



THE DISTRICT GRAND LODGE OF EAST AFRICA



MOMBASA LODGE OF INSTRUCTIONS

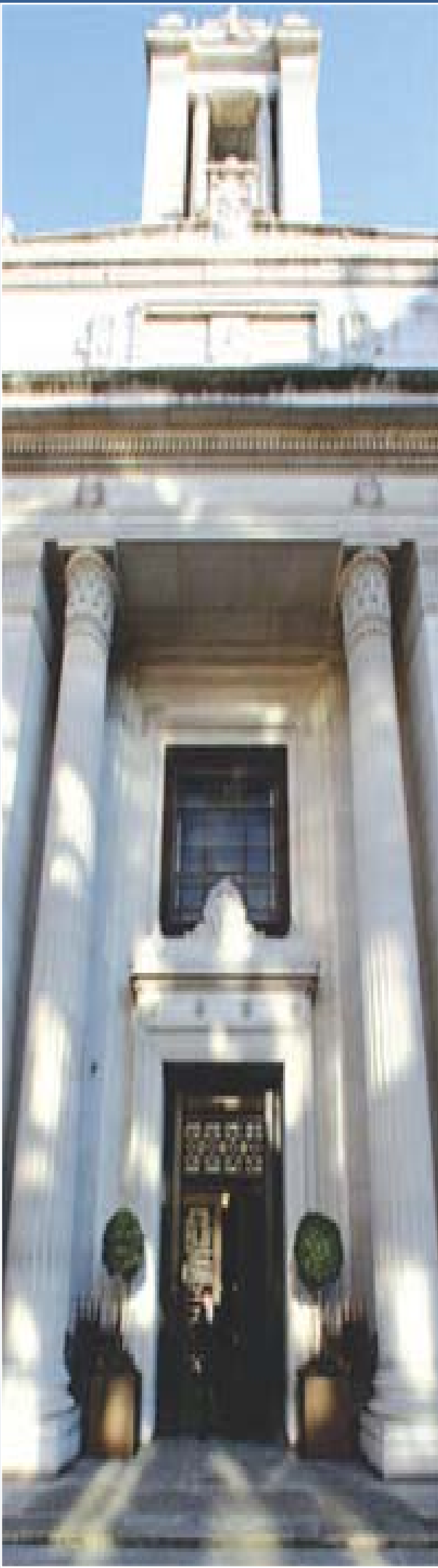


Compilations of LOI summons.

Please click on the month to read

YEAR 1998

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



SQUARING OFF.....

It had been a long break since we last met. I hope that you had enjoyed the festive season as I did. Now that the election fever and accompanying tensions are most of us have got back to our daily routines.

I proceed without commenting on the Annual Family Party? It is getting better and the entertainment items that the children and some parents presented were superb. We had a record attendance of children and the items. The way things are going on we may require professional lighting and sound systems in future. I am most grateful, Brethren for their generous donations in cash and kind. As usual, 'Santa' Satnam the children and gave each a present. Some 'big' kids had queued up for the goodies but were booed out by the little ones. Congratulations to the raffle winners,

I take this opportunity to thank you and your families for your support and participation. We shall be organising a family outing in the near future. Details will be announced as soon as the plans are finalised. I shall be calling for volunteers to assist. Suggestions are welcome.

This year, we hope to pay more attention to Masonic education and leadership training. If you were to study the various summonses that we receive each month from around the country, you will find that very few Lodges, if any, have regular programmes for education places where there is no organised Lodge of Instruction, I am not sure how this is achieved. It is the same with leadership training, Our leaders must be good managers and the ability to motivate the Brethren, The impact they create will automatically instill interest in the Brethren who will be eager to learn more about our institution and its philosophy. With a sense of confidence, one can understand things much better and those results in success for themselves and the Lodges they belong.

I know that most members of our LOI have shown keen interest in what I have just said. The road ahead is long and there is a lot to be done. To transform these ideas into reality, we must be resolute in our commitment. I urge you all to make more use of the Library, Members of the Q.C.C.C. are kept up-to-date on new Masonic literature. Brethren who are not yet members should consider joining. This is the premier Lodge of research in the world and will give you an opportunity to share your learning and experiment with your thoughts and views, especially on Masonic symbolism. There are also many other research groups that you can subscribe to. Let me know if you are interested.

SQUARE - LEVEL - PLUMB RULE

THE WORKING TOOLS OF THE SECOND DEGREE

The three degrees in craft Freemasonry have three working tools allocated to each. We have discussed the First Degree Working Tools earlier. This month, we shed some further light on those of the Second Degree.

Most of you are well acquainted with them. For the operatives, they are the basic tools of construction. After the Union, the Second Degree Working Tools became identified much closer with the actual moralizing of building ... Taken together; they enabled construction to be proved square in all three planes of the building. As the operative mason builds square, level and uprights, with symbolic import we progress and develop our personal character through morality, equality and justice and uprightness.

These three tools are the emblems of office of the three rulers of the Lodge. The vertical line of the plumb rule and the horizontal line of the level form an angle of 90 degrees, the fourth part of a circle, a square.

The Second Degree is opened on the square, the candidate is admitted on the square, and the square is one of the working tools. In the Lectures we have:

Q. AS FREE AND ACCEPTED MASON HOW DID YOU AND I FIRST MEET?**A. ON THE SQUARE.****Q. HOW DO WE HOPE TO PART?****A. ON THE LEVEL.****Q. WHY MEET AND PART IN THIS PARTICULAR MANNER?**

As Masons, we should act on the Square, to enable us to part on the Level, with all mankind, particularly a Brother.

The Square has long been an emblem of honesty and openness. The speculative mason uses the square to test his compliance with the moral law, and make daily corrections of compliance. It is also one of the great, though emblematical, lights.

The Level is a symbol of equality wherein all men are subject to the same temptations, hopes and fears, and ultimately the same judgment by the Grand Leveler of all human greatness. It teaches us that all men are equal in our Lodge, regardless of seniority, regardless of race, colour or creed, and so is the perfect emblem of the brotherhood of man.

Plumb Rule, the emblem of uprightness, represents the just, upright and steadfast man, whose integrity is a guarantee of reliable performance and character. As a wall which is not plumb will not stand, the speculative mason must guard himself from deviating from the upright line of conduct.

References;

Dyer, Symbolism in Craft Freemasonry

Moyle, Masonic Foundations, Lodge or Research - Transaction 1992

In the construction of any edifice or structure, the foundation is always the most important thing. Many components used in the completed building demands that the foundation be able to withstand the ravages of the elements and of time.

Early operative masons were builders of great edifices that have stood the test of time harshest of environment conditions. The names of those renowned masons are not as important as their craftsmanship - their beautifully ornate edifices are living monuments preserved for the benefit of all.

The accumulated knowledge our Masonic bodies throughout the world have today is truly built on a solid foundation upon which we continue to build Today, it is accepted those who seek more 'light' understand that today's speculative Masons are no longer the builders of great stone edifices, but builders of the character of man.

Not every operative mason worked on great edifices. No less important were the simpler building which served the needs of growing communities. Whatever the task, it the quality of workmanship that counted. The same is true today. How we build is far more important than the size of the building. The quality of our work and the extent of our personal dedication to the task of self-improvement is the measure of what it means to be Mason.

Whenever the occasion arises, we need to remind the Brethren of the many Masons have excelled in numerous worthy endeavors. But we must also guard against belittling the hard-working honest men who seek to join us. Because it is they, the ordinary men, who are the cement that binds the foundation of Freemasonry today. They set an example which attracts equally good men to come forward and seek for that enlightenment which can be found in a Masonic Lodge.

- Adapted from an article by Leo Ghirardi, Scottish Rite Journal

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WARM WELCOME

We congratulate and welcome **BRO. JINIT DODHIA** to our fraternity. He was initiated in Kenya Gate Lodge on 14th January, 1998. Bro. Dodhia is a businessman dealing in curios and gemstones. He is married to Shi!a and they have three children. His hobbies include snooker and music.

Jimmy, as he is more commonly known, is no stranger to the Masonic fraternity of Mombasa. He is a brother of **W. Bro. Anil Dodhia** of Mombasa Lodge and has attended as a guest many of our social and musical evenings. It now remains for us to encourage and assist Bro. Dodhia in his Masonic career so that he may benefit from our lessons and be an asset to his Lodge.

Brethren, in the spirit of Masonry, let us be mindful of our obligations to him.

SQUARING OFF.....

Most of you must have noticed the unusually late arrival of this month's LOI issue. It was due to circumstances beyond my control and I most sincerely apologise for the delay. I know many Brethren eagerly await its arrival. In fact a few Brethren have already rang me enquiring about it and I thank them for their interest. It also gives me inspiration to look into new ways to improve these bulletins and make them as interesting as possible. I look forward to your suggestions and comments.

Bro. Ravi Marwaha was unable to attend and take the Chair at the last meeting due to passing away of his wife Ruby's grandmother and we take this opportunity to convey our condolence to his family. Bro. Ismail Sumra was kind enough to accept to take the Chair. However, no working was practiced but a considerable time was spent in discussions on general Masonic topics. I must say that it proved to be very popular and we had almost everybody participating. In future, I will try to allocate more time for such discussions.

Bro. Ismail Sumra was proposed to take the Chair during the March meeting. But he has just informed me that he would be attending the Annual District Communication in Nairobi at the end of the month and would be extending his stay there for a couple of more days to attend another Masonic function. So he has made the arrangements with Bro. Marwaha to take the Chair. Let us hope that Bro Marwaha can make it this time.

WRITING A MASONIC PAPER

One of the questions asked at an earlier meeting was how should one go about preparing a Masonic lecture or essay. It was one of the most encouraging questions that has been put forward at LOI. However, it must be first recognized that the basic principles of Freemasonry and the relationship of operative Masonry to symbolic Masonry must be well understood before one can embark on any meaningful essay. I would like to see more Brethren become members of the Quatuor Coronati Correspondence Circle or other lodges of research to advance their knowledge. I must also add here that our Lodge library, though small has a number of good books which one can borrow. Come early for the next meeting and take time to browse through these books.

May I suggest that interested Brethren can start off by writing on something like 'Why I became a Freemason' or 'What Freemasonry means to me' etc. We can publish their writings in our bulletins or even have them discussed at our meetings.

I must add here that advancement In Freemasonry here is very easy in comparison, with many other jurisdictions and constitutions. There a candidate for advance in addition to the usual questions. has to present a paper in open Lodge Preceptors or Lodge Education Officers will assess the paper in terms of res knowledge and symbolic interpretations. The candidate will then only go forward if he meets those requirements

How far can this be practical in Mombasa? I dare not say. But it would be my pleasure to assist any Brother who is seriously considering writing anything concerning Freemasonry. We can also organise special sessions or group discussions. Let me know.

COMPASS OR COMPASSES?

These are probably two of the most confused words that students of Masonic symbolism encounter. At present, Brethren are taught that the instrument of Freemasonry is compasses and not compass. However, in some jurisdictions especially American, the word compass is commonly used.

Harry Carr, in his book 'The Freemason at Work' cites the Oxford English Dictionary which presents many points of uncertainty in the use of that word. It gives definition of compass as 'An instrument for taking measurements and describing circles. Consisting (in its simplest form) of two straight and equal legs connected one end by a movable joint '. However, it adds that the word is now commonly in its plural form. For those jurisdictions which still uses 'compass' Ham justifies it as perfectly correct though rather archaic since "evidence from Q.E.D. seems to indicate very definitely that the modern usage 'pair of compasses' came in considerable late. Even the English ritual has retained many old archaic words, using them in their ancient rather than modern sense.

Modern meaning of a compass (singular) is an instrument for determining din consisting essentially of a freely moving magnetized needle or bar which points to the magnetic north and south. For a compasses, the historical Q.E.D. cited earlier more recognized. Thus it is the latter instrument which is used symbolic Freemasonry.

MUST ALL THREE CHAIRS BE OCCUPIED THROUGHOUT THE CRAFT CEREMONIES?

Harry Carr answers this question in The Freemason at Work. A Brother had that *"WHEN THE J.W. LEAVES HIS CHAIR TO GIVE THE LECTURE ON THE 2ND DEGREE TRACING BOARD, THE CHAIR IS ALWAYS FILLED BY SOMEONE, USUALLY THE D. OF C. IS IT POSSIBLE THE REASON FOR THIS IS TO HAVE SOMEONE THERE READY TO SOUND THE GAVEL WHEN THE J.W. GETS TO THE PART WHERE HE EXPLAINS THE LETTER G?"*

A. There is no law in the Craft that requires all three Chairs in the Lodge to be permanently occupied (or filled) throughout every moment of every ceremony. We know the J. W.'s place is in the south, but we not have to nail him down in his seat. He leaves the Chair in the 3rd degree without having someone to sit on it during his absence, similarly in the Closing in that degree.

I do not say that your Lodge is wrong in this particular practice; only that it is quite unnecessary. As to who is going to give the knock at the proper moment, could not the Master or the S. W. sound the gavel?

So much for the specific question. It may be helpful, however, to give a more general answer. When any of the three Principal Officers leaves his Chair momentarily to continue his duties on the floor of the Lodge, there is no need to replace him. When anyone of them has to withdraw from the Lodge for reasons of health. or comfort, or to answer a telephone call, the vacant Chair should be filled,

THE HOLY ROYAL ARCH

At the last meeting of the Mombasa Royal Arch Chapter (S.C.), a Companion enquired about the relation between the Craft and Royal Arch. Now we have discussed this subject before in these bulletins but it is so important that I feel that we should shed some more light. This will greatly benefit those Brethren who have become Master Masons recently and also those who may have joined Royal Arch during the last year.

The Preliminary Declaration in the Book of Constitutions which is handed over to every Brother on his Initiation reads:-

"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 ".

HOW WHAT IS ROYAL ARCH? For obvious reasons, we cannot discuss much here. But Master Masons will recognize that a great loss occurred in the Third Degree. In the early workings, this loss was repaired by the introduction of the substituted secrets) and as this became widely practiced, a 'Supreme' degree was developed to replace the formerly exclusive Master Mason's degree. One early writer, Laurence Dermott wrote -This (the Royal Arch) I firmly believe to be the root, heart, and marrow of Masonry". It was after the Union of the two rival Grand lodges in 1813 that the Holy Royal Arch was first declared to be part of "pure and Ancient Masonry". And in 1817, the amalgamation of the two Grand Chapters governing Royal Arch was effected under the title of 'The United Grand Chapter of Royal Arch Masons of England'. This was soon changed to Supreme Grand Chapter.

Brethren would find it interesting to know that in former times, the Royal Arch Degree was conferred only on those Brethren who had passed the Chair in a Craft Lodge. In 1843, the Regulations were amended so that the only qualification required was that a candidate should have been a Master Mason for twelve months. Fifty years later, this period was reduced to four weeks, and it remains the same to date.

Another peculiarity was that only Principals or Past Principals could be present at the opening of a Chapter and it was not until after 1902 that all Royal Arch Masons were permitted to be present at the opening of Private Chapters.

The Board of General Purpose, the report on 19th November, 1996, at Freemasons' Hall, London. stated on the membership of Royal Arch :-

The Committee of General Purpose in its report to Grand Chapter has on number of occasions expressed the view that Brethren who are members of the Royal Arch should in their Craft Lodges ensure that Master Masons realize 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 become Royal Arch Masons.

For the past one year, this message has been repeated in all Grand Lodge newsletters.

Brethren who are Royal Arch Masons will remember that in the exaltation ceremony, they are informed that they should not regard themselves as having taken a fourth degree in Freemasonry, but as having the Master Mason's degree completed since the ceremony of Royal Arch is of the discovery of the lost secrets.

In Mombasa, we have two Chapters - one English and one Scottish and Brethren are free to join either of them. All prospective candidates are advised to study their options before they decide to join. However, it is recommended that English Craft Masons should consider joining the English Chapter since it is constitutionally linked to English Craft.

Should you require further details, please do not hesitate to get in touch me.

References:

The Craft. Joim Hamill

Freemasons' Royal Arch Guide, E. E. Ogilvie

QUATOUR CORONATI CORRESPONDENCE CIRCLE OF QUATOUR CORONATI LODGE NO. 2076 THE PREMIER LODGE OF MASONIC RESEARCH

All Master Masons are eligible to attend Lodge meetings and to hear the lectures and discussions that follow. They are assured of a hearty welcome.

This is a splendid opportunity for those brethren eager to take a deeper interest in the Craft, its origins development and practices. The Convenor will be glad to inform interested Brethren of the privileges and advantages of membership.

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Brethren must be aware by now that our caretaker Mr Peter Mutua has deserted his duties and left us 'low in spirits'. Efforts are being made to hire a new caretaker and I am sure we will soon find somebody suitable. In the meantime, on behalf of the Chairman and the Trustees of the Masonic Trust of Mombasa. I wish to thank all those Brethren who have assisted us in keeping the Temple premises clean by tidying up after their meetings.

However, I must express my disappointment with those who have taken it for granted that there is someone to clean up the mess. Well, that someone will soon come. But in meantime please show some consideration and make sure that you keep our Temple rooms as clean as you expect to find them. Those who use the place after you will appreciate and will be obliged to leave it equally clean for the Lodge

I have in my file a small passage about 'meeting place'. I cannot remember who wrote it or where I got it from, but I am sure you will appreciate it:

MAKE ME WHAT YOU WILL

I am your Masonic meeting place. I reflect you as clearly as a mirror. If outwardly my appearance is pleasing and inviting, it is because you have made me so. If, within, my atmosphere is kindly, yet earnest; reverent, yet friendly; worshipful, yet sincere; sympathetic, yet string, it is but the manifestation of the spirit of those who constitute my fellowship. If you should find me less than you desire, do not condemn me. I show forth only the life I receive from you. Of this you may be assured; I will respond to your every wish practically expressed, for I am the reflected image of you.

Make me what you will.

Acceptance of prevailing standards often means we have no standards of our own.

- Jean Toomer

When one door closes, another opens. But we often look so long and so regretfully upon the closed door that we fail to see the one that has opened for us.

- Alexander Graham Bell

We cannot make Masonry stronger, more vigorous, more vigorous by having a bigger membership. An old adage reads, 'A chain is as strong as its weakest link.' The strength of our Craft should, therefore, be equated with quality, not quantity.

- Flor R. Niolas

END

WARM WELCOME

It is always a pleasure to receive a new Brother into our fraternity and it is our duty to ensure that in due time, he will have a better understanding of the Craft and its teachings. On his side, he must realize that he has joined the greatest "Brotherhood of men under the Fatherhood of God".

BRO. MUSTAFA ABIDHUSSEIN was initiated in Kenya Gate Lodge on February, 1998. He is a well-known boutique owner, specializing in jewellery and curios. He is married to Dureiya and they have two children. He is a keen sportsman, actively involved in cricket and volleyball.

Brethren, one thing we have to recognize is that fraternity, he becomes a Brother. As further degrees are conferred upon him, he is exposed to new ideas that are important to him as a philosophy of life. In the beginning, he may find it all a bit hazy in his mind and it may take a while for him to start learning the meanings of the lessons taught. Once it is achieved that is when he becomes a true Mason and makes it effective.

You, my Brethren, are responsible to ensure that Bro. Abidhusein has a clear understanding of the principles and tenets of our institution so that when he puts it all to practice, not only him, but the whole Craft may benefit.

SQUARING OFF.....

Brethren, Lodge of Instruction is the platform for Masonic education and leadership training. What we do today will determine our achievements and success tomorrow. I feel particularly proud when one of our regular member is installed as Master. And when he has satisfactorily completed the duties of the Chair continues to give his service to the Lodge in various capacities, that is when we feel that our efforts at LOI were not wasted.

Here at the Mombasa LOI, I have tried to get the Brethren acquainted with as many offices as possible - the line offices from Steward to Master, and other offices that are usually occupied by Past-Masters. And any Brother who performs them with dedication can look forward to execute these duties with zeal and enthusiasm at their Regular Lodge. He will be much respected by the Brethren and Junior Brethren will look up to him for guidance. He will be an example for others to emulate, and one day, he will look with pride at those Brethren whom he has assisted or trained.

So may I request you all to work with a sense of responsibility when you have been appointed at any particular office? Nobody is perfect, and it may take a while to get used to the various offices. But least you will have the satisfaction of knowing that you had tried, and will take care of your achievements. We already have number of Past-Masters whom we have not seen for ages since they left their respective Chairs. Many had reached that position without doing any real work and the progression system had just pushed them ahead. Mastership earned cheaply tends not to benefit the individual and certainly not his Lodge.

So Brethren, take time to ponder over these thoughts, and choose the course you wish to steer. There are Brethren ready to give guidance and counsel but the ball is in your hands.

WHAT KIND OF MASON ARE YOU?

A lot of Masons are like wheelbarrows - no good unless pushed. Some are like trailers - they I have to be pulled. Some are like kites - if you don't keep a hold on I them they flyaway. Some are like balloons - full of wind and ready to blow up. Some are like footballs - you can't tell which way they will bounce. And then some are like a good watch - open faced, pure gold, quietly busy, and full of good works.

- The Oregon Scottish Rite Mason

THE ANCIENT LANDMARKS

WHAT ARE THE ANCIENT LANDMARKS?

Most dictionaries will explain landmark as a kind of 'distinguishing feature that marks a boundary or site'. But Masonically, it has been one of the most debatable subject. Those operative Masons of years ago had certain codes of conduct and customs by which they lived. These became rules governing their actions with the force of law. Some of these time-honoured customs became landmarks which were carried over into speculative masonry during transformation. They were called 'Ancient' because it was well known that they dated back to the medieval practices of the stone masons. They became 'landmarks' when they became rules of conduct for the well government of the lodge, at times preceding any man-made regulations. Very few Masonic scholars have agreed on exactly what the landmarks are. However, they seem unanimous on two points:

A landmark must have existed 'from time whereof the memory of man runneth not to the contrary'.

A landmark is an element in the form or essence of the Society of such importance that Freemasonry would no longer be Freemasonry if it were removed.

It should be noted that the term 'landmark' was not used until the newly formed Grand Lodge of England adopted its first General Regulations in 1720 and printed them in Anderson's Constitution of 1723 ... 'for the real benefit of this ancient Fraternity; Provided always that the old Landmarks be carefully preserved'. No one has really defined the so called 'Old Landmarks'. However, the Regius Poem, 1390, talks of certain prescribed rules for Masons to follow. Succeeding manuscripts, both in England and overseas, especially U.S.A., adopted specific codes of landmarks. Many ranged from 25 to 50 separate items. But most of them were governed by regulations and few had the time immemorial status. Harry Carr has attempted to compile a list of accepted landmarks that would conform to the two-point test given above. They are derived from the Old Charges, the oldest documents belonging to the Craft- dating back to 1390 :-

1. THAT A MASON PROFESSES A BELIEF IN GOD (THE SUPREME BEING), THE G.A.O.T.U.

2. THAT THE V.S.L. IS AN ESSENTIAL AND INDISPENSABLE PART OF THE LODGE, TO BE OPEN IN FULL VIEW WHEN THE BRETHREN ARE AT LABOUR.

3. THAT A MASON MUST BE MALE, FREE-BORN, AND OF MATURE AGE.

4. THAT A MASON, BY HIS TENURE, OWES ALLEGIANCE TO THE SOVEREIGN AND TO THE CRAFT.

5. THAT A MASON BELIEVES IN THE IMMORALITY OF THE SOUL.

We have a number of old Transactions of the Q. C. Lodge in our library. Brethren are advised to borrow and read them. One of the most interesting paper is The Old Charges, the Prestonian Lecture for 1986, by Bro. Wallace McLeod. I am sure it will open up this subject for further research and discussions at LOI meetings.

Reference:

The Freemason at work: Harry Carr

BEYOND THE CRAFT

ADDITIONAL DEGREES

Last month. we discussed the connection between the Craft and Royal Arch. and preliminary Declaration in the Book of Constitution However, before the Union of the 'Modems' and the 'Ancients', many Lodges were already working what were referred to as 'side degrees' or 'advanced degrees'. Also a considerable amount of revision had been taking place in the basis of Freemasonry - the transition form operative to speculative and the de-Christianising of the ritual.

Some writers have suggested that those degrees were created by the operatives to distinguish themselves from the speculatives. And on the continent of Europe, specially France, a number of Masonic Rites and Degrees were fabricated by those to whom the operative tradition was not sufficient. Whilst many of these degrees proved to be shallow and temporary. others have survived to the present day and have attracted many Brethren. They are now referred to as the additional degrees.

Under the English Constitution. there are about fifteen other Masonic Degrees and Orders, other than the Craft and Royal Arch. to which one can gain admittance. Some - the Mark Royal Ark Mariner. Cryptic. Secret Monitor and Allied Masonic Degrees - are open to Brethren of all faith. like the Craft and Royal Arch. but others like the Knights Templar. Ancient and Accepted Rite and Red Cross of Constantine and their Appendant Degrees require candidates to be Christian. This has often led to some kind of confusion amongst the Brethren when they find that when they were admitted in Freemasonry. one of the criteria was a firm belief in the Supreme Being of their faith.

Now they find that only Brethren professing Christianity are eligible for these so called higher degrees and there are many Christian Brethren who have resigned from or refused to join these Orders. The Orders justify this membership qualification because they dwell around Christian Knighthood and their struggle against the 'infidel', the period between the Crucifixion and the Resurrection or tracing the course from the Old to the New Testament. It should be noted, however, that these Orders are not religious or substitutes for religion, nor do they contain any sacramental elements or practices. It is their attempt to explain the ceremonies in a purely Christian sense. These Orders are independent of the Craft and Royal Arch and only have authority over their own particular degrees. Likewise, it is vice versa with the Craft and Royal Arch.

One of the most interesting and informative book on this subject is Beyond The Craft by Keith Jackson. It outlines the history and origin, structure and qualification, regalia. and reviews of the various Orders and Degrees. John Hamill. writing on the same subject in his book The Craft. says " ... the various degrees and Orders do not form a cohesive and progressive philosophical spiritual or religious system gradually leading a Freemason to greater secret knowledge or salvation. What the additional degrees and Orders do is to continue and further emphasize particular aspects of the principles and moral teachings presented in the Craft and Royal Arch". And that takes us back to the Preliminary Declaration in the B. of C

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L.O.I. NEWS / COMMENTS/QUERIES

April has been a busy social month for most of us and has also given us time to reflect on the path of sacrifice and humility one is expected to take. We pray that Almighty God gives each of us the strength to fulfill our obligations. We convey greetings to Brethren and their families who are celebrating these holy occasions.

From May, Kenya Gate Lodge will conduct the working at the LOI for three months. I must congratulate their DOC. W. Bro. Kishor Mandaliya and S.W. Bro. Muslim Noorani for having organised all the Officers and the other necessary arrangements well in advance. We look forward to enjoy their working (and fellowship) for the next three months. Kindly please cooperate and let us know whether you would be staying for dinner or not so that the arrangements could be made accordingly.

I must say that I have received a very poor response to my request that members submit small write-ups or even comments about their Masonic experiences. I am sure membership in our great institution must have touched their Jives and they have a lot of things to tell us. So let us all share our ideas and make our fraternity a dynamic force to guide us in the path of virtue and science.

Here is something to think about for a moment. Ask yourself this question: "What have I done this past year to show that Freemasonry makes a difference in my life". Most of us are surprised at our own answers - that is we have done nothing. However, if we were asked to identify faults with other, we would be equally surprised at the ease at which we can do so.

And finally some words of caution to our aspiring writers from late Bro. Allen Roberts - Masonic Trivia (and facts), 1944 :

"I would strongly recommend that anything written prior to the past 50 years be consulted with caution. Earlier writers did little serious research. Many of them were careless with facts. Many of these untruths have been kept alive by well-meaning Masonic speakers, editors and writers. Too many of these have furnished fuel for the pugnacity of anti-Masonic zealots".

It makes past 100 year at present.

The Convenor regrets 'that due to unavoidable circumstances, this issue is delayed and some of the regular features could not be included. Every effort is made to give you an issue that is interesting and enlightening and he looks forward to receiving your valued comments.

END

SQUARING OFF -----

Last LOI meeting, we saw a record attendance by Brethren of the Kenya Gate Lodge and the acting WM and Lodge DOC deserves our congratulations for their efforts to encourage their members to attend. At the same time, we express our disappointment with the Brethren of other Lodges - only two were present. We wish to consider it as an exception, and not as a general rule. So let us all attend, irrespective of the working, and support each other.

One of the most recurring advise by the Preceptors is for the Brethren to be clear in their rendering of the lectures or charges. I have said it before and repeat again that 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 and quality work is the effect it has on the candidate. 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 ritual and clear expressions of the rich symbolism. Work done poorly, and that too frequently, loses much of its importance and renders it meaningless.

Let me once again bring to your notice what R.W. Bro. 1. K. Chande, DGM, had said in one of his address - "There is nothing more important in Masonry than the correct rendering of the ritual when a degree is being conferred. The Master is solely responsible for an accurate and meaningful rendering of the ritual in his Lodge. He is

The standard by which other officers gauge their work and if he is careless, it will encourage a similar attitude on the part of his officers". He further stressed the importance of doing the work in an impressive and intelligent manner, with emphasis on feelings and expressions. So Brethren, the Preceptors may sound critical, but take them as you ought to and put in an extra effort to improve on your working.

First Monday in June being a public holiday, the meeting will be held on Tuesday., 2nd June. Working is in the Second Degree, and the officers have been appointed well in advance. They are requested to be well-prepared. It is also advisable for other qualified Brethren to read their Second Degree ritual before they come to the meeting. It will refresh their minds and may even encourage them to ask questions. The Entered Apprentices should also make it a point to attend. There will be special instruction for them whilst the Lodge is working in the higher degree.

Once the working will be the Second Degree, let us briefly go over its fundamentals and further discuss them during questions time.

FUNDAMENTALS OF THE SECOND DEGREE

The purpose of Initiation is to bring a candidate from darkness and ignorance light and knowledge. It is done in a state of poverty and in the regular manner such it is a degree of preparation a step as a foundation for a spiritual life. We are concerned with creation, with birth, with the first steps in developing that spiritual temple within ourselves.

The purpose of the Second Degree is to further the studies based on Solomon's Temple. The planning, patience, time and skill devoted to the Temple should be translated into developing our spiritual, intellectual and artistic skills. This degree recognizes progress in the development of character over a long period time. It is based on sound morals whilst a knowledge of the teachings of the liberal arts and sciences help us understand the world in which we live and so qualify as good citizens. The knowledge so gained should be applied in the discharge of duties to God, our neighbour and ourselves.

The Lodge is opened on the Square for the employment and instruction Fellowcraft Freemasons, emphasizing the intellectual development of the degree in the name of T.G.G.O.T.U. recognises the importance of building a physical temple and a spiritual temple.

Five is a significant number. The five senses are the means by which we absorb knowledge associated with the second degree. We also refer to the five orders of architecture. The winding staircase is located within the Temple in an area restricted to the initiated, with the stairs further restricted to the fellowcraft. The winding - requires courage to face the unknown in life as we ascend. On a straight stair, we can see what is ahead. At the top, the door to the middle chamber is open, middle chamber is a symbol of reward where we receive so we can give. Thus a man will get out of his Lodge, his job, and his life as he contributes.

The liberal arts, and the hidden mysteries are recommended to the candidate's future study and research. It will interest Brethren to know that there, is an historic development in the word 'mystery'. Old ritual recorded it as 'mystery', where skilled tradesmen imparted knowledge to the apprentice. The changing of the spelling reflects the old Greek meaning of something once hidden, now revealed to the initiate. The pursuit of spiritual truth is an individual challenge and refers us to those words so well-known Know Thyself. Thus, like the landmarks the hidden mysteries are not defined in the ritual. They are progressively unveiled as we at the teachings of Freemasonry and, by contemplation, interpret such teachings to our advantage.

The working tools are the basic tools of construction. As the operative mason builds square, level and uprights, so in developing our personal character were the symbolism of these tools, unhindered by every selfish propensity which injure others. These working tools are also the emblems of office of the three R's of the Lodge. Their symbolic significance was explained in one of our earlier issues.

As the password S. denotes plenty, so is the true Mason entitled to light, learning and understanding. As an ear of corn is nourished by water, so the candidate is nourished by our teachings, which if accepted, will give a result as plentiful as the corn.

Thus the Second Degree admonishes us to live by square conduct, level steps and upright intentions, meet our fellows with heads held high and accept our just due without scruple or diffidence. It will interest Brethren to note that such is the importance of the Second Degree in the development of character that a significant part of the ceremony of installation of a new master is conducted in that degree.

GREAT MAN GREAT MASONS

HENRI DUNANT - 1828 -1910

Did you know the "Father of the Red Cross" was a Mason?

Born on May 8, 1828. in Geneva, Switzerland, Henri Dunant first encountered Freemasonry during the Swiss Sonderbund War of 1847 when Freemasonry provided rescue ambulances. No doubt influenced by this evidence of Masonic dedication to humankind. Bro. Dunant was raised a Master Mason about 1849. Then, following the aftermath of the Battle of Solferino, Italy, in 1859. he continued the Masonic services he had seen earlier by recruiting villagers to provide assistance to the wounded.

This experience changed his life and led to his founding of the International Red Cross Movement in 1863. In recognition of his contribution, he was awarded the first Nobel Peace Prize in 1901. In citing the award, the International Committee of the Red Cross said: "There is no man who more deserves this honour, for it was you who set on foot the international organisation for the relief of the wounded on the battle- () field. Without you, the Red Cross, the supreme humanitarian achievement of the nineteenth century, would never have been undertaken."

THE NORTHEAST CORNER

The Entered Apprentice is placed in the North East Corner of the Lodge for several reasons.

Masons should remember when they stood in the northeast corner of the Lodge. At that moment, they first stood as an equal among their peers. No matter if they were rich or poor, prince or pauper, they were on the same step in the same stance as all Masons before them. Here. with body erect, each was, to all outward appearance, a perfect and upright man and Mason. After experiencing that time and place, it is doubtful any Brother will ever forget the charge given. the proper use of the working tools of an Entered Apprentice and, more importantly, the reason why he was placed in this particular part of the Lodge.

The fact that operative Masons start the construction of the edifice at the northeast corner has a meaning to us all. However there is another less tangible reason for the placement of an Entered Apprentice in the north-east corner. If we carefully listened to the beautiful Lecture of the Entered Apprentice Degree, we learned what the three greater and lesser Lights of Masonry are, the meaning of the great Light of Masonry, the significance of the working tools, and the fact that Light and wisdom are in the east of the Lodge whereas ignorance and darkness are in the north.

Throughout the history of mankind, there have been periods called "dark ages." times when people were subjugated, uneducated, uninformed, and kept in a state of fear. Expressed figuratively, they were "in the dark."

Light in this case, is knowledge, the illumination of the world's meaning. In one Lodge we have two places, each the opposite of the other. The east represents Masonic enlightenment and knowledge; the north symbolizes darkness and ignorance. Significantly, there is no officer of the Lodge in the north, no one to Impart knowledge or offer assistance.

Now we can understand why an Entered Apprentice, who at this time is the weakest link in Masonry, is placed in the northeast corner. For it is here he is given two choices of directions to travel. If he decides to go north. that is, should he decide not to continue his travels- in -1asoTlic knowledge, then all he can expect to find will be the making of his own "darkness." He will never know all the Light that can be conferred in the Lodge. If he elects to travel eastward, he journeys toward the enlightenment and wisdom which can make him the perfect. upright man and Mason who can stand erect and true before both God and man.

- Lloyd G. Ramsey

This article first appeared in the November, 1995 issue.

WE HAVE THE KEY. .. LET US USE IT

Key is an interesting word with many different meanings. It is only when we give it a symbolic meaning that its importance is Masonically understood.

A key is a wrought piece of metal which opens a lock, thus giving access to what was before inaccessible.

A key in music is a sign of relationships showing how the tones of scale relate to one another.

(A key can also be an answer as in a key to . st.

A key can be an idea on which everything else hangs, as when we say competition is the key to free enterprise.

Or a key can be something which provides stability, as in the keystone of an arch.

In Lewis Carroll's Alice in Wonderland, there is a fascinating little character a padlock who runs about on thin, spidery legs, He rushes up to everyone he meets and says "I am looking for the key to unlock me".

Finding the key to life is the meaning and message of Freemasonry. That is why our great fraternal order is as important today as at any time in history. There are thousands of men who are looking for the key to life. Concerned with making their lives more meaningful, they could find the right key in Freemasonry - if we had the opportunity. For there are still, locked doors in the world- doors of prejudices, of ignorance, of intolerance, of self-interest, and of fear. It is the task of each of us to listen more carefully to those we come in contact with each day. Perhaps there are some who are saying to us. "I am looking for the key".

That is where you and I come in. With the 'opening' up of our Order in terms of charities done, old folks homes, public relations etc .. many men wish to share our Masonic light. You have already expressed a sincere desire to be more serviceable to your fellow creatures. This can now best be achieved by giving an opportunity for spiritual freedom for any worthy man who will knock at our door.

He can symbolise the common meanings of the key which are given earlier.

* The key symbolises both a locking away and an opening up. It symbolises the ability to keep confidence while also signifying how the individual can open a new life of study, insight and growth.

* The key signature in music is symbolically fundamental to our order, for we learn progressively more about relationships- the relationships of God to Man. Man to Nature. Brother to Brother and as a Mason, to the rest of the W World.

* In the sense of an answer, the key is relevant to our Order. Not that Freemasonry gives us answers. but rather teaches us how to find answers by exploring how others have responded to the question of life.

* Our teachings also deal with the key in the sense of the idea on which everything hangs. It is the process of the individual's discovery of himself, and everything depends upon that.

* Finally, Freemasonry is a key in the sense of providing stability. The ethics and standards taught in our rituals provides us with an anchor in the world of conflicting pressures and temptations. It is useful to live on set principles. A man who is a little dishonest is dishonest - that's it.

Brethren, the key concept in the quest for meaning, for insight and personal and spiritual development is worth a man's time and when we let a man in our fraternity, this is what they should expect of our Order, because that is what it is all about.

Reference:

S.RJ. C.F.K1emknechl, SGC. SJ .vL S. Maxwell. PSGC. xr.

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SQUARING OFF

Brethren of Kenya Gate Lodge deserves our praise and congratulations for their efforts. There was a remarkable improvement from the previous meeting rust say that the credit goes largely to their DOC W. Bro. Kishor Mandaliya and Bro. Muslim Noorani who was doing the chair. This was the first time that n appointed officers had practised a Second degree. The success of their last meetings has encouraged them to do a Third in July and I take this opportunity them the best. I must admit I have not visited Kenya Gate Lodge for quite me but from what I have seen of their commitment and performance at LOI,,: probably the best at present in Mombasa.

I must also convey congratulations to the Brethren of that Lodge for the excellent catering arrangements they had made for the last two meetings and I am sure all those who partook at the festive board had the most enjoyable time. We look I to share that experience again next month.

I must express my displeasure at the attitude of some of our Brethren. In repeated reminders and MUST CONFIRM requests, very few comply. This results in dinner ordered on guesswork and sometimes may not be enough to adequately satisfy all present. At times, many Brethren disappear soon after the meeting resulting in those who partake in dinner digging deeper in their pockets to le costs. To make it worse, they also have to pay for the 'bitings' served prior to the meeting and enjoyed by ALL present.

We one big Masonic family at LOI and most of us are too modest to demand that someone pays. Let it not get out of hand and create any disharmony. So please acting Junior Warden or Master know whether you will join us for supper or i if you must leave without eating, offer some contribution to cover the costs.

As planned working for the July meeting is Third and we look forward to see as Brethren as possible. There will be special instruction for the E.A.s and F.C.s le Lodge is working in the higher degree. We are most grateful to V.W.Bro. Rasik Patel for looking after and imparting knowledge to the E.A.s at the last . Hopefullv, he will be able to assist us once again. We also have a number of books in the library suitable for junior Brethren. Do not hesitate to borrow them

Brethren of Lodge of the Coast are advised that the August September and meetings have been allocated to their Lodge. The Master and DOC should make special! note of this and plan ahead to give the appointed officers adequate time to prepare and perform to the best of their ability.

THE GAVEL

Most English Masons would recognise that there are three working tools allocated in a speculative sense to each of the three Craft degrees. This was not always the case. It was after about 1816 when it was incorporated as part of the revised system of ritual of the three made as a result of the Union of the two former English Grand Lodges at the end of 1813.

Let us this month take a look at the Gavel, one of the principle tool of the First Degree, with its special use by the Master for calling to order. The candidate is told that the Common Gavel is intended to be used to knock off all superfluities. Symbolically it represents the force of conscience, that unerring guide to temperance. fortitude, prudence, justice, faith, hope and charity. It approves those thoughts and actions which are right and condemns those which are wrong.

Together with the other two working tools of the First Degree namely the 24 inch gauge and the chisel, the rough ashlar is worked upon to make it perfect. That work symbolises shaping of our character to emulate the perfect ashlar. that stone which slips smoothly into its proper place.

""to the speculative Mason, conscience should enable to put down all vain and unbecoming thoughts before they are put in action. As the gavel uses force to remove unwanted roughness from the stone of the operative mason, by similar means, sometimes painful, it removes the unwanted aspects of the character of the speculative Mason.

In the hands of the Worshipful Master it is a symbol of authority to maintain order in the Lodge. Through training, the W.M. must learn to be disciplined in its usage. Continual and frequent use of the gavel is unnecessary and disruptive to the proceedings and in the end it loses its dignity and the respectability of the person handling it

Reference:

Colin Dyer, Symbolism in Craft Freemasonry Mel Moyle, Victoria Lodge of Research, 1991 Authorised West End Ritual of Craft Freemasonry

GUARD WELL WITHIN YOURSELF THAT TREASURE, KINDNESS. KNOW HOW TO GIVE WITHOUT HESITATION, HOW TO LOSE WITHOUT REGRET HOW TO ACQUIRE WITHOUT MEANNESS,

- GEORGE SAND

TO AVOID CRITICISM, DO NOTHING, SAY NOTHING, BE NOTHING,

- ELBERT HUBBARD

GOD DOES NOT ASK YOUR ABILITY OR YOUR INABILITY. HE ASKS ONLY YOUR AVAILABILITY,

- MARY KAY ASH

WHAT LIES BEHIND US AND WHAT LIES BEFORE US ARE TINY MATTERS COMPARED TO WHAT LIES

WITHIN US.

-OLIVER WENDELL HOLMES

T. G. A.O.T.U

There are many words, terms and concepts in our rituals and teachings that one contend with. One of them is T.G.A.O.T.U., an allegorical term used to refer Deity. One of the principal qualifications to be a Mason is to profess a firm in the Supreme Being. The candidate is asked "In whom do you put your trust ", he replies "In God" and is referring to the Supreme Being of his faith.

How did this term come to be used in Freemasonry? Anderson used it in the first of Constitutions of 1723. Anderson was minister of a Scottish Presbyterian 11 in London from 1710 to 1734. He had graduated from Marischal College is a part of the University of Aberdeen. Since he was trained to become minister, he must have learned the Bible and theology "according to the reasoned ~ of Calvin's Institutes."

John Calvin (1509-1564) was a French reformer of the Church who, at the age of st published his classic work of theology, Institutes of Christian Religion in In this work, which formed the basis of theology for Presbyterian and led Churches, Calvin repeatedly calls the Deity "the Architect of the Universe" and refers to His work in nature as "Architecture of the Universe" ten times".

So it is no surprise that Calvin's disciple continued to refer the Deity by that mythical term. The true Mason recognises religion as universal, with a common fe, told in different ways. This one Supreme Being is common to all religions, mown by various names. The following are the major religions of the world, the names used to refer to their Supreme Being and Volume of Sacred Law.

FEBRUARY 1999 -50 GREAT YEARS

MOMBASA LODGE OF INSTRUCTIONS YEARS

Brethren must be aware that the Mombasa Lodge of Instruction is now halfway through its

49 years in existence. From next month, we plan to line up interesting lectures and programs at LOI, a family outing, grand family party in December, and finally the main celebrations in February, 1999. Details will soon be out and I look forward to your participation in all our activities.

We are extremely grateful to those old Masons who had the foresight to start the Mombasa Lodge of Instruction. Over the years, it has seen good times and bad times and through all this, countless Brethren have benefited from the training and discipline inculcated. The tradition goes on and we hope countless more Brethren continue to benefit for many many more years.

A special 50th Anniversary bulletin will be issued in February next year. Do have a Masonic experience that you would like to share with us? Write about it and we may be able to include it that issue.

CONGRATULATIONS

KISUMU LODGE OF INSTRUCTION

We take this opportunity to congratulate the Preceptors and Brethren of the Kisumu Lodge of Instruction for their dedicated efforts in forming their LOI. The first meeting was held in February this year and attended by the DDGM W. Bro. V. Talwar and DGDC W. Bro. M. Holt, both of whom are very experienced LOI Preceptors. With such blessings and encouragement from the District, Kisumu LOI is assured of a bright future and we wish them many happy and harmonious years.

We have received a copy of their summons for the May meeting. The Secretary is W. Bro. Sharad Somaia (Tel: 4-0600 - Office). Unfortunately, at present, I do not have a schedule of dates of their meetings. But should any of you happen to be in Kisumu and wish to attend their meetings get in touch with W. Bro. Somaia. You can be assured of a hearty welcome.

There is also a LOI already working in Nakuru and one recently sanctioned in Jinja. We have no direct contact with them as yet. But I will keep you informed as soon as I receive further news about them.

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BRO. ISMAIL SUMRA

We congratulate W. Bro. Ismail Sumra on being installed as Master of Mombasa Lodge on Monday, 20th July. 1998.

We have witnessed his steady progress through the ranks and participation in his Lodge affairs and the District Conferences and we wish him continued successes in his endeavors.

During his address at the Installation Banquet, he paid tribute to the LOI for providing the right platform to advance in his Masonic career and exhorted Brethren to be more committed at LOI meetings. With such positive thoughts, we are confident that he will provide the kind of leadership that the Craft needs and be an asset to the Masonic fraternity in Mombasa.

SQUARING OFF.....

Most Brethren will agree with me that members of the Kenya Gate Lodge had put in tremendous effort to ensure that their allocated time at LOI did not go waste. With enthusiasm and dedication, they practiced all the three degrees with quality ritual work. Once again, I have no hesitation to commend their DOC W. Bro. Kishor Mandaliya and the SW Bro. Muslim Noorani for setting an example for others to emulate. The last meeting was one of the best that I have seen at LOI. The Third was practiced in full- with all the dramatics and the solemnity that accompanies it. Every Brother who took part did a most commendable job and I wish them and Kenya Gate Lodge a bright future for many years to come.

However, a word of advise to Bro. Noorani and any other Brother who has a similar tendency please slow down. No matter how good you may be in the rendering of the ritual, it becomes meaningless when bombarded to the candidate with, as one Preceptor said, "with the speed of an express train".

We have always advocated good ritual work. A prime reason is the effect it has on the candidate. If he is searching for light, he would find it easier by listening to quality ritual because the symbolism becomes clear much faster. He begins to love the work and will be better prepared to progress in his Masonic career. So Brethren, remember that you have an important role to play for the future of our great fraternity. By improving ourselves in our capacities to teach and learn, we are helping ourselves, our Brethren our Lodges and the Craft in general.

The next three meetings are allocated to Lodge of the Coast and their Brethren are, advised to plan and prepare themselves for the ritual ceremonies. We also look forward to see more Brethren actively participating during the discussions. Please do not hesitate to ask questions. You must have noticed that questions that seem most trivial are the ones attracting maximum participation. An advance notice of queries or questions will assist me not only in preparing appropriate answers but to allocate enough time for discussions.

VISITORS FROM THE SCOTTISH CONSTITUTION

It is with pleasure that we welcome visitors to the Mombasa Lodge of Instruction.

We have a few regulars from Lodge Mackinnon who join us for fellowship and instruction and have also volunteered to assist in the workings. If we are the beacon of learning and instruction let us shine brightly for all who may wish to seek more light.

THE LETTER G

... has a considerable significance in Masonry and is to be found in use in several constitutions placed between the square and the compasses united. Our own members cannot help noticing it hanging in the centre of the Lodge room. Sometimes it is found displayed in the East, over the Master's chair. In either case, it should be readable from the West.

In former times, G appeared only in the second degree. It is noticeable that even now, it appears on the second degree tracing board. Present day lectures give significance of the letter G as denoting God, the Grand Geometrician of the Universe. However, in the period up to the Union, most workings denoted it as "Geometry or the fifth science on which Masonry is founded". It is arguably appropriate since the letter G must, in the Mason's mind, signify God, yet to give it only that simple significance is to deprive it of much of its importance as a Masonic symbol.

W. L. Wilmshurst, an eminent Masonic scholar wrote "Geometry was one of the 'seven noble arts and sciences' of ancient philosophy. It means literally the science of earth measurement. But the 'earth' of the ancients did not mean, as it does to us, this physical planet. It meant the primordial substance or undifferentiated soul-stuff out of which we human beings have been created the 'mother-earth' from which we have all sprung and to which we must all undoubtedly return. Man was made, the Scriptures teach, out of dust of the ground that earth or fundamental substance of his being, which requires to be measured in the sense of investigating and understanding its nature and properties. No competent builder erects a structure without first satisfying himself about the nature of the materials with which he proposes to build, and in the speculative and spiritual art of Masonry, no Mason can properly build the temple of his own soul without first understanding the nature of the raw material he has to work upon.

Geometry, therefore is synonymous with self-knowledge, the understanding of the basic substance of our being, its properties and potentialities".

Preston wrote "the mysteries of this science unveiled, arts instantly arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism"

John Browne tells us in Master Key: - "Geometry is the Origin of Mathematics and the foundation of Architecture..... by further study of this Fifth Science on which Masonry is founded, we are led to contemplate on the inimitable works of the Supreme Grand Geometrician of this vast terrestrial Globe".

Brethren, next time when you attend the Lodge, look at that letter and remember what it stands for..... "determination, definition, and proof of the order, beauty and wonderful wisdom of the power of God in his creation".

Reference; Colin Dyer, Symbolism In Craft Freemasonry Harry Carr, The Freemason at Work.

HONOURING OUR MASONIC OBLIGATIONS

Let us this month look at something that we do not know, but need to remind ourselves what we already know - that is honouring the obligations we took at the Altar. Though they are well known, it is sad that they are too often neglected.

As we progress in Freemasonry, we are asked to take yet more obligations in addition to those taken earlier. To derive maximum benefits, we need to review them again and again. And remember, it was upon the VSL that we assumed and sealed our obligations. And since we took them of our "own free will and accord", we must treat them very seriously and strive at all times to live up to these binding agreements.

These obligations reminds us of the duties we owe to our families, to other Brethren, our community, country and the Craft in general. And when we do this, we can expect benefit to our lives and to our fraternity. When we forget those vows or fail to practice them, we are seriously and negatively affected. Let us not fool the Great Architect of the Universe with obligations taken lightly or irreverently. He hears and knows our promises and expects us to keep our part of those vows and apply them as required

We often cite the phrase, "Masonry makes good men better". But without the ideals and principles that underlies them, these good Masons would be just as well off continuing their lives as they are. Good men become Masons because our Craft has something extra that touch every facet of our lives. This is because of the sacred and solemn obligations we have taken. As we recommit ourselves and our lives to these binding agreements, we should query and examine each obligation. From these, we may discover new insights, and new beginnings. Are we faithful, loyal, honest, and devoted in all the conditions of our Masonic obligations?

We also have to remember that there will be unpredictable situations in our lives that will certainly prevent us from honouring our sacred vows and faithful discharge of the duties we have pledged to perform. During this difficult period, continued courage is essential. Our loyalty may be tested, but should remain firm. We must not run from failures, but rather learn and grow from these apparent setbacks.

In contrast, if we willfully neglect our Masonic vows, we prove false to ourselves, our families, our friend, our fraternal Brethren, and to our noble order. Reference:

J. Cambridge, SRI M. Nahin, SRI

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L.O.I. NEWS / COMMENTS/QUERIES

I must congratulate Bro. Ashok Pattni and members of the Lodge of the Coast for the excellent ceremony they performed at the last meeting. The Preceptors were full of praise for the efforts put in by all who took part. The meeting was made more interesting and worthwhile by the record attendance we have seen at LOI for quite some time. The East was almost full and one can be excused for thinking that the LOI was for Past Masters. Anyway, since Masonry is a progressive science, learning continues at all stages. We saw a number of 'long lost' Brethren and we hope that they will continue to attend as often as possible. It helps to boost the confidence of the Brother in the Chair and adds to the congeniality of the evening.

It is also encouraging to note that more and more Brethren are asking questions or making comments on different aspects of either the ritual or floor-work. With this increased sense of dedication and a commitment to excel in the degree work, we can be assured of a bright future for the fraternity.

However, not everything is bright and glorious. Whether we like to hear it or not, there are evident signs of apathy in our Lodges. We must do all we can to change this trend. We also need to take a closer look at our own personal commitment to the ideals of Freemasonry, and demonstrate that what we are doing is something significant, something valuable, something worthwhile. We must give and do our best and achieve the highest possible standards. Any recognition or advancement thus given will be valued and treasured because it was worked for. If given for little or minimum efforts, it becomes cut-rate Masonry. It cheapens the ideals and fuels the apathy. Do we need that?

NO! We have the opportunity to demonstrate our commitment for the future of our Lodges and share our beliefs with our Brethren and all those who shall seek to join us. We have to develop standards of excellence for ourselves and our Lodges. It will not be accomplished overnight. But from what we are witnessing at the LOI these last few months. I am confident that most Brethren care enough to commit themselves for the betterment of the fraternity and attract men of character and quality to join us.

It had been proposed that the working for the September meeting would be a Second. I am now informed that Lodge of the Coast would prefer to do the First again. Most of the officers are junior Brethren and they need all the experience that they can get. Brethren of Mombasa Lodge have kindly agreed to step in too.

Q. THERE SEEMS TO BE SOME AMBIGUITY IN RULE 127(II) IN THE B. OF C. AS TO THE RIGHTS OF VISITING PERTAINING TO AN UNATTACHED BROTHER. DOES IT MEAN THAT A BROTHER RESIGNS FROM HIS LODGE MAY VISIT ONLY ONE LODGE ONCE OR ANY LODGE ONCE. ?

R. The Rule is actually quite clear, but perhaps because it seems to be over-generous, there is plenty of tendency to misinterpret it. Rule 127(1) deals the Brethren excluded under rules 148 or 181. A Brother so excluded is barred attending any Lodge or Lodge of Instruction until he again becomes subscribing member of a Lodge?

B. of C Rule 127(ii) says: "

(ii) In any other case {i.e. if he simply resigns from his Lodge or Lodges,} he shall not be permitted to attend any Lodge more than once until he again becomes a subscribing member of a Lodge...

This means that he may visit anyone or every Lodge under the English Constitution once, and once only; but he must sign the Attendance Book appending word 'unattached', and giving the name and number of the Lodge of which was last a subscribing member.

Q. WHEN THE MASTER OF A LODGE IS ABSENT THROUGH ILLNESS AND THE I. P. M. ACTS A W. M. UNDER RULE 119, B. OF C., WHO ACTS AS I. P. M.

R. First let it be clear that the status of I. P. M *is not an office and nobody can act for him* so we need only discuss the question of who is to occupy the I. P.M's Chair when the I. P. M. is absent or is acting as W. M.

There appears to be no rule that deals with this specific question, but Rule 119 (b) in the B. of C suggests that some form of seniority should prevail. This would imply that the senior P. M. might be chosen to occupy the I. P. M.'s Chair. For purely practical purposes it might be preferable to select the Bro with the most recent experience of those duties, i.e., the junior P. M.; but I think the Lodge would best be served by choosing the Brother who can be relied (discharge the duty satisfactorily.

Harry Carr • Freemason at work

WHAT DOES FREEMASONRY OFFER?

Freemasonry, as we know today, has existed for about 300 years. During this time other fraternal organisations resembling Freemasonry have also come into existence. This is because fundamentally, man is a social creature and has an inherent need for friendships, love and association with others. So what make Freemasonry different from and better than most similar organizations?

Freemasonry works with and through the individual member. Each new member is prepared individually. He is the most important person who is initiated and passed on to other degrees. No matter what his station in life is, he has to go through the same process that thousands before him have gone through. He has to sit with his teachers and spend time to learn to the various charges and lectures exemplified in the rituals.

The requirement that the candidate professes a belief in God further enriches that belief by instructing him in the moral laws. We know that all major VSL's are displayed in our Lodges. This is because we respect the right of each man to take his vows before God on the Scriptures which are to him the revelation of God. We cannot be party to demands that an initiate takes his vows on a book he does not believe in.

Freemasonry, therefore offers tolerance for the religious belief of all men to the point that they can all meet together and pray together in complete harmony, enabling them to rise above the squabbles that often accompany religious doctrine. This does not mean that they are not important. Such issues are simply left to the conscience of the individual Brother and are not within the domain of Freemasonry. That is why no political or religious discussions are permitted in the Lodge.

The tenets of Brotherly Love, Relief and Truth are of paramount importance. We are reminded of the duties we owe to God, ourselves and our neighbors. The constant bringing together by Freemasonry of its members helps to promote the feeling of belonging, achieved by social contacts and development of friendship. They are also expected to defend each other against assault on their life and character. Yet nowhere is he required or asked to give help if it means being dishonest or unfair. To help a Masonic Brother in need is at the heart of the Craft. But to give dishonest or unfair favoritism is against the entire spirit of Freemasonry. Righteousness, goodness and truth become powerful only when they find expressions in concrete action.

Finally, remember that every degree in Freemasonry implores us to improve ourselves, to strive towards what we consider a near perfect life. It helps us to become better men, be more aware of the duties we owe to God and our fellow men and virtue, justice and charity. But because Freemasonry contains elements that are not revealed to the outside world, it sometimes attracts misunderstanding and hostility. It is up to us to portray Freemasonry as the Brotherhood that it really is.

There was a young walking down a deserted just before dawn In the distance he saw a man picking up a starfish and throwing in to the sea. The youth gazed on in wonder as the older man again and again threw the small starfish from the sand to the water.

He asked "Why do you spend so much energy doing what seems to be a waste of time?" The man explained that the star fish would die if left in the morning sun. "but there must be thousands of beaches and millions of starfish!" exclaimed the young man. "How can you make a difference?"

The gentleman looked down at the star fish in his hand and as he threw it to the safety of the sea he said"

I MAKE A DIFFERENCE TO THIS ONE."

- Irv Furman 1989

END

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SEPTEMBER 1998

No Summons available in the files.

END

OCTOBER 1998

No Summons available in the files.

END

NOVEMBER 1998

No Summons available in the files.

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This ends the edition for year 1998