

# The Ailsa Craig

## HMV

*(His Master's Voice)*

*(RWM. Bro. Malcolm Davis continues in the Chair for a second term and will be shuttling between KL and Singapore for the meetings)*

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## Fixtures and Fittings

*(Lodge Activities)*

A Third Degree is programmed for 25<sup>th</sup> May.  
The following Bros. will carry out the respective duties:

Apron - Keith Lewis / Fraser

Lights - Unni Menon / Rajiv

Symbols - Julian Brown / Bruce Barnes

Tressle Bd - Chua Chyeseng / Bob Gunning

Charge - Bill Gartshore / Taikichi Ito

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## Tinkers Corner

*(The latest gossip)*

### • Ailsa Ladies Night

Our WJW has planned the Ladies Night to be on Saturday, June 17, 2000 at the Malay Village, Singapore. Tickets will be \$85, so please note this in your diaries and invite friends/potential members.

He has also intimated that we may all be part of a charity fund-raising trishaw rally later in the year!!

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## The Classifieds

*(Awaits your Ad)*

• The Lodge Ailsa Membership Directory is an Adobe Acrobat PDF file. You may download the programme free of charge from [www.adobe.com](http://www.adobe.com). If your details are incorrect or not complete, please give an updated copy to the WSW so that the next issue will be accurate.

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## Post Script

*(The Last Word in Masonry)*

*(The article below has been copied from Lodge Kilwinning in the East's Directory of Members 2000 and should be of interest to all Brethren)*

## The District Grand Lodge of the Middle East of The Grand Lodge of Antient, Free and Accepted Masons of Scotland

### INTRODUCTION

The District Grand Lodge of the Middle East surely qualifies as the most multinational, multiracial and multicultural Districts within the Grand Lodge of Scotland.

At one time or another it was spread over six nations, Malaysia, Singapore, Thailand, Brunei, Indonesia and Laos. It encompasses over three million square Kilometers and a population over two hundred and sixty eight million.

The respective governments, economic achievements and culture are so diversified, yet Scottish Freemasonry has created a common bond within the members of the various Lodges, so that Bagpipes and Haggis are accepted practice at installations and Ladies Nights.

Colourful Tartans and no less than seven different Rituals are worked including the Standard, Modern, McBride and rituals written by Freemasons in the country.

### THE BEGINNING

The District Grand Lodge of the Middle East was consecrated in Kuala Lumpur on 20 October 1916 by R.W. Bro. F.M. Elliot, R.W.D.G.M. of the Eastern Archipelago.

It served to bring together under one local banner, Lodge Scotia No. 1003, Lodge Tullibardine in the East No. 1118 and Lodge

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Malaya No. 1146. Bro. Sir Eric Macfadyen, R.W.M. Lodge Tullibardine in the East No. 1118 was installed as the first District Grand Master and served until 1918.

The term Middle East has often been considered to refer geographically to countries west of India, but the name was accepted by all until 1951 when Bro. John Henry Mason Summers gave notice that the name be changed to the District Grand Lodge of Malaysia. Bro. Jimmy Laing expressed his opposition to the proposed change stating: Masonically the Middle East is a clearly defined geographical area created to care for the Brethren who were outside the scope of the Near East and Far East, both of which Districts had been created earlier.

The use of the words Middle East to describe North African territory sprang up during World War II after the whole of the East had been lost. The word Malaysia has not even the merit of common usage. Tradition merits the retention of the present Middle East.

Various definitions of Malaysia and South East Asia were produced from various authorities to support the original proposition and various amendments, but the Daughter Lodges were not in favour of change and the original title has remained to date. Had the motion been implemented, the formation of Malaysia as an independent nation in 1963 would have created untold difficulties.

## LODGES IN THE DISTRICT

At present the District Grand Lodge of the Middle East comprises 11 Lodges:

- Lodge Scotia No. 1003 was consecrated on 17 May 1906. It is the oldest Lodge in the Scottish

after the consecration of Lodge Neptune No. 441 E.C. (now in darkness), which worked under a warrant of the Grand Lodge of England.

- Lodge St. John No. 1072 was consecrated in Bangkok, Thailand on 24 January 1911, but was not part of the District until 1954. It was Chartered and reported directly with Edinburgh until Grand Lodge recommended that it be part of the District for ease of administration.

- Lodge Tullibardine in the East No. 1118 was consecrated in Kuala Lumpur on 14 July 1913. It was named after The Marquis of Tullibardine, the 80th Grand Master. Kuala Lumpur was fast becoming the administrative centre of Malaya and the early patronage comprised British entrepreneurs, planters, miners, servicemen and Civil servants.

- Lodge Ailsa No. 1172 was consecrated in Singapore on 30 May 1918, 73 years after the consecration of The Zetland in the East Lodge No. 508 EC.. The Lodge was named after the Marquis of Ailsa, Past Grand Master Mason of the Grand Lodge of Scotland.

- Lodge St. Andrew No. 1437 was consecrated in Singapore on 18 June 1949, soon after the Japanese occupation during World War II. With the growing demand for Freemasonry, it was one of the many Lodges formed during this period.

- Lodge Sarawak No. 1452 was consecrated in Kuching, Sarawak in the island of Borneo on 25 January 1951. Preliminary meetings were often held aboard vessels alongside the wharves because the Government Shipping Master Bro. Matheson was involved in the Inception of Freemasonry in Sarawak.

- Lodge Angus No. 1529 was consecrated on 13 April 1957 in response to a demand by expatriate rubber planters and tin miners. They admitted local residents later than most other

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difficulties when Malaysia gained Independence

- Lodge Sri Aman No. 1545 was consecrated as Lodge Brunei No. 1545 on 12 April 1958 in Kuala Belait, Brunei. There had been a very active masonic circle for some years. In 1987 the Lodge went into darkness and was only reopened as a Scottish Lodge of Research in 1995 with the name changed to Lodge Sri Aman No.1545.
- Lodge Royal Pahang No. 1589 was consecrated on 10 February 1962 in Kuantan. It received its Royal Title from HRH The Sultan of Pahang due to the untiring efforts of Bro. Dato' Mohd Ali, a Past Master of the Lodge and is to date the only Scottish Lodge to have this honour.
- Lodge Kilwinning in the East No. 1606 was consecrated on 2 May 1964 in Kuala Lumpur. Membership of Lodge Tullibardine was full to the brim, with Malaysians joining in ever growing numbers and the need for a second Scottish Lodge was apparent to all.
- Lodge Pattaya West Winds No. 1803 was consecrated on 20 February 1993 in Pattaya, Thailand, by the Most Worshipful The Grand Master Mason, Bro. Brigadier Sir Gregor MacGregor of MacGregor of Bard assisted by the R.W.D.G.M. Bro. Dato' Dr. Peter C. Vanniasingham and Bro. Arthur Hazel, R.W. Grand Secretary. It took 82 years of Freemasonry in Thailand for the Brethren to feel that a second Lodge would serve the needs of Brethren in the east of Thailand.

## LODGES IN DARKNESS

The following lodges have been dormant due to a variety of reasons.

- Lodge Malaya No. 1146 was consecrated in Klang, Selangor in 1915. The Lodge went into darkness around 1936, probably due to lack of

- Lodge Krian No. 1190 was consecrated in Pant Buntar, Perak in 1919. It was apparently formed to serve the needs of British Planters in the region. It went into recess during the 1930 world recession. Although attempts were made to sustain the Lodge, it went into dormancy in 1939.

- Lodge Java No. 1251 was consecrated in Djakarta, Java on 19 February 1921. English Freemasonry had ceased to exist after 1824, but British Freemasons considered it their duty to found a Lodge. Efforts were commenced in 1918, but it was not until 4 November 1918 that a Charter was granted by the Grand Lodge of Scotland. The Lodge was consecrated at the Dutch Masonic temple in Weltevreden. Due to unfavourable political environment and the lack of support resulting in declining membership, the Lodge was closed in 1962.

- Lodge Powell No. 1302 was consecrated in Surabaya, Java on 19 February 1923 and became dormant in 1952 due to lack of members. At this time many expatriates were returning home due to the unfavourable environment locally. This Lodge was named after Bro. B.N. Powell, District Grand Superintendent of Java from 1923-1926.

- Lodge Ionic No. 1322 was consecrated in Medan, Sumatra on 2 August 1924 but became dormant around 1952 due also to falling membership.

- Lodge Lane Xang No. 1632 was consecrated on 14 July 1967 in Vientiane, Laos. Due to a deterioration of the political environment, the Lodge went into darkness in the early 80's. Attempts are being made to reopen the Lodge in Thailand

## PRESENT STATUS

All the Lodges currently in the District are active with a steady influx of candidates. There

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most of them locally domiciled except in Thailand where the majority of the Brethren are expatriates from all over the world.

Lodge Sarawak No. 1542 and Lodge Royal Pahang No. 1589 own their premises, while Lodge Scotia has a joint ownership with Royal Prince of Wales Lodge in Penang. The Scottish Lodges in Singapore, Kuala Lumpur and Ipoh meet in premises owned by the English Constitution. In Thailand, Lodge St. John meets at the British Club, while Lodge Pattaya West Winds is in the process of purchasing a property. Pre World War II, Lodge Tullibardine in the East No. 1118 owned their premises in Venning Road, but this was badly damaged during the Japanese occupation. Subsequently the land was acquired by the Government and forms part of the grounds of the National Mosque.

Cordial relations are maintained with the District Grand Lodge of the Eastern Archipelago (English Constitution) and the Inspectorate Area of South East Asia (Irish Constitution) both of whom have Lodges in the same geographical area.

Rapport with other Constitutions have also recently been introduced particularly with the Grand Lodge of Victoria, Australia through the efforts of Bro. Keith Thornton, P.M. Lodge Tullibardine in the East No. 1118.

## MASONIC ETIQUETTE AND SCOTTISH USAGE

### **Masonic Etiquette**

1. The word etiquette has been defined as the "established rule of procedure and ceremony in a court or in any official or other body". Perhaps for masonic purposes it can be defined

traditions by which Masons are expected to govern themselves when engaged in the rites and ceremonies of the Craft". Etymologically the word 'etiquette' means 'a la carte', that is 'according to the card'. It harks back to France when it was the custom to give each guest at court or formal reception a card bearing his name, rank and precedence. While this suggestion of a more or less arbitrary convention and formal ceremoniousness continues, even in our own use of the word, etiquette is by no means wholly a matter of formality. It is born out of the necessity of social contacts and has its roots in social realities.

Every society or group of human beings has its own code of etiquette. There is an etiquette of the streets as well as of the drawing-room. There is an etiquette of The Courts of Law, of clubs, of theatres, indeed of all manner of social and formal gatherings. In every form and degree of human intercourse there is this tacit reference to a code of manners without which human conduct would become unbearable. In having its own code of manners, its etiquette, Freemasonry is but following the example of other social groups.

### **Decorum**

By etiquette Freemasons acknowledge and express their respect for the Craft. It makes pleasant their contacts with their fellows, smoothes the path of duty, establish an equality of treatment for all Brethren, protects the good name of the Craft and greatly assists in establishing that harmony and unity which should exist between all Freemasons.

2. When masons act as a unit, as in a Lodge meeting, or at a Communication of Grand Lodge or District Grand Lodge, etiquette takes

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3. All Masons present at Regular Meetings must act in a manner appropriate to the occasion.

4. Loud talk, restless moving about, coughing, laughter or private conversations during ceremonial work, giving no attention to the work in hand is indecorous behavior and it disturbs the harmony of the Lodge.

5. It is in such an atmosphere, that ill-will and hard feelings, not to mention the more serious menace of schism and feud are most likely to take root.

6. The Master of a Lodge who permits such things is recusant, unwise and not as faithful as he should be in discharging the duties of his office.

7. Among the Old Charges, to which every candidate was required to swear obedience a prominent place was given to the portions dealing with "Behaviour".

8. The oldest of known records — the Regius Manuscript, written about 1390 — emphasises the necessity of paying due respect to the Craft.

9. Anderson, in his Book of Constitutions, published by the Grand Lodge of England in 1723, says "You are not to hold private Committees, or separate conversation, without leave from the Master, nor to talk at anything impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master, nor behave yourself ludicrously or jestingly while the LODGE is engaged in what is serious or solemn, but to pay due respect to your Master, Wardens, Fellows".

10. Bearing this in mind the Master of a Lodge must be particular to see that nothing boisterous creeps into the ceremonial work of his Lodge.

11. The Degrees must be conferred not only in as perfect a ritualistic form as is possible, but also with impressiveness.

12. The impression made upon a candidate in his First Degree will remain with him throughout his life.

13. In the conferring of the Master Mason Degree all crudity and ruffianism must be cut out.

14. A hum of conversation, restless moving about, have no place in the ceremonial work of any Lodge.

## REGALIA

1. The regalia to be worn by members of the Scottish Constitution shall be that described in the Eighth Schedule to C & L.

2. When mourning has been ordered, tassels, rosettes and levels on aprons and jewels shall be covered with black crepe.

3. No regalia or jewels other than those appertaining to Craft Masonry shall be worn at meetings of Grand Lodge or District Grand Lodges or Daughter Lodges.

4. A Brother may only wear levels on the apron of a Lodge of which he is or has been the Master. (Law 285)

5. Scottish Freemasons in common with The Irish, normally wear the Apron under the coat.

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the matter, but with the advent of double-breasted suits the Law now reads Aprons shall be fastened preferably under the coat and worn so that the flap is visible”.

6. In many Scottish Lodges the Office-bearers wear sashes over the right shoulder and under the left arm. This is a relic of the days when all gentlemen wore swords suspended by a leather or cloth sash. On entering the Lodge the sword itself was removed but the sash was left in position. The sash is worn over the jacket, not, like the apron, under it.

7. In some Constitutions it is common for a Brother to wear at all times, the apron and regalia appropriate to the highest Masonic rank he holds. This is not so in the Scottish Constitution. However, all Office-bearers of District Grand Lodge and Daughter Lodges shall be entitled to wear the regalia of their rank at any regularly constituted Masonic meeting. On no account should two collars be worn at the same time.

3. It has been customary in Scotland for an Honorary Grand Lodge Office-bearer to wear his jewel of his Honorary Office on a thistle green ribbon, one and a half inches broad, with his Lodge regalia.

## JEWELS

1. It is the custom in many Lodges to present to the retiring Master a Past Master’s Jewel as a mark of appreciation for the work done by him while in the chair of the Lodge.

2. It is but fitting that Past Masters should wear these jewels when attending meetings of the Lodge which has awarded them.

3. It is not, however. The Scottish custom to

Lodge regalia.

4. However, if a District Grand Lodge Office-bearer is attending a Lodge in his official capacity he should wear the Past Master’s jewel or the Lodge jewel if he is entitled to either of them as a mark of respect to the Lodge.

5. There is nothing to prevent a Brother who is a Past Master of more than one Lodge wearing two or three Past Master’s jewels at the same time.

6. A Brother may also be a Past Master of a Lodge under another Constitution and shall be entitled to wear a Past Master’s jewel of a Lodge under that Constitution in a Scottish Lodge. It is entirely a matter for the Brother concerned, remembering that in the Lodge all Brethren are of equal standing and that as little distinction in regalia and jewels as is possible should be the case.

## DRESS

1. A Lodge may require its members to wear formal dress at its meetings although Grand Lodge lays down no ruling on this matter.

2. Before the Second World War many Lodges had the custom of wearing evening dress at all meetings. The advent of clothing coupons and rationing made the continuance of this custom difficult and, finally, impossible. Since the war some Lodges have returned to the old usage and there is something to be said for it — it is a mark of respect to the Craft.

3. A good criterion, if evening dress is not the custom of the Lodge, is to wear a dark suit and a dark tie.

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4. There is nothing sombre about this, for the colourful Scottish regalia — which is unique in the world of masonry — looks much better against a dark background.

5. Attend your Lodge dressed soberly, for it is a sober meeting you are attending.

6. There is philosophy in dress, as in so many other things, and the dress proper to Masonic meetings is no exception. Its principle is good taste, its practice is to wear such dress as shows respect to the Brotherhood and expresses the dignity of the Craft.

## “BROTHER” IS A TITLE

1. In the usage of the Scottish Craft ‘Brother’ is neither a sentimental nor familiar form of address.

2. It is a title — as much as Right Worshipful or Worshipful

3. A man does not attend his Lodge in his capacity as a private individual; he is not John Frazer or Robert Anderson. He is there in his capacity as a Master Mason — A Brother. For this reason he should always be addressed in open lodge as ‘Brother Frazer’ or ‘Brother Anderson’.

4. It cannot be too strongly stressed that all Scottish Freemasons are Brethren — irrespective of their rank in the Craft.

5. The Scottish Craft knows no such form of address as ‘Right Worshipful Brother’ or ‘Worshipful Brother’, etc.

6. In the Scottish Craft the appellations “Right Worshipful” and “Worshipful” are

person.

7. When addressing the Master of a Lodge it is correct to address him as “Right Worshipful Master’ and to refer to him as “Right Worshipful Master, Brother Anderson’.

8. It is incorrect and not in accordance with Scottish Custom to address him as ‘Right Worshipful Brother Anderson’.

9. In the same way a Past Master is never, repeat never, addressed as Worshipful Brother John Brown. He is Brother John Brown, Past Master and on a “billet” — again a Scottish term — his name would be written as Brother John Brown, P.M.

10. A Past Master of a Lodge does not rank as such in any other Lodge of which he is a member but not a Past Master. He may be received in the last mentioned Lodge as a visiting Past Master only if he comes clothed as such.

11. Visiting Brethren from another Constitution will be addressed in accordance with the usage in that Constitution.

## Entering and Leaving the Lodge

1. A Brother entering the Lodge after it has been opened should advance to a point about midway between the altar and the Senior Warden: salute the Master and quietly take his seat.

2. If the Lodge is working in a degree other than the first, only the sign of the degree in which the Lodge is working should be given. ‘Working-up’ is a custom under the English Constitution but is not Scottish usage.

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3. If you are entering your own Lodge, and that the business of the Lodge has begun and you are late, go quietly to a seat after salutation.

4. Do not stop to exchange greetings on the way:

5. When visiting a Lodge and that the business of the Lodge has begun and you are late, after salutation you are to wait for the Director of Ceremonies to introduce you to the Master or conduct you to a seat.

6. If you are a visiting Master or Past Master you will probably be invited to take a seat in the East.

7. Accept this graciously if there is obviously room.

8. If the East seems a little crowded ask the Master's permission to take a seat on the floor of The Lodge.

9. If you must leave the Lodge before it is closed you should wait until you have an opportunity of rising in your place and asking the Master's permission to retire.

10. This given, you should go to mid-way point above referred to, salute the Master and retire quietly. In some Lodges it is customary on entering or retiring to salute the Wardens in addition to the Master. In this case salute the Master first, then the Senior Warden and last the Junior Warden.

## Signs. Salutations and Risings

1. Grand Lodge has no legislation regarding signs, but there are some signs, or manner of giving signs, which might be regarded as

number of Lodges made use of the D. . G... sign.

2. The Brethren stand in this position while the Lodge is being opened in the First Degree.

3. Many regard this as being more fundamental than standing with the P... sign, which is also given.

4. Within Scotland itself, every Mason will automatically adopt the sign of F... when he stands in Lodge.

5. In other Constitutions, the Brethren only use his sign when a prayer is being offered or a candidate is taking his obligation.

6. If at the business part of a Meeting, a Brother addresses the Chair, he should rise, give the sign of the Degree, return to the sign of F..., make his address and before sitting down give again the sign of the Degree.

7. The Grand or Royal Sign with which is associated Grand Honours is always given three times.

8. The manner of doing this is absolutely uniform throughout Scotland and is always accompanied by the words "All Glory to the Most High".

9. There are no salutations given to The Most Worshipful Grand Master Mason, Grand Secretary or District Grand Master, etc., upon their entering a Lodge.

10. The only occasion when the Grand Master Mason is saluted — and once only as a Grand master Mason is on the occasion of his Installation when he is proclaimed by the

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11. This point is stressed because in some Constitutions there is a specified number of salutes for a Brother with 'Most Worshipful', a lesser number for 'Right Worshipful' rank and so on.

12. After the usual business of the Lodge has been transacted, it is not the custom in Scotland to have 'risings' at the first of which the Master asks "I rise for the first time to ask if anyone in this Lodge has aught for the good of Freemasonry in general or this Lodge in particular?"

13. The usual custom in Scotland is:

R.W.M.- Worshipful Junior Warden, have you any further business in the South?

W.J.W.- No further business in the South, Right Worshipful Master (or, if he has, he states this first).

R.W. M.- Worshipful Senior Warden, have you any further business in the West?

W.S.W.- No further business in the West, Right Worshipful Master

R.W.M.- P.M., any further business in the East?

P.M.- No further business in the East, Right Worshipful Master except Distinguished Visitors may wish to give Greetings.

R.W.M. - Brethren, any further business on the floor of the Lodge (waits and may receive Reports, etc.).

R.W.M.- There being no further business, be upstanding Brethren and assist me to close the Lodge.

## Altar

1. The position of the altar varies from Lodge to Lodge. Symbolically it should be cubical in shape. On it are placed the three great Lights

2. Since the V.S.L. with the square and compasses thereon really constitute the "point within a circle" it follows that the altar should be fairly centrally situated in the Lodge and ideally with the "G" over it.

3. The altar may be suitably painted or carved provided this is done with good taste.

4. It may be covered with a cloth of the Lodge colour or in the case of a lodge of sorrow draped with black crepe.

5. The three Great Lights, of course, are on top of the cloth.

6. It is interesting to observe in most Lodges in the District several different volumes of the Sacred Law depending upon the religion of the Brethren concerned are placed side by side on the altar, the candidate being obligated on the one peculiar to his religion.

7. The Ballot Box may be placed on a small table beside the altar or may be placed on a pull-out slide attached to the altar.

8. Since the three Great Lights constitute the focal point of any Degree, it is felt in Scotland that it is quite in order for a candidate and his conductor to perambulate round the lodge passing between the altar and the Master. This is mentioned because some Constitutions, for example the Irish, prohibit any Brother from passing between the altar and the Master, the reason possibly being that the Master in the East is in the Place of Light and his vision should not be obscured from the 'three Great Lights which are his responsibility.

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## Lights

1. The position of the three candles or lamps varies from Lodge to Lodge. In some Lodges they are placed in tall candlesticks situated at three of the corners of the square pavement.
2. In others on a candelabra of three lights on the Master's dais whilst a third method is to see them displayed on the pedestals of the master, Senior Warden and Junior Warden.
3. In some Constitutions quite a feature is made of the lighting of the candles when the Lodge is being opened and indeed the act of lighting may be accompanied by the words Wisdom, Strength and Beauty.
4. In the Scottish Constitution all three candles are lit in the First Degree, one is extinguished in the Second Degree and two are extinguished, leaving only one alight, in the Third Degree.
5. A symbolism which has been suggested is that as the candidate progresses from Degree to Degree he acquires more spiritual light and there is less necessity for material light.

## Tracing Boards

1. In Scottish Lodges the Tracing Board of the Degree does not lie on the floor. In some Lodges the Tracing Boards are placed on the wall, one being uncovered in each Degree.
2. Other Lodges place them in front of the pedestals of the Junior Warden, Senior Warden and Master respectively.
3. Other place them on an easel in some convenient part of the Lodge.

4. As some of the Tracing Board lectures are somewhat long, there is no objection to the candidate being seated during this lecture.

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