



# DGGL

## NEWS

### CENTRAL SOUTH AFRICA

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Education Committee Publication

February 2007

#### Annual Communication:



Left to right: RWDGM, Bro. Bob Law, WSDGM, Bro. John Wilson, WDDGM, Bro. Alan O'Hara

On the 30<sup>th</sup> of Nov.2006, our RWDGM Bro. Bob Law accompanied by WDDGM Bro. Alan O'Hara, WSDGM's Bro John Traynor and Bro. John Wilson, Office Bearers and Brethren of our District totaling 19 in all, attended the Annual Communication at Freemasons Hall Edinburgh, and the Festival of St. Andrew thereafter. The highlight of the event was the Installation of our MWGMM Bro. Sir Archibald D. Orr Ewing. The ceremony was presided over by Bro. the Rt. Hon. The Lord of Elgin and Kincardine in a most capable and dignified manner.

The Brethren of our District were given pride of place in having reserved seats in the South East of Grand Lodge. Our DGM sat in the East in the company of the DGM's of Nigeria, Sierra Leone and Ghana amongst others.

Bro. Law was in Scotland primarily to discuss financial matters and to place before Grand Secretary and Grand Treasurer, certain proposals which, if adopted, would be of great benefit to our District. Bro. Law was assisted at these meetings by Bro. Ian Fraser, our Proxy DGM whose input proved valuable.

The trip also afforded the Deputation the opportunity of attending Lodge meetings throughout the central belt of Scotland. Bro. Law, accompanied by various Brethren, attended 10 meetings in all.

#### Visitations:

Lodge	Number	Working	Attendance
Lodge Hamilton	233	2 <sup>nd</sup> Degree	67
Lodge St. John	187	3 <sup>rd</sup> Degree	87
Lodge St. Bryde	579	3 <sup>rd</sup> Degree	80
Lodge St. Mary	31	2 <sup>nd</sup> Degree	48
Lodge Livingstone St. Andrew	573	Installation	109
Lodge St. Bryde	579	Installation	116
Mother Kilwinning	0	1 <sup>st</sup> Degree	102
Lodge St. Andrew Military	668	Re- dedication	108
Lodge Robert King Stewart	919	Installation	105



From Left to right: Front: Bro. A O'Hara, Bro. J. Jack, Bro. R. Law, Bro. J. Traynor  
Back: Bro. D. McColgan, Bro. T. Gorman, Bro. D. Patterson, Bro. J. Law, Bro. J. Cutler, Bro. J. Cutler Jr., Bro. H. MacPherson, Bro. R. Webster.

And the Provincial Grand Lodge of Lanarkshire Middle Ward, Business Meeting.

The average attendance at these meetings was an impressive 91. It must be stated that the floor work in each and every meeting was of the highest order with nary a Ritual book in sight - a great credit to Scottish Freemasonry. The Deputation was escorted into the majority of these meetings by Bro. Jim Jack, Provincial Grand Master of Lanarkshire Middle Ward and his Office Bearers. A debt of gratitude is afforded these Brethren for the hospitality and courtesy extended throughout the visit.

On the cultural side a tour of Rosslyn Chapel was arranged for the morning of the 30<sup>th</sup> November. Our Brethren were guided through the magnificent structure by Bro. Jim Munroe PM of Lodge Rosslyn St. Clair and an expert of many years standing on the history of the Chapel. Although an extremely cold day, the Brethren enjoyed every minute of the tour.

A special mention must be made of the visit to Mother Kilwinning Lodge on the 28<sup>th</sup> November. Our Brethren were taken on a special tour of the museum and Lodge rooms prior to the meeting. The Deputation entered the Lodge escorted by Bro. David Wilson, Provincial Grand Master of Kilwinning. The RWM then invited the entire deputation to join him in the East, a great honour indeed. The evening was made even more memorable by the fact that it was Bro David Wilson's son who was being Initiated.

All in all the trip proved a huge success, in that the large number of Brethren with whom the Deputation came into contact, are more informed as to what this District Grand Lodge has achieved and what we are aiming for in the future. The financial matters which the DGM attended to, have been resolved for the time being. Further discussions in 2007 are foreseen in order to finalise the proposals placed before Grand Lodge.

## The Number Three

The emphasis placed upon the number Three in Freemasonry is so great that, apparently, the founders and developers of our modern ritual did not find it necessary to offer any explanation of it as a symbol. Yet it is a great and important symbol; generations of philosophers have striven for an adequate compilation of all of its ramifications. It is not on record that any authority has yet said "This is the end of the symbolism."

It is neither necessary nor desirable to compile the ancient references to trinity; from the oldest known and recorded (that of the Brahmins), to the modern Christian Trinitarian doctrine, the religions of the world of all peoples and all lands have stressed the tri-part nature of God.

There is "Three" throughout nature. Earth, water, air; father, mother, child; sunrise, noon, sunset; seed, flower, fruit; sowing, growing, reaping; Man must early have learned of three, and nature's insistence upon three.

And there is three throughout Freemasonry; three degrees, three principal officers; three original Grand Masters; three lesser lights; three great lights; three movable jewels' three immovable jewels, three of fifteen who travelled in a westerly direction; three raps; three gates; three circuits in circumambulation; three steps on the Master's Carpets; three steps in Masonry, three pillars supporting; three, three, three!

We are taught of Wisdom, Strength and Beauty; and some have been confused by the inclusion of a word meaning pulchritude; and some initiates think it refers to form and face, and is there effeminate. But sex does not here enter the symbolism; in wisdom, strength and beauty the philosopher finds reference to mind, body and spirit; which support our institution. But there is much more to this symbolism than support; it is at once a plea, a command, an exhortation and a prayer; that our institution be supported by the best of wisdom, the greatest of strength and the most blinding of beauty.

See how this blends with the "Doctrine of the perfect youth" over which Masonic jurists quarrel in the friendliest fashion to this day (nor have all Grand Lodges settled the matter, even for themselves). Unquestionably a maimed man may have a fine brain; one thinks at once of Steinmetz, one of the greatest scientists this world has ever known, whose achievements will be ranked among the very highest, as history assigns him his true place. Steinmetz had an ugly, misshapen body; he was frail and humpbacked, but his mind was wonderful. Yet how much more wonderful might have been his achievements had his maimed and twisted body been straight and tall, the enormous power of mind backed up by a health which would have carried him to four score and ten!

We do not admit to our Fraternity the maimed, the halt, the blind, the imperfect; the literalist insists because of the impossibility of those so afflicted conforming to the outward requirements. But the esoteric philosopher finds in the ancient doctrine of a perfect youth a support, a foundation, perhaps a buttress of the pillar strength, and passes on his wisdom to practical application; that a Freemason, other things being equal, is the best whose health and strength fit him for great tasks, greatly done. There is need of wisdom in any world; especially is there need of wisdom in one torn by dissension, riven by differences, swept by passion and dismembered by prejudice. It is one of the hopes of that same distempered world that Freemasonry, by her teaching of that especial wisdom which deals with human relations may pour the oil of brotherhood upon the tempestuous seas of discord and misunderstanding. The pillar of wisdom is a vital support of Freemasonry, as of civilization.

The pillar of beauty is a symbol of spirituality. It is beauty of the soul, not of body. It is loveliness of thought, not of limb. It is the blinding magnificence of our inner conception of the inconceivable . . . The Grand Lodge Above . . . not a beauty of the earth, earthy. Strength without wisdom is brutality. Wisdom without soul is fact without mercy, justice, charity or love. Wisdom and strength are vitally important supports, but the lodge would fall and the Fraternity would be no more, if the third support were taken away. Wisdom, Strength and Beauty; the three Lesser

Lights, the stations of the three principal officers, all form triangles. The Lodge, an "oblong square" represents the world, perhaps the universe. But the triangle represents God.

It does represent Him because some man once said, "Here is a curious three sided figure, let's say it looks like God!" Symbols do not thus spring into being. The triangle always has been a representation of God; from the dawn of history the three-sided figure has been representation of man's conception of The Most High. It is not difficult to imagine why. To all mankind deity has been visualized as perfect. He is also conceived of as First; before all else. The first words in the Old Testament are, "In the Beginning, God . . ."

A point is nothing but an idea. That which connects two points is a line. But a line has a beginning and an ending. Man's idea of God is of One without a beginning or ending. Two lines cannot make a figure without a beginning or an ending. They form a cross or an angle, but always there is the sense of imperfection, of something wanting. But when three lines from a triangle, it is without either a beginning or ending. And it is the first possible complete figure which can be constructed of straight lines. It is not both logical and beautiful that the First Perfection which Geometry can show should have stood, and still stands, as a symbol of Him from Whom Geometry (Freemasonry) came?

This, then, is the reading of the number "Three" throughout Freemasonry; it is a symbol that the Great Architect is everywhere; that we can move not, work not, live not or love not without we do so beneath His All-Seeing Eye, and as workmen in His Quarry. Everywhere, in every degree, is three, three, and yet more threes. Everywhere, throughout all life, is God, God and yet more of the omnipresence of God.

Everywhere, through out the three degrees, threes preach the inextricable interweaving of the philosophy, the meaning and the glory of freemasonry with her gentle, tender and wholly reverent idea of the Great Architect of the universe.

## This Month's Law: Law 135:

Every Lodge shall nominate and elect Office-Bearers annually on a day or days fixed by its Bye-Laws. If the nomination and election are at separate meetings the interval between meetings shall be at least six days exclusive of the days of both meetings. During the nomination and election at least seven Qualified Members of the Lodge must be present except in the case of Daughter Lodges abroad where Dispensation has been granted by the Grand Master Mason, the District Grand Master or the Grand Superintendent. The election must be completed at one meeting and cannot be adjourned, but it is competent to leave vacant an elective office, other than that of Master, to be filled at a subsequent meeting in terms of Law 136.

Throughout the election a copy of the latest edition of these Laws shall be available and that fact shall be announced by the Master and shall be minuted. A Brother may be nominated for more than one office unless the Bye-Laws prohibit this. After election to one office his nomination to other offices lapses.

An undischarged bankrupt shall not be nominated for any office which requires him to be a Trustee of the Lodge. Upon having an award of sequestration made against him and for so long as he shall remain an undischarged bankrupt, a Brother shall *ipso facto* be disqualified from holding any office which requires him to be a Trustee of the Lodge.

Any recommendation of Office-Bearers by a Committee shall not prejudice the right of members to nominate or elect any Qualified Brother to any office. No Brother may be nominated in his absence unless his consent has previously been obtained.

A Lodge may decide by its Bye-Laws or as occasion arises whether voting shall be by show of hands or by ballot.

If more than one office be contested these must be voted on separately in order of seniority and the voting on any contested office must be completed and the result declared before the vote on the next office is taken.

**Apologies:** The Education Committee apologizes that this edition is late and would like to pass the blame onto our RWDGM..... But we can't. It's my fault. **Ed.**

**Back Issues:** All issues of the DGL Newsletter may be found on our Website – see below.

### February Installations:

Cosmos 1723 – Saturday 3 <sup>rd</sup>	King Solomon 887 – Tuesday 13 <sup>th</sup> (Postponed to June)	Brixton 982 – Thursday 22 <sup>nd</sup>
Brakpan 1113 – Thursday 8 <sup>th</sup>	Zion 891 – Monday 19 <sup>th</sup>	Virginia – Saturday 24 <sup>th</sup>
Sound Memory 1655 – Monday 12 <sup>th</sup>	Cairngorm Republic – Tuesday 20 <sup>th</sup>	Orpheus – Tuesday 27 <sup>th</sup>

**Contributions:** If any Brother has suggestions for articles, or questions for which they are seeking answers, please address them to any of the below mentioned and we will endeavour to provide the required information.

Contact: John Grant: [john.grant@inl.co.za](mailto:john.grant@inl.co.za) or Grant Baird: [grant@cadplan.co.za](mailto:grant@cadplan.co.za) (083-293-2425) or Charlie Wilson: [wilsonch@telkomsa.net](mailto:wilsonch@telkomsa.net)

**Websites:** District Grand Lodge: [www.dgl-sa.com](http://www.dgl-sa.com)

District Grand Royal Arch Chapter: [www.dgrac-sa.com](http://www.dgrac-sa.com)