



DGL NEWS

DISTRICT GRAND LODGE of CENTRAL SOUTH AFRICA

Volume V Issue 12

March 2011

FROM THE EDITOR

Greetings Brethren,
You will find that this newsletter has a strong international flavor, as I have not been able to persuade the Brethren to supply articles. Please, Brethren this is your District newsletter, so let's have those articles and newsworthy items from your Lodge!

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
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THREE GENERATIONS OF MASONS



On Monday night, 14th February W Bro. Reinhold Rissel had the honour of installing his son Bro. Peter Rissel into the Chair of King Solomon at Lodge Sound Memory No. 1655, whilst Bro. Peter's son-in-law, Bro. Clayton Naude was also present.

W Bro. Reinhold is an ex-member of this Lodge, but now resides in Australia where he is a Past Master of Morisset Lodge No. 441, UGL of New South Wales & ACT.

FREEMASONRY: MAKING GOOD MEN BETTER

By Bro. Zak Theron RWM Lodge Unity

Since the beginning of time man has sought self-improvement and has obtained this in many material ways. His progress starting with the primitive ages to where we are today is a clear indication of his struggle. By in large his achievements have been mostly material and not always attending to inward self-improvement.

In today's competitive environment individuals are becoming

energised with the prospect of self improvement. In most cases with the sole purpose of succeeding in business, believing that through attending courses and seminars they will gain the recognition of their peers and improve their standing in the community. They turn to these motivational courses advertised in newspapers such as Dale Carnegie and others. Unfortunately the feel good factor soon wears off. The fact that should not be overlooked is that Freemasonry has been teaching self-improvement for centuries. In contrast with the short term effects of many of the motivational courses offer, Freemasonry by contrast is a lifelong process of reinforcement, repetition and encouragement that takes place every time we initiate, pass and raise a new member or attend a Masonic meeting. So, why aren't people excited about Masonry and beating down our doors to hear our message? Have we lost the real "secrets" of our brotherhood? Have we lost the fundamental teaching, self-improvement through education?

Masonry is like a wallet. You won't get anything out of it, unless you put something into it. It all begins with the individual, He must bring the desire to grow, and must go beyond memorising ritual to realise fully what that ritual means. The rate an individual discovers Masonry's value and accepts them as his life's goals differs from person to person. Yet each Brother must become aware that he makes choices in his life, and that his choices should reflect his values and personal goals, not so much what others think of him or wish him to do. Masonry does not tell us what our values are, but causes us to reflect and discover them for ourselves. This is the foundation on which other lessons are built. As an Entered Apprentice represents a youthful man entering the world to become a more active living and thinking person, he craves direction and "light". In the Degrees, we symbolically assist with these life's steps. We spur thought in this mans groping in his own moral and mental darkness. We help to realise his own values and point him in a path that leads to duty and God.

On the scale of what individuals have control of, our own self is the one thing we control the most. People who do not know themselves and what's import and to them are not as trustworthy as those who do, and you cannot mask how well you know yourself. It shows. The self confident person who knows where he is going and knows what his values tell him to do in various situations usually exhibit calm in all situations. Those who are not as sure of themselves do not exhibit this same kind of calm.

As this type of calm is recognised by others, they come to depend on this person. He begins to have more influence in his interpersonal relationships. It all starts with the individual and his own desire to realise his values. Thus Freemasonry starts in the Entered Apprentice Degree with the individual asking questions and laying the required foundation. The purpose of Freemasonry is to teach men to know and practice their duties to themselves and their fellows the

practical end of the philosophy and knowledge. We teach our Masonic lessons by degrees and steps. These steps, essentially, are to look within; discover your values; determine to live up to them; and to make all our actions consistent with these new values. This is known as building a character ethic and a life's philosophy that creates sound relationships by practicing right principles. The symbols of our Degrees have helped the Fraternity capture important lessons. We should at all times endeavour to expand on these lessons by adding our personal experience and knowledge. It is up to the individual to apply these principles – live them and share his own examples of their application. This cycle of learning and then teaching the lessons reinforces what we have learned. As you explain something the light becomes even brighter. Many lecturers in the business world today will have you believe that time management is a new concept and is usually the substance of every self-improvement course they offer. Whereas in Freemasonry we have used the 24 inch Gauge as a key tool to teach us the to balance our lives. What are some of the other deeper lessons of our working tools expressed in lay terms? The Common Gavel represents moderation, the Plum uprightness, the Square virtue and morality. The level equality, the trowel spreading good example within the compass of our circle of influence. In Freemasonry there are numerous other symbols and allegories, and these are possibilities to consider among deeper meanings to be discovered by the individual. These teachings are far from new and it almost seem as if all the manuals written regarding good corporate governance have been extracted from the ritual and teachings of Freemasonry. In Freemasonry, the individual takes an honest look at himself, maybe for the first time in his life. We are accustomed to turning into what other people think about us, listening to what others say and how they act towards us. We overlook the fact that this is their opinion and very well could be wrong. They see our outside. Our values are within. We know more about ourselves than these reflections could possibly capture. It is more important that we act based on our perception of ourselves. – Our values – rather than what other people seem to think about us. As we begin to act based on our solid, self realised values, and we exhibit a higher level of integrity and maturity. Couple this with good balance and assumed level of competence in our own business lives and the trust others place in us will naturally increase. Our interpersonal circle of influence will enlarge. It doesn't happen overnight. Trust is gained by many acts and lost by only one. The goal of Masonry, then, is truly to make good men better. If we reach a man in the Degrees and cause him realise his own values and commit to taking responsibility for them as he makes his life's choices, the Masonry has succeeded. But, are those lessons coming through? Do our members leave our Degrees and get the coaching they need to embark on this improvement process? Perhaps in some lodges more so than others. We must never forget, however, that this is the purpose of the Craft, and it is our obligation to understand and to be even more dedicated to that purpose than many self-improvement courses sought by men today. Tested by time and proven by generations of Brethren, Freemasonry is the best self-help agent available to any good man seeking to become better.

[Available from DGL:](#)

[White gloves @ R 75.00](#)

[Grand Lodge Constitution and Laws @ R 180.00](#)

[WEBSITES TO CHECK OUT:](#)

<http://www.freemasons-freemasonry.com/FCD.html> Calling all Philatelists: A collection of Masonic First Day Covers
<http://www.graveaddiction.com/symbol.html> - Symbolism of Masonic grave sites
<http://www.irishmasons.co.za/> -New PGL Natal website of Irish Freemasons
<http://mastermason.com/hiramlogde14pha/Main.htm> - Official site of HIRAM LODGE No. 14 of the Most Worshipful Prince Hall Grand Lodge, Free & Accepted Masons (P.H.A.), State of Illinois, USA

[HISTORICALLY SPEAKING:](#)

From: skvelander@aol.com

[EDINBURGH CASTLE AND HAUNTINGS](#)

[Location: Edinburgh, Scotland](#)

On top of a rock that was once a volcano, there has been a fortification of some kind long before recorded history. They include a hill fort built by the Romans and the castle which stands today, Edinburgh. The castle has been the centre of Scottish history for over 800 years.

From the Votadini (it's earliest known inhabitants) to the last Jacobite Uprising, this valuable position has been attacked, captured and recaptured for centuries. There is no wonder that after 2,000 years of violence there are many tales of ghosts and hauntings.

The Hauntings:

After the great plague the city chiefs felt it would be best to build over the old city. Victims dying of the plague along with the dead were entombed. In 1990 while renovating a home, the "Underground City" was discovered perfectly preserved. People have talked unwittingly to spirits. There are reports of people being grabbed by icy hands. Fantastic shows of light of no apparent origin have been seen. Disembodied voices can be heard shouting along with many other sensations.

In the castle the ghost of a headless drummer and a piper playing on the battlements have been seen as recently as 1960.

History:

In 600 A.D., an Angle King, Mynyddog Mwynfawr successfully raided the territory. The Angles captured the area in 638 and held it for 300 years. Malcom II captured the area after the Battle of Carham in 1018. The castle is first recorded as a royal residence in the 11th century. In 1093, Margaret, the wife of Malcom III died here after learning her husband had died at Alnwick. Margaret brought manners and piety to the Scottish Court, but she is best remembered for her generosity to the poor. After her death she was canonized. Saint Margaret's chapel built around the 12th century still stands today and inside is a stained glass window commemorating William Wallace.

Kings frequently lived in the castle. The royal treasure and records were kept here, but in 1174, after the capture of William the Lion, Edinburgh along with many Scottish castles, now belonged to Henry II of England. King Henry married an English Noblewoman and Edinburgh was returned to Scotland in 1186, as part of the dowry.

In 1291, Edward I of England took the castle along with all of its records and treasures, most of which have never been

returned. Edward placed John Balliol (referred to as his puppet king) in the castle as King of Scotland. In 1296, wanting to dispose of his puppet king, the castle withstood an eight day siege by Edward I, and remained property of the English until 1313. The Earl of Moray along with 30 men scaled the castle walls, and on orders from Robert the Bruce the castle was destroyed to prevent the English from ever using it again. St. Margaret's chapel was the only building spared. But in 1333, the English once again claimed the rock and partially rebuilt the castle. In 1341, Sir William Douglas, drove a horse and cart to the castle dressed as a merchant, hiding a band of Scots, who rushed the castle and once again it belonged to Scots.

Kings David II and Robert II added to the castle's towers and walls. The castle survived another siege in the early 1400's, because of lack of supplies and bad weather Henry IV of England was forced to withdraw. King James IV also added to the castle although by the end of the 15th century it was no longer used as the royal residence. King James IV was killed at the Battle of Flodden in 1513. His son James V was taken to Edinburgh for safety. "James V built new royal apartments..." and his wife, Mary of Lorraine, continued to live at the castle after his death.

Their daughter, Mary (Queen of Scots) married the Dauphin of France in 1558. After her husband's death Mary married Lord Darnley in 1565.

In 1567 Mary gave birth to James VI here, the last monarch to be born in Scotland. That same year Lord Darnley was assassinated and Sir William Kirkcaldy of Grange was appointed captain of the castle by the Regent Moray. Sir William supported Mary resulting in another siege on the castle. Sir William held the castle from May 1568 until May 1573, when part of the tower built by King David collapsed cutting off the main water supply to the well. This forced Sir William to surrender, and he was executed on August 1573, recalling him "Justly reputed to be one of the best soldiers and most accomplished cavaliers of this time". Built over the remains of the collapsed tower is the Half Moon Battery. James VI had repairs done on the castle in 1584 and in 1633.

In 1650, Cromwell captured the castle. In 1689, during the Revolution, the Duke of Gordon defended the castle for James VII. 120 men killed 500 enemy before finally surrendering the castle to William of Orange.

During the Jacobite Uprisings the 1715 attempt to take the castle failed and in 1745 Prince Charles Edward Stuart blockaded the castle.

In the early part of the 19th century many French and Dutch prisoners of the Napoleonic Wars were held in the cellars under the Great Hall.

Among the oldest crown jewels in Europe are the Scottish crown, scepter and sword. The crown was first worn by Robert I in the early 14th century. The last coronation of a Scottish King was the crowning of Charles II in 1651. The Scottish Crown Jewels were hidden from Oliver Cromwell, until 1660. They were on display until 1707, at that time they were locked in an oak chest in Edinburgh, to ensure they would not be taken to England, and eventually forgotten. In 1818 they were found, due to the efforts of Sir Walter Scott, untouched for over 100 years.

They are on display, along with the Stone of Destiny, today in the castle.

QUOTABLE QUOTES:

"Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness, and the general good of mankind, creating, in all its varieties, universal benevolence and brotherly love." *Duke of Sussex*

"Never let yesterday use up today!" *Anon*

We make a living by what we get; We make a life by what we give. *Anon*

Reflect upon your present blessings of which every man has many; not upon your past misfortunes of which all have some. - *Charles Dickens*

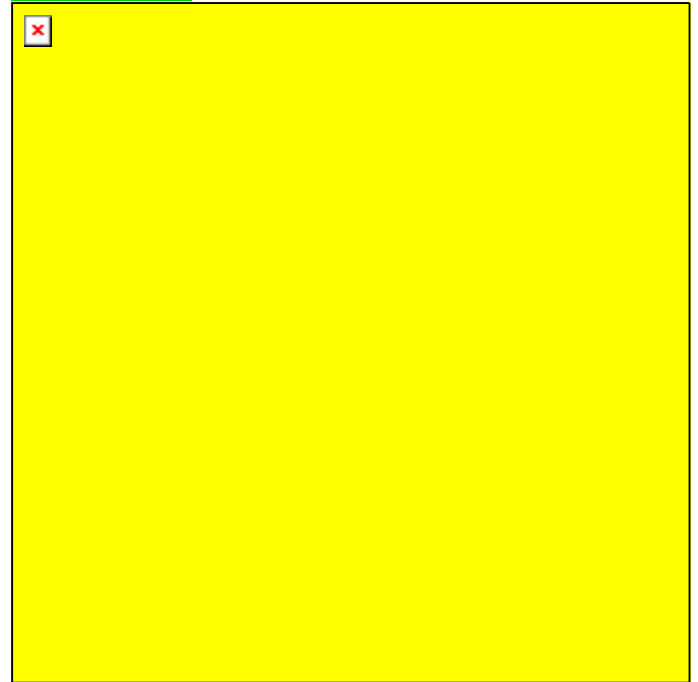
O FLOWER OF SCOTLAND

O flower of Scotland
When will we see your like again
That fought and died for
Your wee bit hill and glen
And stood against him
Proud Edward's army
And sent him homeward
Tae think again

*The hills are bare now
And autumn leaves lie thick and still
O'er land that is lost now
Which those so dearly held
And stood against him
Proud Edward's army
And sent him homeward
Tae think again*

Those days are passed now
And in the past they must remain
But we can still rise now
And be the nation again
That stood against him
Proud Edward's army
And sent him homeward
Tae think again

FRIEND TO FRIEND MASONIC MEMORIAL



The Friend to Friend Masonic Memorial is a monument located in the annex of the Gettysburg National Cemetery in Gettysburg, Pennsylvania. Built by the Grand Lodge of Pennsylvania, it commemorates Confederate Brigadier General Lewis Addison Armistead entrusting Union Captain Henry H. Bingham with his personal effects, most notably a

pocket watch, on the third day of the Battle of Gettysburg, during Pickett's Charge. Pickett's Charge was an assault upon the Union Army center on the last day of the Battle of Gettysburg. The charge, the high tide of the Confederate States of America, was repulsed. Confederate general Armistead, under George Pickett's command, personally led his men up the hill to the Union position. Armistead was shot twice. Severely wounded, and fearing that his personal effects would be stolen by Union soldiers, he "gave a Masonic sign asking for assistance". Union Captain Bingham, an aide to Major General Winfield Scott Hancock, a personal friend of Armistead, then came to his aid as he lay wounded: Armistead, Bingham, and Hancock were all Freemasons. After ensuring Armistead that his possessions would be sent to his family, particularly his pocket watch, Bingham took Armistead to a field hospital, where Armistead died two days later on the George Spangler farm. The monument's sculptor was Ron Tunison of Cairo, New York, who was himself a Freemason. The sculpture is made of polychrome bronze. The statue was dedicated by the Grand Lodge of Pennsylvania on August 21, 1993.

POINTS TO PONDER

"A society without standards will be a society without stability and it will one day go down. Not only nations but whole civilizations have perished in the past for lack of righteousness. Hence the importance attached to the square of virtue and the reason why Masons call it the symbol of their Craft. It is the symbol of that moral law upon which life must be based if it is to continue." -*Brother Joseph Fort Newton*

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POEM

*I was shocked, confused, bewildered
As I entered Heaven's door,
Not by the beauty of it all,
Nor the lights or its decor.*

*But it was the folks in Heaven
Who made me sputter and gasp--
The thieves, the liars, the sinners,
The alcoholics and the trash.*

*There stood the kid from seventh grade
Who swiped my lunch money twice.
Next to him was my old neighbor
Who never said anything nice.*

*Bob, who I always thought
Was rotting away in hell,
Was sitting pretty on cloud nine,
Looking incredibly well.*

*I nudged Jesus, 'What's the deal?
I would love to hear Your take.
How'd all these sinners get up here?
God must've made a mistake.*

*'And why is everyone so quiet,
So somber - give me a clue.'
'Hush, child,' He said, 'they're all in shock.
No one thought they'd be seeing you.'*

ONE FOR OUR LADIES:

[*excerpted from the Bell's Extra Special Old Scotch whisky newsletter*]

"FLOUR" OF SCOTLAND

Who would have thought that a dish as Afrikaans-sounding as *plaatkokies* – truly, the vowel sounds don't get much more Afrikaans than in this word – would actually have Scottish origins.

Also known as Scottish pancakes, or sometimes flapjacks, *plaatkokies* made it across the oceans with the first Scottish settlers. Today, however, they are served South African-style – often with grated cheese and Marmite or Bovril – at the traditional Afrikaans afternoon tea. They are also marvellous as a light supper with grated biltong and a dram of Bell's Special Reserve.

Method

1. Whisk eggs and milk. Add sugar and optional nutmeg or vanilla.
2. Sift flour, cream of tartar, baking soda and salt, whilst whisking with a fork.
3. Add melted butter and keep whisking.
4. Bake in a warm frying pan: Dropping tablespoons of batter into the pan to form individual *plaatkokies*.
5. Turn when bubbles start forming below the surface. Cook until both sides are golden brown.
6. Serve immediately before it cools down.

Ingredients

¾ cup milk
2 eggs
1 tablespoon melted butter
¼ cup sugar
1 cup flour
1½ teaspoon cream of tartar
½ teaspoon baking soda
Pinch of salt
Pinch of nutmeg or ½ teaspoon vanilla

NEWS FROM WESTERN AUSTRALIA

Worshipful Brother Lionel Logue – a WA Freemason we can all be proud of by 'The Archivist'



The Archives Committee has had many enquiries lately concerning W Bro Lionel Logue. Those of you who have seen or heard of the recent film "The King's Speech" will know that Lionel Logue, the character played by Geoffrey Rush, was the speech therapist who helped King George VI cure his stammer.

What you may not know was that Lionel George Logue was a member of St George's Lodge (now JD Stevenson/St George's Lodge).

Lionel Logue was born in Adelaide on 26 February 1880 and educated at Prince Alfred College in Adelaide. W Bro Logue studied elocution and worked in Adelaide as a teacher. He moved to Kalgoorlie apparently to work in a gold mine. Later he moved to Perth where he met Myrtle Gruenert; they married on 20 March 1907 in St George's Anglican Cathedral, Perth.

His Masonic records show that at his Initiation on 18 September 1908, W Bro Logue was a Professor of Elocution residing at 9 Emerald Terrace, West Perth (now believed to be Emerald Hill Terrace). He was Passed to the Second Degree on 16 October 1908, and Raised to the Sublime Degree of a Master Mason on 20 November 1908. His rise through the Officers' Chairs was as follows: Steward 1909, Junior Deacon 1910, Inner Guard 1913, Junior Deacon 1914, Senior Deacon 1915, Junior Warden 1916, Senior Warden 1918, Worshipful Master 1919.

W Bro Logue seems to have had a busy professional life in Perth. He taught elocution, public speaking and acting, as well as producing stage plays. He worked to help soldiers returning from World War I who were afflicted with speech impediments caused by shell-shock.

In 1924 he set up consulting rooms in Harley Street, London where he treated both rich and poor alike; apparently the exorbitant fees he charged the rich subsidized the treatment of his poorer clients. In 1926 he was consulted by the then Duke of York (later King George VI) for help to overcome his stammer. At the Coronation of King George VI on 12 May 1937, W Bro Logue wore the MVO decoration awarded by the King the night before.

W Bro Logue was a founder of the British Society of Speech Therapists and a founding fellow of the College of Speech Therapists and he was speech therapist to the Royal Masonic School. In 1944 his MVO was elevated to CVO. He retained his friendship with King George VI until the King's death in 1952. W Bro Logue passed to the Grand Lodge Above on 12 April 1953."

MYTHS OF ST. PATRICK'S DAY

By Edward T. O'Donnell



Mr. O'Donnell is an Associate Professor of History at Holy Cross College. He is the author of 1001 Things Everyone Should Know About Irish American History (Broadway Books). Learn more at www.EdwardTODonnell.com.

St. Patrick Was Irish

Not exactly. Although no one knows for certain where St. Patrick was born, based on his own account it was most likely in southwestern Britain. As a result, it's fairly common to find various pundits gleefully commenting on the "irony" that Ireland's patron saint was actually "English." The problem, of course, is that no one in the 5th century was what we would call "English." Rather, the people living in present-day England were Romanized Celts, or Britons. So Patrick is thus more accurately called a Celtic Briton, son of a low-level Roman official.

St. Patrick Was the First Christian Missionary to Ireland

Nope. Contrary to popular belief, St. Patrick was not the first Christian missionary in Ireland, though he was certainly the most successful. Some evidence exists of missionaries traveling through Ireland by the late fourth century A.D., but they seemed to have enjoyed little success. The best-known missionary before Patrick was Palladius, sent by Pope Celestine in 431 A.D. to minister to "the Irish who believe in Christ." Many scholars believe that at least some of the deeds and accomplishments later attributed to Patrick were more likely those of Palladius (some even contend that Patrick and Palladius were one in the same). There were others as well, Auxilius and Iserminus worked in the south of Ireland while Secundinus preached in the north and east. St. Patrick Used the Shamrock to Teach about Christianity

One of the most enduring tales of St. Patrick is that he used the shamrock to explain the mystery of the Trinity (by comparing the three leaves with the Father, Son and Holy Spirit) to the pagan Celts of Ireland. The legend is unverifiable, since Patrick doesn't mention it in his writings. Some have suggested it derives from an earlier Celtic tradition of using the shamrock as a metaphor representing a "trust in your soul," "belief in your heart" and "faith in your mind." Some missionary, if not Patrick himself, very likely Christianized this concept. Few in Ireland seem troubled by these details and the shamrock remains the Irish national symbol.

St Patrick Drove the Snakes out of Ireland

There's only one problem with this story: Ireland never had any snakes to drive away. Separated from England (where snakes of all sorts abound) and the Continent thousands of years ago, Ireland emerged from the Ice Age snake-free. If St. Patrick were alive today, of course, we could expect that

his spokesperson would come forward to offer a slightly modified legend which stretched but did not break the limits of belief: "Since Patrick's arrival in Ireland no snakes have been sighted."

The Annual St. Patrick's Day Parade is an Irish Tradition

Actually, the parade was invented in Manhattan. Of course, the practice of honoring St. Patrick on March 17, traditionally understood as the day of his death (c. 493) at Downpatrick in County Down, is a tradition that comes from old Ireland. For centuries the people of Ireland marked the day as a solemn religious event, perhaps wearing green, sporting a shamrock, and attending mass, but little more. Certainly there was no massive parade like the ones found in American cities like New York, Boston, and Chicago. No one knows for sure when the first commemoration of St. Patrick's Day in America took place. One of the earliest references is to the establishment of the Charitable Irish Society, founded on St. Patrick's Day in Boston in 1737. Another early celebration took place in New York City in 1762, when an Irishman named John Marshall held a party in his house. Although little is known of Marshall's party, it is understood that his guests marched as a body to his house to mark St. Patrick's Day, thus forming an unofficial "parade." The first recorded true parade took place in 1766 in New York when local military units, including some Irish soldiers in the British army, marched at dawn from house to house of the leading Irish citizens of the city. With few exceptions, the parade in New York has been held every year since 1766. Thus was a tradition born – an American tradition only recently adopted in Ireland itself.

The Irish Invented the Urban Political Machine
The Irish in America certainly came to dominate urban political machines, but they didn't invent them. Native born Americans began to establish political machines in the early nineteenth century, long before the great waves of Irish immigrants arrived. Indeed New York's Tammany Hall, perhaps the most famous machine of all, was first established as a fraternal society in 1788 and was quite hostile to the foreign born. It was under the skillful leadership of Aaron Burr and later Martin Van Buren in the early 19th century that Tammany became a political organization that sought the favor of the poor, immigrant Irish. Irish domination of that machine didn't really materialize until the fall of William Tweed (himself Scottish Presbyterian) in the early 1870s and the emergence of "Honest" John Kelly as his successor. Still it wasn't until 1880 that the first Irish Catholic mayor – William R. Grace – was elected.

Most Irish Americans Are Catholic

In several polls and surveys conducted in the 1970s and 1980s, researchers discovered what at first seemed an astonishing fact: a majority of Americans who identify themselves as Irish also identify themselves as Protestant. For a nation (and an ethnic group for that matter) that had grown so accustomed to conflating Irishness with Catholicism, this announcement was greeted with disbelief. Among some Irish Catholics, the reaction was anger.

The explanation for the find is actually quite simple. Ultimately, it is a question of timing, more than numbers. Huge numbers of Irish immigrants came to America in the colonial period (indeed, 30 percent of all immigrants from Europe arriving between 1700 and 1820 came from Ireland) and the great majority of them were Presbyterians from Ulster. Of the many thousands of Catholics who came in the 17th and 18th centuries, most appear to have converted to some form of Protestantism. The Protestant descendants of these early Irish arrivals have been multiplying ever since. In contrast, the great migration of Irish Catholics began only in

the 1830s (during which time, of course, many Protestant Irish continued to come). A poll conducted by the National Opinion Research Center makes this point clear: in the 1970s, only 41% of Irish Catholics were fourth generation or more as compared to 83% of Irish Protestants.

ON A LIGHTER NOTE:

THE REAL ORIGIN OF THE INTERNET

In ancient Israel, it came to pass that a trader called Abraham of Com did take unto himself a young wife by the name of Dot. And Dot of Com was a comely woman, broad of shoulder and long of leg.

Indeed, she had been called 'Amazon Dot Com'.

And she said unto Abraham, her husband, 'Why dost thou travel far from town to town with thy goods when thou can trade without ever leaving thy tent?'

And Abraham did look at her as though she were several saddle bags short of a camel load, but simply said, 'How, dear?'

And Dot replied, 'I will place drums in all the towns and drums in between to send messages saying what you have for sale and they will reply telling you which hath the best price. And the sale can be made on the drums and delivery made by Uriah's Pony Stable (UPS).'

Abraham thought long and decided he would let Dot have her way with the drums. And the drums rang out and were an immediate success. Abraham sold all the goods he had at the top price, without ever moving from his tent. But this success did arouse envy. A man named Maccabia did secrete (*look it up, it means to hide*) himself inside Abraham's drum and was accused of insider trading. And the young man did take to Dot Com's trading as doth the greedy horsefly take to camel dung.

They were called Nomadic Ecclesiastical Rich Dominican Siderites, or NERDS for short.

And lo, the land was so feverish with joy at the new riches and the deafening sound of drums that no one noticed that the real riches were going to the drum maker, one Brother William of Gates, who bought up every drum company in the land. And indeed did insist on making drums that would work only with Brother Gates' drumheads and drumsticks. And Dot did say, 'Oh, Abraham, what we have started is being taken over by others'. And

as Abraham looked out over the Bay of Ezekiel, or as it came to be known 'eBay' he said,

'We need a name that reflects what we are.'

And Dot replied, 'Young Ambitious Hebrew Owner Operators.'

'YAHOO!' exclaimed Abraham.

And that is how it all began.

Al Gore had absolutely nothing to do with it.

UNDERSTANDING OUR LAWS AND BYE-LAWS-

FOURTH SCHEDULE

Duties of the Committee of Enquiry

[continued]

In this Schedule "the Committee" means the Committee of Enquiry of a Lodge.

Further Procedure :

- 3 The Committee must interview the Proposer, Seconder and Candidate separately. If practicable the Proposer and

Secunder should be interviewed before the Candidate.

- 4 The questions to be put in the case of an application for Affiliation do not require to establish the Candidate's suitability for admission to the Craft. The questions set forth below apply mainly in the case of applications for Initiation. *[to be continued]*

LODGE DIARY

MARCH 2011			
2	Turffontein	Installation	Rewlatch
2	Eenheid		Boksburg South
2	Ophirton		Boksburg North
2	Cosmos		Witbank
2	Welcome-Rendezvous		Bothaville
3	Caledonian		Germiston
3	Athol		Boksburg
3	Randfontein		Krugersdorp
4	Scotia	3rd Degree	Orange Grove
5	Jakaranda	Installation	Willows
7	Towerby	2nd Degree	Rewlatch
7	Energy		Secunda
8	Balmoral	Mark Degree	Kempton Boksburg North
8	Heredom	Mark Degree	Carletonville
8	Glen Douglas	2nd Degree	Rewlatch
8	King Solomon		Germiston
9	Piet Retief	2nd Degree	Vereeniging
9	Nelspruit United		Nelspruit
9	Douglas		Germiston
9	Alpha Crucis	In Memorium	Rewlatch Boksburg North
9	Benoni Kilwinning		
9	North West Bedford	In Memorium	Orange Grove
10	Roodepoort Caledonians	St. Paddy's Eve	Roodepoort
10	Golden Thistle	Lecture	Park Lane
10	Brakpan		Brakpan
10	Kempton		Kempton
10	Peglarae		Rustenburg
11	Northern Province		Orange Grove
12	Lime Acres	Installation	Lime Acres
12	St. John in the South		Barbeton
14	Alberton		Germiston
14	Discoverers	Installation	Roodepoort
14	Border		Vereeniging
14	Sound Memory	1st Degree	Orange Grove
15	St Andrew		Kensington
15	Cairngorm Republic	Double 2nd Deg	Orange Grove
15	Nigel	Installation	Nigel
15	Thistle		Bloemfontein
16	Gordon		Rewlatch
16	Bloemhof-Fontein		Klerksdorp
16	Caxton		Orange Grove
16	Masonic Services		Park Lane

17	Western Star		Roodepoort
17	Pythagoras	Installation	Park Lane
17	Unity	1st Degree	Pretoria
17	Mo Dachaidh	1st Degree	Kensington
18	Tvl Volunteer		Park Lane
21	Florida		Roodepoort
21	Liberty		Willows
21	Union of Athole		Kimberley
22	Middelburg United		Middleburg
22	Orpheus		Willows
23	Argyll	2nd Degree	Roodepoort
23	Somah Herber	Installation	Park Lane
23	Oranje		Bloemfontein
24	Brixton		Norwood Boksburg North
24	East Rand Scots		North
24	Sabie		Nelspruit
24	Glen Douglas		Rewlatch
24	Western Star		Roodepoort
25	Robert Burns Mem	Installation	Germiston
26	Golden Light	Installation	Klerksdorp
28	Pretoria Celtic		Olifantsfontein
28	Braemar	Installation	Rewlatch
29	Century Lodge Research	Lecture	Orange Grove
	DGL Official visit		