

The Ailsa Craig

The Compass Of His Attainments **W.Bro. Bill Shorto**

Ill tell you the tale of his Lordship
And the tramp he took home to his wife,
To show what could happen to someone
Who never had sinned in his life.

It turned out the tramp's name was 'enery,
And his father had been on the square
And he was conceived on the Friday
When his father was put in the chair.

"A Lewis, by gad" said his Lordship
"And how did you come to be there
On the pavement outside of the Temple
With nothing half decent to wear"

Said 'enery, "I talked with me mother
Before she was took to her bed,
he talked of one thing and another,
And here's what the old lady said:"

"I can't tell you much of your father,
Except he was some kind of gent
Who I met in the Hall in Great Queen Street,
The one where the Masons all went".

"So when the old lady departed
And left me to fend for meself,
I took to the road broken hearted,
And thought of me father's great wealf."

Now 'enery 'ad 'eard about Masons,
How they were responsive and kind,
So he parked himself there on the pavement
And waited until they had dined.

At this his Lordship looked pensive,
And started to work out the dates
Since the time of his own installation

When he went to the call with his mates.

You know how his Lordship had found him
And taken him home in the car,
But the Lady refused to receive him.
Well, you know what Ladyships are!

So his Lordship made his arrangements,
And set him up nice, in a flat,
With a pension to feed and to clothe him,
And you couldn't want better than that.

Now 'enery began to get restive
When he thought what his life could be like,
And he started to take driving lessons
So his Lordship bought him a bike.

But soon he was asking the questions
Being free, and at least twenty-one
And he rode off to tackle his Lordship,
Who told him what had to be done.

Well, the time came for 'enery's acceptance
The date had been fixed in advance
The secretary did all the homework,
And the Master left nothing to chance.

But when 'enery got on his cycle,
- All dressed in his best quite a swell,
He found that the chain had departed
And the brakes were asunder, as well.

Now the road to the Temple was easy,
It ran down the side of the slope,
They tied up the brakes w'th some sisal,
And coasted off down full of hope.

Well he got there in time for the ritual,
But he asked at the festive board
How the Master had known that he entered
Of his own free wheel and a cord!

The Ailsa Craig

HMV

(His Master's Voice)

Brethren

We have a very active year ahead. Presently we have workings well into the next year and to ensure our new brethren are not delayed unduly in their entry into masonry, we will be obliged to work a number of "doubles". June will be a first degree working and it is most likely that July, August and possible September will be second degree workings. The absence of green books was noticed and appreciated at our last meeting. Long may it continue.

On our visit to Scotland we anticipate visiting Ldg. Leven St John (170SC)- one of the few McBride Lodges. Most likely after the installation of the Grand Master Mason. We will shortly circulate our own programme

I would also like to congratulate the brethren giving lectures at our last meeting. All were well done.

Yours Fraternally

W. Bro. Malcolm

Fixtures and Fittings

(Lodge Activities)

Last month's working shows the ease of the working once it's been practiced a few times. Bro Nijinder Pal Sharma was initiated and benefitted from the smooth proceedings. Demonstrating the brotherly links of Freemasonry was Bro. Dr. K.N. Sing, who had travelled from Pahang, Malaysia to invest

his newly made brother with the lambskin. The following Bros carried out the relevant duties in good form:

Investiture - K.N. Sing (Royal Pahang)

Lights - Julian Brown

NE Corner - Chua Chy Seng

Tressleboard - Bob Gunning

Charge - Joe Fernandez

• As a recent change to the format, notice is given of the coming month's duties following the General Committee meeting.

For the month of **June '99** these are as follows:

Investiture - Bro. Aswin Atre

Standby - Bro. Jorma Happala

Lights - Bro. Vikraman Raman

Standby - Bro. Bob Gunning

NE Corner - Bro. Bill Seitz

Standby - Bro. Rinaldo Romani

Tressleboard -

Bro. Bruce Barnes

Standby - Bro. Chua Chy Seng

Charge - Bro. Andrew Heng

Standby - Bro. Rajiv Chaudhury

• Please notify the DOC or Secretary immediately, should you expect not to be able to fulfil the above duties.

• There will be a Practice meeting on the 16th June (Wednesday) 1999 at the small temple at Coleman Street.

All MM's should attend!

• Due to some clashing in bookings with Lodge St Andrews practice we have booked the small temple for the following practice evenings:

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- 16th June (Wednesday)
- 14th July (Wednesday)
- 19th August (Thursday)
- 15th September (Wednesday)
- 21st October (Thursday)
- 18th November (Thursday)
- 15th December (Wednesday)

Please note the dates in your diary

Home and Away Games

(Visiting Brethren, Visits and Invitations)

- There were three visitors to the Lodge last month:

Bro. Dr. K.N. Sing - Lodge Royal Pahang

Bro. Francis Gopal- Lodge Royal Pahang

Bro M.B. Earnshaw - 2013 EC

- Further planned visits for June include:

Tullibardine - (KL)

Angus - (KL)

- Planned visits for July:

Eastern Gate Installation

Emerald Installation

Tinkers Corner

(The latest gossip)

- The dates for the Ladies Night and Burns Night have been changed. The new dates are:

Ailsa Ladies Night

- 28th Aug 1999 at the Hyatt Hotel

Ailsa Burn's Night

- 13th Jan 2000 at the Masonic Club

Committees for both of these events will be set up soon.

- Alternative itineraries for the trip to the Grand Master's Installation in Edinburgh in November are welcome, and can combine specific visits. Please let the Junior Warden know - (9-732 5488) if you are interested to take advantage of the reduced rates offered on the KL flight.

The Classifieds

(Awaits your Ad)

- The Lodge Ailsa Membership Pocket Directory is available. Make sure you get your copy from the WJW!

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 elderly and destitute by way of **The Missionaries of Charity, Gift of Love Home**. 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

(The Missionaries of Charity

Gift of Love Home)

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

Other (please specify) -

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

Yours faithfully and fraternally,

Name:.....

The Ailsa Craig

Date:.....

The Ailsa Craig

Post Script

(The Last Word in Masonry)

THE SQUARE AND COMPASSES.

MORE than any other emblem the square and compasses may be regarded as symbolical of Freemasonry itself. As architectural implements their utility to an operative mason are self-evident, with the compasses used almost exclusively by the architect, or master mason proper, while the square is used to a large extent by the ordinary workman, for testing the walls and angles of the edifice.

We see that in the symbolical sense the compasses stand for the G.A.O.T.U. and the spiritual side of man, while the square appertains to the material world.

First of all we perceive that the compasses form two sides of a triangle, the base alone being missing, which is of course represented by the square of matter. When using the compasses one arm is at a fixed centre from which it never errs, and this is God unmanifested. The other arm works round the circle thereby producing the emblem of the infinity of God, the symbol of Eternity. But without the leg of the compass which is fixed at the centre that emblem could not come into existence out of the nothingness which the circle itself represents. By means of the circle the equilateral triangle itself is created, as is shown in the first proposition of Euclid, and thus we perceive that the triangle, which symbolises the triune nature of the manifested Deity, is brought forth from the circle, which can be created by naught but the compasses. Therefore the compasses by themselves convey the most tremendous piece of symbolical teaching which it is possible to conceive, for they stand for the Unmanifested God.

The leg of the compasses, which traces out the circle, ends where it began, and may rightly be described as the Alpha and the Omega, the Beginning and the End, and thus typifies the Preservative aspect of the Deity, the Second Person of the Trinity, the G.G.O.T.U., Who, however, could not function save in the presence, and by the assistance, of the other

arm, the Creative aspect, whose point, never moves from the centre. Hence we see there is a very intimate connection between the compasses and another Masonic emblem, the point within a circle. The third side of the triangle represents matter, which from its very nature is perishable and liable to transmutation. In man this triangle consists of Spirit, representing the Creative side of the Deity, the Soul representing the Preservative side, and the link between the Spiritual and the Body. It is, therefore, not surprising to find that, since the square has been substituted for this third line, the emblem produced is not that of the triangle, which in the West is used to represent God, but the lozenge.

According to the ancient Caballists these two triangles represent the initial triad, from whom comes forth the second triad, which alone is sufficiently limited to work in the material world. This fact has not been forgotten in modern Masonry, for the jewel of the Soc. Ros. is a red cross within a lozenge. Therefore we are justified in considering that the peculiar arrangement of the square and compasses which we find in our Lodges is not accidental.

Thus it will be perceived that we take our O.T.O. on the emblem of the feminine in the Craft degrees, and it is only when we have symbolically passed from the material to the Spiritual planes that we are brought into intimate relations with the triangle - the masculine aspect of the Deity.

When separated from the square, the compasses represent the spiritual aspect of man, and when united, the complete man, Body, Soul, and Spirit.

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