



District Grand Lodge of India S.C. & Grand Chapter of U.S.R.A.F.I.C.

FREEMASONS' HALL, SUKHADWALLA MARG FORT, MUMBAI 400 001.



NEWSLETTER

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EDITORIAL

Today, I am about to comment upon Freemasonry and Democracy with no doubt in my mind about the democratic Principles on the basis of which Freemasonry is founded. Yet, these very basic Principles give us the freedom to at least give a thought to the alter ego of those who think otherwise.

Freemasonry according to my identification is a social fraternity. It isn't 'anti-democratic,' nor is it 'anti-Religion.' In fact, two topics not discussed in lodge are politics and religion because these are two topics that can bring discord to any discussion. I place before you a very basic poser: "When we vote for the Gavel to be handed over to the Master of a Lodge with counselling words towards its usage, is it not a democratic process? Similarly, when we repose our trust while electing a Treasurer in open Lodge, do we not practice the principles of democracy?" Have we not heard of the King of England having had to salute his gardener who happened to be its Master in open Lodge? On the flip side, as a counter statement it can be argued that when for a set amount of time you willingly entrust Supreme Authority to a single man for the good of the lodge, haven't we all seen in human history that men tend to have issues when given unlimited power with limited constraints.

Sometimes, I ponder, whether Freemasonry isn't peculiar in its pursuit of a system of morality. People hailing from all sects, religions, cultures, etc. have been Masons. In our Lodges, the volumes of Sacred Laws appertaining to all the religious orders have been prominently displayed during all meetings and ceremonies. So, from where do people get these outlandish ideas of Freemasonry not being Democratic? Prominent figures renowned for their democratic ideals and champions of liberty like George Washington, Dadabhai Naoroji, Winston Churchill and Phirozeshah Mehta have been eminent masons

However, we as an ancient and honourable order, also owe it to society to explain who we are and what we do, and defend our purpose, especially following inaccurate reporting in the media. Nevertheless, we Freemasons have a reputation for being a bit odd and peculiar to non-Masons. You've probably heard conjectures that we roll up our trouser legs, give strange handshakes and meet in a blacked out room guarded by man with a drawn sword in his hand. Guess what? It's true, but a truth miscomprehended by laymen.

We do these things not just because we are eccentric, but because at one time this was a normal behaviour for people who wanted to learn how to improve themselves. Masonry is a centuries-old system that helps its members learn about themselves, improve their moral fibre and develop strong attitudes to civic responsibility and charitable work. The chain isn't broken, so we don't try to fix it.

Freemasonry may seem crusty and fossilised, but it uses techniques such as role-playing, memory work, public speaking, action and learning which are at the forefront of the teaching methods used in the best universities. This system has remained unparalleled until the introduction of public schools such as Eton and Harrow. And it is one of the reasons why so many Freemasons have been movers and shakers in society over the years. In reality, Freemasons hail from each and every field of human endeavour with common ideals. If you study a list of famous Freemasons you will find a higher than expected proportion of innovative individuals. There have been jazz musicians, astronauts, soldiers, cowboys, scientists, airmen, rajahs, filmmakers, actors, industrialists, prime ministers, archbishops, US presidents, kings, magicians, et al among its members.

There are many misconceptions about us Freemasons. To allay the foremost misconception, we definitely do not hate women. There are separate Orders of Women Freemasons whose lodges share halls and social functions with the men. As the one weird and wonderful ritual of our Degree involves baring of breasts, I can understand why some of our lady brethren may choose to meet separately, but there is an Order of Co-Masonry which accepts both male and female members in its lodges.

Freemasonry asks only one important question of anyone who wants to join it: 'do you believe there is some sort of Supreme Order and purpose to the universe'? It does not ask the nature of your belief, as that is a private matter for you alone. But if you do not think there is any purpose to the cosmos then there is no point in your joining Freemasonry because its main objective is to enable you to meet like-minded individuals to share your ideas about the nature and purpose of life.

As Freemasons, members will be offered the chance to learn things which have already benefitted older generations and which can benefit people in the future. For example, John Wallis was inspired to discover algebra and the power of the equation after first studying Masonic symbols. He taught Isaac Newton who used the tools of algebra to discover the calculus which is the basis of modern physics. Another example is George Washington, who presided over the Freemasons who wrote the American Constitution, based on the democratic principles of the Masonic Lodge, and became the first democratically elected ruler of the US.

Scotland's 'operative' masonry depended on trade secrets, so much so that the bond ran deeper than the rivalry between Catholics and Protestants. The 'speculative' masonry that took off in London in the early 18th century attracted a broader public. Kipling was a member of the same lodge at Allahabad as the young Nehru, whose Anglicised manners made him a member of the babu class that Kipling despised.

Freemasonry's promise of tolerance, has been fulfilled in the truly ecumenical lodges of India, but it still provokes paranoia in Muslim societies. In Pakistan, where General Zia-ul-Haq banned freemasonry in 1972, Kipling's old lodge is now a government office. The charter of Hamas lists freemasonry, the Lions and the Rotary Clubs as 'networks of spies', created by Jews to 'destroy societies and promote the Zionist cause'.

Freemasons played prominent roles in helping to form democratic governments in many countries, a legacy of which every Freemason should be proud! Freemasons had been persecuted in Mussolini's Italy, Franco's Spain and Stalinist Russia. Freemasonry under England, Ireland and Scotland has been remarkably free from persecution at home. The closest it came to being closed down by government was in the aftermath of the French Revolution, when the 1799 Unlawful Societies Act was passing through Parliament.

In its original form, the Act would have made masonic meetings illegal. Fortunately, the Earl of Moira, Acting Grand Master of the Premier Grand Lodge, and the Duke of Athol, Grand Master of the Antients Grand Lodge, were able to persuade the Prime Minister, William Pitt, of the moral basis of Freemasonry, its support for lawfully constituted authority and its benevolent activities. As a result, clauses were introduced into the Act specifically exempting Freemasonry from its provisions, provided that each year every lodge secretary supplied a full list of the members of his lodge together with their ages, occupations and addresses.

It is not difficult to see why totalitarian regimes hate Freemasonry. Our insistence that candidates believe in a Supreme Being; our basis in morality; our striving for high standards; our practice of tolerance and respect for others; our belief in equality and freedom of thought; and our caring for others in the community are all anathema to a dictatorship, and things we should jealously guard.

After the Second World War and a short period of freedom, an 'Iron Curtain' descended dividing western and eastern Europe. In countries in the Eastern Bloc, Freemasonry had a brief revival but was driven underground when Communism prevailed. It says a great deal about our principles that there were individuals in Eastern Europe who had come into Freemasonry, either in the 1930s or in the brief period after the war, who were willing to put themselves into real danger to keep the spirit of Freemasonry alive in their countries.

It was because of their courage that when the Iron Curtain finally crumbled in 1989, Freemasonry was brought back into the open. Their road back has not always been easy but Freemasonry is flourishing in other countries, though not as much could be desired in India.

The Grand Master of the recently revived Grand Lodge of Hungary has explained how from the opening of the first lodge in Hungary in 1749, Freemasonry had been regularly persecuted but now 'in a democratic country, Freemasonry can continue its work'. As one American masonic writer wrote: 'Where freedom exists Freemasonry can flourish and nurture that freedom.'

We, who in our long masonic history have never suffered persecution, should remember with pride those who so believed in Freemasonry's importance that they, like that great character in our ritual, were willing to face death rather than betray their principles or the trust reposed in them.

MAULS, MALLETS, AND GAVELS IN FREEMASONRY



In speculative Freemasonry, Brethren often find it difficult to distinguish between Mauls, Mallets and Gavels, though all three more or less support the same usage. One problem in trying to differentiate between gavel, mallet and mauls is that the terms are often used for the same thing or interchangeably. Some interpret that mallet is the general name and covers gavels and mauls. To understand the issue, it is necessary to understand the direct connection of Scottish freemasonry with operative masons.

Let us first and foremost understand that Operative masons used their working tools for masonic ritual purposes. They simply brought their working tools into lodge from the work site: compasses, square, level, plumb, gavel and maul, and used them in their rituals. But they choose the maul instead of the operative mason's gavel because the maul was used in higher level of work and the mallet was used on rough quarry stone. The Maul was used on stone to make a rough shaping or dressing, with the finishing done with a chisel and mallet or maul.

The Maul was not used by speculative masons in their lodges presumably because operative working tools were not readily available to the rapidly growing number of speculative lodges, whereas the common gavel was.

On the other hand, there is one nation in which the mason's carving maul is used instead of the common gavel in the hands of the Worshipful Master and his Wardens, and that is Scotland and some of its chartered lodges in foreign countries. What is the reason for this difference in approach and the tradition?

The term "Gavel" comes from an Old English term "gafol" which meant "rent" or "tribute" given to landlords. Specifically, in Medieval England, if a person had no money to pay a land owner, the person could go to "land-court" and offer livestock or grain as payment. The gavel is used almost exclusively in the United States in legislatures and courts of law, but is used worldwide for auctions. It can be used to call for attention or to punctuate rulings and proclamations and is a symbol of the authority and right to act officially in the capacity of a presiding officer.

There is a mason's gavel but it is quite different. The mason's gavel has a chisel edge at the back of the gavel head, used to "remove the appurtenances in preparing a perfect ashlar". The obvious answer is the Operative masons used their working tools for masonic ritual purposes.

When the Grand Lodge of Scotland tried to introduce the third degree into Scottish Lodges in the 1730s, there was resistance from the Scottish operative lodges, who could not accept that the villains were Fellowcraft masons and that they used three important mason's working tools as the weapons to kill HA.

As Masonic gavels are by convention the most common control tool in masonic lodges today it is worthwhile to review some of the masonic meanings attributed to them. The gavel is the implement of both the Master and his Wardens and is an emblem of power, by means of which they preserve order in the lodge; but the maul is the heavy wooden hammer with which the mason drives his chisel. Being the weapon with which the Master was traditionally slain, it is an emblem of violent death and assassination.

In many lodges the gavel is used by the Master at a significant point in the third ceremony where the correct implement is the heavy maul. The Masonic Gavel is defined as a mason's setting maul or a presiding officer's hammer, and it is said to be an American usage. Freemasons are taught that the common gavel is one of the working tools of an Entered Apprentice. It is used by operative masons to break off the corners of rough ashlar and thus fit them for the builder's use.

It is not adapted to giving polish or ornamentation to the stone, and hence it should symbolize that it is only designed to give some limited skill and moral training, and to teach that labour is the lot of man and that "qualities of heart and head are of limited value 'if the hand be not prompt to execute the design' of the Master". Its meaning has been extended to include the symbolism of the chisel, to show the enlightening and ennobling effects of training and education.

The gavel represents the force of conscience. It is our will power, through which we govern our actions and free ourselves from debasing influences. It requires repeated exercise of our will power to subdue our passions. Will power is common to all and it is fittingly symbolized by the "common" gavel, but just as the gavel is of no worth unless it is used, so is our will power.

The gavel is an instrument common to the lowest and the highest in the Lodge. The common gavel is shown to each Entered Apprentices to remind him that symbolically he should use it in Freemasonry to divest himself of the vices and superfluities of life. Years later, even when one has attained the highest rank in the Lodge by becoming its Master, the same implement of a gavel is placed in his hand as a reminder that we all need to continue to strive for improvements in our manner and character.

FOOD DISTRIBUTION BY LODGE PERSEVERANCE NO. 338 MUMBAI

In a world where abundance coexists with scarcity, the plight of the poor and hungry remains a pressing issue that demands our attention. Amidst abundance for some, it's crucial to acknowledge and address the stark reality of deprivation faced by many. Access to nutritious food is a fundamental human right, yet millions around the globe struggle to meet this basic need. One of the most effective ways to support the under-served is through an initiative to provide food for the poor, for it is not just a matter of charity but a commitment to alleviate hunger and malnutrition as a moral imperative and a reflection of our shared humanity.

The benefits of providing food for the poor extend far beyond addressing satiation of hunger. Access to adequate nutrition is essential for physical and mental well-being, especially for vulnerable populations such as children, pregnant women, and the elderly. However, while food assistance programs are vital, they are not a panacea for the complex challenges of poverty and inequality. Sustainable solutions require a holistic approach that addresses the root causes of food insecurity, such as limited access to resources, economic disparities, and environmental degradation.



Realising the immediate needs of the deprived and to ensure that the needy are not left behind in their struggle for basic sustenance, the young and dynamic brethren of Lodge Perseverance No. 338 S.C. deemed it prudent to serve as a lifeline for individuals and families facing hunger and food insecurity. With zeal and commitment, they have organised a community meal program, whereby nearly fifty families are provided with daily meal packets so as to uphold their inherent dignity. By this act of humanitarian benevolence, Lodge Perseverance has sent a powerful message of fostering a culture of empathy and solidarity.

Ultimately, catering to the needs of the deprived is not just about feeding the hungry; it is about upholding the principles of compassion, solidarity, and justice which form the basic tenets of our Order. By extending a helping hand to those in need, the brethren of Lodge Perseverance contribute to the creation of a more equitable and caring society where everyone has the opportunity to live with dignity and hope.

FAMILY NIGHT AT LODGE PERSEVERANCE NO. 338 MUMBAI



At the conclusion of their Masonic meeting on Saturday, 13th April 2024, the brethren of Lodge Perseverance descending from the Sandhurst Temple to the Framjee Petit Banqueting Hall were welcomed with pillars made of balloons at the entrance and the banqueting hall itself ornately decorated, with soothing music calming the earbuds as the brethren celebrated joie-de-vivre with their spouses. Games galore, exquisite cocktails, and delectable cuisine with specially crafted cutlery on decorated tables were the order of the day, and all because of the efforts of the young Masons in planning out every minute detail. A gala time was had by all in the evening with cherished memories.

CELEBRATING 70 YEARS OF DEDICATION: A BROTHER'S ENDURING COMMITMENT TO FREEMASONRY



In the hallowed halls of the Freemasons' Hall at Mumbai, where tradition and brotherhood intertwine, milestones are not merely marked but celebrated with reverence and respect. As the fraternity embraces its values of morality, charity, and mutual support, it cherishes those who embody these principles through decades of unwavering dedication. On Saturday, 27th April 2024, Lodge Lawrence Jenkins beheld to the

Indian Constitution - in the presence of Grand Master of the Grand Lodge of India & Regional Grand Master of Regional Grand Lodge of Western India - justifiably honoured its own Brother Rutton Dubash who has illuminated the path of Freemasonry for an astounding seventy years, a testament to his enduring commitment and profound impact on the craft. As invited guests, Bro. Limathwalla, D.G.M.-S.C. & yours truly as D. G. Sec-S.C. witnessed an astounding ceremony in the presence of a large gathering, including ladies and guests.

Seventy years ago, amidst the echoes of solemn oaths and the flickering glow of candlelight, our esteemed Brother Ruttonsha embarked on a journey that would shape not only his life, but also the lives of countless others. His initiation into the mysteries of Freemasonry marked the beginning of a remarkable odyssey filled with learning, service, and profound fraternal bonds.

Throughout his seven decades of service, our Brother has exemplified the core tenets of Freemasonry with unwavering devotion. As a custodian of its ancient rituals and teachings, he has imparted wisdom to generations of Masons, guiding them on the path of enlightenment and self-discovery. His steadfast commitment to personal growth and moral integrity has served as a beacon of inspiration, inspiring others to emulate his noble example.

As we reflect on the seven decades of his dedicated service, we are reminded of the profound impact that a single individual can have on the world around him. Bro. Ruttonsha's legacy transcends mere years; it is measured in the lives he has touched, the minds he has enlightened, and the hearts he has uplifted, one of whom was that of yours truly in my association with him in the advanced degrees. His unwavering commitment to Freemasonry serves as a testament to the enduring relevance of its principles in an ever-changing world.

In the grand tapestry of Freemasonry, each Brother plays a unique and indispensable role in preserving its timeless legacy for generations to come. May his light continue to shine brightly, illuminating the path for future generations of Masons to follow.

A CLASSIC TALE OF RESURRECTION

As recounted by the Editor

Lodge Rising Sun No. 506 S.C., inactive of late due to dwindling membership, has been resurrected from the annals of dormancy and now breathing new life into its hallowed roll, thus rekindling the flames of brotherhood, knowledge, and camaraderie.

A Legacy from the time of its founding in 170, it once bore witness to the tapestry of human experience, its members weaving threads of camaraderie and enlightenment through the fabric of time. However, as years passed by, the echoes within its walls grew faint, and the vibrancy of its rituals faded into obscurity. Neglect, societal shifts, and the passage of time had cast a shadow over this once vibrant institution.

Amidst the cobwebs of neglect, a spark of renewal ignited. Driven by a passion for tradition and a commitment to Masonic principles, dedicated brethren embarked on a journey to breathe life back into their beloved lodge. Fuelled by reverence for the past and a vision for the future, they embarked on a mission to resurrect Lodge Rising Sun No. 506 from its slumber.

Reviving the Lodge was no small feat. It demanded unwavering dedication, meticulous planning, and a steadfast commitment to Masonic values. A god-sent opportunity befell us when Lodge Beaman No. 1069 - which itself was languishing due to scanty numbers - agreed to have joint meetings but the main contributors towards resurrection – in no small measure – was the assistance extended by two saviours, namely Bro. Kersi Limathwalla, District Grand Master and Bro. Furokh Santoke, Depute District Grand Master, who attended our meetings and actively participated and actively participated in the working.

The Lodge today is proud to grant them the status of Honorary members. Similar assistance was extended by other benefactors like Bro. Arafat Irani and Bro. Richard Mehta of Lodge Perseverance and the ever obliging Bro. Pichumani Venkaraman of Lodge Zoroaster at the cost of their valuable time and efforts.

Truly, the true essence of revival lay in the hearts and minds of the brethren. With zeal and fervour, Lodge Rising Sun has since rekindled the light of Masonry and once again become a sanctuary for seekers of light and knowledge. Today, it is a testament to the enduring legacy of Freemasonry - a tradition that transcends time and space, uniting men of all walks of life in the pursuit of truth, enlightenment, and brotherly love. As its hallowed meetings once again resonate with the echoes of ritual and fraternity, Lodge Rising Sun stands as a shining example of the power of renewal and the enduring spirit of Freemasonry.

BELGAUM RESONATES WITH THE FERVOUR OF SCOTTISH FREEMASONRY

Belgaum, also known as Belagavi, a bustling city nestled in the foothills of the Western Ghats is located in the south-western Indian state of Karnataka and boasting of its unique blend of cultures, owing to its strategic location at the border of Karnataka, Maharashtra, and Goa. This amalgamation of cultures is reflected in the city's architecture, cuisine, and festivals. Kannada, Marathi, and Konkani are commonly spoken languages, further highlighting the cultural diversity.

Belgaum is also known for its religious diversity, with temples, mosques, churches, and gurudwaras coexisting harmoniously. The Kamal Basti Jain Temple, Kapileshwara Temple, and the Mahadev Temple are among the notable religious sites that attract devotees and tourists alike.

At the meeting of Lodge Rising Sun No. 506 S.C. on 29th April 2024



Sitting from left: Farokh P. Chinoy, Kersi J. Limathwalla, Noshir G. Paghdiwalla, Kersi K. Commissariat. P. Venkatraman.
Standing from left: Rayooman Hira, Amit Shah, Nozer Daroga, Furokh T. Santoke, Arafat Irani, Brajkumar Dubey, Navnit Madan, Harish Aswani, and Richard Mehta.

For nature enthusiasts, Belgaum offers a picturesque escape with its lush greenery, serene lakes, and cascading waterfalls. The popular Gokak Falls, located on the Ghataprabha River, is a breathtaking sight especially during the monsoon season when the water flows in full force.

In addition to its cultural and historical significance, Belgaum is also an educational and industrial hub. It hosts several educational institutions, including engineering colleges, medical colleges, and research centers. The city's industrial sector encompasses various industries such as manufacturing, pharmaceuticals, and textiles, contributing significantly to its economic growth.

The cuisine of Belgaum is a delightful fusion of flavors from Karnataka, Maharashtra, and Goa. Local delicacies like Jolada Roti, Yennegai, and Pandhara Rassa are a treat for food enthusiasts, reflecting the diverse culinary heritage of the region. Overall, Belgaum is a vibrant city that captivates visitors with its rich history, cultural diversity, and natural beauty. Whether you're exploring its ancient forts, savouring its delectable cuisine, or simply soaking in its picturesque landscapes, Belgaum offers a memorable experience that leaves a lasting impression.

Lodge Cataract No. 909 located at Belgaum is one of the leading and vibrant Lodges under our District with the highest membership on its roll. In view of the fact that the brethren of Lodge Cataract are in the forefront of Masonic activities, and also considering that they are most active in ritual working and charitable activities, the District Grand Lodge of India was proud to allot Belgaum the privilege of holding the Half Yearly Convocation of the Grand Chapter U.S.R.A.F.I.C. as also the Half Yearly Communication of the District Grand Lodge of India on Saturday, the 11th May 2024.

The festivities commenced a day earlier. On Friday, 10th May, an open-air garden function was arranged where the ladies were also invited, and where the visiting Brethren from other cities either renewed or made fresh acquaintances while partaking of a delectable cuisine amid fraternal fellowship, bon-homie and camaraderie galore.



On the fateful day, i.e. Saturday, 11th May 2024, Brethren from all corners of the Country converged at Belgaum to attend the Half Yearly Communication of the District Grand Lodge of India (S.C.) and the Half Yearly Convocation of Grand Chapter of United Scottish Royal Arch Freemasonry in India and Ceylon, under the joint aegis of Lodge Cataract No. 909 and Chapter Rustomji Boyce No. 753, both located at Belgaum.

The organisers, under the leadership of chief convenor Bro. Mahesh Bhirangi, Master of Lodge Cataract, Bro. Ganesh Deshpande, its dynamic Secretary, Bro. Umesh Sarnobat, duly assisted by Bro. Hemant Kamat, Bro. Rajendra Ijare, Bro. Ritesh Patil, Bro. Ajit Grgatti, Bro. Gurung Deepak kumar, Bro. Datta Ambewadikar and all the members of the Lodge orchestrated a unique aura of co-ordination with attention to the minutest detail and poured their heart out into every aspect of the event with fraternal warmth and sincerity.

The Masonic congregation was a truly memorable event, marked by solemnity, camaraderie, and a deep sense of tradition. The congregation commenced with the gathering of brethren from various lodges, all adorned in their colourful regalia, creating a striking visual display of unity and fraternity. The atmosphere was charged with anticipation as members exchanged greetings and shared stories of their Masonic journeys.

The proceedings of the Convocation and the Communication were both conducted with precision and reverence and the solemnity of the ritual, steeped in symbolism and tradition, served as a powerful reminder of the principles and values upheld by the Masonic fraternity. The highlight of the congregation was the interest evinced by new Master Masons on the mysteries of Freemasonry.

The only regret is that the attendance at the meetings was too huge to be captured in one frame and hence can neither be preserved as a memoir nor could be reproduced in this Newsletter for posterity.

There was a palpable sense of significance and reverence in the Temple and it was a moment of profound enlightenment and self-improvement in conformity with the truest Masonic tradition.

Throughout the congregation, brethren exemplified the principles of brotherly love, relief, and truth, as they came together in fellowship and solidarity. The spirit of camaraderie and mutual support that permeated the event was a testament to the enduring bonds of friendship forged within Scottish Masonic fraternity in India.

Despite the heavy toll on the energies of the organisers, on Sunday 12th May 2024, a Charity drive was organised when the Lodge Brethren presented a surgical bed to an old-age home. Hot-pots were donated to a young girls' home and other paraphernalia were also donated to other deserving causes. Keeping the eco-friendly green environmental necessities, a multiple tree plantation drive was organised in the compound of the Masonic Lodge.



A press conference was convened and addressed by Bro. Kersi Limathwalla - District Grand Master and Bro. Noshir Paghdiwalla - District Grand Secretary. Based on the same as also on the basis of a Press handout prepared by Bro. Paghdiwalla, vast coverage was accorded to the event in the local vernacular press.



Subsequently, a Masonic Open House was held which turned out to be an engaging and enlightening event that aimed to demystify Freemasonry and provide insight into its principles, values, and history. Attended by Masons from daughter Lodges, the event sought to foster understanding and promote dialogue within the fraternity. While it was a resounding success, fostering meaningful dialogue and offering a transparent glimpse into traditions and values, at the same time the event strengthened bonds.

As the congregation drew to a close, there was a sense of reverence and gratitude among the brethren for the opportunity to gather in fellowship and celebration of Masonic principles. The event served as a reminder of the timeless relevance of Freemasonry in fostering personal growth, moral integrity, and a sense of belonging within a community of like-minded individuals.

What an enjoyable and memorable time was held by all participants, many of whom had traversed long distances by road, rail or air. The local organisers outdid themselves by their immaculate planning of all events from the moment we landed till our reluctant departure, resulted in making our visit cherishable for the rest of our lives. The congregation was perhaps the largest in recent times and all participants with unanimity of opinion classified the same as unforgettable.
