
**INTERNATIONAL ORDER OF
CO-FREEMASONRY**



**THE SOUTH AFRICAN
CO-MASON**

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FROM THE PEN OF OUR MPGC

Dear Brethren

Le Droit Humain - meaning Human Rights - our motto forms the basis of our Order, namely Service to Humanity, which is done without detriment to ourselves, family or connections.

Service is defined as: "the action of serving, helping, or benefiting conduct tending to the advantage of the welfare of others". If so, then how is service being applied in our Lodges and Chapters?

Having entered the Order of our own will and accord and pledged our loyalty by the length of our Cable

Tow - has our Cable Tow remained the same length?

No matter the position you

hold in the Lodge, each brother is vital and we should work as a team. No matter the rank you may hold, you must be an example of service to your brethren. Have you paid your dues? Have your talents been used in the administration and growth of the Orient or are you just a monthly member? Do the brethren feel part of the brotherhood?

Are we spending part of the TFIG in meditation and study in order to win some of the hidden secrets of nature and then are we communicating this to our fellow brethren?

Are we building on the foundations of our founders and brethren

departed to the GLE? Are the Lodges producing, according to talents, the pieces of architecture, music, artwork or poetry? Let us not forget what we owe to the brethren of the future.

The harmony of the Lodge is like a well played harp or a well aligned brick wall where each string or brick is dependent on the other for support and strength. The vibrations of each Lodge therefore depends on each member.

Brethren, wishing you all a peaceful break and looking forward to a new enlightened year.

Hearty good wishes

The V. Illus Sis. EE Bronner 33°
MPGC

APPEAL

**THE SA FEDERATION WILL BE CELEBRATING OUR CENTENARY
CELEBRATIONS IN 2014.**

**MAY I PLEASE APPEAL TO ALL THE ORIENTS
TO ASSIMILATE THE HISTORY, STORIES, PHOTOGRAPHS,
ARTWORK AND OR MEMORABILIA OF THE ORIENTS
IN PREPARATION**

FOR OUR CENTENARY CELEBRATIONS

The Very Illus Sis EE Bronner 33°

Let us not forget the founders of the South African Federation.

Janet Isobel Havik (nee Gillian) is one of the founder members of Co-Freemasonry in SA. The V Illus Bro Havik was born in Durban on August 6, 1878. She was educated in Durban and studied music when she left school and became a professional music teacher.

The Very Illus Bro J I Wedgewood, initiated Bro Havik in May 1913 at 13 Blomfield Road, London, passed in June and raised in July 1913.

In September she was passed through the chair. Illus Bro Havik remained an Honorary PM of Lodge Emulation No 2 in London.

Brn. Gillian and T Marsh were given permission to work as a Trangle by The Very Illus Bro A Besant 33°.



Illus Bro Janet Isobel Havik

Amity Lodge No 200 was started as a Triangle on Easter Sunday 1914 and was consecrated in July 1915. Illus Bro Havik was the second RWM of Amity Lodge 1916 - 1917. Illus Bro Havik was a founding

member and was instrumental in the formulation of the Lodges and Chapters in the Durban Orient.

* Natal Mark Lodge No 5 in Pmb. - which later moved to Durban

* Holy Royal Arch Commonwealth No 33

* Sovereign Chapter Veritas Rose Croix No 31

* The Encampment of the Southern Light Last

* Royal Ark Mariners moored to Natal mark Lodge

* 1 December 1952 she set up Lodge Masonic Light as a study Lodge

In 1947 she became a member of the Court of Honour and being the head of the Order Illus Bro Havik was granted the 33°.

She passed to the GLE on 5 May 1970.

Grateful thanks to the founders of our Order. May we not disappoint them

ACCEPTING CHANGE

The following address was given at the first Occasional Lodge at 25 Rose Avenue, Durban in December 1989 by The Very Illus Bro L A Sutherland. I feel it is as appropriate now as it was then.

“I would just like to put a few thoughts to you on accepting change. We are living in a period of very rapid change, not only in our own country, but the whole world - in fact it is a bit bewildering for many of us to accept the pace at which it is taking place.

However, it is a law of nature that

everything must change and adapt, or it dies.

An example is that little bird called Dawin's Finch, which was blown by gales out of its own environment on to a strange island - it adapted immensely quickly to the absence of its suitable food by developing a strong beak for breaking open hard nut-like foods, in order to survive.

In our own ways, in our own circles, we have to adapt, making way for new concepts and relaxing rigid and out-moded ideas and views. I am sure you will agree that we are living in such an exciting era, one in which

we, as Freemasons are being given the wonderful opportunity of putting our principles into action and working to the good of humanity and the promotion of Brotherly Love for all beings.

Let our thoughts for the new year be towards open-mindedness and a respect (if not an acceptance) for the other's point of view, so that we can all take part in the march of change towards that unity which will ultimately be the state of the Perfect Man and let "Brotherly Love" be our own keynote for the coming year.”

MY UNDERSTANDING OF FREEMASONRY

In this paper I present my understanding of Freemasonry relevant to the first degree. The past few months have been extremely difficult and challenging,. I have been challenged by the information I have learnt from my instructor, my own research and my journey of self-discovery. Many questions have come to mind during the time of my instruction. It is with these questions that I present this paper.

The questions are :

Why have I chosen to become a Freemason?

I have always had an enquiring mind, always questioned and never took anything for granted. Coming from a background of following instructions and ideas simply because “that is the way things are” you can imagine that questioning everything could not have been easy. Very often I was not given the answers that satisfied my curiosity. Thus, I was led from the outset on a long and very difficult journey of self knowledge and self discovery.

I found myself searching for people who shared my thoughts and ideals about life and its interpretations. I needed a place in the world where I felt understood. I feel that I have found a place in Freemasonry. In this space I find my sincerest beliefs and ideals. I am not judged by my beliefs, faults or achievements. I remain a person like everyone else rich or poor. I am here to learn more about life, myself and to be supported and guided to achieve one of my ultimate

goals, to serve humanity, to give back to GOD and to myself.

Have I been practising Freemasonry unknowingly before I became one?

I live by the three principle virtues of Hope, Faith and Charity. Hope that the difficulties we face are within good reason and part of a better plan and outcome. Faith that hope will carry us through our trials and tribulations. Charity I have often given in material and immaterial ways, by contributing with acts of loving kindness, friendship and support among other things.

What is my basic understanding of Freemasonry in the First Degree?

I remember my experience while waiting in the candidates room vividly. I experienced feelings of impatience and restlessness. In retrospect., I now realise how conflicted my mind was at the time and still is at times. The fear of the unknown had been ever present at that moment. My initiation felt overwhelming. I could not absorb the ritual and I could not make out what was happening around me. From a Muslim perspective, I felt torn between two worlds. One that was known to me and which at some points in the ritual seemed to have been in total contradiction with my already internalised belief system. I realise now, that every act of the ritual was symbolic of something relevant to my faith and encompasses

all of the basic principles thereof.

I have learnt that Freemasonry is a system of knowledge and self-discipline. It is a system that requires the willingness to be open to the truth and other ideas. It simply requires mental self-surrender. One often has to unlearn some aspects in one’s life in order to grasp concepts of the system beneficially, all in the quest for personal growth and development.

Furthermore, Freemasonry is based on a universal belief in the divine. This belief is illustrated by virtue that symbolically teaches me a system of self-discovery that leads to a personal degree of self-improvement and an inclination towards the betterment of society.

Symbolically Freemasonry has given me the light. A way of seeing and interpreting the world, my life and the lives of other’s differently. I have learnt that the physical symbols have underlying symbolic meaning. Different meanings for different individuals. The symbols and tools taught in Freemasonry have special use for each aspect in life. Therefore, one has to understand the symbolic meaning of the philosophy in order for the heart to be fully present and the mind to be willing to participate. It is only through understanding that the symbols of my new way of interpreting life can reflect in a meaningful way. Silent meditation and introspection is necessary to discover the lessons learnt about Freemasonry.....*Continued*

Cont....

What is my understanding of the Tracing Board? And how can I apply the symbolic meaning to my life?

The tracing board as I understand it is dedicated to the further discovery of esoteric wisdom and light within Freemasonry. The goal and purpose of the tracing board in my view is to pursue a personal understanding of the Divine in the context of man and his/her individuality. It represents human life, always comprising of opposites.

The tracing board has inherent in it principles of piety and virtue. The tracing board is a plan designed for individuals, to use as a guide for right thought and right action.

In this plan my body represents the temple. Once the spiritual principles are developed within it, it will radiate through me just as the canopy of diverse colours shines bright. Man is physical, psychological and spiritual, all encompassing of an embodied self. Very similar to moving up a ladder these qualities are attained with progress and through time and study. I identify myself with my body, my habits, my soul, my desires, my thoughts and my spiritual self all ascending to a higher order of

being.

The three principles of Faith, Hope and Charity symbolically represents my mind, body and spirit. Faith represents my mind, faith to hold onto what I have been taught before, until I learn and experience Truth.

Hope represents my body, hope for my body to become one with my spirit for me to have hope for a fulfilling life. Charity represents my spirit since charity symbolically represents love which cannot be seen with the naked eye, the same way the spirit of man often goes unnoticed. Charity also represents the point of light in one's life since one cannot live freely without caring for GOD, others and oneself. Temperance, prudence, justice and fortitude is Charity in its most simple sense.

In this world and the next wisdom, strength and beauty remains relevant to ones existence. Life requires wisdom to be of service to humanity. Wisdom is where the sun rises and never sets, just as GOD is all knowing and never sleeps. One requires strength for spiritual energy and enlightenment and beauty for spiritual life to seek knowledge and then to reflect, and to seek knowledge again.

I realise the only way in which I would be able to attain improved

spiritual development is through self-discipline, spiritual inspiration, spiritual intuition and spiritual insight. I will have to love and be sympathetic of my spiritual self for the light to shine through.

In conclusion, I have discovered that understanding Freemasonry is difficult and complex. Interpretation and introspection is important in understanding how meaningful the Philosophy is to life.

Objectivity is needed for one to keep an open mind while studying the symbolic meaning of Freemasonry and subjectivity is needed for one to understand the symbolism in relation to ones life.

Freemasonry can be defined on three levels. It can be defined on a philosophical, historical and contextual level.

Freemasons are individuals who seek universal Truth and self-travel. It is an adventure that requires stripping the mind bare where necessary. The process is gradual and requires self-love, respect, understanding and patience all of which are necessary to achieve self-development and the challenge to work towards the betterment of humanity.

H Safodien- Maloon FC

**FOCUS ON THE POSITIVE.
THERE IS ROOM IN YOUR MIND FOR ONLY ONE THOUGHT,
SO MAKE SURE ITS A POSITIVE ONE.
YOU CAN'T CHOOSE YOUR CIRCUMSTANCES,
BUT YOU CAN CHOOSE YOUR ATTITUDE TOWARDS THEM.**

CO-FREEMASONRY

Recently I had the privilege of being invited as speaker to a Male Craft Lodge of the English Constitution. It has become evident that masons of various Constitutions are not only curious about “female masons”, but also have a desire to understand how our Order functions. It is of interest that this address has sparked discussion about the ethical and moral implications of man-made tenets - and more so in South Africa where we have an enlightened constitution which acknowledges female gender as equal.

Masonry is a secular, fraternal organisation. Fraternity, as understood in Masonic terms, means to practice Brotherly Love, Relief and Truth. These three principles form the strong pillars on which our Order is based.

1. Brotherly Love. Each brother must learn to show tolerance, respect, compassion and empathy for his fellow creatures.
2. Relief. Masonry is synonymous with charity, but charity is not merely handing out money.
3. Truth. Freemasonry imposes no restrictions on the search for the truth.

Freemasonry, as we know it today was born on 24 June 1717. The four “old” Lodges met at the Ale House in St Paul’s churchyard and the Premier Grand Lodge was founded.

By 1723, the “Constitutions of Freemasons” and “The History of the Craft” was published.

Reverend Anderson’s constitution of

1723 included women as bondsmen who could not be admitted to the Order. But since slavery has been abolished, women should now be listed with the “good and true men, free born and of mature and discreet age”.

During the latter half of the 19th century the idea of women’s rights, equality of women and universal suffrage was gaining support in the UK and on the continent. This was particularly so in France and many men including masons were sympathetic to these ideals. So much so that in 1882, Mlle Maria Deraismes, a writer, journalist and leading French feminist was initiated in the “Loge Libre Penseurs” of the Grand Lodge Symbolique de France in Pecq outside of Paris.

Sister Deraismes refrained from attending meetings so as not to cause disharmony within the Lodge. George Martin, a prominent figure of French society, together with his wife Marie, prepared the creation of a new Masonic order which admitted both men and women.

So the International Order of Co-Freemasonry, Le Droit Humain was founded on 14 April 1893 with 14 newly raised sisters. A Constitution was drawn up under the title Grande Loge Symbolique Ecossaise Mixtre de France. The first Lodge was called Le Droit Humain. Its activities were restricted to Craft Masonry only.

In 1900 these activities were extended to include the other orders and degrees of Freemasonry. Illus Bro Martin was true to his

convictions of equality of men and women. He remained a member until his death in 1916.

On what principles is the International Order of Co-Freemasonry founded?

The Int. Order of Co-Freemasonry, Le Droit Humain and the SA Federation, in accordance with the ancient declaration of Freemasonry, works to the Glory of the Great Architect of the Universe and /or to the perfection of Humanity.

It maintains the ancient Landmarks of Freemasonry and withholds recognition from all irregular and clandestine meetings, or Lodges not holding proper Charter.

It is open to Men and Women (without distinction of race or religion) who are free, of good report and of sound mind and strict morals. It imposes no restrictions on the free search for Truth and to secure that freedom expects Tolerance from all the Members.

It pledges its members to obedience to the laws of the country, loyalty to the State, silence with regard to Masonic secrets, a high standard of honour and a ceaseless endeavour to promote the welfare of Humanity.

Every Freemason belonging to the Ancient and Accepted Scottish Rite is bound faithfully to observe the decisions of the Supreme Council to which one owes allegiance.

The motto of our Order is Le Droit Humain.

.....continued

Cont...

This translates as “Human duty or obligation” or “Human Rights”.

So let us strive to help our fellow man - masons and non-masons - by looking upon all with love and compassion.

We believe in Co-Freemasonry, but have no wish to influence or change other Masonic Orders. In France there is the Reykjarvik protocol of mutual friendship and co-operation between Grand Orient de France, Grand Lodge de France and Grand Lodge Feminine de France.

It is a pity we do not have the same co-operation in South Africa. However, there is hope because in 1997 the United Grand Lodge of England stated that lady masons may meet in Masonic Halls and use the Lodge or rooms provided no male freemasons were present.

In 1999 the United Grand Lodge of England acknowledged the existence of the Order of Women Freemasons: an order which broke away from Le Droit Humain and which admits only women. As far as I am aware the UGLE still do not acknowledge Co-Freemasonry.

Dutch Masons brought masonry to the Cape in 1800 and was followed by English Lodges in 1811. Co-Freemasonry was established in 1914 in Durban and the Mother Lodge is Amity Lodge No 200. We have temples in Durban, Johannesburg and Cape Town. Pretoria uses male craft premises.

International Order of Co-Freemasonry, which is Universal,

uses the AASR and works the degrees from 1-33° in one hierarchical order. Various Craft rituals are used in the Order - Emulation (United Grand Lodge of England), Scottish ritual (a plain ritual), Verulam (a compromise between the Lauderdale and Scottish), Irish (performed in the round and mainly in England), French (the triangular layout which is used extensively on the continent) and Lauderdale.

In SA we use the Lauderdale ritual which stresses the mystical side of Masonry. Our Charters are all dedicated to the Glory of TGAOTU and to the perfection of Humanity.

So in essence the Co-Freemasonic Order is no different from other Orders. The main differences are:

1. Universal. It is found on all continents. There is even a triangle Lodge in Tokyo.
2. Work all the degrees from 1 - 33° within one Order.
3. Both genders are admitted as equals.

If each brother lives the precepts of Masonry he will truly attain goodness and wisdom.

I wish to conclude with the following thought by Anthony Robbins:

“It is not what we get,
But who we become
What we contribute...
That gives meaning to our lives”

The Very Illus Sis. EE Bronner 33°
MPGC

SYMBOLS

Man communicates by symbols because the lower mind has to mould the thought or abstract idea into a definite form whether these be words, sounds or objects and therefore use parables, metaphors or symbols to express an idea.

The meaning, quality and significance of a symbol is only gradually realised or experienced.

If you are not in tune or do not have an affinity to the symbol; then the symbol will fail to register its hidden meaning.

You are the key to unlock the meaning of the degree.

Masonic symbols are set to be the outer objective manifestation of subjective spiritual realities.

DAN BROWN - THE LOST SYMBOL

There was some trepidation when Dan Brown's book *The Lost Symbol* was published. Was this going to be another "exposure" and denouement of our principles of the kind that abounds on the web?

However, as it turns out, our fears were unfounded. Whatever one's opinion of Brown as a writer, it is

always interesting to follow his fast paced and careful plotting. A non-mason reviewing this book for the *Cape Times* wrote:

"The *Lost Symbol* is as good an introduction to Freemasonry as a layman reader is likely to encounter in fiction."

Scrupulously researched, it is in the last pages of the book that we come fully to realise with what respect for the Brotherhood that Brown has treated it - and as indicated by this letter he wrote to a Lodge in Washington when he was unable to give a talk he had planned to present there.

October 6, 2009

Guests of the Southern Jurisdiction.

It is my great honour to be invited to greet you via this letter. I had hoped I might be able to join you in person tonight, but the launch of my novel, "The Lost Symbol", has me far from Washington.

In the past few weeks, as you might imagine, I have been repeatedly asked what attracted me to the Masons so strongly as to make it a central point of my new book.

My reply was always the same: "In a world where men do battle over whose definition of God is most accurate, I cannot adequately express the deep respect and admiration I feel toward an organisation in which men with differing faiths are able to "break bread together" in a bond of brotherhood, friendship and camaraderie."

Please accept my humble apologies for the noble example you set for humankind. It is my sincere hope that the Masonic community recognises "The Lost Symbol", for what it truly is.....an earnest attempt to reverentially explore the history and beauty of Masonic Philosophy.

*Yours sincerely
Signed - Dan Brown*

MASONIC LITERATURE - THE BUILDERS

The Builders: a story and study of Masonry by Joseph Fort Newton was first published in 1914. This note appeared in an introduction to the book....

"Fourteen years ago the writer of this volume entered the temple of Freemasonry, and that date stands out in memory as one of the most significant days in his life. There was a

little spread on the night of his raising, and, as is the custom, the candidate was asked to give his impressions of the Order. Among other things, he made request to know if there was any little book which would tell a young man the things he would most like to know about Freemasonry - what it was, whence it came, what it teaches, and what it is trying to do in the world? No

one knew of such a book at that time, nor has any been found to meet a need which many must have felt before and since".

For many years this Masonic classic had been out of print, but has been made available on-line as an e-book as part of the Gutenberg Project, or from www.sacredtexts.com or as a print-on-demand from Nuvisions Publications.

THE SWORD

We held a MM study evening and discussed the sword. It proved to be such a thought provoking discussion that I decided to put some of the ideas of those gathered and my own interpretations on paper...

It is there when the candidate first enters the Lodge (held by the Outer Guard) and it is there when we leave it. The sword is not only important to the higher degrees, but from the very beginning.

The sword has two sides and two edges. It can be seen in two ways.

* as a protection (a positive force defending right from wrong)

* as a weapon (war and killing)

The Tyler or Outer Guard bears the sword to ward off "cowans and intruders" - to protect the Lodge. The Outer Guard is our defence and the sword is then a symbol and tool of protection.

We enter the Lodge as a candidate with our arm bare - not only exposing energy centres, but also showing that we are unarmed.

During the candidate's obligation (and at each obligation thereafter) the swords of brethren are used to channel energy and power to the candidate. The energy flows through and from each sword-bearer and the sword is an extension of themselves. The swords are a symbol of the

protection with which the Lodge surrounds the candidate.

In our Lodge it is the RWM who has the Flaming Sword. The RWM uses this sword during the consecration of the candidate. The sword is used to conduct the invoked power to the candidate.

The Flaming Sword is said to be "wavy" to symbolise the flaming sword found in the Garden of Eden (Genesis 3:24) and also lightning bolts.

It can even be said to represent the sun and is also found in Tarot cards. It is found in Alchemy where the furnace is called the "Philosopher's Sword". The Saxon word for sword was "seax" - meaning "the fire of great fire".

The sword has a double-edged blade. It has a dual nature.

It is also a weapon and is well known in the military.

The Japanese Samurai used swords. They considered each sword an extension of the owner's spirit and the forgers of the swords undergo a serious ceremony both before and after the forging.

Used from ancient times by the military and mentioned throughout the Bible and other ancient texts, its history is long. In a coat-of-arms a sword depicted sheathed was one carried working for an office to a king, but one unsheathed was a sword for protection (eg. a position

in the army or the military).

The Sword of Justice is a well known symbol. Lady Justice (a descendant of classical goddesses) bears the sword and the scales. The sword is said to not only cut through arguments and evidence, but also to mete out justice and make right from wrong.

Runes, symbols and prayers were often etched into the blade of the sword adding energies of protection, justice, honour and other virtues. A sword was an extension of oneself.

In the example of an executioner's sword, prayers for the mercy and forgiveness for the souls of both the executioner and the executed were often inscribed on the blade.

The sword is made of metal.

In the first Degree we pay special attention to the elements of Earth, Air, Fire and Water.

The Earth is where we find the metal with which we can create the sword. The Fire is to melt the metal. The Air breathes life into the fire and gives the additional heat required for the forging. Water to temper the metal and control the heat.

So when you next carry the sword, consider it part of yourself, the elements used to create and the importance of the energy you put forth.

C Quickfall 31°

TRANSVAAL RAM MOORED TO THE TRANSVAAL MARK LODGE No 27

The York Rite, like the Ancient and Accepted Scottish Rite, has several degrees with distinctive teachings, secrets and regalia. There are areas of overlap between these two rites, however, the York degrees are quite unique and offer different insights to freemasonry. The SA federation works the Mark degree, Royal Ark Mariners and the Holy Royal Arch. The Royal Ark Mariner degree is perhaps the most unusual degree in Freemasonry. It is thought to have developed in the 18th century. Entry is restricted to Mark Master Masons. Hence the Royal Ark Mariner Lodges are "moored" to a Mark Lodge. Mark Masons in good standing may apply to be elevated six months after their advancement in the Mark degree in order to enjoy the teachings and special ambience of this remarkable

degree.

The founding brethren of the degree of Royal Ark Mariner were elevated on Saturday 30th October 1948 at the Temple, 19 Bezuidenhout Street, Johannesburg by The Very Illus Bro Arnold Banks 33°. The Transvaal Lodge of Royal Ark Mariner was consecrated on the 10th April 1949 by the MPGC. A Charter was issued to the Brethren, thereafter to be known as the founding members. Grateful thanks to the Brethren S J Bischoff, E C Vreede, D E Callamore, D J Bischoff, M A Carter, V M E Seymour, R G Izzinghelli, D Gower, R E Lavery, G T Bidgood for initiating the foundation stones for this unique Lodge.

On 15 February 1988, the Master - T L Riley 30°, sent a letter to the administrator General, The Illus Bro

L A Membrey 33°, requesting that the Lodge be put into recession due to the declining membership. What a sad moment it must have been for the Master to have written this letter. The Lodge however only went into abeyance on 1st March 1994.

It was therefore with much anticipation and excitement that the Transvaal Royal Ark Mariner was resuscitated on 10th August 2010. Seven members were elevated with another expected elevation in December 2010.

Appreciation is expressed towards the new "founding" members of this Lodge for not allowing this remarkable degree to be swept overboard.

May we look forward to many more years working with this degree.

WOMEN INITIATED IN THE GRAND ORIENT DE FRANCE

The largest Masonic Obedience in France, the Grand Orient de France, changed its rules on the evening of Thursday September 2 in order to authorise members of its Lodges to initiate women.

Meeting at an Annual General Assembly (Convent) at Vichy, at the same time they elected Guy Arcizet as their new Grand Master.

By agreeing to initiate women, the Grand Orient has decided to bring this secular taboo to an end.

Although opposed for many years past to the initiation of women in their ranks, this, the largest Masonic

Obedience in France with close to 50,000 members, has now agreed to modify its General Regulations. From now on it will be possible for Lodges which wish to, to initiate women, and for women to apply for membership.

In itself this is not a revolutionary move for the French. Maria Deraismes, the celebrated feminist of the 19th Century became, in 1882, the first French woman to be initiated into Freemasonry, and it is from this event that our Order sprang. Nevertheless, opening membership of the Grand Orient to women

constitutes a major event in the history of French Freemasonry.

It will be interesting to see the reaction of other Masonic Obediences in France, in particular the International Order of Co-Freemasonry Le Droit Humain, who are likely to be very concerned, and to a lesser extent the Grand Loge Feminine de France. In any case, it is estimated that for the foreseeable future, many Grand Orient Lodges will remain men-only Lodges.

*The Co-Mason, 30 Sept. 2010
British Federation*

LODGE DEDICATION No 238

2010 was a unique year in South Africa and here in the south we celebrated a most exciting winter thanks to vuvuzelas and the Soccer World Cup.

But on a more serious note:

This Lodge Year started and ended beautifully with initiations. All in all, it was a year with a harmonious mix of Initiations, Passings and Raisings and study meetings with PoAs, Tracing Boards, Charges and International signs in between - an exciting up and down through the degrees.

It is always wonderful to have new members joining - even from another federation; sadly one has to also accept the occasional withdrawal or sabbatical too.

We will be rounding off our year with the traditional St Johns Day in Summer Ceremony at which we will be honoured to have our MPGC.

For the second consecutive year the Master Masons were able to meet monthly to discuss the 3rd degree

Ritual and all arising topics - including Dan Brown's "The Lost Symbol"; and when the group met it was each time at a different Brother's home.

Individual instruction continues and ensures the good standard on all levels of Masonic knowledge, expertise and tradition.

The informal Friday lunches continue to be another fixed point in our diaries in Cape Town.

We recently met three new applicants and this led to further interviews and follow-up reports .

We all profit so much from this cross-pollination of views, ideas, information and personal input and our Masonry is carried through to our everyday, social lives.

We have been supporting our chosen charity, Sisters Inc., for a few years now. It is heartening to see the difference we can make to the lives of the mothers and their little ones.

It seems to be a natural conclusion,

recognising what we Freemasons are and do, to be acknowledged as a Public Benefit Organisation - finally achieved thanks to the efforts of our hard working MPGC, Sister EE Bronner.

Last December I was sighing as an exciting year with a heavy load of responsibility came to a close - and in the blink of an eye, it was time again for our AGM where, surprise, surprise, I was re-elected for a second term.

Now, as wonderful and satisfactory my time in the chair has been - it was also stressful and I am tiring. I have taken my tasks seriously and the responsibility of the Lodge was and is an honour as well as a challenging service. I thank you all from the bottom of my heart for the trust and support throughout this time and for the generous smile when something was not exactly as it should have been .

M Buchmuller 18°

THE CORD

There is a cord that binds us - all mankind, one to the other, and in turn we are all connected through a divine mystic cord to the Perfect Man.

This cord that binds us together creates a circle of love - an energising force that connects and interconnects us. How beautiful to know that through this Love we are able to bring ourselves closer to

God.

Each time we fail, each time we fall, and are able to rise up again to re-connect to make a knot in the cord which has been broken, we find that just as the distance from one end of the cord to the other has been shortened - so too are we closer to the Divine.

This is a gift of our human condition, our imperfection makes

forgiveness and healing and redemption a path of intimacy with God and with one another.

This above all is precious and remarkable.

How we put ourselves in one another's care. How, in spite of everything, we trust each other knotted together for the greater good.

P Selibowitz 18°

KEEPING IT SECRET - THE COMMERCIAL IMPERATIVE

Regrettably the Eurocentric teaching of history, to which most members of the South African Federation have been exposed, has hidden an important piece of information - that most of the science of the European Renaissance period was built on the knowledge developed by the scientists of Islam in the 12th and 13th Centuries.

It is also not generally known that, until the 1600s, the empire that formed the world of Islam stretched from Indonesia in the east to Spain in the west, reaching from northern Africa to close to Venice.

What is the relevance of this to Masonry?

The teachings of the Prophet Mohammed actively encouraged the search for, and accumulation of knowledge. Many centres of learning and libraries were established by the Caliphs. One of the sciences that developed was mathematics. The discovery of the use of zero transformed the way in which numbers could be used. Geometry and trigonometry were refined and well understood. This created a basis for a growth in architecture which allowed the development of the vaulted arch. At

the same time Europe was still building with a square arch, a lintel supported on two upright pillars.

The crusader occupation of the Holy Land in the late 11th Century lasted for some 200 years. This opened up a "highway" from Western Europe to the lands and science of Islam. Many scholars from Western Europe travelled into areas in Europe and around the Mediterranean controlled by the caliphs. They came to explore and learn after hearing stories from those returning from the Holy Land.

Amongst these were architects. They learnt the mathematics and building techniques used in the magnificent buildings they saw. They also learnt a new numeric system, one which differed from the Roman numerals used by the Catholic Church in Western Europe. (See note below)

These architects returned to Western Europe with this knowledge and, within a very short period of time, transformed the building style of churches and cathedrals to one with vaulted arches with a keystone. This new, beautiful style of building came into high demand, particularly from the Catholic Church. This knowledge now had a high

commercial value. A Master Mason with these skills had a large market for his products. It made commercial sense to keep this knowledge secret. You don't give away your commercial advantage!

In conclusion, there was a commercial logic in a selected group of people with new geometric and architectural skills keeping secret the key knowledge of their trade. As that grew they developed trusted apprentices to whom the appropriate secrets could be revealed as they grew in the practice of their skills.

Note: An interesting aside. For nearly two hundred years Western Europe had two numeric systems - Arabic and Roman. The Catholic Church refused to recognise the numerical system of the Islamic "unbelievers".

However, many of the building blocks of the new churches and great cathedrals were marked by the Masons with Arabic numerals. The paymasters of the church continued to calculate payments due to the masons using Roman numerals whilst the masons used infidel Arabic numerals to build the churches.

J Fowkes 30°

**CIVILISATION IS DEFINED BY WHAT WE FORBID,
MORE THAN BY WHAT WE PERMIT**
"Shantaram" by Gregory David Roberts

PURITY

I felt moved to speak about “purity”. It is very important in the life of a Mason, but also to men in general.

First the term “Purity” needs to be defined. Etymologically, the word purity is derived from the Latin word - Puritas - and is defined as the condition of being pure, cleanliness, innocence, freedom from foreign matter, chastity, freedom from anything sinister or underhand, freedom from improper words and phrases. (The Consolidated Webster Dictionary 1962)

I understand purity as being in a state of being free from nuisance. This nuisance is defined as bad thoughts and actions. Bad is defined as working in a destructive way.

Most times purity is manifested by love, by a positive attitude towards a problem or situation. This would be someone who uses his time in research to help society or by protecting people against those who are impure in their actions.

During the investiture in the First Degree, the SW informs the candidate that the badge (apron) is the emblem of innocence and purity.

What is meant by “emblem”? Etymologically the term is derived from the Greek “emblema” from “embalto-em” (in) and “balto” (to cast). This is a type of inlaid mosaic or is a picture or figure on another work of art. It represents one thing to the eye, but another to the understanding. The

predominant quality of the figure symbolises something else - another quality or state.

The symbol of the badge as a symbol of innocence and purity therefore means that the candidate must reflect the qualities of the badge (apron). The candidate must become the apron. The lesson being that we must make progress in a spiritual life. We must be pure.

Before the tribe of Israel could meet God in the desert, they were told by Moses to purify themselves for 7 days.

We must start to purify our spirit, our mind and soul by positive action:

The Buddhist use meditation. This is achieved by the use of respiration and visualisation of the good. The Eckist of Eckankar use the song of Hu (chant du Hu). Some traditional African people use the dance.

Achieving purity is important because it put people in contact with the higher spiritual being according to our belief or faith. If we are pure, we will draw inspiration from the Higher Spiritual Being.

We will serve and help the progress of Humanity and its people.

O Biongo Azudo MM

JOINING

When my daughter, Tracy-Lyn, was 17 she began questioning us about Freemasonry and was so eager to join the Order, having grown up in a home where both parents were Masons.

It was suggested by more experienced Brethren that she should wait for a while since she was still so young. We thought she may lose interest, but in fact, she couldn't wait until she turned 21 to apply once more. This time she was successful!

She was initiated on 11 February 2003 and progressed well enough through the ranks, as her father and I watched with pride.

My proudest moment was when she became Master Elect of Sphynx Lodge No 225. It was then agreed by the Master, RW Bro J Mitchell, that I could take the Chair the following month, and in May 2010, I installed her into the Chair of King Solomon.

As a mother, it was a very emotional experience, and one which I would not have missed for the world. My greatest fear was that I would forget parts of the ceremony. The forces must have been with me all the way that night as I went through the paces and often found myself on the brink of tears.

I am not sure of any other mother who has installed her daughter or son, except our very own MPGC who was installed into the Chair by her mother all those years ago.

Tracy-Lyn's sincerity and commitment to Masonry will hopefully take her to the heights to which she aspires, and I will watch with pride all the way.

L Lewies 31°

MASONIC TEMPLES

The SA Federation is fortunate in having three Masonic Temples in the Orients of Durban, Cape Town and Johannesburg. Each Temple has its own character and history.

Johannesburg is the oldest, having been bought in the 1950s. The present Durban Temple was purchased and renovated in the late 1980s and Cape Town was built from the foundations up and consecrated in 1977.

These buildings did not just appear on the landscape, but are here due to many sacrifices, donations and bequests. They are a testament to the dedication and loving care of past Brethren and we can now enjoy the fruits of their labours.

However, any building has to be maintained. Has any thought been given to those Brethren who ensure that the maintaining of the buildings are done efficiently and promptly? This is a service not only to the Orient, but also to the Order and to Co-Freemasonry as a whole.

A brief report of the Temples.

DURBAN

25 Rose Avenue, Sherwood South. Durban Orient received its Public Benefit Organisation status (PBO) this year. We have been fortunate to have been rate and tax exempt for some time, without which we would have not managed financially. Besides the income from Lodges we only have one tenant on the property. The income has shrunk due to Lodges going into abeyance and this is of concern.

2010 has been a year of major repairs. During the past two years we have had some pipe bursts, flooding the whole road. It was decided to replace the

water pipes from the meter to the building when we realised that the external hose reel did not even have a water source! This was followed by a sewer overhaul. Then Durban's famous wood borer was flourishing in the roof timbers and battens in the older part of the building. The Temple had to be tented.

Several trees were either felled or trimmed to protect the foundations and increase security. All external doors were either varnished or painted and treated for wood rot.

JOHANNESBURG (& Pretoria)

1 Buccleuch Street, Craighall Park. Rutland Investment Company, a CC, is still the owner of the property. Several legal aspects have had to be resolved and we are hoping to submit the PBO application for the Johannesburg Temple soon. There are two tenants on the property - The Rutland Playschool and a 3-bedroomed house. New tenants moved into the house in February 2010 and have made the house a home with many improvements to the garden for all to enjoy.

Security has also taken centre stage. A motorised gate, security gates on the Temple and palisade fencing have been installed. The rest of the property will be fenced in the new year.

The "empty" Temple kitchen now boasts new crockery and cutlery (bought with fund raising money), and also a working microwave that was found in a cupboard, a donated stove, a fridge *and* a dishwasher on loan. Grateful thanks to the Brethren for their help and assistance.

All general maintenance has been

carried out

Theano Lodge No 229, Pretoria orient, moved away from their cramped premises at the Theosophical Society and are now using the spacious and well equipped premises of the Victoria Cross Lodge in Menlo Park. Theano Lodge has very kindly loaned their chairs to the Johannesburg Temple and they have been most gratefully received.

Pretoria Brethren also benefit from the Johannesburg Temple as the York, Sov. Chapter, Encampment and other higher degrees meet at No.1 Buccleuch Street. It therefore serves both the Johannesburg and Pretoria Orients.

CAPE TOWN

6 Rifle Road, Kenwyn. The Temple relies on donations and bequests to maintain the free-standing building. Cape Town has also received its PBO status and is awaiting a decision from the municipality to have their rates reduced or rebated - with out this there is concern as to the viability of the property. Previous part-time tenants assisted with income, but unfortunately they have left for larger premises.

Recently, the property security and looks were enhanced with new perimeter fencing, the parking re-tarred and garden replanted. A leaking roof has been repaired and general maintenance carried out.

Brethren must take pride in their Masonic Temple. You are so privileged to meet in consecrated, fixed abodes. Let us all ensure that the generations to come will build on the foundation stones that we prepare.

THEANO LODGE No 229

We started the year of 2010 with 11 members. In February we moved from our previously cramped premises to to our new Temple, in Menlo Park and we had the honour and pleasure of having our MPGC, The Very Illus Sister E E Bronner to perform our consecration.

In the first half on the year we initiated Bro A S Damon - this ceremony being held in Craighall Park, Johannesburg. Our thanks to the Brn of Sphynx Lodge who, once again, assisted us.

We read the Charge of the First

degree, practiced the signs and read the Tracing Board.

In June Bro M Bataille and Bro S Erasmus were passed to the FC degree. Our congratulations to them both. And our thanks again to the Brn of Spynx Lodge for assisting us.

During the winter recess , the RWM, The Illus Bro P Ferreira visited England, Scotland and France where he visited The Freemasons Hall, Rosslyn Chapel and other Masonic Lodges. Bro M Bataille FC, visited some Lodges

in Belgium.

In the months that followed our Lodge benefited from some interesting Pieces of Architecture (including video and photographs) on their visits.

So the end of the year is upon us and we are now more comfortable and settled in our new premises.

We have increased in number and grown in our Masonic paths and look forward to an exciting 2011.

P Ferreira 31°

THE PROCESS

**Does the clay welcome the wheel that turns it,
Spinning and sloughing and shaping the perfect bowl?
Does the porcelain welcome the oven that burns it
Firing its weaknesses into a tempered whole?
Does the marble welcome the tool that shapes it,
Chipping and hewing to set the spirit free
Until the hidden form within escapes it
And stands revealed for all the world to see?**

**Does the see welcome the soil that takes it
And buries, and into the ultimate beauty makes it?
Without the process even the fairest vase
Would never quit the clay, unseen, unknown
And all the glory Greece and Rome was
Would still lie hidden in broken stone.**

**Lord let us forget, who dare aspire,
When on the wheel of life the form is caught
To welcome the wheel, the chisel and the fire
For only this is lasting beauty wrought.**

(The Late) Bro D Spears Lodge Dedication No 238

SOME DIFFERENCES AND STILL FREEMASONRY!

My words and ideas in this PoA are intended at the 1st degree, and are in no circumstances a critic of our rituals, even when sometimes I will express my preference.

I have divided this PoA into 3:

1. EA instruction and work in the Lodge

2. In the Lodge

3. For the outside world

As you know, my experience as a Freemason was only in Male Craft Lodges up until 4 months ago; mainly “Le Grand orient de France” in Paris (French ritual) and “Le Grand Rite Equatorial” in Libreville (Scottish ritual). I also had the privilege to visit other Craft both in France and South Africa.

Some differences I could notice are clearly linked to the size of the Lodge. My mother Lodge “La Clemente Amitie”, we were over 100 Brethren, which means that 50+ Brethren seated on the columns at any 1st degree meeting.

1. EA Instruction and work in the Lodge

* Compulsory instruction sessions are taking place at least once a month for the ERA under the authority of the JW, for all EA together. Most of the time other MM do attend these instruction sessions and it allows fruitful discussions and sharing of ideas.

* During their time an EA will have 3 opportunities to address the Lodge:

The first time at the regular meeting just after his initiation, to

present his “impression from the initiation”. 10 to 15 minutes. No questions asked.

The 2nd time when they present a symbolic PoA. This is a compulsory exercise before they can apply for a salary raise. This is a way to show the work that has been done in understanding the tools and symbols of the degree.

And the 3rd time when he has to answer the questions of the Lodge as an examination for his salary increase.

* All EA have to contribute to at least 1 of the “questions to the Lodges”. What are the “questions to the Lodges”? It is a set of 4 to 5 questions that the Council of the Craft submits to all the Lodges. Each Lodge will choose the ones they want to work on and they have to send a PoA on the chosen questions. This is a joint work by the Brethren of the Lodge which represents the opinion of the Lodge on a subject. To give you an example, this is one question being studied this year: *Fundamentalism does not start when the bomb explodes, but rather when thoughts are becoming paralysed. What do you think?* If from the first reading of the question, it has nothing to do with Freemasonry; a closer look will raise issues of tolerance and progressive thinking as a way to shape people and society. A good way to develop Freemasonry principles with EAs.

2. In the Lodge

I have noticed a few differences in

the way the Lodge is run. Some have to do with the differences in the ritual, others I believe fall under the Lodge choice.

I will only mention a few:

* At La Cle Ami there is no IPM position at the Orient. At the time the RWM steps down he auto-matically becomes the IG. Humility and Level at play.

* Officers of the Lodge are authorised to have a copy of the ritual open during meetings and although with time a good part of it become known by heart, it has benefits in the flow of events and in creating the right atmosphere in Lodge.

* The Widow Trunk, when brought back to the RWM, is offered to the Brethren. To assemble in a Chain of Union around the Mosaic Pavement. The RWM will then invite the Brethren to rise to the ideal of Freemasonry and allow this ideal to be our light and to guide us on our path in the outside world. After a silent 30 seconds of meditation, the RWM will break the chain. I find this moment very powerful as it gives the Brethren a moment of communion and materialises the fraternity that keeps us together, including outside the Temple.

* I was used to a single Ritual Dinner per year usually taken in a restaurant away from the Temple. Once the Lodge is closed by the RWM, Brethren are free to dine together or to leave. However most of the time about 50% of the Brethren have a meal together after the meeting in the

Continued...

restaurant part of the GODF building in Paris.

3. For the outside world

This is a good transition to talk about how important is the world of Freemasons. As Freemasons, we have to shine outside of the Temple by living our Masonic principles. When closing a Regular Meeting, the following sentence is proclaimed by the RWM: *May the light that have brightened our work continue to shine within ourselves, for us to complete outside of the Temple the work we started inside...* This has the powerful meaning that our work as a Freemason must not be limited to the regular meetings or within the premises of the Temple, but should be extended to the outside world, by our individual actions. This is translated into the following actions

as examples:

* Recognition of the loved ones: after their acceptance as an EA a rose is given to our new Bro for him to give his loved one, as a token of acknowledgement by the Lodge.

* I already mentioned Questions to the Lodges. In fact 2 questions are chosen every year: One Masonic question and one societal question. The latter will also get a response prepared jointly by the Brn and usually deals with Peace and Human Rights. As an example: *How, and based on which criteria, should illegal immigrants be treated in France?* As you see, this question specific to France, may apply to a number of countries and is definitely an issue threatening Peace.

* More and more Crafts in France create opportunities to expose their ideas and principles, through public

conferences or even in the Media. This has the power to attract candidate Freemasons while demystifying the Craft in the eyes of the non-initiated.

I would like to conclude this address to you by saying that I am so proud to be part of this Lodge with Brothers and Sisters from different horizons, white and black. Although this should be the norm for Freemasons, I remember a few years ago attending an all white Regular Meeting in a male Craft in South Africa. Lets make sure that our differences are making us richer, always!

Fraternity is a key principle of our Craft. And we, individually or collectively, have so many ways to practice our Fraternity in between our Regular meetings, and make society better.

S Adjovi MM

CABLE TOW

**WHEN THE CABLE TOW OF EACH MASON IS JOINED
WITH THAT OF EVERY OTHER MASON,
AND ALL ARE UNITED IN ONE
CABLE OF KINDNESS,
IT MAKES A BOND OF BROTHERHOOD
THE MIGHT OF WHICH NO MORTAL
CAN MEASURE.
IT HELPS TO HOLD THE WORLD TOGETHER.
IT HOLDS WHEN OTHER TIES BREAK.**

unknown

IN THE FAMILY

I have had the privilege of growing up in a home where both my parents are Masons. So when I grew up and expressed an interest in joining the Order it did not come as a surprise to my parents.

I can't describe what being a Mason has meant or done for my parents, as I have always known them both as masons. I can however say what it has meant to me thus far.

Growing up in a household with two Masons taught me good values. Values I have come to realise, not everyone shares. As a child I just assumed all families were like ours and I'm thankful now for all the values and life lessons my parents taught me, even if I complained about it at the time!

When it came time for me to join the Order I had the special privilege of having my mother present at my initiation. So my Masonic journey began.

Slowly, but steadily, I made my way up the ranks, with the help of some dedicated, older Brethren guiding me on my way. I think the most important lesson for me so far has been:

To be open....open to love, open to instruction, open to criticism, open to learning, open to growing.

Never underestimate the wealth of knowledge we can miss out on by not being open to listening or learning from others.

In May this year I was installed into the Chair of King Solomon by the loving and capable hands of my mother. I can only imagine what it meant to my parents, but it was a profound experience for me.

The biggest challenge for me so far has been learning to rule the Lodge. To trust in myself and my capabilities. It helps to know that my parents are there for me as well as being Brothers to me, to guide me

and answer my questions. I don't know how many other women have had that blessing!

The first ceremony after my installation was the very next month, in June, which happened to be an initiation. Not just any initiation either, but quite an historic one. As far as one can ascertain at least. I initiated the first black female into our Lodge. I'm proud to say we are really becoming as diverse and multi-cultural as our wonderful country. Its important to me to expose myself to as many cultures as I can, as I believe that it can only lead to more understanding and tolerance. That is a large part of what Freemasonry is to me. A tool to be used in every day life, that helps us try to know ourselves and others better....

Long may the journey be.

T L Lewies IM

SPHYNX LODGE No 225

Once again an exciting and busy year is coming to an end. We are all looking forward to St John's Celebration and the holidays.

Sphynx Lodge has been busy with initiations - starting our year off with three in a row from January to March. In April we had our AGM and our new RWM was elected. With Bro T L Lewies in the chair we have made a generational change and the young RWM brings fresh air into the Lodge. It is also great to see

the support our more senior Brn give to our new RWM. Many thanks for this.

In June we did the First Degree Charge and in August Bro Serge Adjovi MM (of La Clemente Amitie, Grand Orient de France) joined our Order. A warm welcome to Bro Adjovi and may he find many years of brotherly love with us.

Bro Maria Masha was initiated in September and in October we passed Bro H Buber to the degree of FC.

We also held an interesting evening where Bro Adjovi gave his PoA and there was much discussion and many questions to follow. (*see Page 16*)

Sphynx Lodge is looking forward to a successful, happy and exciting 2011.

Should you ever be in Johannesburg please visit our Lodge. You are all welcome.

K Tschumi MM
Secretary

THE RIGHT WORSHIPFUL MASTER

Freemasonry is a study of life - an occult science - and a ritual enactment of Cosmic life in the macrocosm; of individual or inner life in the microcosm. It is from this point of view that we must look at all that we do and learn, not only in the Temple itself, but also in what one could term the "life of the Lodge as a whole". In this context let us consider the role of the Master and the benefit derived by each individual brother serving in this chair of office.

The RWM represents Spirit, Will, the Sun, Creative Power - cosmically he is a symbol of the GAOTU. During the ritual ceremony, it is the RWM who is the focal point whereby power from above is drawn into the Lodge, directed to the candidate in particular, and through the corporate body as a whole - whereby another power or thought form is created, which in turn radiates out to the world around us.

In Man, the RWM symbolises the spiritual or creative principle within - the apex and root of his being, and to which all his faculties should be subordinate and responsive.

So often we hear a young Mason decline taking the Chair - maintaining that they are not looking for status and are content to sit in the columns and do whatever work is given to them to do. A commendable and correct attitude. For, in fact, the 3° instruction manual states quite clearly that for various reasons it is

not given to every MM to become Master of his Lodge. It is also a fact that without ruling a Craft Lodge we can, symbolically, learn to become Master of ourselves. This is recognised by the Supreme Council ruling that perfection in the 18° no longer depends on a Mason having ruled a Craft Lodge, provided he has worked faithfully therein for at least 10 years. But in spite of this we find that Masters and Past Masters encourage the shy, the diffident or reluctant MM on his way to the Chair of King Solomon . I hope in this paper to show why.

The Installation ritual states what a Master **must** be, as well as what he **ought** to be.

What he **must** be refers to his "external" qualifications. And each Bro eligible for the Chair usually does possess those qualifications.

What he **ought** to be is somewhat different. I quote: "he **ought** to be of exemplary character, courteous in demeanour, easy of address, steady and firm in principle." Thus what he **ought** to be proceeds from within, and enables him to govern and lead wisely and intelligently. Not every MM that comes to the Chair of King Solomon **is** at that moment, what he **ought** to be. But if he is open and receptive, he learns through experience to become what he ought to be.

The RWM is Master on two levels - the ceremonial and what we can term, the administrative. The many

differences of opinion that arise between the Brn from time to time; the purely tactical but thorny problem of organising a ceremony when officers are away or ill. All these situations interact with and affect the manner in which he carries out his ceremonial and administrative duties.

The good Master must know when he must be as the Deacons and gently, but firmly guide the hesitant or sometimes misguided. The Master must learn to be as his own Inner Guard: know when and how to allow himself to be influenced by the feelings and opinions of members of the Lodge. Above all, he must know when to Tyle himself and also learn to be as Treasurer to weigh and balance his words before he utters them. He must be as the Almoner - charitable in word as in deed. Above all he must be as the Organist and try to create harmony within himself and the corporate body as a whole.

From this I hope that you will have seen that being placed in the Chair is not the culmination of one's career in Craft Masonry. It should be yet another lesson and guide that will assist us to follow the Masonic blue print that will enable us to become as Living Stones in that Temple made not with hands, and to assist us to work together with the GAOTU to bring to fruition his divine plan for humanity.

M Raymond 33°

dhisafed@dbn.stormnet.co.za
w www.droit-humain.org/southafrica/index.htm