



# DGL NEWS

## DISTRICT GRAND LODGE of CENTRAL SOUTH AFRICA

Volume IV Issue 02

April 2010

### FROM THE EDITOR

Greetings Brethren,

To subscribe, or to unsubscribe, just send an e-mail to [jrhoda@absamail.co.za](mailto:jrhoda@absamail.co.za) [Rhoda is my sister/secretary] with your request in the subject line, and that will do the trick.] Once again, here goes and enjoy reading!

*Bro. Neville Boner PM, Lodge Sound Memory No. 1655 SC - [Nevilleb@ispr.co.za](mailto:Nevilleb@ispr.co.za)*

### TO THE EDITOR #1

Hi Bro. Neville

WELENSKY'S 4000 Days

I was recently taken to task because, in discussing the symbolism of KST, I made liberal use of VSL quotes.

Now you can take me to task because I going to write about a politician's memoirs; except for one thing. 47 years on, politics is ancient history.

At age 9, I was dragged away from this huge sprawling urban mess which I loved, to go and live in a dorp called Salisbury. I became a loyal Rhodesian by contamination. My pupils were quite right in mocking me as a "townie". But, one day, early in my stay in Salisbury, I saw in a passing car, a huge bluff-looking man who looked everyone straight in the eye: a most unlikely candidate for career politician, an honest man. He was Sir Roy Welensky, Prime Minister of the Federation of Rhodesia and Nyasaland. I was brought up to respect him, even to hero-worship him. Then the very step-father who taught me reverence for greatness, joined with the rest of the country in vilifying him.

When Sir Roy brought out his memoirs, I was not in a position to buy them. Last month, however, when cleaning out the rest of the in-laws' house, I came across a pile of books that the old man had bought second hand. It was already becoming covered in gecko guano. As I transferred the pile into a box for disposal, I saw a title: **4000 days**. It was a cheap edition of the great man's memoirs. Of course I opened it. The title page had been inscribed by Sir Roy himself. The book is just like the man: forthright, sincere, straight from the heart. He lived and died by his great dream: a nation can only survive and thrive through a partnership of equals across all divides. His political party's membership was based on looking past apparent differences to the

real man within and his values.

As I read the words in the book, I heard through memory's tunnel, the man's voice. My first shock of recognition came when I could place myself in our kitchen or lounge hearing his voice on radio and TV. What I thought of as merely life as a junior school kid, was actually a tumultuous period of history: Sir Roy's brave stand against devious career politicians in London, the Copper Belt and Zomba; the day Dag Hammerskjold's plane went missing; JFK's murder. We are, everyone of us, living time-capsules.

My second grand realization was that I had loved and admired Sir Roy for qualities which I have since Obligated myself to graft into my character.

The third was that there is an underlying sinister truth in our Legend. Anyone who carries himself in an upright and decent manner – and does not shy away from confrontational opponents – becomes a target for the deceitful. Sir Roy went down fighting rather than compromise his beliefs in partnership and equality.

At least he lived long enough to enjoy a rueful chuckle at his most outspoken critic. Henry Chipembere used Dr Hastings Kamuzu Banda to destroy the Federation. The first coup attempt in the former Federation was in Malawi: Henry Chipembere tried to destroy Dr Banda, the man who wouldn't be a puppet.

There is, of course, a constant theme in the drama of life and history. Those who put people into positions of responsibility and power often have the attitude "I made you; I can break you."

That's as true in Masonry as it is in politics. It looks like it is being played out before my eyes right now.

It was a great Mason (Mark Twain) who said: "Maybe History *doesn't* repeat itself; but it sure rhymes a lot."

*Bro. Dai McClymont, PM, Lodge Alberton No. 1651*

### TO THE EDITOR #2

Hi Bro Neville,

I recently picked up a little book titled "[Unto Thee I Grant](#)" - Revised by Sri Ramatherio, that has been on my bookshelf for more than 20 years and in reading found many passages that rang a bell. One in particular I include hereunder;

*"O respect God, therefore, all the days of thy life, and*

*walk in the paths which He hath opened before thee. Let prudence admonish thee, let temperance restrain, let justice guide thine hand, let benevolence warm thine heart, and let gratitude to heaven inspire thee with devotion."*

Then I went straight to my rainbow ritual and found the passage that I remember so well from the first degree Charge;

*"I would further recommend the practice of every domestic as well as public virtue. In all your actions let prudence direct you, temperance chasten you, fortitude support you, and justice be your guide."*

It is quite amazing that the words in the first passage are purportedly written in the years 1360BC – 1350BC by Amenhotep IV Pharaoh of Egypt.

It just makes you think about all the talk and hype around where we as masons developed from – was it the 1300AD when the Regius Manuscript was written or 1300BC when "Unto Thee I Grant" was written? Its only a matter of 2600 years, give or take!!!! Some thoughts from our Brethren in the research Lodges ??

*Bro. Andy Kiloh, RWM Lodge St. Andrew 954 SC*

### **WEBSITES TO CHECK OUT:**

<http://mastermason.com/> -offers free webspace to members of the Masonic Fraternity

<http://www.frimurarorden.se/eng/index.html> -some info on Swedish Freemasonry.

### **SOME THOUGHTS ON THE ORIGINS OF "EASTER"**

This season, millions of people all over the world prepare for Easter, one of Christianity's most important traditions, which celebrates the resurrection of Jesus. The intense drama and tragedy of Jesus' trial, passion, death and burial is followed by one of the most startling events in the Biblical narratives, and the resurrection story is one of the most compelling and pivotal in the Christian tradition. (*Well done Neville – I'll take it from here!*)

In order to obviate any misunderstandings, it should be stated that, even though the Festival of Easter celebrates the crucifixion and resurrection of Jesus Christ, the object of this article is not to defend or debunk the reality or non-reality of these events. We are simply looking at the origins customs pertaining to the celebration of the Easter.

It is commonly believed that Jesus was crucified on a Friday ("Good Friday") and raised from the dead on Sunday – the first day of the week. So, for instance, the apostle Paul wrote in I Corinthians 15: 3 – 5 "What I received I passed on to you. And it is the most important of all. Here is what it is. Christ died for our sins, just as Scripture said he would. <sup>4</sup> He was buried.

He was raised from the dead on the third day, just as Scripture said he would be." Jesus himself is even more explicit when he says in Matthew 12: 40 "For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. But this poses a bit of a problem.

We read in Matthew 28: 1 "The Sabbath day was now over. It was dawn on the first day of the week. Mary Magdalene and the other Mary went to look at the tomb." We probably all know the rest of the story, but just in case we don't, here it is: Matthew goes on to say, "He is not here! He has risen, just as he said he would! Come and see the place where he was lying. Go quickly! Tell his disciples, 'He has risen from the dead. He is going ahead of you into Galilee. There you will see him.' Now I have told you." Now the Sabbath lasted from sundown on a Friday to sunset on a Saturday. If Jesus spent "three days and three NIGHTS in the 'belly of the earth" – as he said he would, then he is one night short. Stated differently, he would have been buried for the Friday night and the Saturday night, but that would mean he spent only 2 nights and 1 ½ days in the belly of the earth. There is a possible solution to this seeming discrepancy found in the gospel of John chapter 19: 30 – 32, but we'll discuss it at another time.

An interesting aside is that the crucifix (✝), which has become the ultimate emblem of Christianity, is, beyond a shadow of a doubt NOT the kind of cross on which Jesus was crucified. The Greek word *stauros*, which has been translated as "cross" simply means a "stake" or a single vertical pole (see "stauros" in Gerhard Kittel, "Theologisches Wörterbuch zum Neuen Testament."). Even the so-called Tau Cross (Tau being the name for Greek the letter T) is excluded as a possibility.

So, what are the origins of our modern-day Easter? There is evidence that Christians originally celebrated the resurrection of Christ every Sunday, with observances such as Scripture readings, psalms, the Eucharist, and a prohibition against kneeling in prayer (see Acts 20: 7 and I Corinthians chapter 11). \_At some point in the first two centuries, however, it became customary to celebrate the resurrection specially on one day each year. Many of the religious observances of this celebration were taken from the Jewish Passover (Peshach). The Greek word for Easter is Pascha – which clearly demonstrates its connections with the Jewish Festival of Passover. It is also connected to the Vernal Equinox in the Northern Hemisphere. The modern English term *Easter* is speculated to have developed from Old English word *Ēastre* or *Ēostre* or *Ēoaster*, which itself developed prior to 899. The name refers to *Eostur-monath*, a month of the Germanic calendar attested by Bede as named after the goddess Ēostre of Anglo-Saxon paganism. Bede notes that Eostur-monath was the equivalent to the month of April, and that feasts held in her honour during Ēostur-monath

had died out by the time of his writing, replaced with the Christian custom of Easter. Using comparative linguistic evidence from continental Germanic sources, the 19th century scholar Jacob Grimm proposed the existence of an equivalent form of Eostre among the pre-Christian beliefs of the continental Germanic peoples, whose name he reconstructed as *Ostara*.

Over the centuries, these religious observances have been supplemented by popular customs, many of were incorporated from springtime fertility celebrations of European and Middle Eastern pagan religion. Rabbits and eggs, for example, are widely-used pagan symbols for fertility. Christians view the Easter eggs as symbols of joy and celebration (as they were forbidden during the fast of Lent) and of new life and resurrection. A common custom is to hide brightly coloured eggs for children to find.

Throughout the English-speaking world, many Easter traditions are similar with only minor differences. For example, Saturday is traditionally spent decorating Easter eggs and hunting for them with children on Sunday morning, by which time they have been mysteriously hidden all over the house and garden. Other traditions involve parents telling their children that eggs and other treats such as chocolate eggs or rabbits and marshmallow chicks (Peeps) have been delivered by the Easter Bunny in an Easter basket which children find waiting for them when they wake up. Many families observe the religious aspects of Easter by attending Sunday Mass or services in the morning and then participating in a feast or party in the afternoon. Some families have a traditional Sunday roast, often of either roast lamb or ham. Easter breads such as Simnel cake, a fruit cake with eleven marzipan balls representing the eleven faithful apostles, or nut breads such as potica are traditionally served. Hot cross buns, spiced buns with a cross on top, are traditionally associated with Good Friday, but today are often eaten well before and after. In Scotland, the north of England, and Northern Ireland, the traditions of rolling decorated eggs down steep hills and pace egging are still adhered to. In Louisiana, USA, egg tapping is known as egg knocking. Marksville, Louisiana claims to host the oldest egg-knocking competition in the US, dating back to the 1950s. Competitors pair up on the steps of the courthouse on Easter Sunday and knock the tips of two eggs together. If the shell of your egg cracks you have to forfeit it, a process that continues until just one egg remains. In the British Overseas Territory of Bermuda, the most notable feature of the Easter celebration is the flying of kites to symbolize Christ's ascent. Traditional Bermuda kites are constructed by Bermudians of all ages as Easter approaches, and are normally only flown at Easter. In addition to hot cross buns and Easter eggs, fish cakes are traditionally eaten in Bermuda at this time.

There is unquestionably a biblical precedence for celebrating the death, burial, and resurrection of Jesus

Christ – on a weekly basis. Unfortunately, this has been watered down in many Denominations as the Holy Communion, or Eucharist. In the New Testament, it is called (in Greek) Kuriakē Deipnon – The Lord's Supper. And that's not the end of the matter, because not only was it celebrated on EVERY Sunday of the week, it was a full meal consisting of bread and (alcoholic) wine (see Acts 20: 7 and I Corinthians 11: 20)

In conclusion, just as Christmas has become secularised, so has Easter. And if it doesn't cause any harm, then there is no reason not to celebrate these quaint ancient traditions and festivals.

HAPPY EASTER, EVERYONE!

By Bro. Zak Theron, WSW Lodge Unity No. 1006 S.C.

### OUR 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)

### HOW DID APRIL FOOLS' DAY ORIGINATE?

This from: <http://ask.yahoo.com/20000613.html>

Dear Neville:

Apparently, you aren't the first to ponder the origins of April Fools'. While researching your question, we stumbled across this poem:

*The first of April, some do say,  
Is set apart for All Fools' Day.  
But why the people call it so,  
Nor I, nor they themselves do know.  
But on this day are people sent  
On purpose for pure merriment.*

--Poor Robin's Almanac (1790)

It's an apt sign of the ambiguity surrounding the holiday. As we discovered in our search, everyone has a theory, but few agree on how the tradition arose. Still, we'll try to get as close to the truth as possible.

We began in Yahoo!'s April Fools' Day History category, under Holidays and Observances > April Fools' Day.

The first site, Snopes, has an interesting theory. Many believe that up until the mid-sixteenth century, France celebrated the new year on April 1. But in 1562, Pope Gregory XIII introduced a new calendar to the Christian world, which changed the date of the new year to January 1.

Of course, they didn't have email back then, so word traveled slowly and some people continued to celebrate on April 1. These poor, misinformed souls were referred to as "April Fools" and had tricks played on them.

The second site, Holiday Page: April Fool's Day, offered a similar explanation, although the details differed a little. According to their version, Charles IX introduced the Gregorian calendar in 1564, changing the date of the new year. The "April Fools" tradition was then passed on to England and Scotland in the eighteenth century and eventually made its way to the American colonies.

Next, we checked out a message board devoted to the

origin of April Fools' Day, but it just added fuel to the fire. In the end, further research only led us to further [debate](#). We concluded that there is no absolutely conclusive conclusion.

Whatever the specifics, we have to agree with [Mark Twain](#), who said, "The first of April is the day we remember what we are the other 364 days of the year."

#### 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](mailto:john.f@districtgrandlodge.co.za)  
Tel: 011-6838314/8380 Fax: 011-6833072

#### POEM

### THE MASTER STOOD AND LOOKED AT HIS LODGE

*This poem was found in some old documents at Harmony Lodge No. 3 F. & A.M., Marianna, Florida, by courtesy of Bro. George E. Malone Secretary, Brevard Lodge No. 113 F. & A.M. Rockledge, Florida, USA*

The Master stood and looked at his Lodge,  
The same old few were there,  
The ones he knew he could depend upon  
The work of the Lodge to share.  
But where are the many we've raised these years,  
Who craved to be Masons true?  
To whom we've given so much of our time  
In degree work, guiding them through.  
The Master stood and looked at his Lodge  
And silently he thought:  
Where have we failed that they're not here  
In spite of the truth we taught?  
Did they really want friendship and brotherly love  
As they claimed when they knocked at our door?  
Or did they just join, our symbol to wear,  
And so won't come out any more?  
The Master stood and looked at his Lodge  
And said to the same old few:  
"Come, Brothers, let's get them back -  
Come, we have work to do!  
And they went to work on the stay-at-homes,  
And their efforts began to tell;  
Old faces and new came out again,  
And attendance started to swell.  
The Master stood and looked at his Lodge,  
No longer worried and blue;  
His sheep were back in the fold again,  
Sharing in the work ...we all must do.

FREEMASONRY for The Next Generation - July 2004 MASONIC EDUCATION  
Copyright © 2004 by M&JB Investments, Inc. All rights reserved.

#### QUOTABLE QUOTES:

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light that I have. I must stand with anybody that stands right, stand with

him while he is right, and part with him when he goes wrong."-**Abraham Lincoln**

A religious man is a person who holds God and man in one thought at one time, at all times, who suffers harm done to others, whose greatest passion is compassion, whose greatest strength is love and defiance of despair. **Abraham Joshua Heschel** - New York Journal-American, April 5, 1963

"Suffering and joy teach us, if we allow them, how to make the leap of empathy, which transports us into the soul and heart of another person. In those transparent moments we know other people's joys and sorrows, and we care about their concerns as if they were our own." **Fritz Williams**

"Compassion literally means to feel with, to suffer with. Everyone is capable of compassion, and yet everyone tends to avoid it because it's uncomfortable. And the avoidance produces psychic numbing -- resistance to experiencing our pain for the world and other beings." **Joanna Macy**

## 2010 Pipe Band & Highland Dancing Contests

03/04/2010 - Western Cape Highland Gathering  
17/04/2010 - Jeppe Gathering:- Jeppe High School For Boys, Cnr.Roberts Ave. & Good Hope Street, Kensington.  
01/05/2010 - South Coast Highland Gathering:- Amanzimtoti  
15/05/2010 - De La Salle Gathering:- De La Salle College, Cnr.Road No.3 & 3rd Road, Victory Park.  
29/05/2010 - Pretoria Boys Gathering:- Pretoria Boys High School, Cnr.Lynnwood Road & Roper Rd. Bailey's. Pretoria  
26/06/2010 - Natal Scottish Gathering  
17/07/2010 - St.Benedict's Gathering:- St.Benedicts College, Cnr.Harcus & Dean Roads, Bedfordview.  
07/08/2010 - Benoni Gathering:- Benoni High School, Cnr.Dalrymple Road & Hospital St. Northmead Benoni.  
(Champion of Champions)

#### POINTS TO PONDER

The most effective leaders no longer want the job of solving their organization's biggest problems or identifying its best opportunities on their own. Instead, they recognize that the most powerful ideas can come from the most unexpected places: the quiet genius buried deep inside the organization, the collective genius that surrounds the organization, the hidden genius of

customers, suppliers, and other constituencies who would be eager to share what they know if only they were asked. –William C. Taylor

### DISTRICT GRAND LODGE-

1a Minnar Street Forest Hill, 2190 Johannesburg South Africa 2140 E-mail: <a href="mailto:john.f@districtgrandlodge.co.za">john.f@districtgrandlodge.co.za</a> Tel: 011-6838314/8380	P.O. Box 74208 Turffontein E-mail: <a href="mailto:john.f@districtgrandlodge.co.za">john.f@districtgrandlodge.co.za</a> Fax: 011-6833072
--	---

### UNDERSTANDING OUR LAWS AND BYE-LAWS-

#### No. 225-

While a Brother in good standing is entitled to visit other Lodges admission to any Lodge is by courtesy only and may be denied. Visitors are required to retire immediately if requested to do so

### Masonic Military Lodge in Iraq



### NEWS FROM ABROAD

Solomon's Kingdom:

A Recent Discovery May Shed New Light on an Old Debate February 25, 2010

<http://www.bib-arch.org/news/dailynews.asp#>

In the area between the City of David and the southern wall of the Temple Mount in Jerusalem (the Ophel), a 70 meter long by 6 meter high portion of an ancient wall, a gateway and a tower were uncovered by Dr. Eilat Mazar of the Hebrew University. The implications are considerable: If Professor Mazar is correct about the dating, then it would seem to support the Biblical account of Jerusalem, and Israel, as being an organized society with a strong centralized government in the 10th century B.C., the time of King Solomon.

Dr. Mazar contends these structures do date to this period. She believes that the structure was built by King Solomon with the help of Phoenicians as a means of protecting the city of Jerusalem. Artifacts found during the excavation include pottery, cult figurines, jar handles stamped with impressions of Hebrew letters meaning

"belonging to the king" and seal impressions with Hebrew names. According to Dr. Mazar, this is all evidence that this area was used by government officials dealing directly with the king.

The pottery evidence that would support Dr. Mazar's dating of the wall, gateway and tower to the 10th century B.C. has not yet been made available to other scholars and her dating is sure to be controversial. As Professor Aren Maeir of Bar-Ilan University told the Associated Press, he has yet to see evidence that the fortifications are as old as Mazar claims.

Some of the wall, gateway and tower have been previously excavated, beginning in the 19th century, as well as by Eilat Mazar's eminent grandfather, Professor Benjamin Mazar. His architect, Dutch scholar Leen Ritmeyer, has also expressed questions about Eilat Mazar's 10th century B.C. dating. Ritmeyer would date the wall to the 8th century B.C. and ascribe it to King Hezekiah. The chambers of the gateway "are constructed very differently from the gate chambers of [the Solomonic period]," he wrote in his blog. Moreover, the stamped jar handles and seal impression mentioned in the Hebrew University press release are almost universally ascribed to the 8th century, not the 10th century B.C.

See also: [Science Daily reports on the ancient wall discovered in Jerusalem.](#)

### FOR SALE

### LOCAL MASONIC ITEMS

For details and prices contact:

Bro. Dave Kennedy 083-294 5530

or email: [piperauto@telkomsa.net](mailto:piperauto@telkomsa.net)

LARGE VARIETY OF MASONIC LAPEL PINS, KEY RINGS AND CUFFLINKS TO ORDER. COLLAR JEWELS FOR LODGE OFFICE BEARERS, RITUALS AND ALL BOOKLETS FROM THE APPLICANT TO MARK MASTER.

DISTRICT GRAND LODGE **COMMEMORATIVE TOKEN:**

Enamel R 200.00

Copper and Brass R 50.00

WE ARE ALSO LOOKING AT BRINGING IN STOCK FOR A MASONIC SHOP AT DISTRICT GRAND LODGE PLEASE LET ME KNOW OF ANY ITEMS WHICH YOU WOULD LIKE TO SEE STOCKED THERE.

## SO WHO WAS ST. PATRICK?

By Mike Cronin and Daryl Adair - co-authors of [The Wearing of the Green: A History of St. Patrick's Day](#) (Routledge, 2002).

There has long been dispute between scholars about the life and lore of St Patrick. Twenty years ago, an academic sub-discipline "Patrician Studies" crystallized in the wake of debates among historians and theologians. We begin with a synopsis of the life of Maewyn Succat, and his transformation into Patricius the cleric. There is spirited debate about basic aspects of Succat's existence. His birthplace was probably Roman Britain -- most likely Wales, but perhaps Scotland or even France -- and his birth date around AD 416, though some writers suggest as early as AD 387. His father was a Roman-Christian civil servant and his grandfather a Catholic priest.

From Patricius's *Confessio* we are informed retrospectively that he was about sixteen years old when abducted by Irish marauders and enslaved. He worked as a shepherd on the slopes of Slemish (now part of County Antrim), praying to a Christian God while captive in a pagan land. After six years an angel came to him in a dream, prompting him to escape and seek out his homeland. After traveling more than 200 miles by foot, he was eventually given passage on a boat traveling east across the Irish Sea. His destination was Britain, but he settled soon after in France. There he again received a celestial visitation, this time calling him to return to the land where he had been enslaved, though now with a mission as a priest and convertor. Upon ordination he was given the title Patricius. Whether he traveled to Ireland under the direct order of Pope Celestine or not is still debated.

### NOT THE FIRST TO BRING CHRISTIANITY TO IRELAND

It is often assumed that Patricius was the first to bring Christianity to Ireland in c. AD 432, but Pope Celestine had already sent Palladius in AD 431, while other priests also appear to have been in Ireland around this time. Of them, we only have documentary evidence for the experiences of Patricius. His life has therefore been of great interest to religious scribes who, subsequently, elevated Patricius to the status of "founding father" of Irish Christianity.

A single figure with historical credentials was attractive as a birth story. However, according to critics, the "historical" Patrick has been misrepresented: instead of the humility and piety evident in the *Confessio*, biographers have invested him with an imposing presence and mystical powers -- the St Patrick of "legend." Hagiographers, those who specialize in writing about saints' lives, have gone beyond Patrick the Christian missionary who learned to speak Gaelic and converted many natives, to invent Patrick the ancient superhero -- replete with Christ's staff and the ability to perform miracles. This same Patrick was also said to be

fearsome: able to put curses on enemies, turn men into animals, and purge rivers of fish.

### HIS DEATH ON MARCH 17

Patrick is thought to have died sometime between AD 463 and AD 493, with 17 March the most likely day. Veneration of Patrick gradually assumed the status of a local cult; he was not simply remembered in Saul and Downpatrick, he was worshipped. Around AD 688, the church federation in Armagh engaged a biographer in what now seems a propaganda role: to reposition Armagh as the center of the cult of St Patrick. Muirch, a skilful scribe, not only achieved this, he also "ensured that the cult was elevated to that of a 'national' apostle." Indeed, homage to Patrick as Ireland's saint was apparent in the eighth century AD, when a 'Prayer to Saint Patrick' included lines (composed originally in Gaelic) such as "We invoke holy Patrick, Ireland's chief apostle," and "We pray to Patrick chief apostle; his judgment hath delivered us in Doom from the malevolence of dark devils."

At this time Patrick's status of national apostle was made independently of Rome: he was claimed locally as a saint before the practice of canonization was introduced by the Vatican. The cult held that Patrick continued intercession in heaven on behalf of the Irish people. The veneration in which the Irish have held St Patrick is evidenced by the salutation, still common today, "May God, Mary, and Patrick bless you."

### THE LEGEND

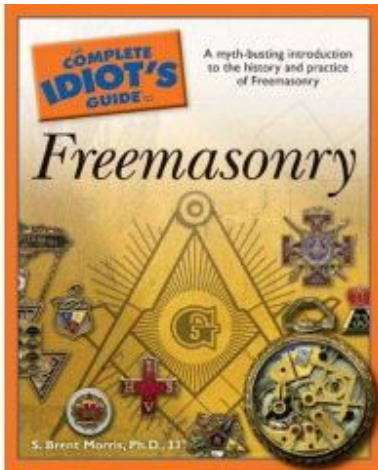
The St Patrick of legend has, according to some scholars, fused more than one person's life into the same story. A theory of two St Patricks has in turn been supplanted by three and even five St Patricks, while some researchers have concluded that "there had never been a Saint Patrick at all."

Differences between the Patrick of history and legend can also be attributed to political strategies on the part of the churches. In the seventeenth century, for example, the Church of Ireland attempted to trace its local origins to Patrick. The Catholic Church, too, made a concerted effort to link the achievements of Patrick with the sanction of Rome. The Pope's consecration of Patricius as a saint confirmed what Celtic Catholics already accepted, but it re-established the idea of Patrick as a servant of the church of Rome. This initiative was, in part, a matter of Vatican protocol, but the Irishness of Patrick was undiminished even though he was, of course, born elsewhere. There are, nonetheless, those who view St Patrick not as someone who brought a divine light to Ireland, but rather as a colonizing agent for the erosion of pagan customs and belief systems. Within the Christian calendar, though, Patrick has long been remembered with fondness. This began as early as the ninth century AD with the feast of St Patrick's "falling asleep" -- in other words his passing on 17 March. The Book of Annagh included a note directing all monasteries and churches in Ireland to honor the memory of the saint by "the celebration,

during three days and three nights in mid-spring, with every kind of good food except flesh, of the festival of his 'falling asleep.'" This ritual was a religious occasion, "with a lengthy sermon on the saint's glorious deeds as the highlight of each day's celebrations."

By the seventeenth century (and perhaps earlier) the nomenclature of the 17 March anniversary had changed. It was now St Patrick's Day, with continued religious importance but rising secular significance as an occasion for drinking and revelry. It is here, too, that Patrick of ancient legend was revisited annually. Fables about Patrick ridding Ireland of snakes or his use of the shamrock to explain the Trinity, still endure as part of modern St Patrick's Day folklore and custom. Myth is more fun than truth.

<http://hnn.us/articles/615.html>



## The Complete Idiot's Guide to Freemasonry By S. Brent Morris, Ph.D.

When Chris Hodapp wrote [Freemasons for Dummies](#), I thought the market had been cornered on simplified, understandable

explanations of a complicated organization with over three centuries of history. I've been proven wrong - and, frankly, should have known better. If anyone can create a meaningful work about the fraternity, it has to be Brent Morris.

Let's first put aside the foolishness about the title: this is NOT a book for Idiots - nor are any of the books in the 'Dummies' or 'Idiot's' series for those who are dolts. They are, rather, works that provide basic facts in a building-block fashion allowing a reader to pick and choose parts that are of interest and advance their knowledge in a rational and reasonable way. When these series' concentrated on computer books, they were FAR superior to the often confusing software manuals provided by the manufacturer. They long ago broadened their conceptual basis to nearly everything. There are Dummies/Idiot's books about religions, golf, wine, gambling, and nearly every aspect of humankind. Some are far better than others but it all comes down to the authors involved. For this one, they couldn't have chosen better.

A man with credentials' galore including service as the Master of the oldest Masonic research lodge in the

world, he has a very unique ability to make the most complex seem approachable. Although I thought I'd just skim through pieces that were of interest, after a couple of those 'browsings', I decided to start at the beginning - and I read right through to the end, amazed at the things I was learning in the process. Having been a Mason for many years, being a member of a dozen Masonic research lodges, and considering myself pretty well read on the topic of Freemasonry, I was surprised to find the nooks and crannies that I hadn't poked into. This book has all sorts of things that will appeal: lengthy lists of great websites (*ours is included: thanks, Brent - but no 'free pass' on this review! You earned every bit of my good words....*), descriptions of the major and MANY of the minor appendant and concordant bodies that swirl around the fraternity, and even pictures and explanations of the various pins that one will find on lapels of Masons. I left the room to go to the bathroom and a family member saw a picture of the fork and knife tie clip. After an hour and popping some popcorn to provide a tempting aroma, I was able to wrest the book back! It really is that kind of great reading....

Dr. Morris has provided 'just enough' information on just about everything to make you finish this book feeling both learned and satisfied. It's the kind of thing that these series were designed to do: give a reader the feeling that they now at least had the basic subject knowledge they'd sought and could apply it in any venue.

I'd recommend this book as a gift to those who've just joined but also to those who're only thinking about it. The lore and the anti-Masonic issues are presented quite well, the latter certainly being no surprise to this reviewer as Dr. Morris co-authored one of the two seminal works on the topic of Anti-Masonry during the last century. I'd also recommend this book to ANY Mason, regardless of their present position in the Craft. It might stimulate an inactive member to resume going to meetings and it could certainly help broaden the understanding of current (or past or future) Grand Lodge officers, particularly those who might think they 'know it all'. Honestly, if you don't learn at least three or more things from reading this book, no matter how expert you are on the subject of Freemasonry, you've simply not read it all.

Without qualification, I would recommend this book to any and all. It's a 'keeper', for sure!

by Bro. Edward L. King (Ed King). -

<http://www.masonicinfo.com>

**LODGES ATHOL & BENONI**

**DONKEY DERBY**

9<sup>th</sup> April 2010 at Cert in Boksburg.  
 Tickets are R75.00 per head and children  
 R40.00 per head this includes dinner.

APRIL		2010	
1	Caledonian	1st Degree	Germiston
1	Athol	2nd Degree	Boksburg
1	Randfontein		Krugersdorp
2	Scotia	Recess	Orange Grove
2	The Pilgrim	Recess	Lydenburg
5	Towerby	Recess	Rewlatch
5	Energy	Recess	Secunda
6	Balmoral	3rd Degree	Olifantsfontein
6	Jakaranda		Willows
7	Turffontein		Rewlatch Boksburg South
7	Eenheid		
7	Ophirton	1st Degree	Boksburg North
8	Golden Thistle	Lecture	Park Lane
8	Kempton	Installation	Kempton Park
8	Roodepoort Caledon		Roodepoort
8	Brakpan		Brakpan
8	Peglerae		Rustenburg
12	Sound Memory	Lecture	Orange Grove
12	Alberton	2nd Degree	Germiston
13	Bloemhof		Bloemhof
13	Glen Douglas		Rewlatch
13	Lime Acres		Lime Acres
13	Unison		Carletonville
13	Heredom	2nd Degree	Boksburg North
13	King Solomon		Germiston
14	Piet Retief	3rd Degree	Vereeniging
14	Nelspruit United		Nelspruit
14	Douglas	Installation	Germiston
14	Alpha Crucis	Recess	Rewlatch
14	Benoni Kilwinning North West		Boksburg North
14	Bedford Far East	3rd Degree	Orange Grove
15	Caledonian		Springs
15	Unity		Pretoria
15	Pythagoras		Park Lane
15	Western Star		Roodepoort
15	Mo Dachaidh	Recess	Kensington
16	Tvl Volunteer		Park Lane
17	Laeveld	Installation	Nelspruit
19	Florida	Remembrance	Roodepoort
19	Union of Athole		Kimberley
20	Thistle		Bloemfontein

20	St Andrew Cairngorm		Kensington
20	Republic	2nd Degree	Orange Grove
20	Nigel		Nigel
20	The Golden Light		Klerksdorp
21	Gordon		Rewlatch
21	Caxton		Orange Grove
21	<i>Masonic Services</i>		<i>Park Lane</i>
21	Bloemhof-Fontein		Klerksdorp
22	Sabie		Nelspruit
22	Brixton		Norwood
22	East Rand Scots		Boksburg North
23	Robert Burns Mem	Installation	Germiston
24	Blyde		Pilgrims Rest
26	Pretoria Celtic		Olifantsfontein
26	Braemar		Rewlatch
27	Orpheus		The Willows
27	Middelburg United		Middleburg
28	Argyll	Installation	Roodepoort
28	Somah Herber		Park Lane
28	Oranje	1st Degree	Bloemfontein