and where we are going. That is the bottomline. Take a good look at it. If we are men worthy to be called Masons, then we must make certain our lives reflect a constant commitment to Masonic principles.

FURTHER EXPLANATION OF THE FIRST DEGREE TRACING BOARD

ROUGH ASHLAR

As the stone comes from the quarry so comes every man and woman from the mother's womb, and that into which they shall be shaped depends on many craftsmen. It will be worked on for inclusion in the building, and thus symbolises the potential character and ability of man who at present is uneducated and unaware of his duty in society.

The stone should preferably be white, to represent purity and peace. Some work has been done in dressing the edges, just as some work has been done on a candidate in assessing him for entry into Freemasonry.

PERFECT ASHLAR

Some believe the perfect ashlar is the most important emblem we have, as every aspect of Freemasonry is incorporated in this ashlar. By practicing out of the Lodge those duties they have been taught in it, we as Masons may emulate the perfect ashlar. It starts as the rough ashlar, yet none of the surplus stone is to be found in the lodge room. In like manner those surplus and unwanted imperfections in our character should be discarded and lost. As it cannot be made from a defective stone, we have to be careful in selection of our candidates.

The six perfect faces should mirror our achievements. None of the working tools will produce a perfect ashlar. The final polish achieved by rubbing the stones together reminds us we gain perfection by rubbing shoulders with fellow Masons.

POINT WITHIN A CIRCLE

This symbol, complete with the parallel lines, can be traced back to Egyptian times, so has long been of great religious significance. Earlier civilizations had a circle of stones with an altar in the centre. In folklore, the circle was protection from evil, hence the use of rings, bracelets and necklaces.

ITS SYMBOLISM IN FREEMASONRY INCLUDE:

- _ The point represents the sun, the circle the universe
- _ The point represents the Master and Wardens, the circle the Lodge
- _ The point represents an individual brother, the circle the boundary line of his duty to God and man. The size of the circle is a measure of his ambition and attainment
- _ The point denotes the eternal source of life, the circle teaches us to curb our passions and prejudices
- _ The point represents the deity, the circle is a perfect symbol without beginning or end that point represents our soul the circle the physical matter of the body

The parallel lines represent St. John the Baptist and S1, John the Evangelist, the two great patrons of Freemasonry. In 1813 in England they were changed to represent Moses and Solomon, or law and wisdom.

Adapted from an article by Mel Moyle PM Lodge of Research No 218 , Victoria, Australia

The current System of organising the meetings at the Lodge of Instruction is bearing The acting officers are learning the roles which they are expected to play when they occupy offices in the regular Lodge. This progressive experience will give them the skill which is required when they take the Chair and later in guiding the Lodge. Lodge good, capable leaders who can hold it together and motivate the Brethren to be active and involved.

Installation meeting of the Mombasa Lodge is just a few months away, and later in the year in the other lodges. Traditionally, line officers have progressed steadily until they become Masters. It should thus be simpler for them to set some kind of goals which they wish to accomplish in the ensuing year. Unfortunately, this not always so and results in confusion and breakdown of harmony in the Lodge. Let us this month consider some ideas on how to be an effective leader of the Lodge.

Worshipful Master - The role of Master is a special challenge considering that ours basically a volunteer organisation attracting members from different walks of life. They have proven capacities for leadership whilst others may have no training or experience in any type of leadership role. Thus when leadership is discussed regarding Masonic Lodge, it is extremely important to understand the authority and responsibility of the Worshipful Master.

Since the W. M. is the final authority and power in the lodge, a person with little hip qualities or training will be ineffective in conducting the Lodge affairs. The one who can organise his plans for the year, envision the problems of absent officers and he help of other Lodge members to work in unity will have a very successful and lie year as Master, and the Lodge will benefit. To do this effectively, he must and the unique composition of his Lodge, potentials to capitalise and areas of ss to address. Remember that we are dealing with volunteers. Flexibility, tact, ration for their feelings and common courtesy are good rules to follow.

There are various styles of leadership that a Master can offer and he should be able n as occasion demands. The sharing leader will surely achieve greater results the bigger the responsibility amongst Brethren. Together, they measure themselves and their ir the Lodge. The reconciling leader can solve thorny problems when they arise within the fellowship of Masonry, there are times when pressures and create factions in the Lodge. A friendly and understanding Master, who can communicate frequently and openly with his members and contribute greatly to restore y and friendship in the Lodge. The training leader takes pleasure in developing leadership talents of younger member in the Lodge. He may cot training program we leadership skills and excite the Brethren to be more active and involved. The leader focuses on education and its importance. He encourages Brethren to be informed about our fraternity and the principles and tenets of Freemasonry. With the knowledge gained, they are better enabled to discuss Masonry with other Brethren and also with non-masons.

All these above mentioned qualities are essential to help Masonry continue, and it is difficult to say one is more important than the other. Because of the unique position and complete authority as Worshipful Master, the role requires an understanding of Masonry, its tenets, teachings, practices, laws and constitution and finally the responsibility of the Master and other officers, both elected and appointed. And since the Master is ultimately responsible for all that happens in the Lodge during his term, it will also be wise for him to know the difference between matters which are truly important to the Lodge and those which are introduced to satisfy the ego of few individuals. He should be able to keep these forces in balance and get the priorities right.

As stated earlier, Masonry is basically a volunteer fraternity and once the Master has volunteered to serve the Lodge he has a job to do and he is expected to do it well. The Lodge of Instruction is a stepping stone for the aspiring Brother to learn the "Art and Science of the Craft" as M.W. Bro. Forrest D. Haggard., past President of the Philalethes Society defines: "The 'Art' of Freemasonry is the heart and substance of our Fraternity and the 'Science' is the method by which we express or communicate the Art. We speculate on the Art and we operate by the Science."

Finally, remember that one must enjoy what he is doing. Leadership is also like that. It is the obstructive leader who takes the fun out of leadership; it is the constructive leader who enjoys and makes certain others too enjoy what they are doing.

END

L.O.I. NEWS / COMMENTS/QUERIES

We could not practice the Ceremony of Passing in the April meeting because Brother who was to act as Master had apparently moved to Nairobi and had bothered to contact me or make alternative arrangements. Most of the officers had to be shuffled and it was only through the initiative of the W. M. of Mombasa Lodge that the bar and catering arrangements organised. We have not this seen kind of situation for a long time. I hope that we do not see it for a still longer e. I apologize to those Brethren who had taken pain to learn their parts and were looking forward to practicing them.

However, the meeting turned out to be an enjoyable and enlightening one. Bro. Fazal Hussein dug into his 'lecture bag' and came up with a lecture given RW Bro. The Rev. Canon Richard Tydeman at the Quarterly communication of the U.G.L.of E. on Wednesday, 11th December, 1996, at Freemasons' Hall, London.

Aptly titled "That The World May Know -", RW Bro. Canon Tydeman tries to lain why the outside world or the uninitiated almost always entertain wrong ideas about Freemasonry and why is it important that our critics should be better umed about the principles we stand for and how we are '... upholding the eternal truth of the moral law as symbolised in the eternal rules of good building'. As to why it is necessary to preserve our privacy in the Lodge rooms, he explains what terms as "the shared experience".

To become a Mason, "one has to approach in a state of self-humiliation, blind, lame, half-dressed and penniless, with hangman's noose at the ready. In this way, in this way only, can a man accept the privileges of Masonry: he has to come properly prepared and humbly soliciting?

However, the candidate has this consolation and encouragement: he knows that every man in that room has gone through exactly the same experience. There are no shortcuts. One can be given a University Degree without actually working for it ; can become a commissioned officer in the Forces without going through the ranks, but there is no other way of becoming a Mason than by sharing in that experience of humility and helpless indigence.

It would be manifestly unfair and inequitable to admit to our ceremonies anyone has not shared in that experience; hence the secrecy. The old operative Mason guarded the secrets of his craft by sharing passwords and signs. We do the same: words and signs are not the secrets themselves, they are the guards to that shared experience which is the real secret of Freemasonry".

There followed a lively discussion with almost every Brother present participating in it. I shall be most pleased to make a copy of the full lecture available to any Brother who may wish to refer to it. Remember, Freemasonry rightly conceived and practiced will enhance worthy virtues in a man's life. We cannot claim ignorance when it comes to what is expected of us. As Masons, we are more than mere members of this great and grand fraternity.

Brethren may be aware that Freemasonry had been receiving some adverse publicity in the UK A Home Affairs Select Committee had been formed to investigate allegations of Masonic misconduct in the Police and Judiciary Departments. An Interim Newsletter was issued on 26 March, 1997, from Freemasons' Hall, London, as to our stand in this matter. You should all receive a copy in due course. On the last page of this issue, I have placed a message from the Pro Grand Master, MW Bro. The Rt. Hon Lord Farnham relating to who we are and what we stand for.

INTRODUCTION TO THE SECOND DEGREE

We have a number of Brethren who are yet to receive their Second Degree. Let us briefly study the fundamentals of that degree. I have adapted the following article from a lecture by W. Bro. Mel Moyle, P.M. of Lodge of Research No 218, Victoria, Australia.

The purpose of the second degree is to further your studies based on the building of King Solomon's Temple which was completed in 1004 BC. The planning, patience, time and skill devoted to the Temple should be translated into developing our spiritual, intellectual and artistic skills. It is a practical degree. In the building of the Temple, good honest hard work was involved with payment by results.

The Fellowcraft degree recognizes progress in the development of character over a long period of time. It is based on sound morals whilst knowledge of the teachings of the seven liberal arts and sciences helps us understand the world in which we live and so qualify us as good citizens. The knowledge so gained should be applied in the discharge of our duties to God, our neighbor and ourselves.

When a Brother is initiated in Freemasonry, he is seated in the NE part of the Lodge. This is where the foundation stone laid. Before advancing to the second degree, it is essential that the candidate understands the obligation taken at Initiation and should also be acquainted with the First Degree Tracing Board. Only then can he honestly give proof of proficiency to advance further.

The first question asks where were you first prepared to be made a Mason. The response - in my heart - signifies internal preparation comes before external preparation. He was made a Mason when the sun was at its meridian, i.e. when it was most powerful, so capable of having the greatest influence on the candidate. He must understand why Freemasonry is a peculiar system of Morality, veiled in allegory and illustrated by Symbols, and the qualifications of fit and proper persons who can be made Masons - just, upright and free men, of mature age, sound judgment and strict morals.

The aspect of sound judgment is an elusive subject, the exercise of which can be sound in one aspect, but disastrous in others. Decisions can only be made on information available at that time, and since there are no agreed set of principles, perhaps we can interpret sound judgment as common sense or a maturity of ok. The interpretation of strict morals relates to the society in which we live. ly mean different to various people, but an acceptable code generally exists.

The Lodge is opened in the Second Degree for the instruction and improvement of craftsmen emphasizing the intellectual development of this degree. It is opened in name of TGGOTU, recognizing the importance of building, of building a physical temple and a spiritual temple. Such is its importance in the development character that the obligation of the Master-Elect is conducted in this degree.

We shall discuss later some further fundamentals of this degree. In the meantime, I urge you all to take time and read once again the lectures I have mentioned earlier.

SOME MASONIC DATES

ANCIENT CRAFT FREEMASONRY begins its era with the Creation of the World, calling it Anno Lucis (AL.), "In the year of light."
RULE - Add 4004 to the era, thus 4004 + 1997 = 6001

ROYAL ARCH FREEMASONRY dates from the year when the second Temple begun by Zerubbabel, Anno Inventionis (AI.), "In the year of the Discovery."
RULE - Add 530 to the era, thus 530 + 1997 = 2527

ROYAL ARK MARINERS date from the year of deluge, Anno Diluvit (A. Dil), "In the year of the Deluge."
RULE - Add 2348 to the era, thus 2348 + 1997 = 4345

ROYAL AND SELECT MASTERS date from the year in which the Temple of King Solomon was completed, Anno Depositionis (A Dep.), "In the year of the Deposit."
RULE - Add 1000 to the era, thus 1000 + 1997 = 2997

WHEN YOU WISH TO INSTRUCT, BE BRIEF THAT MEN'S MINDS
TAKE IN QUICKLY WHAT YOU LEARN IT'S LESSONS AND RETAIN IT
FAITHFULLY. EVERY WORD THAT IS UNNECESSARY ONLY POURS
OVER THE SIDE OF A BRIMMING MIND. -CICERO

NEW INITIATES

A new Mason must be inspired to seek more light in Freemasonry. Otherwise he will become nothing more than a part of the statistics. It is our duty to assist him with instructions and make an effort to encourage him to get a deeper understanding of the Masonic philosophy. He is a foundation stone and will rise into a super-structure. How will he possibly pass this knowledge to future members if he did not learn the basics as he advanced?

May I request the proposers or seconders of candidates to introduce the new Brethren to the Lodge of Instruction. It will not only enhance their Masonic knowledge, but also give them the opportunity of good fellowship and lasting friendship.

UNITED GRAND LODGE OF ENGLAND

FREEMASONS' HALL • GREAT QUEEN STREET.
LONDON, WC2B SAZ .
SECRETARY'S OFFICE
HOME AFFAIRS COMMITTEE

FREEMASONRY IN THE POLICE AND THE JUDICIARY

MESSAGE FROM THE PRO GRAND MASTER MW.BRO. THE RT, HON LORD FARNHAM

Throughout its long and distinguished history, Freemasonry has found itself under attack from individuals and bodies who believe that society is governed by conspiracy. We know that Freemasonry has no part in this.

We should not be down-hearted by the conclusion by the Home Affairs Select committee. We know that far from being an anti-social, self-seeking organization, our institution is a strong supporter of religion and of law and order. It has been a steady advocate over the centuries of good citizenship and moral principles and we are rightly proud of our record.

We must continue our policy of openness, while continuing to value our privacy, which has long been a hallmark of British democracy.

This is a time for steadfastness and self-confidence, and I call upon all Brethren to play their parts. Be proud of your membership; be happy to be known as Freemasons, and prepared to let people know what you stand for.

BROTHERHOOD

JUST A LITTLE MORE INTEREST
IN OTHER FOLKS WELFARE,
JUST A LITTler GREATER SHOWING,
THAT YOU REALLY CARE.

JUST A LITTLE MORE KINDNESS,
TO THOSE YOU MEET EACH DAY,
AND A LITTLE GREATER EFFORT,
TO AID THEM ON THEIR WAY.

- Author Unknown.

JUST A LITTLE MORE DETERMINED,
TO DO THE BEST YOU CAN,
TO HELP SOME OTHER FELLOW,
AND PROVE A FRIEND TO MAN.

JUST A LITTLE BIT MORE SUNSHINE,
ALONG LIFE'S WEARY ROAD,
JUST A LITTLE BIT MORE READY,
TO EASE ANOTHER'S LOAD.

JUST TO WORK A LITTLE HARDER,
FOR OTHER TO SHOW A BIT MORE FRIENDSHIP,
MY FRIEND, THAT'S BROTHERHOOD.

END

FREEMASONRY- THE FAMILY FACTOR

Masonry always has been considered a man's organization and rightly will continue to do so. But, in many senses, it has also been guilty of injuring family life, not maliciously, certainly not intentionally, but that has been the end result in far too many instances. Many energetic and dedicated members have devoted too much of their time to Masonry, to the exclusion and displeasure of the family. Masons need to be more considerate and should involve and interest their families on Masonic fellowships.

Women are important to Freemasonry. Every discerning woman knows that she has a far ranging influence over the man of her concern, whether he be her husband, brother, son or a near relative. What she thinks about Freemasonry is important and will depend largely on what she knows about it - its history, principles and purpose in the world today. Almost everyday, we are subjected to adverse opinions and often accused (without foundation) of unholy activities. Standing for what we do in Masonry- for all that is good and wholesome, clean and decent- surely we should endeavor to do everything we can to involve our families.

The Mombasa Lodge of Instruction organizes a family party every year in December. Another one, mainly for our ladies is jointly hosted by the three EC Lodges in Mombasa. They used to be held at the Freemasons' Hall where our ladies and guests were given the opportunity to look around the Temple rooms and ask questions. However, with the increase in numbers and demands for more space, the venue sometimes, regrettably, has to be shifted to more accommodating ones.

This years' Ladies Night will be held at the end of the month. I am pleased that the Junior Wardens of the respective Lodges have seen fit to hold it at the Lodge. They are putting in a lot of effort to make that evening a success. Let us give them the necessary support to make it enjoyable by all. After all, when the ladies enjoy being with us in the Lodge, they may not resent us for devoting substantial time there. Let them appreciate and be interested in our fraternal relationship. If they understand what Freemasonry is all about, they may become goodwill and public relation ambassador for us. If they talk favorably and enthusiastically about Freemasonry, their friends may be influenced to encourage their husbands who may be seeking to become Masons.

Yes, we have to cultivate favorable images of our fraternity within our families so that they may feel honored and proud of our membership in Freemasonry.

WHAT KIND OF MASONS ARE YOU?

As Masons, we must not forget the duties we assumed when we entered the bonds of Freemasonry - the duty we owe to God. Our Country to ourselves. But did we assume them only after we joined the fraternity? I doubt. I have known many people who profess same ideals as ours and yet they are not Masons. Going through one of the magazines which is in the Trust library. I came across a poem titled "Definition of a Real Man". I think that this is the kind of 'good' man that Freemasonry attracts and makes him 'better':

ONE WHO HAS SELF-CONFIDENCE BUT DOES NOT SHOW IT,

ONE WHO CAN BE COURTEOUS IN THE FACE OF DISCOURTESY:

ONE WHO KEEPS HIS WORDS, HIS TEMPER, AND HIS FRIENDS;

ONE WHO WINS RESPECT, BY BEING RESPECTABLE AND RESPECTFUL;

ONE WHO HAS A STEADY EYE, A STEADY NERVE, A STEADY TONGUE AND STEADY HABITS;

ONE WHO IS SILENT WHEN HE HAS NOTHING TO SAY;

ONE WHO IS CALM WHEN HE JUDGES AND HUMBLE WHEN HE MISJUDGES.

Are these not the ideals on which our Order is founded. If we take this poem to heart, accept and discharge our responsibilities in this world and live by the principles of our Masonic Order, we may join in spirit with those worthy Brethren who lived before us and laid a firm and solid foundation for us to continue and promulgate those principles.

Each of us is an important man in Masonry - to ourselves and anyone else who looks upon us as an example of Freemasonry. It follows, then, that we should live and act like Freemasons at all times - in business, in social life, in issues of the day etc. etc. We have to think clearly and justly and hold on to our own inner standards even if we stand alone.

And when our friends and associates enquires to know more about our fraternity and possibly seek to be admitted, that will be a most rewarding achievement and will ensure that the Light of Freemasonry does not dim for ages to come.

END

SQUARING OFF.....

There was a remarkable improvement in the ritual and floor working at the last 19. It was a good sign and shows that the Brethren were working with increased confidence, understanding and enthusiasm. Most of us have a considerable amount of talent that needs to be exposed and put to use. Doing the work and seeing the results is enough to make anyone work with confidence. With a sense of confidence, one can also understand things better and pass on the knowledge to others. If that catches on, we shall see excitement and enthusiasm in all our Lodge activities and ceremonies.

However, I will be failing in my duty if I do not express my disappointment with poor attendance by senior Brethren of Kenya Gate Lodge. I know that most of the men who attend the Lodge of instruction on regular basis are keen to learn their parts and perform well. It is also expected that they will look upon their seniors for advice and counsel. And in return, these seniors are expected to provide good leadership that will encourage and motivate the Brethren.

As an example, I must single out W. Bro. Kishor Mandaliya for the tremendous support he has given to the Mombasa Lodge of Instruction. He is one of our most respected and active members and it is mainly because of his dedicated efforts that we have seen the improvement in the working by Kenya Gate Lodge. We convey to him our most sincere gratitude and hope that he will continue to serve for many more years.

The July meeting is the last one allocated to Kenya Gate Lodge for this year and we hope that they will be wise to utilize it fully to their advantage. I specifically urge the Master and DOC of that Lodge to ensure that as many Brethren as possible attend and participate in the meeting. The extent of personal dedication for constant improvement will of course determine the quality of ritual presentation and it is our hope that this will further stimulate interest in all the Brethren.

August, September and October meetings have been allocated to Lodges of the Brethren of that Lodge are advised to plan out their meetings well in advance so that the appointed officers have ample time to learn their respective parts and enjoy the ceremonies,

Brethren are reminded and encouraged to ask questions relating to Freemasonry Remember - a man discovers his best self only when he digs for it. Like everything in life - best in living, daily work and assignments, friendship and fellowship, one has to dig. We are privileged to have amongst us senior Masons who are quite willing to share their knowledge. Ask them and also make use of the library. It will be a most valuable experience.

JACOB'S LADDER

When Jacob was sleeping one night on the bare earth, using a large stone as a pillow he visualized a ladder reaching to heaven, with angels ascending with questions and descending with answers from God.

When he awoke he consecrated the spot as holy ground as a house of God, with the stone forming part of the altar.

The ladder is taken as a symbol of moral and intellectual progress presenting itself as a succession of steps, of gates, of degrees. The rungs represent the references in the scriptures to the Father's House having many mansions.

The number of steps varied, seven being the most popular, symbolical of the soul's approach to perfection, and representing the seven planets or heavens. Records from 2000 BC depict a seven-rung ladder at initiation. At the top is the moon and the sun, symbols of the male and female principles required for initiation at birth. Ascending the ladder meant passing through these seven heavens, these being Saturn, Venus, Jupiter, Mercury, Mars, the moon and the sun.

The three principle steps can be defined as:

FAITH - THE ACKNOWLEDGEMENT OF THE EXISTENCE OF A SUPREME BEING HOPE - THE PERSEVERANCE WHICH OVERCOMES DIFFICULTIES

CHARITY - THE TEST AND PROOF OF OUR TEACHINGS

The ladder may be interpreted as:

- Intellectual communication between earth and heaven
- Symbol of the human mind, the angels being the sublime meditation of man
- Symbol of nature, representing earth, water, fire and air
- Faith, hope and charity, a means of advancing from earth to heaven, from death to life from the mortal to the immortal
- Progress in the acquisition of knowledge. Climbing a ladder is not a rash action.

Firstly it needs a firm foundation. Next the ascent is a slow and deliberate progress, one step at a time. As such, it mirrors our progress in Freemasonry.

- the concept of heaven above, hell below. It takes great effort to climb to heaven, no effort to tumble into hell
- the ladder was regarded as the centre of the universe and the axis of the world, so is placed above the point within the circle
- reaching from earth to heaven, it is the link between the terrestrial and celestial kingdoms
- artists and poets for thousands of years have used the ladder, with or without angels, as depicting progress of body or soul to heaven

Jacob's ladder was introduced into the ritual and Tracing Board in about 1760 by Dunckerley, but it was not popular till after 1813 when the ritual was unified. It was Preston who placed it on the Bible.

WINDING STAIRS

A winding stair is most significant. With straight stairs you can see what is ahead there are no secrets, no mysteries. A winding stair requires courage to face the unknown in life as we ascend - just as for some the middle chamber represents fame fortune. Fortified by faith and sustained by hope, we press on to unseen goals in our progress.

King Solomon agreed with Hiram, King of Tyre, that he would pay the workmen, so King Solomon sent corn, wine and oil as well as gold and precious stones to Hiram.

It must be recognized that not all workmen were at the Temple, and it was not until building was well advanced that the pillars and middle chamber were available. And middle chamber is a symbol of reward where we receive so we can give. Thus a man will get out of Lodge, his job, and his life, as he contributes. Hence the pillars represent faith, the stairs progress, and the middle chamber reward.

THE LETTER G

This symbol placed in the centre now refers to the Great Architect of the Universe, or to the 18 th century referred to Geometry. Its real origin could have been from gnomon, or square. In early days geometry was not a mathematical study but I to the art of measuring and planning of fields and buildings.

To the Operative Mason, geometry is the means by which the work is designed and performed. To the Speculative Mason, the Great Architect of the Universe determines commandments and creation for mankind. One of the landmarks in Speculative Masonry is that no atheist can be made a Mason, and the Great Architect of the se is equally acceptable to all regular and recognized religions.

On the basis the Lodge is a consecrated centre for our learning, the G in the centre assumes an important and sacred significance, as it is the point from which Divine, is most powerful.

Adapted from papers by W. Bro. Mel Moyle, P.M. Lodge of Research No218, Victoria, Australia

KNOW YOUR CONSTITUTION

Beginning this month, we shall be going over various laws and regulations as laid down in the Book of Constitution. Brethren are advised to study them and should you require further clarification, please feel free to ask .

THE CHARGES OF A FREEMASON

The Book of Constitution says that the Charges of a Freemason are to read at the making of new Brethren or when the Master shall order it.

I do not recall that being done at all in all my years in Freemasonry. Since it is the prerogative of the Master of the Lodge, I would not wish to comment further on it. However, every candidate, upon his Initiation, has been presented with the Book of Constitution and I feel that it is important that the Master should draw the newly Initiated Brothers' attention to these Charges and tell him to study them as soon as possible.

These Charges fall under different headings as outlined below. If you have not yet read them, take time to do so now. With the policy of more openness and declaring Masonic interests, it is essential that every Brother should be well versed in them.

1. OF GOD AND RELIGION

11. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE ILL. OF LODGES

1 V. OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES V. OF THE MANAGEMENT OF THE CRAFT IN WORKING

V1. OF BEHAVIOR

1. IN THE LODGE WHILE CONSTITUTED
2. AFTER THE LODGE IS OVER AND THE BRETHREN NOT GONE
3. WHEN THE BRETHREN MEET WITHOUT STRANGERS, BUT NOT IN A LODGE
4. IN THE PRESENCE OF STRANGERS NOT MASONS
5. AT HOME AND IN THE NEIGHBORHOOD
6. TOWARDS A STRANGE BROTHER

ANCIENT CHARGES AND REGULATIONS

The Summary of Ancient Charges and Regulations is to be read to the Master-Elect prior to his Installation into the Chair of a Lodge. At the conclusion of the reading, he is asked" Do you submit to and promise to support these Charges and Regulations as masters have done in all ages?" The Ceremony win proceed further after the Master Elect has answered in the affirmative.

The Brethren have placed their faith and trust in the Master-, Elect to lead the Lodge. He is expected to discharge the duties of the Master with honor to himself and benefit of the Brethren. By answering in the affirmative, he is duty bound not to misplace that trust,

"WELL, THIS IS THE END OF A PERFECT DAY,

NEAR THE END OF A JOURNEY, TOO;

BUT IT LEAVES A THOUGHT THAT IS BIG AND STRONG,

WITH A WISH THAT IS KIND AND TRUE.

FOR MEMORY HAS PAINTED THIS PERFECT DAY

WITH COLOURS THAT NEVER FADE,

AND WE FIND AT THE END OF A PERFECT DAY,

THE SOUL OF A FRIEND WE'VE MADE. "

- Carrie Jacobs Bond

The time has come for us to expect the kind of leadership that is I with imaginative ideas, a positive vision, and the excitement necessary to make good things happen.

There are those who may feel that this is too much to ask. There are others who believe that the hour is too late for Freemasonry. Certainly, this is far more than we have expected from our leaders in past. But that is precisely the point. In order to fulfill our Masonic destiny, we must ask more and more of ourselves. It is not Freemasonry that is being challenged today. It is each of us as Masons bear the responsibility.

- Francis G. Paul

Surely none will disagree that there is room for improvement. We it but admit that there are a great many Masons who do not know enough about Masonry. That is where there is room for achievement, and if every Mason knew as much about Masonry as he t to do, there is no limit to the power for good which we could exercise for our country, and the peace of the world. That is something to strive after, and each and everyone can do his bit.

- Lord Ampthill, Past Pro GM, UGLE

FOUR THINGS A MAN MUST LEARN TO DO

IF HE WOULD MAKE HIS RECORD TRUE:

TO THINK WITHOUT CONFUSION CLEARLY;

TO LOVE HIS FELLOWMEN SINCERELY;

TO ACT FROM HONEST MOTIVES PURELY;

TO TRUST IN GOD AND HEAVEN SECURELY.

- HENRY VAN DYKE

TO TRY THE WORKS OF EVERY MASON, THE SQUARE IS PRESENTED, AS THE PROBATION OF LIFE-PROVING, WHETHER HIS MANNER: ARE REGULAR AND UNIFORM FOR MASONS SHOULD BE OF ONE PRINCIPLE AND ONE RANK, WITHOUT DISTINCTIONS OF PRIDE AND PAGEANTRY: INTIMATING, THAT FROM HIGH TO LOW, THE MINDS OF MASONS SHOULD BE INCLINED TO GOOD WORK, ABOVE WHICH NO MAN STANDS EXALTED BY HIS FORTUNE.

- William Hutchinson

END

[BACK TO CONTENT](#)

BRO. SHAMI WADHWA TO STEER MOMBASA LODGE

The Installation Meeting of Mombasa Lodge will be held on Monday 21 st July, 1997. We at the Mombasa Lodge of Instruction feel particularly proud that one of our regular member, BRO. SHAM! W ADHW A, is being installed as Master and we take this opportunity to congratulate him and his officers for their various appointments and wish the Brethren of Mombasa Lodge a very happy and harmonious year.

Mombasa Lodge is well known for their excellent working and fellowship and we pray that what he has experienced and learned in all these years will help him guide his Lodge to new horizons of Masonic excellence and live up to the standards set by those who have preceded him. When Art said that he expected the Here I would like to express my most sincere thanks to W. Bro. Nitin Rajani, the current Master of Mombasa Lodge for the manner in which he assisted and organised the meetings allocated to his Lodge and we look forward to his continued support and effort in ensuring that participation by his Lodge at LOI will not be diminished.

SQUARING OFF....

There was every possibility that the LOI meeting on July 7th would not materialize. The news of what was happening in other parts of the country was being received with fused and frightening possibilities of chaos and destruction taking place in Mornbasa, We are grateful to the Almighty for the calmness and peace that prevailed here and we pray that it will always remain so.

Considering the events of the day, it was most encouraging to see quite a large number of Brethren turn up for the meeting. Unfortunately, none of the Preceptors were present but working took place as per the agenda to the satisfaction of all present. Bro. Satnam Ranjodh clearly demonstrated his determination and commitment. He is normally patient man and has advanced in his Masonic career in slow strides. The enthusiasm and confidence he exhibited that evening should be an example for many others to follow

It became evident that many Brethren are still not sure about giving the signs in the ind and Third Degrees. DOCs of the various Lodges are requested to ensure that their Brethren are well acquainted with these signs and give them in a synchronised manner n called upon. It gives a good impression and adds to the dignity of the Lodge.

A Brother recently complained to me that praises are showered upon Brethren who excel narratives and other floor workings. Does that make them good Masons? What about - quiet and dedicated Brethren who profess all the qualities of a good Mason but are not ritualists? Are they not worthy?

I assure these Brethren that we at LOI do not and never will entertain such thoughts. I(said it before - at its heart, Freemasonry is essentially education. The three symbolic degrees are a learning experience in helping us gain an understanding and appreciation of the rules of ethical and moral life. Our ritual, in form of drama, demands Brethren's attention and participation. What we do is try to create a stimulating, thoughtful and supportive environment. Brethren are encouraged to learn and advance step by step. This makes the lessons much clearer and interesting to pursue.

However, it is an error to imagine that the knowledge of ritual is the knowledge of Masonry. But it is a stepping stone and must be diligently and thoroughly studied. Every individual will work in his own pace and it is our duty to encourage and support him to a Masonic philosophy of life that is uniquely his own.

WHY DO THE DEACONS RAISE THEIR WANDS?

For ages, the wand or the rod has held special significance as an emblem of rule, authority, power and of peace. Most of the V.S.L.s have references to it.

When the candidate kneels, the wands go up. This is subject to a number of interpretation.

- with a little imagination, the wands form an equilateral triangle with the floor, and from time immemorial the equilateral triangle has been a sign of the Deity.
- they form a square. In 1730 the ritual referred to the candidate kneeling with his body within the square. .
- they provide a gateway through which the candidate passes to a new life.

In the armed forces to be received under an arch of swords has long been regarded as .the highest of privileges. Thus in some Lodges, the Master and Warden when taking their its pass under the wands. Dignitaries visiting the Lodge are also received and passed out under the wand.

THE APRON

The Apron is the first gift the candidate receives from the Lodge, and is referred to as the Badge of a Mason. It is made of white lambskin, emblematic of purity, innocence, peace and service. reminding us that by living an upright and moral life we may never disgrace the badge.

Lambskin is symbolic of sacrifice and reminds us that we should at all times be ready to sacrifice our selfish interest for the good of humanity in general and the craft in particular. The scriptures record the apron as a mark of dignity, and of honest labour, and an emblem of truth and passive duty.

In each of the three degree the apron is presented by the Senior Warden rather than the Master. In the operative system, the workmen were under superintendence of the senior warden. He allocated and inspected the work, and settled disputes after having seen every brother had had his just and lawful dues. Then, as now, he would have presented the apprentice with his apron.

In the speculative system, the W. M. equates with the Spirit the S.W. with the Soul, and the J. W. with the Matter. The Soul represents the spiritual advancement of man and is the link between the Spirit and the Body. and is the means by which the Spirit is able to influence the Body. Hence the involvement of the S. W.

The body of the apron is square, representing Matter. The bib is an equilateral triangle, representing the Spirit. In earlier days the bib or triangular flap was raised, as the Spirit had not yet started to enter the Body.

Like all our Masonic teachings, the apron has evolved - in size, shape and adornment. As it was becoming increasingly elaborate, reflecting the wealth of the wearer, its design was standardized in 1815. Whilst the apron reflects the wearer's rank all aprons are progression from the basic Entered apprentice apron.

The ritual refers to honorable orders. The Order of the Golden Fleece was founded in the Netherlands in 1430 by Philip, Duke of Burgundy, to recognize that the wealth of Flanders came from wool. The Order of the Roman Eagle was based on the eagle on the Roman banners of 157 BC and represents swiftness and courage. Opposing armies carefully avoided those regiments ranged under the Eagle on the banner.

Order of the Garter dates from 1344 and originally was restricted to the King and k Prince, 24 knights, including the sovereign, King Edward 111 of England who was chief of the Order. The Order of the Garter is the oldest and highest order of knighthood in the world today.

Adapted from Lectures by Mel Moyle; PM, Lodge of Research, Victoria, Australia

SECRETS OF A FREEMASON

An old Greek philosopher, when asked what he regarded as the most valuable quality to and the most difficult to keep, replied "to be secret and silent." So it is in masonry. However, it seems so often, in Masonry, that exactly what is supposed to be secret is a secret.

If the profane had any real interest he would discover that whatever he wanted to know the ritual could readily be found written word for word in text authored by Masons who abandoned the craft.

It does not seem reasonable, though, that simply because total secrecy cannot be achieved, effort should be discontinued. It is utterly harmless to us to have had a few non-Masons read our ritual. The ritual is not our function. The letter alone is empty.

The secret of Freemasonry is a secret to everyone. It is a secret because Masonry cannot be led any more than God can be defined. For to define brings limitations, establish boundaries. The real secret of Freemasonry, like the secret of life, is known in varying degrees to those who seek it, serve it, and live it. It has no boundaries, and none must ever impose.

- From an article by Peter Lawall, in the Philalethes magazine, Oct. 1992.

MAINTAINING HIGH STANDARDS

As an organisation, we must use especial care to maintain the quality of our membership. Although there is strength in numbers, it is the very essence of Freemasonry to seek quality rather than numbers. We seek to promote no civil or religious program. We feel no mission to force our views on others. We seek to mind our own business. But that business involves the maintenance of high standards of membership. We must be vigilant in maintaining the quality of our membership.

- From The Masonic Way of Living by Joseph Earl Perry

THE HIREM LEGEND

Hiram Abif is the most mysterious and most colourful of all the people associated with the building of King Solomon's Temple. The myths and legends handed down by Masons surrounding the brief biblical reference to him have led to many texts on the Hiram legend in trying to discover who Hiram Abu really was. As superintendent of Solomon's work, he possessed an exclusive knowledge of certain technical matters and was always eager to express those abilities despite the envy and danger created by his high office and rank.

Firstly, it is important to understand that the legend of Hiram Abif is not historical but a ritualistic drama. Now what is a ritual? It is a set of fixed ceremonies which address themselves to the human spirit solely through imaginations. The clash of forces, the crisis fates of human spirit hold true of all men, everywhere, regardless of who they are.

Hiram Abif is the acted symbol of the human soul - yours, mine, any man's. The work he was engaged to supervise is the symbol of the work we have in the supervision, organisation and direction of our lives from birth to death. The success or failure is then evident in our accomplishments.

In the drama that is unfolded the enemy is not the three Fellow Crafts but lust and passions which destroy our character and self-control. His fate is the same fate that befalls every man who becomes a victim to those enemies - to be interrupted in one's work, to become an outcast from the mastership of one's own self, and at the end to be buried under all manner of rubbish - which means defeat, disgrace, misery, and scorn. The rise from the symbolic death to the living perpendicular is the rise from self-defeat to self-mastery. Similarly Hiram Abif's three enemies came from within, not from without, just as our greatest enemies are our own ignorance, lust and passion.

In some constitution, there is confusion in the Temple when it is discovered that the Master has gone missing. This confusion mirrors our confusion when our character is attacked. The Temple is the symbol of man's character, and therefore breaks and falls when the soul, its architect, is rendered helpless. The Craftsmen are symbols of our powers and faculties and they fall into anarchy when not properly directed and commanded. Is that dot what happens in the life of every man?

This ritualistic drama offers a solution. Throughout our Masonic career, we endeavor to seek light, the associated knowledge and Truth. It is a continuing process and meant to remind us that we have yet to reach perfection. Take some time and ponder over this. When you are at grips with your enemies, recall this drama and act accordingly to the light you will find in it. You will be wiser and stronger for having the guidance and the light the drama can give you.

Reference:

The Making of a Mason, Prestonian Lecture for 1956, by George Draffen of Newington, PM of Q.C.L.

Further Explanation of the Three Tracing Boards, by Mel Moyle, PM of Lodge of Research, Victoria, Australia. Harry Carr's World of Freemasonry, The Collected Papers and Talks of Harry Carr.

ELECTION OF MASTER

RULE 105. (a) Every lodge shall annually on the day named in its by- laws for the purpose, proceed to elect a Master by ballot from among those of its members who have, or previously to the installation of such Master shall have, served for one year (that is to say from one regular installation meeting until the next regular installation at the corresponding period in the following year) the office of Master, or of Senior Warden or of Junior Warden, in a regular Lodge warranted under the Grand Lodge, or who shall have been rendered eligible by dispensation under Rule 109. The ballot shall be declared in favour of the member thus qualified who has received the largest number of votes of the members present and voting.

QUALIFICATION OF WARDEN FOR THE MASTER'S CHAIR

RULE 109. If the investiture of a Warden shall not have taken place at the meeting at which the Master was installed, and thereby the member appointed has not served the office for one year as aforesaid, he cannot be included among those eligible for election as Master of the Lodge except by dispensation from the Grand Master or in a Province or District the Provincial or District Grand Master, which can only be granted on petition setting forth the circumstances in which the investiture was delayed, the actual service of the member in the Warden's Chair, and the special reason for asking the Grand Master's or the Provincial or District Grand Master's intervention.

The Installing Master shall not proceed to the installation of a Master unless satisfied that the requirement of Rule 105 have been complied with. or unless such dispensation shall have been produced to him.

MASTER'S OBLIGATION

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

MASTER RESPONSIBLE FOR OBSERVANCE OF LAWS

RULE 114. The Master is responsible for the due observance of the laws by the Lodge over which he presides.

END

[BACK TO CONTENT](#)

SQUARING OFF.....

L.O.I. NEWS / COMMENTS/QUERIES

MASTERSHIP is the highest honour that a Lodge can bestow on any of its members. In the address given to him at his installation, he is told amongst other things - "The reputation and usefulness of your Lodge will materially depend upon the skill and ability with which you manage its concernsIt is your peculiar duty to communicate light and instruction to the Brethren of your lodge ... that they may prove the happy and beneficial effects of our ancient and truly honourable institution".

GEORGE OLIVER (1782-1867) IN ONE OF HIS WRITINGS SAYS-

The W.M. should always bear in his memory, that to him the Brethren look for instruction- on him he welfare and success- the credit and popularity of the Lodge. His situation, as the chief of the Lodge is important; and if he fail in the satisfactory discharge of its duties he inflicts a fatal blow, not only on the Lodge, but in the order of Freemasonry itself, which will public estimation should its principal officer prove incompetent to the high office he has undertaken".

Most of the above points are covered in the Ancient Charges and Regulations read to Master-Elect prior to his installation and when he is asked "Do you submit to and to support these Charges and Regulations as Masters have done in all ages?", and he answers in affirmative. that implies that he is already trained and developed in the , philosophy to be a true leader. It is a sad fact that many Brethren do not understand the implications of that important question, - resulting in leadership crisis in due time.

We have within our membership, good potential leadership. It has to be captured and put to work, What we try to do at LOI is to exploit the talents and potential of the members and develop them into position of responsibility. There are many members who welcome this opportunity with enthusiasm and pride and it is our sincere wish that they these leadership qualities and build up the essential elements of a happy and harmonious Lodge.

WORKING at the last LOI meeting was not up to the standard expected of Lodge Coast and the Preceptors rightly expressed their disappointment. This is because they know the potentials of the members and are concerned about their performance. To make things worse, a number of appointed officers were absent that day. The Working is next month - with same officers - so we hope they heed the advise of the preceptors and make extra efforts. It will be a most rewarding experience which will enable them to approach higher offices with confidence and a positive attitude.

THE THREE GREAT PILLARS

The three Columns ... Order in Architecture

At the installation meeting of Mombasa Lodge last month, the newly invested Senior Warden caused laughter when he said that the column he was presented with by the Master had 'followed' him from his previous office of Junior Warden. Will it follow him next year too? Whilst the column was being changed, I wondered how many Brethren really knew the differences, meanings and position of these columns. I hope that Brethren will find the following short study on the subject interesting.

The Master, occupying the seat of Wisdom and of King Solomon sits in the East of a Lodge. After the Master, the two most important officers in the lodge were his Wardens and it was natural that they too are appropriately identified. Before 1810 many lodges, particularly those under the Grand Lodge formed in 1717 (the Modems), placed both Wardens in the West with the symbolic entrance to the Lodge between them. This arrangement still applies in some constitutions. In the old lectures of the Ancients reference is made to the current practice of seating:

WHO DOES THE PILLAR OF WISDOM REPRESENT?

The Master in the East, because he gives instructions to the Craft to carry on the work with good order and harmony.

WHO DOES THE PILLAR OF STRENGTH REPRESENT?

The Senior Warden in the West, because he pays the labourers their wages, which is the strength and support of the business, and dismisses them from their work that they may go home and take their natural rest and pray for the light of an ensuing day.

WHO DOES THE PILLAR OF BEAUTY REPRESENT?

The Junior Warden in the South, because he stands in the South to observe the Sun approaching its highest meridian, which is the Beauty of the day, to call the Brethren from labour to refreshment and to bring them again to their work after the Sun has passed its highest meridian, that the Brethren may have pleasure and profit thereby.

Rev 1. T. Lawrence writes in The Keystone.-

Wisdom, Strength and Beauty form the most important.....triad in which the moral precepts of the Craft are enshrinedand are represented by three of the most essential Articles of furniture in the Lodge.....wisdom without strength would be useless and strength without wisdom would be a menace Two pillars by themselves will support nothing any more than two legs will support a chair or a table. A third is absolutely essential.....God has meant the universe to gain its last support from the Pillar of Beauty.

FREEMASONRY is descended from the guild of medieval stone masons, who worked in the Gothic style. But it was the classical style of ancient Greece and Rome that Wf'i f1rInpt'lrl for the lecture on architecture and it not unusual for these lectures to hi' given at lodge meetings. Though William Preston (1742-1818) is considered by some writers to have been responsible for the introduction of the Five Orders of Architecture into the Masonic system as we know today, there is ample evidence that they were of significance to Freemasons from much earlier days. They are Tuscan, Doric, Ionic, Corinthian, and Composite, or Roman".

THE BODY OF FREEMASONRY

Look at "The Body of Freemasonry," Note the number of facets I here are to keep this body healthy. As with the human body, if these parts don't function harmoniously we're in trouble. Too often one part is favored over all others. We will find experts to work with and teach, the ritual. We forsake the other parts of this .

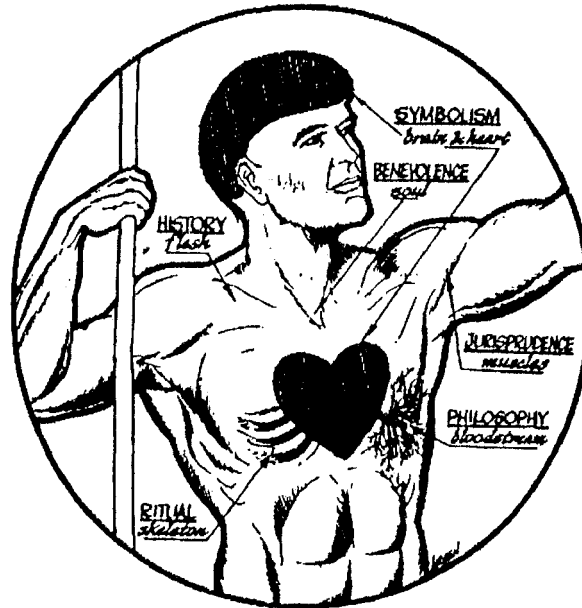
The framework must be the ritual. It's what makes Freemasonry the distinctive order it is, From the ritual comes the heart and brains that keeps Masonry alive and vital- its symbolism. The ritual reminds us that we must be benevolent, and that every human being has a claim upon our resources. This then becomes the soul, the conscience, (if every Master Mason.

Freemasonry's philosophy pumps the blood that brings life-giving qualities to the body and keeps it alive. Its jurisprudence, or laws, provides the muscles which enable the body to function fully. Its history puts flesh on the body, binding it into an unbreakable whole. This history tells us how well we've treated the body over the years. .

The important question. Does Freemasonry really have something to offer to the world today? Indeed it does. But it does only if we consider the Body of Freemasonry as a whole; if we realize every part of it is important. Then the whole of the order has what the world has needed and urgently needs today and in the tomorrows. It has been vital for three centuries, possibly six. So it will be in the future, if we'll let it.

-From a theme developed by

Allen Roberti.



END

[BACK TO CONTENT](#)

QUOTES.

Be more concerned with your character than with your reputation. Your character is what you really are, while your reputation is merely what others think you are. - John Wooden

Everyone is a potential winner. Some people are disguised as losers; Don't let their appearance fool you.

Kenneth Blanchard

WHAT LIES BEHIND US AND WHAT LIES BEFORE US ARE TINY MATTER COMPARED TO WHAT LIES WITHIN US

- **Oliver Wendell Holmes**

I NEVER NOTICE WHAT HAS BEEN DONE. I ONLY SEE WHAT REMAINS TO BE DONE.

- **Madame Marie Curie**

YOU CAN'T HOLD A MAN DOWN WITHOUT STAYING DOWN WITH HIM.

- **Booker T. Washington**

SQUARING OFF

In the last issue, I had reported that the working done by Brethren of Lodge of the in the August meeting was not up to their standard and the Preceptors expected to do much better the following month. Sadly, there was hardly any improvement in September meeting. This takes us back to what we had discussed a couple of months ago what importance should we give to our ritual

Freemasonry is basically education and ritual work is a stepping stone to better understand and comprehend the meanings contained therein. A prime reason for doing good quality work is the effect it has on a new Brother. He not only understands the meanings better, but also develops a can-do attitude towards himself learning the work and carrying on the traditions. His search for light is enhanced when he listens to quality and the rich symbolism becomes clearer. He learns to love the work and the fraternity and the desire to search for further light will remain throughout his Masonic

Thus doing good quality work, blending with understanding of the rich symbolism, one becomes more qualified to proceed through the various offices and stations and finds himself better prepared to function effectively in each new capacity. While one generally

It what one puts in, Masonry gives out much more than what one put in. **CONFIDENCE,**

SELF-ESTEEM, MODESTY. HONESTY and reverence are part of Masonry's character and process and carry over in our lives continuously.

By simply improving ourselves in our capacities to learn and teach, we are helping ourselves, our Brethren and our fraternity. Thus when work is done poorly, and that also too frequently, it loses much of its importance and renders it meaningless. So Brethren, put in extra effort and improve on the working rather than turning it into mockery. Be most pleased to assist any Brother who may have difficulties in the ritual work.

WORKING for the October meeting is Opening and Closing in all the three Degrees, the explanations and demonstrations of the various signs, followed by the Lecture : First Degree Tracing Board and discussions arising therefrom. Please take time to rough that lecture before you attend. It will enable you to participate with enthusiasm and interest. You are further advised that should you have specific query that you may wish to be answered or discussed, please let me know as soon as possible. Every effort will be made to provide a satisfactory answer.

With these points in mind I would like to share with you certain thoughts that one of my school teacher had pinned on the class notice board:

FROM EDUCATION COMES KNOWLEDGE.

FROM KNOWLEDGE COMES INTEREST.

FROM INTEREST COMES PARTICIPATION.

FROM PARTICIPATION COMES COMMITMENT.

FROM COMMITMENT COMES DEDICATION.

FROM DEDICATION COMES ENTHUSIASM.

FROM ENTHUSIASM COMES GROWTH.

FROM GROWTH COMES PROGRESS.

FROM PROGRESS WE GAIN EDUCATION.

At various times in these issues, as well as at LOI meetings, we have discussed the meaning and origin of the Tracing Board. Since we shall be doing the First Degree Tracing Board in the October meeting, I will highlight the main points and I hope that Brethren will take time to study the rich symbolism depicted therein :

- THE USAGES AND CUSTOMS AMONG FREEMASONS and the near affinity to those of ancient Egyptians- protection of their system of learning. Masonry serves to inculcate piety and virtue among its genuine professors.

- FORM OF THE LODGE - the vast extent shows the universality of the science and that a Mason's charity knows no bounds save those of prudence,

- OUR LODGE STAND ON HOLY GROUND - the many pious prayer and ejaculations, burnt sacrifices and offerings to appease the wrath of God, and the many thanksgiving and oblations at the completion and dedication of the Temple at Jerusalem renders the ground of Freemasonry holy.

OUR LODGE SITUATED DUE EAST AND WEST- the path of the Sun and learning originating in the East and spreading its benign influence to the West.

.. OUR LODGES SUPPORTED BY THREE GREAT PILLARS- WISDOM, STRENGTH AND BEAUTY- their significance and emblematic attributes and further representing S.K. of I., H.K. of T., and H.A. and the three most celebrated orders of Architecture.

- THE COVERING OF THE LODGE- Jacob's ladder, resting on the V.S.L., pointing out the moral virtues of Faith, Hope and Charity. The seven stars alluding to the number of Masons who makes the lodge perfect.

- THE ORNAMENTS - the Mosaic Pavement, the beautiful flooring of the Lodge, pointing out the diversity of objects that decorate and adorn the creation. The Blazing star - the Sun, enlightening the earth and dispensing its blessing to mankind. The Indented or Tesselated Border- refers to the Planets forming a beautiful border or skirtwork round the Sun.

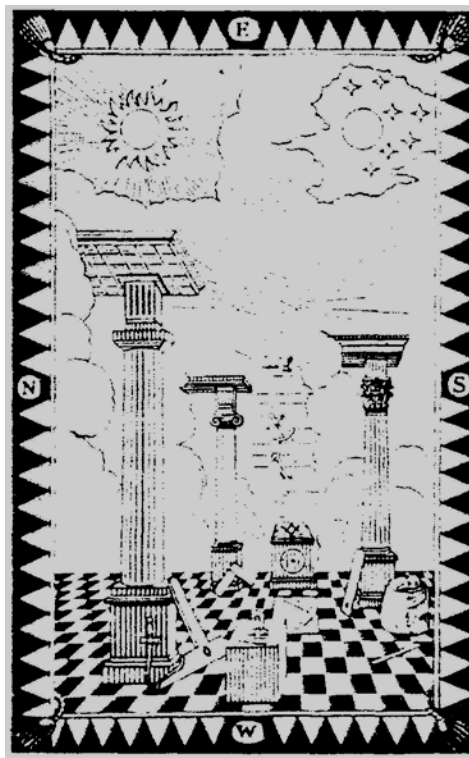
- THE FURNITURE consisting of the V.S.L. -to rule and govern our faith, and the Cs. and S. to regulate our lives and actions.

JEWELS - three movable- the Square. Level and Plumb Rule teaching **MORALITY, EQUALITY AND JUSTNESS AND UPRIGHTNESS OF LIFE AND ACTIONS.**

These are worn by the Master and Wardens and transferred to their successors.

The immovable jewels are the **TRACING BOARD THE ROUGH AND PERFECT ASHLARS.**

The Tracing is for the Master to give instructions for the work. The Rough Ashlar points out man in an or primitive state, rough and unpolished until care and attention draws out the latent ; of the mind to render him a fit member of civilized society. The Perfect Ashlar represents man in the decline of his years after a well-spent life in acts of piety and virtue.



POINT WITHIN A CIRCLE. The Circle is bounded by the two grand parallel lines represent, and King Solomon, and the V.S.L. resting on the upper part and supporting Jacob's. Thus circumscribed a Mason cannot err.

LEWIS, denoting strength is depicted by pieces of metal dovetailed into a stone to raise it to great heights, Also denotes the son of a Mason whose duty is to bear the heat and burden of the day assist the parents in time of need to render their closing days happy and comfortable. Four tassels at the corners are meant to remind us of the four cardinal virtues -

PRUDENCE, TEMPERANCE, FORTITUDE AND JUSTICE which were constantly practiced by a great many of our ancient Brethren

The distinguishing characteristic of a good Mason are **VIRTUE. HONOUR AND MERCY.**

The study of the ritual is not the only knowledge one has to be acquainted with. As one continues to progress in the Lodge - by regular attendance, participation and taking a keen interest in Lodge affairs, many things come to light. Let us consider some common queries:

Q. Is there a distinction between Masonic Oath and Masonic Obligation?

A. The "Oath" is the "So help me, God" at the end of any solemn promise made with the hand on the Volume of Sacred Law. The "Obligation" is the substance of the preceding promises. Oath is thus symbolical of man's fear of God and Obligation signifies the promises and agreements made preceding the Oath.

Q. Why is it that a Brother cannot appeal a Master's decision in Lodge?

A. He can, but not to the Lodge; only to the Provincial or District Grand Master, in accordance with the laid down procedure.

The Master is strictly charged and sworn to uphold and further the peace and harmony of his Lodge. Without complete authority he cannot assume complete responsibility. It is, therefore, the Master's prerogative to begin or terminate debate; to rule on all questions; to control the deliberations of his Lodge. If any Brother could appeal from the Master to the Lodge, then the Lodge would control the Master, not the Master control the Lodge. The Master is not only a presiding officer, but is literally MASTER of all proceedings, discussions and actions of his Lodge -provided that what he does is within the framework of the Laws and Constitutions of the Grand Lodge and the by-laws of his Lodge.

Q. What determines whether the candidates are proficient in their work and are qualified to advance further?

R. Before the candidate advances to either the Second or Third Degree, certain Test questions are put to him by the Master. These he must be able to answer.

In addition, the Master enquires if any Brother wishes other to be put. It is a pity that hardly anyone ever does that. Our method of advancement is probably one of the easiest in the Masonic world.

CAN OUR BRETHREN HONESTLY SAY THAT THEY HAVE THOROUGHLY UNDERSTOOD THE TEACHINGS OF THE CURRENT DEGREE BEFORE PROCEEDING TO THE NEXT ONE? AND IF THEY HAVE NOT, WHAT IS THE POINT IN THEM ADVANCING.

Promotion needs to be earned within reason, it is something that the candidate has worked for, proved himself and waited for his turn. And it definitely falls upon the Master to ensure that. There are several programmes that a Lodge can adopt to educate its members besides asking them to attend LOI meetings. These we shall discuss some other time

At present I can only say that if education is a vital criteria for advancement, it will cause Brethren to place a high value on the promotion they have earned.

END

FREEMASONRY TODAY

Freemasonry Today is a new magazine for everyone with interest in Freemasonry. The Editors say that ... "we welcome communication with all concerned persons world-wide letters, stories, information, Images - anything which readers feel is of importance. We wish to air views, to astound, delight and above to inspire our readers. In short, to reflect all that is of significance to Freemasonry today".

It is published four times a year and subscription is £8.50 year. Brethren will be interested to know that profits from publication are distributed to recognized charities. Please get in touch with the Convenor if you are interested.

A copy has been kindly donated by V. Wor.Bro.Rasik Patel for library and is available for reference.

BRO. MAHENDRA SHAH MASTER-ELECT OF KENYA GATE LODGE

Bro Mahendra Shah will be installed as Master of Kenya Lodge on Friday, 17th October, 1997.

On behalf of the Preceptors and members of the Mornbasa Lodge of Instruction, we congratulate Bro. Shah on his installation wish him and his officers a very successful and harmonious yea office. We look forward to see him and members of the Kenya Gate Lodge more often at the LOI. and participate in our activities.

SQUARING OFF.....

The October meeting was one of the most interesting meeting we have had this year. The attendance was fairly good and the Brethren enjoyed good harmony and fellowship. The Opening and Closing in the Three Degrees proved quite popular. But I must express my disappointment that many Brethren are still not familiar with the various signs of these degrees. Unfortunately, neither the Masters nor the D. O C's of any of the Lodges were present.

We have said it on numerous occasions before. It is the duty of the Master and the D. of C. of the Lodge to whom the LOI. meeting is allocated to ensure that they are there and that the ritual workings are conducted to their satisfaction and in accordance with the customs in their respective Lodges. Should there be any query or doubt the matter can be sorted out immediately. The Preceptors are there to guide and make the necessary recommendations. **AT LOI. THEY ARE MORE CONCERNED ABOUT THE EDUCATIONAL ASPECTS OF FREEMASONRY AND LEADERSHIP TRAINING THAT WOULD LEAVE THE RITUALISTIC PROBLEMS TO BE SORTED OUT BY INDIVIDUAL LODGES AT THEIR REHEARSALS.**

And that reminds me to mention once again that LOI. meetings are not for Lodge rehearsals. Although a fair amount of degree work is practiced, the emphasis is on education. The DOC.s of the various Lodges are reminded that when they submit the names of the officers for their meetings, they should give preference to the younger Brethren. We will encourage them to build up confidence in their degree work which, in itself, will launch them on their quest for further 'light'.

The Lecture on the First Degree Tracing Board was shared by three Brethren and I must say that they did a very good job. I have mentioned about this Lecture before. It makes a profound impression on the mind of the Initiate, into the Craft as he passes from darkness and ignorance to light and knowledge. It is really the foundation of a sound Masonic knowledge, and without reasonable understanding of it, one cannot be expected to advance much further (knowledge wise). The spirited discussions that followed confirms the need for more of these kinds of meetings in future.

May I request the proposers or seconders of candidates, or even the Secretaries of the Lodges to please brief me on, their new members so that I can put them on my mailing list and also introduce them to the rest of us through these bulletins. Kenya Gate Lodge seems to be particularly unconcerned about this, and I sincerely hope that the situation will improve.

A new Brothers' inspiration to seek more light may depend upon the manner we encourage and educate him in our tenets. It is our duty to assist him to get a deeper understanding of the Masonic philosophy. The Lodge of Instruction provides stimulating and supportive environment to advance in their Masonic career the same time afford them the opportunity of good fellowship and lasting friendship amongst Brethren.

The importance the Grand Lodge lays on Lodges of Instructions is outlined Rules 132 to 135 in the Book of Constitution (see page 7). The sanction management of a Lodge of Instruction is no easy task and entails the commitment and dedication of all concerned. Education is a vital criteria for advancement Freemasonry and the LOI provides that essential service. A Brother who earned that advancement by learning and dedication will definitely place a value on the knowledge and promotions he has gained.

THE WARRANT OF THE LODGE

Members of the Quatuor Coronati Correspondence Circle must have receive Summons for the February, 1998 meeting. At the back is a lengthy article - Warrant of the Lodge. Let us discuss it briefly for the benefit of our LOI members.

RULE 101 OF THE BOOK OF CONSTITUTIONS REQUIRES THAT THE MASTER SHALL PRODUCE THE WARRANT AT EVERY MEETING OF THE LODGE.

Hence we can adduce that a meet: which the Warrant is not available is unconstitutional and cannot be held. W Lodge is consecrated, the consecrating officer presents the first Master with warrant of the Lodge charging him to pass it on to his successor **"PURE AND UNSULLIED"** as he now receives it. Once the Lodge becomes reasonably 01, words" For many years, it has been in **THE HANDS OF WORTHY AND DISTINGUISHED BRETHREN** "are added.

At its consecration, a Lodge is made regular by the Seal of Grand Lodge up Warrant. It gives authority to the Lodge in general and the Master in particular to the Initiate, Pass and Raise candidates for Freemasonry. It does not 'belong' Lodge. The Master in fact holds the Warrant in safe custody on behalf of the I Master. It cannot be transferred or improperly disposed.

Thus the Master is responsible not only for its safe custody but also j production at every meeting. Now what exactly does 'safe custody' imply? It necessarily the physical retention of the warrant by the Master. Majority Lodges have the Warrant framed and displayed at a convenient place f assembled to see. In many Lodges, the Master would announce - " Brethren in accordance with Rule 101 of the B. of C., I produce the Warrant of the Lodge maybe hold the Warrant aloft or point out to where it is displayed. Whether just before the Lodge is opened or immediately after it is opened is debatable. Its production now regularizes the meeting.

In the Mombasa Lodges, the Warrants are displayed just in front of the Master's pedestal, and it is not the practise to announce its production. It is there for, see. Only a newly initiated Brothers' attention is drawn to it. And that too because the ritual says so. **THE FACT THAT THE WARRANT IS IN THE ROOM SUFFICES TO MAKE THE MEETINGS REGULAR.**

Should a Warrant be lost or improperly withheld from those lawfully entitled to hold or use the same, or withheld by competent Masonic authority, the Lodge must suspend its activities until a Warrant of Confirmation has been applied for and granted by the Grand Master. The same will remain forthwith to the Grand Master if the Warrant so lost or withheld be found or restored.

A LODGE IS ISSUED WITH A CENTENARY WARRANT WHEN IT HAS COMPLETED AN UNBROKEN PERIOD OF A HUNDRED YEARS OF ACTIVITY and permits the Lodge members to wear a Centenary Jewel of the style and design emblazoned on the Centenary Warrant. Similarly, a Bicentenary Warrant authorizes the members to wear a bar on the Centenary Jewel with the engrossment 'CC' signifying two hundred years of continuous working. It should be noted that these Warrants cannot be used in place of the Lodge Warrants.

ANNUAL FAMILY PARTY

SATURDAY 6TH DECEMBER 1997

Make a note of this important function in your dairy now.

Every effort will be made to make this function a memorable one, but its success will depend upon participation by you and your family. It is hoped that whole families take part in the entertainment items. So start practising now and let us look forward to a fun filled evening.

As usual, I shall call upon you to exercise your generosity and contribute towards the success of this function. Further details will be given next month.

KNOW YOUR CONSTITUTION

SANCTION FOR LODGE OF INSTRUCTION

RULE 132. No Lodge of Instruction shall be held unless under the sanction of a regular warranted Lodge, or by the licence and authority of the Grand Master. The Lodge giving its sanction, or the Brethren to whom such licence is granted, shall be responsible for seeing that the proceedings are in accordance with the Ancient Charges, Landmarks, and Regulations of the Order as established by the Grand Lodge.

Time and place of the meeting of Lodge of Instruction to be approved

RULE 133. The times and places of meeting of Lodges of Instruction in London shall be submitted for approval to the Grand secretary, and in Provinces and Districts to the Provincial and District Grand Secretaries respectively.

MINUTES OF LODGES OF INSTRUCTION

RULE 134. Lodges of Instruction shall keep minutes recording the names of all Brethren present at each meeting, and the Brethren appointed to hold office, and such minutes shall be produced when called for by the Grand Master, the Provincial or District Grand Master, the Board of General Purpose, or the Lodge granting the sanction.

Any officer who is in possession of any property of a Lodge of Instruction shall, upon ceasing to hold his office, hand over such property to his successor, or to such person or persons as the Lodge giving its sanction, or the Grand Master, or other competent authority, shall direct.

RULE 135. If a Lodge which has given its sanction for a Lodge of Instruction being held shall see fit, it may at any regular meeting withdraw that sanction by a resolution of the Lodge, provided that notice of intention to withdraw the sanction be inserted in the summons for that meeting, and at the same time be communicated to the Secretary of the Lodge of Instruction. A decision to withdraw the sanction of the Lodge shall be notified to the Lodge of Instruction, which shall thereupon cease to exist. The decision shall also be notified to the Grand secretary or the provincial or District Grand Secretary, as the case may be.

The Grand Master may at any time withdraw a licence given by him for a Lodge of Instruction, which shall thereupon cease to exist.

Whenever a Lodge of instruction ceases to exist, the books, papers and other documents, becomes the property of, and must be handed over to, the Lodge under whose sanction it worked, or to the Grand Secretary on behalf of the Grand Master. The other property of the Lodge of Instruction shall be disposed of in such manner as its members shall properly determine.

END

[BACK TO CONTENT](#)

LOI ANNUAL FAMILY PARTY

7.00 PM SATURDAY 6TH DECEMBER 1997

BRETHREN and their families are requested to be punctual. We do not wish to delay the function unnecessarily.

ENCOURAGE your children to take part. Participation by whole families will add to the fun.

MAKE sure that you return the attached form as soon as possible.

THE LOI looks forward to receiving your generous donations and suitable presents for the children. Please get in touch with W. Bro. Nitin Rajani or the Convenor as soon as possible.

PLEASE NOTE: There will be no meeting in January. 1998. The next meeting will be on Monday 2nd February. 1998. The Working will be West-End - Mombasa Lodge.

MESSAGE FROM V.W. BRO. RASIK PATEL

I would like to thank the Convenor of the Mombasa Lodge of instruction for having given me the opportunity to write these few words.

This Lodge of instruction has been continuous meeting for about 50 years and we must express our gratitude to those early Brethren who had provided a stimulating platform for others to excel in their working as well as increase their Masonic knowledge. A Brother with an enquiring mind will not be content with the ritual workings in the Lodge and will seek further nourishment for his heart and soul from the Lights of Freemasonry.

We are fortunate to have amongst us W. Bro. Chaky Vaghela who has devoted substantial amount of time and energy to assist our Brethren in their quest for knowledge. His bulletins contain a wealth of Masonic information, comments, lodge news and introduction of new initiates. The occasional poems, cartoons and quotes make them most interesting and enjoyable to read.

We are also grateful to him for initiating the Annual Lodge of instruction Family Party. The popularity of this event has grown over the past years and more and more families are participating I wish all Brethren a very happy filled party and look forward to share fellowship with your families.

I also take this opportunity to convey Season's Greetings to the Preceptors and all members of the Mombasa Lodge of Instructions.

WARM WELCOME

SHARAT SACHDEVA was initiated in Kenya Gate Lodge on 12th November, 1997. He studied Hotel Management in Switzerland specializing in and Beverage operations. He is currently the General Manager of The Royal Hotel.

Hobbies include playing squash, table-tennis and of course " cooking..

FAIYAZ ANJARWALLA was Initiated in Mombasa Lodge on 17th November, 1997. He studied Law in London and had worked there for a couple of as a solicitor. Upon his return to Mombasa, he teamed up with his Mzee to practice here.

Hobbies include playing squash and golf.

Masonry is not new to these two newly Initiated Brethren. Both are Lewis and their fathers have been Past Masters of Kenya Gate Lodge. We welcome them to fraternity and particularly to the Mombasa Lodge of Instruction

Brethren - both Bro. Sachdeva and Bro. Anjarwal1a have taken certain obligations. Ever mindful of your obligations towards them. See that they are properly I in the paths of their Masonic career and advancement, that in years ahead, lay put their skill and talents to good use.

BRO. SHAILEEN SHAH

MASTER - ELECT LODGE OF THE COAST INSTALLATION - SATURDAY

We congratulate Bro. Shaileen Shah for the trust placed upon him by the Brethren Lodge and electing him to lead them for the ensuing year. Bro. Shah has y participated in the affairs of his and seems to be well prepared to the responsibilities that this high demands. Judging from his nonce at LOI, we have no doubt that execute those duties with credit to himself and advantage of the members of Lodge. We wish Bro. Shaileen Shah and Brethren of Lodge of the Coast a very happy and harmonious year and look forward to their led participation at LOI meetings.

Let pray El Nino keeps away that night.

SQUARING OFF.....

Firstly, I must express my most sincere thanks to all those Brethren who braved E/ Nino and made it to the Lodge for the last meeting. It had been raining all day and it was unlikely to subside. Bro. Ravi Marwaha who was to chair that meeting was himself stuck up 20 km away from Mombasa and had sent his apologies. It seemed that the meeting would be a wash-out. However, most of the members trickled in just before tiling time and in fact, the attendance turned out to be superb considering the circumstances.

W.Bro. Nitin Rajani took the Chair and conducted his part in his usual perfect manner. Most of the other officers had learnt their parts well and performed commendably. With further experience and encouragement.... and Masonic education, I am sure they will work with lot of confidence and enthusiasm and be an asset to the Lodge they belong.

The next meeting will be held on Saturday 6th December, and will be followed by our Annual LOI Family Party. Please come on time so that we can finish our normal business as soon as possible and join our families. Our Annual Party provides an opportunity for members and their families to socialise and become acquainted with each other. Entertaining programs are presented by the children

and it so happens that the adults cannot resist joining in. It is FUN ... FUN ... FUN all round. But its success will depend upon you. Your participation and generosity are the main ingredients. Let our families enjoy being with us at the Temple.

Brethren must be aware that this will be the last meeting for 1997. We shall next meet in February, 1998. During this long break, I suggest that Brethren take time to reflect on what they have achieved during the year. Let us remind ourselves of the great lessons of Freemasonry. As Masons, we have made a commitment to improve ourselves and discharge responsibly our duties to the society we live in. It is a lifetime commitment. There is no stopping point. As stated in Ramayan, the story of the great Hindu God Ram, we fulfill our destiny by always pressing forward. When we reach the top of one mountain, we discover there are higher peaks to climb. As we begin a New Year let us make an effort to keep Freemasonry moving in a forward direction.

We take this opportunity to wish you all a safe and joyous holiday season. May the New Year bring to each one of you, and those dear to you, much joy and happiness and the strength to tackle the challenges that lie ahead.

MAKING FREEMASONRY EFFECTIVE

Masonry, both operative and speculative, requires work. Anyone who physically tones. or cement blocks, or bricks will tell you it is exhausting work. Our Fraternity is the same. It requires labour. Labour in learning the Principles and Tenets of the Craft. However, there are certain fundamentals that must be first addressed.

Our fraternity teaches respect specially respect for God the Creator and Father Before a man can become a Mason. He must firmly believe in the existence of God the immortality of the soul. One of the first lesson taught is to ask for, guidance in all our endeavors. This reverence for God makes no requirement regarding religion or creed. Freemasonry teaches respect for the rights opinions of others as well as religious or political views of others without allowing our own particular opinions to interfere with true Brotherly Love and Friendship. If we respect the Fatherhood of God. then we can accept the Brotherhood of Man.

Masonry has been defined as a beautiful system of morality, veiled in allegory and illustrated by symbols. Ritual is one of the oldest method of teaching. Our Fraternity his form to teach those great and important lessons, lessons of truth, of L and of justice. Yet the teachings of the ritual and their meaning are left to individual Masons. Only he can determine their significance and apply them to his life.

So it has to be his duty to seek out the great lessons of life from the Rituals and Lectures. The ritualistic ceremonies beautifully portray lessons that reflect growth from Birth to youth, to manhood and to old age. To make one wiser and better and L is the aim of Freemasonry. Performing the Rituals and memorizing the Lectures is one sure way of building a Mason.

What a man works for. he respects and take care his efforts in learning the Lectures etc. binds him more firmly to the and gives him a sense of pride. He knows he deserves the benefits of Masonry because he has earned them. And what he is given for little or g, he little respects and will put it among his junk. He may bring it forth on occasions when it is to his benefit to display. Sadly Brethren, we do have many members who fall in the later category.

I would say that the problem many Lodges face is motivation. We also have to that each one of us works at a different pace from others but we all travel the road. Senior Brethren and Past Masters must be able to provide effective training and be able to training and be able to motivate the juniors and long lost Brethren.

WHAT A MAN WORKS FOR, HE RESPECTS AND TAKES CARE.... HE KNOWS HE DESERVES THE BENEFITS OF FREEMASONRY BECAUSE HE HAS EARNED THEM.

END

[BACK TO CONTENT](#)

This ends the edition for year 1997