



DGL NEWS

DISTRICT GRAND LODGE of CENTRAL SOUTH AFRICA

Volume V Issue 05

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FROM THE EDITOR

Greetings Brethren,
Now that most Brethren use the famous 'Garmin' to get to Lodge, I think it would be a good idea to publish the co-ordinates of all the different Temples. Please send in your details!
Once again, here goes and enjoy reading!

To subscribe, or to unsubscribe, just send an e-mail to [Rhoda is my sister/secretary] with your request in the subject line, and that will do the trick.]

Bro. Neville Boner PM, Lodge Sound Memory No. 1655 SC - Nevilleb@ispr.co.za

NOTICE

ANNUAL GENERAL MEETING THE TRANSVAAL INTER-CONSTITUTIONAL MASONIC CHARITY

FREEMASONS' HALL, 6 Park Lane, Parktown,
Tuesday 17th August 2010 at 17h00

CAN FREEMASONS (MAINLY FROM A CHRISTIAN BACKGROUND) LEARN ANYTHING FROM, SAY, BUDDHISM? PART 1

[Very important: Author's disclaimer. I have no intention of violating the principle of Craft Freemasonry which relates to the discussion of matters of a religious or political nature. I am here attempting to work out for myself some of the ramifications of the statement by GL's that Freemasonry is religious; not a religion.]

As always, I write about my Freemasonry, rejoicing in the fact that there is no single code nor dogma in the Craft: that whereas I am free to talk about my own insights, so is every other Brother free to talk about his own; that there is no censorship of ideas, so long as we keep to the Ancient Landmarks].

Very broadly, I see three great streams in Freemasonry, corresponding to the three great principles on which the Craft is based: Brotherly love, Relief and Truth. For the purposes of this essay, I will refer to them as Sociable, Social Conscience, and

Spiritual Freemasonry. (This is an oversimplification, as the three Grand Principles consist of far more dimensions than under discussion here.)

All three should be present in a Brother's Masonic life, so that he achieve a balanced and complete personal development – but very few Brethren can focus equally on each one; that's why we need each other. Sociable Freemasonry is vital for each of us: as we age, we increasingly feel the need to know that the hand over our backs does not wield a knife. We are daily more aware of our need for fellowship, friendship and peer-respect. When we are 18, we are so focused on asserting our individuality that we actually believe we can stand against the whole world – we still honour the archetype of the kid with his finger in the dyke. Cold, harsh reality soon teaches us the value of community.

One of the first realizations an EA must experience is the fact that he is no longer alone – that he is an important part of a Family. That fact, when understood, becomes an infinitely precious underlying strength.

For that reason, I love my "sociable" Brethren. As a nerd and loner, the Harmony, when Brotherly Love prevails, is a highlight of my Masonic experience. I do not mean the dour munching of sandwiches while discussing the latest UEFA standings exclusively with my own Lodge Brothers; I refer to enjoying the genuine warmth and company of Brethren from different Lodges who want to include you in their group and make you feel welcome.

Viva Boys'-Night-Out! Viva! (But note the *caveat*: the *central reason* for our social gatherings must be because they are a logical outcome of Brotherly Love).

Social Conscience Freemasonry is much less glamorous, but just as vital. Relief as an act of Charity (Divinely-inspired love for our fellow creatures) ennobles both the giver and the receiver.

We have to give of our time, caring and money, just as a chimney has to be swept regularly.

Special respect and honour must therefore be given to those Brethren who have the energy and organizational skills to arrange fund-raisers. We're all happy to give to a good cause (we just have to reach as far as our wallets), but Brethren who can do the hard work of organizing the good causes are few and far between.

Of course, there's a *caveat*: doing charity work that is not motivated by the principle of Brotherly Love is

lifeless materialism, and can subvert a loving Lodge into a harsh and competitive collection of money-grubbers.

Now for the killer – Spiritual Freemasonry. This is a problem area because people use the concept “spirituality” in many different ways and contexts. Merely saying the word can cause hackles to rise in unpredictable places. Some Lodges are outrightly hostile to the idea. I choose however, to relate it to the third Grand Principle: Truth. My personal view of this principle is that Freemasons are (or should be) engaged in a progressive search for Truth, in the sense of “Enlightenment”.

The article which Bro. Neville sent out on the 6th July makes the point that many of us speak the Truth as agents, rather than principles: John Taylor Gatto refers to Niebuhr’s concept of “the non-thought of received ideas.” It’s what a patient in Dr Casey (Sixties medical soapy) meant when he said that he had always believed in God “but with my father’s faith; not with any belief of my own.”

Enlightenment is when we take ownership in our hearts of universal Truth. In the Craft, we illustrate this point when the RWM says: ...“having been kept for some considerable time in a state of darkness, what is now the predominant wish of your heart?”, to which the Candidate replies: “To see Light.” Spiritual Freemasonry is that constant effort to find and “own” the Truth (Light) which the final charge calls making “a daily advancement in Masonic knowledge”.

I clarify my understanding of the concept “spirituality” as follows:

- Spirituality has nothing to do with Spiritualism.
- Many people like to contrast spirituality with religion, as if the one is good, and the other evil. That simply cannot be so.
- Whereas religion and spirituality are essentially different, they cannot be divorced from one another: a genuine Believer is a deeply spiritual person; but not all spirituality can be tied to a specific religion – nor even to religion at all: a Marxist politician, for whom I have huge personal respect, was very quick to insist that there is, indeed, spirituality in Dialectic Materialism (he and I have had some of the best conversations I have ever experienced – about jazz music, spirituality and so on).
- You can see religion being practiced; you can only infer spirituality by a person’s demeanour and behavior.
- Spirituality has to do with the deepest aspects of our souls. As such, each person’s spirituality is unique to his/her soul, just as a face is unique. The path of spirituality leads to enlightenment; the path of religion leads to TGAOTU.

- Religion is received from on High; spirituality is the part of us that is able to receive enlightenment from on High.
- Spirituality being unique, is individual; religion is by definition, being part of a greater community. Religion requires active faith; spirituality requires self-discovery.

So Freemasonry is spirituality, and, as such, is the “handmaiden of religion”. Freemasons are religious, but Freemasonry is not a religion. [\[to be continued\]](#)
© By Bro.D. McClymont, WSW, Roodepoort Caledonian no. 865

WEBSITES TO CHECK OUT:

<http://www.masonic-lodge-of-education.com/index.html> -a wealth of knowledge geared towards American Masons.

<http://www.mckim.nescotland.co.uk/MWWhome.htm> - Masonic themed graphics site

<http://lodgeroomstore.com/news/> - some interesting book reviews and much more

POINTS TO PONDER

Foundation Stones – for building a firm foundation for success:

1. The wisdom of preparation.
2. The value of confidence.
3. The worth of honesty.
4. The privilege of working.
5. The discipline of struggle.
6. The magnetism of character.
7. The radiance of health.
8. The forcefulness of simplicity.
9. The winsomeness of courtesy.
10. The attractiveness of modesty.
11. The inspiration of cleanliness.
12. The satisfaction of serving.
13. The power of suggestion.
14. The buoyancy of enthusiasm.
15. The advantage of initiative.
16. The virtue of patience.
17. The rewards of cooperation.
18. The fruitfulness of perseverance.
19. The sportsmanship of losing.
20. The joy of winning.

By Rollo C. Hester

DGL INFO:

DISTRICT GRAND LODGE

1a Minnar Street P.O. Box 74208
Forest Hill, 2190 Turffontein
Johannesburg
South Africa 2140
E-mail: john.f@districtgrandlodge.co.za
Tel: 011-6838314/8380 Fax: 011-6833072
District Grand Lodge: www.dgl-sa.com
District Grand R A Chapter: www.dgrac-sa.com

POEM

REMEMBER YOU'RE A MASON

WHEN THE PRESSURES OF RECESSION
MAKE US CONCENTRATE ON GREED,
TAKE HEED, A WORTHY MASON
CARES ABOUT ANOTHER'S NEEDS;

DON'T LET PRESSURES OF THE MOMENT
MAKE YOUR OBLIGATION SWAY,
STOP AND HELP A FALLEN BROTHER
OR ANOTHER BY THE WAY;

WHAT YOU GIVE IS LIKE A BUBBLE
WHENEVER YOU ASSIST,
WHAT IT COSTS IN TIME AND TROUBLE
IS, SOON AFTER, NEVER MISSED;

BROTHER, BEAR THAT OBLIGATION
YOU ACCEPTED ON YOUR KNEE,
IT'S IN DIRECT RELATION
TO YOUR OWN SECURITY;

NEVER HESITATE, MY BROTHER
SQUARE YOUR ACTIONS NOW AND SAY,
"I'LL REMEMBER I'M A MASON,
AND BEHAVE LIKE THAT TODAY;"

"WITH REGARD TO HUMAN KINDNESS
AND THE 'GOLDEN RULE', I PRAY,
I'LL REMEMBER I'M A MASON...
AND BEHAVE LIKE THAT TODAY."

Author unknown.

2010

Pipe Band & Highland Dancing Contests

07/08/2010 - Benoni Gathering:- Benoni High
School, Cnr. Dalrymple Road & Hospital St.
Northmead Benoni. (Champion of Champions)

WHO WROTE ECCLESIASTES ?

A sharp lady once remarked, "Solomon wrote Ecclesiastes before he went on PROZAC, and Song of Solomon after he took VIAGRA." By neatly articulating the sharp contrast between the two books, this clever woman succinctly sums up the problems connected to the authorship of Ecclesiastes. For, as if the contents of Ecclesiastes were not already depressing enough, the author himself is also clearly depressed. Very, very depressed. And the author's depression would be all the more mystifying had he been Solomon, the great and renowned King of Israel. Because we nowhere read of Solomon's depression – or of a decreased libido resulting from his depression, as his 700 wives and 300 concubines would attest.

Also of importance is the fact that the person who wrote the book was disenchanted. Disillusioned, even penitent. Solomon never suffered from anything like that. On the contrary, he was unrepentant, as in I Kings 11: 7 - 10 "So Solomon did evil in the eyes of the Lord; he did not follow the Lord completely ... The Lord became angry with Solomon because his heart had turned away from the Lord, the God of Israel ..." Why is this significant? Because the author of Ecclesiastes is markedly penitent. Solomon, on the other hand, never was. There is no record or hint that Solomon ever repented from turning his heart away from the Lord. Unlike Solomon, the author of Ecclesiastes says, "Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole duty of man. For God will bring every deed into judgment, including every hidden thing, whether it is good or evil." Ecclesiastes 12: 13, 14

An interesting case has been made for Uzziah, the eleventh King of Israel (Judah), being the writer of our book. By comparing some of the statements "The Preacher" makes about himself with what is known about Uzziah's life, we come up with some appealing information.

THE PREACHER/OOHELETH/ECCLESIASTES:

- 1) "... MADE ME GREAT WORKS;"
 - 2) "... builded me HOUSES;"
 - 3) "... planted me VINEYARDS:"
 - 4) "... made me GARDENS and ORCHARDS, and I planted trees in them of all kinds of fruits.
 - 5) "... MADE ME POOLS OF WATER, to water therewith the wood that bringeth forth trees.
 - 6) "... got me servants and maidens, and had servants born in my house; also I had great possessions of great and small CATTLE ABOVE ALL THAT WERE IN JERUSALEM BEFORE ME.
 - 7) "... gathered me also silver and gold, and the PECULIAR TREASURE of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men..." (Ecclesiastes 1: 4 - 8)
- AND OF UZZIAH 2 Chronicles 26: 8 - 15
- 1) "...his FAME spread as far as the border of Egypt," (v.8)
 - 2) "... became very POWERFUL. (v.8)
 - 2) "... Planted VINEYARDS (v.10)
 - 3) "... Constructed many CISTERNS (v.10)
 - 4) "... had MUCH CATTLE (v.10)
 - 5) "... loved husbandry (v.10)
 - 6) "...Built FORTIFICATIONS in Jerusalem and in the desert (v.9)
 - 7) "... Had gold and silver, menservants and maidservants (v9)
 - 8) "... made in Jerusalem GREAT WORKS" (v.15)
 - 9) "...His fame spread far and wide, for he was greatly helped until he became powerful. (v.15)
- That Uzziah was a rich and powerful man cannot be doubted. But, Scripture expressly tells us that the Lord smote him with leprosy, and after he was stricken by the disease, Uzziah had time to reflect and, quite possibly, to compose a work that warns of the folly of

worldly possessions. We read in 2 Chronicles 26: 16 - 22

"But after Uzziah became powerful, his pride led to his downfall. He was unfaithful to the Lord his God, and entered the temple of the Lord to burn incense on the altar of incense. 17 Azariah the priest with eighty other courageous priests of the Lord followed him in. 18 They confronted him and said, "It is not right for you, Uzziah, to burn incense to the Lord. That is for the priests, the descendants of Aaron, who have been consecrated to burn incense. Leave the sanctuary, for you have been unfaithful; and you will not be honored by the Lord God."

Uzziah, who had a censer in his hand ready to burn incense, became angry. While he was raging at the priests in their presence before the incense altar in the Lord's temple, leprosy broke out on his forehead. When Azariah the chief priest and all the other priests looked at him, they saw that he had leprosy on his forehead, so they hurried him out. Indeed, he himself was eager to leave, because the Lord had afflicted him.

King Uzziah had leprosy until the day he died. He lived in a separate house —leprous, and excluded from the temple of the Lord. Jotham his son had charge of the palace and governed the people of the land.

The other events of Uzziah's reign, from beginning to end, are recorded by the prophet Isaiah son of Amoz. Uzziah rested with his fathers and was buried near them in a field for burial that belonged to the kings, for people said, "He had leprosy." And Jotham his son succeeded him as king."

SHORT BIOGRAPHICAL SKETCH OF UZZIAH

Uzziah became king at 16 when his father, King Amaziah, was assassinated following a military disaster. Uzziah was faithful to the Lord for a long time, and during that time he and his nation prospered. Rising to power after a long period of decline, he restored to Judah much of the strength and influence that had been Israel's in the days of David and Solomon. He had a series of military successes against the Philistines, the Gurbal, the Meunims, and the Ammonites. He fortified Jerusalem, whose walls had been broken down just before he took office, and he built military outposts throughout the land as well. Being an inventor, he constructed turreted crossbows and catapults, mounting these in towers at his outposts. He was also active in agriculture, digging wells and planting vineyards throughout the land.

Unfortunately, later in his 52-year reign Uzziah presumed to alter the worship of the Lord, placing himself in the spotlight by entering the temple and burning incense, a duty reserved by the Lord for the priests only. A group of 81 priests confronted the king, informing him of his violation — a courageous act, given the unquestioned power of the king in those days. Uzziah became furious. While he raged at the priests, the Lord showed his support for the priests by afflicting Uzziah with leprosy, which became immediately visible on his forehead. As no leprous person was permitted in the temple, the priests began

urging the now-unclean king to leave. Uzziah, himself in a panic, rushed away.

Uzziah never recovered from leprosy. For the rest of his life he lived in seclusion, and his son Jotham acted as king during his absence.

Where to read Uzziah's story: 2 Kings 15:1-7; 2 Chronicles 26

Biographical data for Uzziah from:

<http://www.geocities.com/thekingsofisrael/biography/Uzziah.html>

by Bro. Zak Theron, WSW, Lodge Unity, 1006.

QUOTABLE QUOTES:

"It is not necessary that whilst I live I live happily; but it is necessary that so long as I live I should live honourably." - Immanuel Kant(1724-1804)

"In matters of style, swim with the current; in matters of principle, stand like a rock." - Thomas Jefferson

Life must be understood backwards; but... it must be lived forward. — Soren Kierkegaard

You can tell whether a man is clever by his answers. You can tell whether a man is wise by his questions. — Mahfouz Naguib

UNDERSTANDING OUR LAWS AND BYE-LAWS-

Law No. 220

Any Brother who is not in good standing in every Lodge of which he is a Member is not entitled to attend any meeting of any Lodge as a visitor or as a Honorary Member and shall be guilty of a Masonic offence should he attempt so to do.

FOR SALE! - FOR SALE! - FOR SALE!

**MASONIC ITEMS
and
MEMORABILIA**

Lapel pins, cuff links, tokens etc are now available for sale and view on the D.G.L. website under purchases.

www.dgl-sa.com

New stock, just landed, so every thing is available plus new mother of pearl cuff links and Robert Burns Depute Master lapel pins are back in stock.

For details and prices contact:
Bro. Dave Kennedy 083-294 5530
or email: piperauto@telkomsa.net

FROM THE BLOGISPHERE:

INTERNATIONAL CONFERENCE ON THE HISTORY OF FREEMASONRY



INTERNATIONAL CONFERENCE ON THE HISTORY OF FREEMASONRY

The [First Announcement](#) or [Call for Papers](#) has been announced for the International Conference on the History of Freemasonry (ICHF) to be held in May 2011, in Alexandria, Virginia, USA. This is an truly exciting development as, for the first time ICHF will be held outside the UK.

ICHF provides an international forum for all those studying, researching, teaching or learning any aspect of Freemasonry. The [First Announcement](#) seeks proposals for papers on all aspects of Freemasonry. Proposals should consist of approximately 300 words on the proposed paper. The identity of the person submitting the proposal is confidential and is unknown to those deciding which proposals are accepted.

Many people who attend ICHF 2011 do so merely to listen (and more often these days, watch!) the latest research into various aspects of Freemasonry. The [First Announcement](#) therefore includes not only details of how to submit proposals for papers but also some information of what ICHF 'is about' and to download a copy of the [First Announcement](#) please click here or previous links. Please note that this is a PDF file of some size (about 1mb).

[ICHF BlogSpot](#). To try and keep people world wide as up to date as quickly as possible a BlogSpot has been create on which to post the latest news as soon as possible. To go there [click here](#) or on the ICHF logo above. The [ICHF BlogSpot](#) is at <http://ichfonline.blogspot.com>

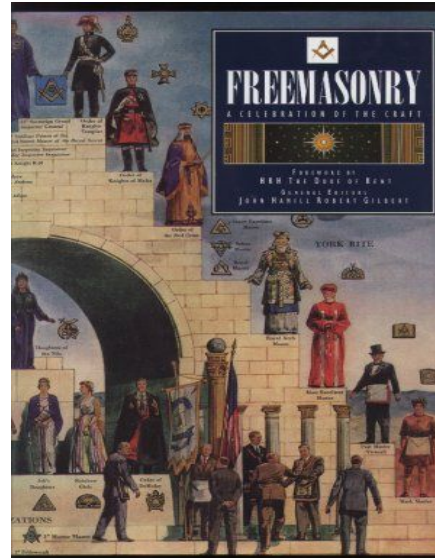
BIBLIOPHILE

FREEMASONRY - A CELEBRATION OF THE CRAFT

By John Hamill & Robert Gilbert, General Editors

If you've ever longed for a 'coffee table' book to stir interest in Freemasonry (that of your own or of visitors to your home), this is the one! From its gorgeously designed dust cover through the profuse illustrations, it's a work that one can enjoy in nibbles or by feasting

voraciously. It's huge illustrations (this is a LARGE book in typical 'coffee table' size) and its enormously informative vignettes make it a work that truly delights all of the senses as well as the intellect. John Hamill is



an internationally acknowledged authority on English Freemasonry and is the Librarian/Curator of the Grand Lodge and Museum in London. Robert Gilbert is a well-respected author whose work on A. E. Waite finally made that inscrutable personality

more reachable for me.

From explanations of homeopathy (and, of course, its connection to Freemasonry) to soaring prose about Masonic idealism, this is a book that you will enjoy browsing through or reading in depth again and again. It's price is on the high side due to its size and richness but there's no doubt that your enjoyment will be even higher: guaranteed!

No well-appointed 'Masonic home' should be without this marvelous work. Do get a copy soon.

<http://www.masonicinfo.com/books/celebration.htm>

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EDINBURGH BURNS' MEMORIAL



Almost 180 years late the Burns' Memorial is finally consecrated.

The Edinburgh Burns' Monument was designed by the architect Thomas Hamilton (1784 - 1858) in 1830. The design is a variant of the Choragic Monument of Lysicrates in Athens. The circular design is similar to that of the earlier monument at Alloway, Ayrshire, by the same architect.

It had been agreed with Edinburgh City Council that the Grand Lodge of Scotland would consecrate the laying of the Foundation Stone in 1832 but the country was in turmoil due to agitation for parliamentary reform. The authorities, fearful that a large public gathering could become disorderly, cancelled the Masonic Foundation Stone Laying Ceremony despite strong protests from Grand Lodge.

That Foundation Stone Ceremony never took place. This historical error was finally corrected almost 180 years after the intended event when the Provincial Grand Master, Maurice Wilson, consecrated the Foundation Stone on Saturday, 27th March 2010.

Excerpted from <http://www.grandlodgescotland.com/>

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