

# The Ailsa Craig

GRAND LODGE OF SCOTLAND  
INSTALLATION/  
THE FESTIVAL OF ST. ANDREW  
November 1999

## Programme

### **Sunday 21st Nov**

Depart KUL at 11.30 p.m. on British Airways for United Kingdom.

### **Monday 22nd Nov**

Arrival Heathrow & depart to Edinburgh At 11.00 am,  
Transferred to hotel  
Afternoon — free

### **Tuesday 23rd Nov**

2.30 p.m. Visit Roslin Chapel, en-route to Mother Kilwinning No '0'  
Regular Meeting at 7.00pm

### **Wednesday 24th Nov**

7.00 a.m. Golfers to St Andrew Golf Course  
7.00 p.m. Cannon Gate Kilwinning No. 2 Regular meeting

### **Thursday 25th Nov**

1.00 p.m. Pick-up to Grand Lodge  
2.30 p.m. Grand Lodge Of Scotland (Installation)  
5.00 p.m. Festival of St Andrew Sheraton Hotel

### **Friday 26th Nov**

(1) Golf for those wishing to play  
(2) Others. free day for sightseeing

### **Saturday 27th Nov**

AM. Free till departure to airport after lunch to connect flight back to KL.

## **Notes:**

(1) There is a possibility that we may be able to get the Chivas Regal Distillery Castle for the 26th & 27th. In which event the cost of the package will be adjusted accordingly. However, as the castle can only accommodate 12 people, this will be on a first come first serve basis and only those who pay the full package.

(2) Anyone wishing to stay on after the above date of departure either in London or Scotland, please advise the following:

- (a) Exact. date of your return. to confirm your return flight.
- (b) If you wish accommodation arranged in London please indicate number of days and cost will be informed accordingly.

## **Price:**

RM 3,900.00 includes economy return airfare on BA all the way to Scotland. airport taxes in KL, Scotland and England, transfers room on twin sharing basis and full Scottish breakfast.

Price does not include green fees, caddy fees, laundry, phone. drinks consumed.

Singapore brethren who are wishing to join the trip have to find their own way to KL to join the KL. brethren on the outward journey.

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## **HMV**

*(His Master's Voice)*

Brethren

Practice makes perfect, so the saying goes. In our case we should be always thinking of the obligation we owe to our candidates and indeed to ourselves to give them the best and most meaningful workings for the three degrees we possible can.

The worthy Director of Ceremonies controls the ceremony both in the practice and in the Lodge. Brethren are appointed by rotation at the committee meeting (on the Monday following a Lodge meeting) to carry out designated pieces of ritual. The worthy secretary will in the course of the week distribute the list of workings to the brethren.

Our normal practice meeting is the Thursday before the Lodge meeting at 6:00pm. At the practice meeting all brethren should know the section of ritual they will be giving, the Director of Ceremonies will expect them to recite the piece without the Green Book (being prompted where necessary). This helps, I can assure you, in building self-confidence. It is harder at a practice meeting than in the Lodge.

All floor workings will also be carried out this meeting and is especially applicable to the Worthy Deacons and Stewards. I know time is always a problem, but if you are present and on time, the worthy Director of Ceremonies will keep the practice to as short a time as possible.

Brethren on stand-by should work on the assumption that they could be called on at the last minute to stand-in. In any case, they will most likely be carrying out that duty at the following working of the same degree.

Lodge Ailsa looks forward to your support.

Yours Fraternally

W. Bro. Malcolm

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## **Fixtures and Fittings**

*(Lodge Activities)*

Last month's working was the first with the new team in place and went surprisingly smoothly in spite of the low turn-out a practice with Bro Keith Lewis being initiated. The following Bros carried out the relevant duties:

Investiture - Vikramen Ramen

Lights - Julian Brown

NE Corner - Antony Lee

Tressleboard - Bruce Barnes

Charge - Rajiv Chaudhury

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## **Home and Away Games**

*(Visiting Brethren, Visits and Invitations)*

• Visiting the Lodge last month were the distinguished visitors:

W.Bro. Ken Slater - PM Lodge Ailsa (1970)

Bro Murdo Munro - Lodge Firth of Clyde  
& Anchor Lodge of Roswell.

Bro. Charles Kilso - Harvard Lodge, Boston

Bro. David Miller - William Wallace Lodge

Bro Alex McCall - returning Brother

Further planned visits for June include:

Tullibardine - 19th June '99 (KL)

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Angus - 26th June '99 (KL)

## Tinkers Corner

*(The latest gossip)*

- The proposed trip to the Grand Master's Installation in Edinburgh in November is firming-up fast (Refer to the itinerary received from HK Neoh in KL). We may wish to adjust to suit our own interests.

Please let the Junior Warden know - (9-732 5488) if you are interested and wish to make the trip, it would help to get an idea of the numbers for planning and possible block-booking reductions etc.

- The history of the Quaich, presented to the Lodge recently by Mrs Pat Davis for ceremonial occasions, is told by the following:

### **THE QUAICH**

All over the world are settled people of Scottish descent, and the austerity and simple tastes of the Scotsman are brought to notice by their earliest craftsmen.

The most definitely Scottish of all articles is the Quaich. The name is derived from the Gaelic CUACH, Cup, and was primarily a highland drinking vessel for whisky or brandy.

Originally turned in wood with silver strippings or bands, it was but a short step for the Scottish Silversmith to make the whole quaich in silver. It is distinguished by its two handles, known as lugs, and made in a variety of sizes, from the smallest for drinking to the larger for ceremonial use.

## The Classifieds

*(Awaits your Ad)*

- It is intended to issue copies of the Membership Pocket Directory by the next working. Unless you can confirm your details by then you may have to wait for the next reprint, next year.....

## Charity

We all acknowledge that Charity is one of the most fundamental principles on which Freemasonry is based, and therefore ask you to give as generously as you possibly can, when, and if you are able.

Please support the Right Worshipful Master in his concern for the **Home for the Elderly and Destitute**. If you have your own personal preference which is not listed, please specify under "Other" and forward to the Lodge Treasurer.

Thank you for your generous support

Dear Sir and Brother,

I wish to make a charitable donation to the following:

**Worshipful Master's Chosen Charity**

**(Home for the Elderly and Destitute)**

S\$ \_\_\_\_\_ (Cash/Cheque/Pledge/Please Bill me)

**Other (please specify) -**

S\$ \_\_\_\_\_ (Cash/Cheque/Pledge/Please Bill me)

Yours faithfully and fraternally,

Name:.....

Date:.....

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## **Post Script**

*(The Last Word in Masonry)*

### THE THREE ASHLARS

There is no doubt that there were originally three ashlar which were called the rough, the perfect, and the perpend ashlar, and represented respectively the Apprentice, the F.C., and the I.M.

### THE ROUGH ASHLAR.

The first thing that strikes us is that the rough ashlar is placed in front of the pedestal of the J.W. in the S., and symbolises the body. Crude, rough, and unpolished, and of little use for the building of the Divine Temple until the spiritual faculties have been awakened. In olden days it was the duty of the apprentice to reject any stone in the quarries which contained obvious defects, and if he did his work badly valuable time and labour would be lost. Thus it is essential that the rough ashlar should be sound through and through, and it stands as an ever-present warning in our Lodges against the admission of unworthy candidates. On the material plane, particularly in Operative days, the physical soundness of candidates was rigorously insisted upon, and even still in Scotland the Master of a Lodge takes a special obligation not to admit a halt, lame, or blind man. The perfect ashlar can only be made from the rough ashlar, but if the material has been sound the finished product will indeed be worthy of a place in the edifice.

### THE PERFECT ASHLAR.

This ashlar stands in front of the S.W. ped., and represents him as symbolising the soul. In the can. it represents the man whose physical passions have been brought under control by the soul, and whose intellectual faculties have been developed along the lines of spirituality. Thus the emblem stands for more than an educated man; it represents a

man trained spiritually as well intellectually:

Moreover, the ashlar is situated in the W. thereby implying that the man it represents is one who has in the course of years had the "rough edges" knocked off him by experience, and has been polished by the wider understanding which comes with age. The earthly part of that Temple consists of the perfect ashlar which forms its walls, foundations, and its buttresses, while around lie the rough ashlar from which the expert workmen fashion the perfect and fit them into their appointed places. In the construction are also required stones of another shape, peculiarly wrought stones, neither square nor oblong, and such as mortals on earth cannot recognise, for they are made according to mortal plans.

### PERPEND ASHLAR

The perpend ashlar is still mentioned in the ritual of the Royal Order of Scotland, but from old minute-books we find that in the eighteenth and in the beginning of the nineteenth century it also existed in Craft Lodges. More than that, old Masons tell us that even still such stones exist, hidden away in the "Tyler's Box" of some of the country Lodges. From their descriptions the perpend ashlar appears to be similar to a keystone and undoubtedly represents the W.M. of the Lodge.

The perfect ashlar has been transmuted into that last great experience, and the stone which the mortal builders rejected has become the headstone of the corner, and the keystone of the arch. Around this stone have gathered other legends and other degrees, but for all that it had, and still should have its place in a Craft Lodge in front of the Master's chair.

Adapted from: An Interpretation of our Masonic Symbols - by J.S.M. Ward

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