



DGGL NEWS

DISTRICT GRAND LODGE of CENTRAL SOUTH AFRICA

Volume VI Issue II

August 2011

FROM THE EDITOR

Greetings Brethren,

To subscribe, or to unsubscribe, just send an e-mail to [Rhoda is my sister/secretary] rhodaj@telkomsa.net with your request in the subject line, and that will do the trick.]
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IS APATHY KILLING THE WILLING HORSE?

By Bro. Grant Devine PM, Lodge Sound Memory No.1655 SC

The more that I observe and discover from discussions that I have had with "older and more experienced" masons, the same theme seems to be followed in Freemasonry.

Why is no one standing up to do what needs to be done?

Why are the same people being left to do all the work?

Why are our lodges empty?

Why are our Lodge events so poorly supported?

Are these questions the reason why we are losing so many members, and so many Lodges doing poorly, while some Lodges are thriving?

Here are some of my own observations, and I must stress that this is only my humble opinion.

I recently attended a lodge doing a second degree working, which I must admit was not the worst working that I have ever seen, but it was done entirely by Past Masters, not even the Wardens were involved.

The Senior Warden, who was meant to do a working, one day before the event said that he did not have enough time to learn his ritual, despite the fact that he had TWO full months to prepare himself.

Don't get me wrong, he is a lovely person and always attends his meetings and does his bit to support all the Lodge functions, but how will he be able to run a Lodge in

just a few short months time, if he can't find enough time over a two month period to learn a short working?

Being a Master is a lot of work, and it requires the individual in that position to lead from the front. I will be the first one to say that not all masons are good at doing ritual work, but at least be there, and lead your lodge in winter as well as summer, if your lodge is not getting a lot of visitors, ask yourself how many visits you make and how often you ask your brethren to support you on a visit. If you did that, you could well be very surprised by the response that you get, and your Lodge could fill up again.

I also noticed that the working was done by the same "willing horses" in this lodge, and the newer or less interested brethren sat on the sidelines and did not contribute at all.

Is this because they were not asked to, or did not volunteer, or are the "willing horses" tired of the fight to get someone else to do some of the work, and are they scared that the person who was asked to do his bit will just not turn up on the evening, thereby creating additional problems?

Those same "willing horses" are the ones who arrange all the fund raising events, ladies nights, visit the sick and elderly, look after the lodge widows, etc. At what point do they start getting some help, or are we going to flog them to death, and then complain when things are not getting done? I have noticed in the past, that there have been a good few events, done to raise funds for the lodges that I would have loved to attend and support, but I just did not know about them.

WHAT DO WE HAVE A NEWS LETTER FOR? If those events were advertised (at no cost) in the news letter, don't you think that they would have been better supported?

We have the tools, let us use them.

Our Editor, another "willing horse" is always looking for local content to put into the news letter, and I am sure will always make every effort to assist any lodge, who wanted to make use of this platform to advertise any legitimate function or event. If he does not know what is going on in the district, how will the rest of us ever get to know and do our bit to support.

I have heard that there is going to be a golf day to raise funds for the new District Temple, why is this not advertised, so that we can all help in getting players, sponsors etc?

I realise that this event is being put on by the "willing horses" in our District. Are we just going to flog them to death or are we going to put our money where our mouth is, and do something to help? But in order to do that, we need to know about it and what is needed from us.

At what point do all the "willing horses" get smothered by all the apathy and lose their interest, and just go with the flow? I see apathy as the greatest threat to Masonry at this time, and this needs to be addressed urgently.



WEBSITE TO CHECK OUT:

<http://www.masonic-lodge-of-education.com/oldest-masonic-lodge.html> a very comprehensive Masonic site.

SUB ROSA Part 4

By Bro. Zak Theron, RWM Lodge Unity, 1006



TOWARDS THE HIDDEN SOURCES OF FREEMASONRY

Passing on from the important and interesting indications discussed in the earlier chapters to the more detailed aspect of our subject, we find that at a later period many of the semi-Masonic bodies had "Unknown Heads," and more especially those whose aims were avowedly occult, this being the term which was applied in Germany, Austria and Hungary to those organizations that did not make public the sources from which their teachings were derived, nor say from whom their inspiration came. To find the origin of such secrecy we must turn back to the early history of the Masonic tradition and sketch briefly what is told us by a Mason of the early part of this century, when dealing with this historic secrecy. He tells us:

We find among all the priests of ancient peoples, and in order that none but really capable and worthy men should be associated with their offices and studies, they instituted forms of probation and examination upon which followed some kind of initiation. Now as the oldest writers ascribed such mysteries and initiations to the Egyptian Priests, it is very probable that they already existed before the downfall of that people, for we find traces of them in equally ancient nations and perceive from the likeness of their fundamental principles and of the teaching and customs of their priests, that they must have had a common origin. Among the Chaldeans the Magi dwelt on the summits of the mountains, and among the Celtic races the Druids lived in the quiet solitude of the forests. Among the Indians and Ethiopians

the Brahmins and Gymnosophists had localities specially dedicated to them, and among the Egyptians the Priests had intricate dwelling-places far beneath the surface of the earth. All had their symbols and distinctive signs, and owed their fame only to the secrecy of their initiation.

The secrets of Antiquity had a twofold aim. In the first case religion was chosen as the object of care; the greater the mysteries the more eternally secret were they to be kept from the people. The aim in the second case was to guard the Wisdom of all things. He who would be initiated must be a man of upright character and true mental power. The sacred mysteries fell into decay with the Roman Empire, the flourishing and spread of the Christian religion being the chief cause of this decadence. The initiation into the mysteries of the Wisdom was however of much longer duration. They changed only from time to time either the name, the inner constitution, the degrees and various kinds of knowledge bound up in these, or even the nature of the union itself. The men, who were known under the name of Magi, or the White Masters, made one of their most important aims the true knowledge of the human heart, which lay always open before their eyes. To them alone was entrusted the bringing up of Kings and the great of the earth, for they alone could understand science as well as art, and careless of all prejudice taught a simple and natural theology, which based itself upon the worship of a Supreme Being.

Because, however, their method of teaching was symbolical, many errors of which they were entirely incapable were ascribed to them on account of their numerous hieroglyphics. The Magi of Memphis and Heliopolis were held in such esteem, and their renown was so widespread that the greatest heroes of war, philosophers, and strangers of the highest rank journeyed to Egypt and sought to be initiated by the Priests in order to learn the secrets of the Priesthood. From among these priests Lycurgus and Solon drew a part of their system of philosophy; and Orpheus was also initiated by them, and by this means enabled to introduce into his own land, festivals from which the Greek mythology afterwards arose. Thales also was instructed by them, Pythagoras received from the same source his doctrine of Metempsychosis, Herodotus obtained much information, and Democritus his secrets. Moses also, who was brought up by the Magi, used his knowledge of the mysteries to free the Israelites from Egyptian bondage and lead them to the service of the true God. It is well known that Moses prescribed certain probation for his Levites, and that the secrets of the Priesthood were inaccessible to the rest of the Israelites, and this principle ruled till the time of Solomon. And this policy of silence was a wise one, for the bitter vituperations which were showered on the heads of the few who were the exoteric leaders in such organizations, demonstrated the wisdom which guarded the personalities of the real leaders. Such work was better done by small groups, and this appears to have been the view held by those leaders with whom the student does come into contact. Some few of these groups in the last century have already been cited, * but it will be as well to repeat their titles, which run as follows:

The Canons of the Holy Sepulchre.
The Canons of the Holy Temple of Jerusalem.
The Beneficent Knights of the Holy City (The Strict Observance).
The Clergy of Nicosia in the Island of Cyprus.
The Clergy of Auvergne.
The Knights of Providence (The Order of the Knights of St. Joachim).
The African Brothers.

The Knights of Light (The Order of Fratres Lucis).
The Asiatic Brothers (The Order of the Knights of St. John of Asia).

*hoped you will wear it with
pleasure to yourself and
honor to the Fraternity."*

These Societies do not belong to any one country in particular, for we find ramifications of them appearing, disappearing and re-appearing, like beacon lights, in Austria, Hungary, Italy, France, Sweden, and Russia. England was the least prolific soil in the early centuries for the implanting of this mystic seed. In Scotland and Ireland, however, that light shone more clearly than in England. But in Austria and the Danubian Provinces mysticism grew apace for a short and happy while.

NEXT ISSUE: A CLOSER LOOK AT THE TEMPLAR CONNECTION



QUOTABLE QUOTES:

"You must have chaos within you to give birth to a dancing star."- Frederick Nietzsche

"Natural ability without education has more often raised a man to glory and virtue than education without natural ability."

-- Marcus Tullius Cicero(106-43 B.C.)

"Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties." -John Milton

"What do we live for if it is not to make life less difficult for each other?" George Eliot

THE ORIGIN AND SIGNIFICANCE OF CERTAIN REFERENCES IN THE CEREMONIAL INVESTITURE OF THE ENTERED APPRENTICE

By Dai McClymont, RWM Century Lodge of Research, #1745 SC

*"That ancient and spotless
ensign of Masonry, the
LAMBSKIN, or WHITE
APRON, * is presented in
behalf of the Lodge and
the Fraternity in general. It
is an emblem of
innocence, and the badge
of a Mason; more ancient
than the Golden Fleece †
or Roman Eagle; ‡ more
honorable than the Star
and Garter, * or any other
Order that can be
conferred upon the
candidate at the time of
his initiation, or at any
future period, by king,
prince, potentate, or any
other person, except he
be a Mason * * * * *. It is*

The above quote, from the Constitution of the Antients, very similar to the Scottish ritual in general use here, and often quoted by American Brn., suggests widespread use of references to the Roman Eagle, the Golden Fleece and the Order of the Garter. It therefore remains for us to explore their relevance to modern Freemasonry.

1. The Roman Eagle



The eagle is now assumed to be the universal symbol of the Roman legions. It was used to a great extent, always with the motto "Senatus populusque Romanus" (SPQR). It served as a rallying point and emblem of the legions' pride as soldiers. Standards were carried into battle by regiments as late as WWI, when, as a result of an entire regiment being almost wiped out (only seven survivors if memory serves), the British army banned the

carrying of standards into battle.

As Craft Freemasons, our interest must focus on the meaning of the motto. We are taught, as early as the First Degree, the universal Brotherhood of all Mankind, under the universal fatherhood of TGAOTU. That ideal is implied in the earliest motto of the Roman republic: "The Roman Senate and People." The earliest ideal of the young republic was that kings would never exercise sway, but that Rome would be ruled by an eternal partnership between the Senate and the People.

(Of course, this ideal was soon to become tarnished; but it is a beautiful ideal nonetheless).

2. The Orders of chivalry

The Golden Fleece and the Garter, or Star & Garter, are two well-known orders of chivalry. To extract the full significance of these ideas, we should first look at the history of knighthood in general.

The word "knight" is etymologically from the same root as the German word "Knecht", meaning servant. Afrikaans still embodies the idea in the word "dienskneg".

There was, however, another word for knight. In Rome, there was a social class called the equites – the cavalry. It simply denoted those well-off citizens who could afford to supply themselves with a horse should they be called up for military duty.

That term found its way into German as Ritter, and into French as chevalier. Both mean horseman, and both refer to those who could afford to go to war on horseback. By mediaeval times, being a knight meant that you had to have your charger, and at least two pack animals. You also needed a squire and a page. You also sometimes commanded a few men-at-arms for your liege lord: men who lived and worked on the estate you managed for him. All this changed when the idea of the Knights Templar was first mooted.

Instead of being well-off men-at-arms, knights became members of a Holy Order. Even though they had held lands and important titles, they embraced poverty, spiritual discipline and were known by a single name. They became knight-servants of a high cause. "Chivalry", instead of only meaning mounted soldiery, now started to acquire the meaning we now assign to it – "gallantry".

When not engaged in argy-bargy with Saracens, the Templars developed a code of moral education which is still extant in the Grail Legends. The allegorical stories of the Grail have the same purpose as the Quest, in Freemasonry, for the lost genuine secrets of a Freemason.

The above is especially pertinent to the investiture of a Mason

- The Order of the Garter is the oldest Order of Chivalry in England. It was founded in 1348 by Edward III. Legend has it that when a lady's garter slipped off her leg at a ball, the king, amidst the snickering, snatched it up and said the immortal words: "Honi soit qui mal y pense." "Let the disgrace be upon him who thinks ill of this."

The prosaic truth is more enlightening. Edward had wanted to create a chivalric order modelled after the knights of the Round Table (stories inspired by the recently disbanded Templars). He had even planned a circular tower to house the order. Life got in the way of his plans, but the Order was eventually established.

Its patron saint is St George, known for rescuing a distressed damsel, and the Order flourishes to this day.

- The Order of the Golden Fleece is perhaps the most prestigious chivalric Order in Europe. It was founded by Philip II, Duke of Burgundy in 1430, and is now ruled by two branches of the Habsburgs. Its original inspiration might well have been the Burgundian duchy's principal source of wealth – wool – but its intent was, like the Garter, a code of gallantry and conduct based on a spiritual Quest.

Its motto is "Pretium laborum non vile" – "Not a cheap reward for labour".

The original Golden Fleece was a saga in Greek mythology in which an intrepid youth, Jason, comes of age as a complete Man. The Golden Fleece, defended in far-off Colchis by dragons, was the Holy Grail of its day, (and the equivalent of the Masons' Lost Genuine Secret). Jason sets off in the Argo with friends drawn from the local super hero community, including Hercules.

Of course, like Parsifal, he achieves his goal, but only after overcoming many monsters and trials – allegories of the forces within every man's heart and mind. Initially, he is totally dependent on his

super hero friends to get him out of trouble, but as they one-by-one leave the expedition, he becomes more dependent on his own inner resources. As a character, he metamorphoses from a likable, callow youth into a man to be reckoned with.

Both Orders, thus, have the same symbolic significance: Questing for spiritual growth by conquering the ego within. It's just too perfect to be mere happenstance.

3. The Masonic significances:

The mottos of all three symbols find a strong resonance in the Masonic moral code: the Level, respect for the dignity of the powerless, and the non-material rewards which come from hard, honest work.

It cannot be entirely coincidental that both Orders of Chivalry hold ideals which the Knights Templar sought to embody – nor that both Orders looked to a series of allegories extolling spiritual growth. Until the Templars, there was no moral content in the rank of knighthood; after the Templars, knighthood had a deeply spiritual component. Indeed, we read of the first Prince of Wales, later "Proud Edward" II, preparing for knighthood by means of the night-long vigil in prayer, just like King Arthur's knights (much good it did him).

Whether or not Freemasonry has any historical links with the Poor Knights is immaterial. We are a part of the same spiritual tradition as those (early) Templars. Our ritual points us to an aspect of that heritage, and asks us to emulate the great and good who have gone before us.

Of course, we have an enviable advantage over them: we are common men, not elevated toffs ...

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District Grand R A Chapter: www.dgrac-sa.com

WHAT'S ON!!!

Lodge Alpha Crucis Lodge No. 980

RUGBY WORLD CUP

"Predict the Winning Team Competition"

[under the auspices of Superbru]

See annexure for more details

Association of Past Masters

ANNUAL GOLF DAY

28th August 2011

Germiston Golf Club

R 300.00 per player [incl food]

Contact: Robbie 082-6463734

Ronnie 082-3603920

POINTS TO PONDER

**Without education there can be no dedication;
Without dedication, no enthusiasm;**

Without enthusiasm, no motivation;
Without motivation, no leadership;
Without leadership, no goals;
and without goals the lodge is lost.
Education, then, is a foundation stone of the Craft.”

-author unknown

THINK

There was a blind girl who hated herself because she was blind. She hated everyone, except her loving boyfriend. He was always there for her.

"She told her boyfriend, If only I could see the world, I would marry you!"

One day, someone donated a pair of eyes to her. When the bandages came off, she was able to see everything, including her boyfriend.

He asked her, 'Now that you can see the world, will you marry me?' The girl looked at her boyfriend and saw that he was blind. The sight of his closed eyelids shocked her. She hadn't expected that. The thought of looking at them the rest of her life led her to refuse to marry him.

Her boyfriend left in tears and days later wrote a note to her saying: 'Take good care of your eyes, my dear, for before they were yours, they were mine.'

This is how the human brain often works when our status changes. Only a very few remember what life was like before, and who was always by their side in the most painful situations.

Life Is a Gift

Today before you say an unkind word - think of someone who can't speak.

Before you complain about the taste of your food - think of someone who has nothing to eat.

Before you complain about your husband or wife - think of someone who's crying out to God for a companion.

Today before you complain about life - think of someone who went too early to heaven.

Before whining about the distance you drive - think of someone who walks the same distance with their feet.

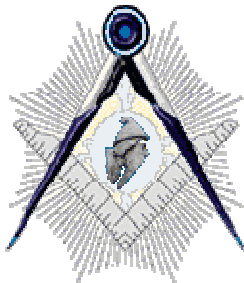
And when you are tired and complain about your job - think of the unemployed, the disabled, and those who wish they had your job.

And when depressing thoughts seem to get you down - put a smile on your face and think: you're alive and still around.

Available from DGL:
White gloves @ R 75.00

Grand Lodge Contitution and Laws @ R 180.00

POEM



Over the years the Brethren came,
The people different, their ideals the same,

Some just joined and drifted away,
Others belong and are here to stay.

The real work as always, is done by a few,
But for the benefit of me, and of you,

We all know the brother who stands at the back, or
Who stands at the front to say, "I helped with that".

Lodges aren't different, they're all the same,
Good times, bad times, but with one pure aim.

If ever you think what can my Lodge do for me?
Give of **your** time and then you will see.

To recite perfect ritual isn't fully the aim,
To act as true brothers is where you'll gain.

If you take all that's given without giving back,
You'll in the short term gain, but real quality lack.

Why do we like it, it's hard to explain,
But we keep coming back, time and again,

The seed that it grows from is there at the start,
And it's a seed that is planted in every brother's heart.

Sent in by Bro. Richard Glanville

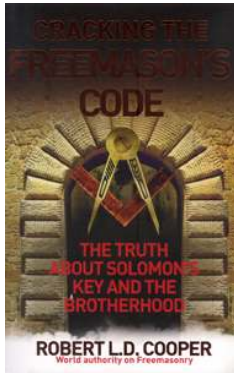
UNDERSTANDING OUR LAWS AND BYE-LAWS-

131- Subject to the approval hereinafter specified a Lodge may confer any of its own members "**Distinguished Service Membership**". This honour shall be conferred only upon a Brother who has given long and distinguished service to the Lodge. Such a Brother remains a Qualified Member but may, if so resolved by the Lodge, be exempt from further annual contribution. Before any proposal is made to the Lodge, each recommendation for this honour shall be submitted to the appropriate Provincial or District Grand Master, Grand Superintendent or, in the case of Lodges under the direct supervision of Grand Lodge, the Grand Master mason. Such approval having been obtained, the Brother must be proposed in Open Lodge by the Master, and due notice given that the proposal will come before a subsequent Regular Meeting, when it must be approved by not less than two-thirds of the Qualified Members who vote.

Any Master Mason in good standing within the Scottish Craft for fifty years or more shall be entitled to a **Jubilee Certificate** subject to an application being made to Grand Secretary by the Secretary of a Lodge. Such application must certify that the Brother is in good standing and state on what date and in which Lodge the Brother was Initiated or Affiliated.

BOOK REVIEW

CRACKING THE FREEMASON'S CODE



by Robert L.D. Cooper

Publisher: Rider, 2006
ISBN: 978-1-846-04049-8

This book is a breath of fresh air in so many respects. Firstly, it is readable. Bro Cooper has a simple, no-nonsense, direct and engaging style. Many Masonic writers prefer to write in a much more verbose and pompous style than that which they use in everyday speech. This

man writes just as he speaks. Absolute clarity and enjoyment is thus produced.

Secondly, it is Scottish. Huge numbers of publications appear every year. At best they are generic Freemasonry. This book lays down the history and traditions of Scottish Freemasonry from its own earliest manuscripts (reproduced in the Appendix). It is so delightful to read about ones own form of Freemasonry – like being welcomed home after a long trip. Thirdly, the book drops tantalizing hints as to the wealth of meaning which lies just below the surface of our Scottish rituals, allegories and symbols. The invitation is there for those who have eyes to see, ears to hear: **here** is the exoteric, in its proper context and setting – **now** go and speculate. Productively.

Fourthly, the book is authoritative and definitive. Verifiable fact is winnowed from fancy and speculation. Sources are quoted appropriately, and populistic or sensationalistic ideas are kicked into touch. In any case, Bro Cooper shows that there is so much wealth in what we have that there is no need for ear-tickling baseless speculation. All the old documents are placed within their historical context, so the reader is treated to a unique perspective – the plain and unadorned truth. Bro Cooper eschews the wild speculation which characterizes much of the literature on Freemasonry. But that doesn't mean that he is one of those authors who go all out to demythologize the Craft.

Finally, I suspect that the title, and especially the sub-title were chosen by the Publisher's publicists. Both "The key of Solomon" and "The Brotherhood" were titles of the kind of book which are exactly the opposite of what this work is: genuine non-fiction.

Bro. Cooper's book is the best addition to my collection for a long time.

DIARY

AUGUST		2011	
1	The Pilgrim		Pilgrims Rest
1	Towerby		Rewlatch
1	Energy		Secunda
2	Jakaranda	Lecture	Willows
3	Turffontein	3rd Degree	Rewlatch
3	Eenheid		Boksburg South
3	Ophirton	1st Degree	Boksburg North
3	Cosmos		Witbank
3	Welcome-		Bothaville

		Rendezvous	
4	Balmoral	Lecture	Kempton
4	Athol		Boksburg
4	Randfontein	3rd Degree	Krugersdorp
5	Scotia	Installation	Orange Grove
6	Union of Athole	Installation	Kimberley
8	Unison		Carletonville
8	Discoverers		Roodepoort
8	Border		Vereeniging
8	Sound Memory	Lecture	Orange Grove
9	King Solomon Glen Douglas		Germiston
9	Douglas		Rewlatch
9	Heredom	Recess	Boksburg North
9	Lime Acres		Lime Acres
9	St. John in the South		Barbeton
*	10	Alpha Crucis	2nd Degree Rewlatch
10	Piet Retief	3rd Degree	Vereeniging
10	North Western Bedford		Orange Grove
11	Roodepoort Caledonians	3rd Degree	Roodepoort
11	Golden Thistle	2nd Degree	Park Lane
11	Brakpan		Brakpan
11	Kempton		Kempton
11	Peglarae Northern Province		Rustenburg
12	Northern Province	Lecture	Orange Grove
15	Florida	1st Degree	Roodepoort
15	Liberty		Willows
15	Union of Athole		Kimberley
15	St Andrew Cairngorm Republic	1st Degree	Orange Grove
16	Nigel		Nigel
16	Thistle		Bloemfontein
17	Gordon	Installation	Rewlatch
17	Caxton		Orange Grove
17	Bloemhof-Fontein		Klerksdorp
18	Sabie		Nelspruit
18	Western Star	Installation	Roodepoort
18	Pythagoras		Park Lane
18	Mo Dachaidh Far East Caledonians		Kensington Springs
19	Tvl Volunteer	1st Degree	Orange Grove
20	Middelburg United	Installation	Middleburg
22	Pretoria Celtic		Olifantsfontein
22	Braemar		Rewlatch
24	Somah Herber	1st Degree	Park Lane
24	Argyll	Lecture	Roodepoort
24	Oranje		Bloemfontein
25	Brixton	2nd Degree	Norwood
25	Robert Burns Mem	MARK	Germiston
26	Orpheus		Willows

	27	Blyde		Pilgrims Rest
	27	East Rand Scots	Installation	Boksburg North
	29	Alberton	2nd Degree	Germiston
	30	The Century Lodge Research	Lecture	Orange Grove
*		DGL Official visit		

ⁱ <http://www.sacred-texts.com/mas/gar/gar18.htm> Ahiman Rezon