

The Lodge of Research,
No. 2429 LEICESTER.

Transactions

for the

Year 1942-43.

(FIFTY-FIRST YEAR OF PUBLICATION).

W. Bro. J. C. BURTON, P.M. 3431, 3919, P.P.S.G.W.,
W.M.

Secretary :

W. Bro. W. H. RILEY, F.R.I.B.A., 25 Horsefair Street, Leicester.
P.M. 2429, 3448, P.P.J.G.W.

Editor :

W. Bro. C. C. H. BINNS, M.A., M.B., 34 Humberstone Road, Leicester.
P.M. 1560, P.P.S.G.D.

TABLE OF CONTENTS.

	PAGE
LIST OF OFFICERS AND MEMBERS	3
INAUGURAL ADDRESS	14
PAPER :—"THE DAY DREAMS OF A MASTER MASON"	
C. C. H. BINNS	20
„ "SURVIVALS IN FREEMASONRY" W. G. BULLAMORE	40
„ "THE PSYCHOLOGICAL MUSINGS OF A MASTER MASON	
E. W. GOODWIN	48
„ "THE GAVEL AND THE MAUL" G. W. WILKES	54
„ "INITIATION—AN INTERPRETATION" H. S. MAGNAY	60
OBITUARY	68
PLATES	56



W. BRO. J. C. BURTON, P.M. 343I, 39I9,
P.P.S.G.W.,
WORSHIPFUL MASTER.

The writers of the Papers are alone responsible for
the opinions expressed therein.

TO THE MEMBERS OF THE " LODGE OF RESEARCH,"
No. 2429, LEICESTER.

FREEMASONS' HALL,
LEICESTER.

August, 1943.

DEAR BRETHREN,

My year of office is nearly ended and it has indeed been a happy one. Despite difficulties of transport and the expanded daily " ordinary duties " of many of the Brethren, attendances have been good and the papers delivered have been of great interest ; with one exception they were sponsored by Brethren of the City and County.

We have sustained several losses but the ever-rolling stream of Time has, on the whole, been kind to us and the list of members continues to grow. May I ask the Brethren to try and spread the light in ever-increasing radiance by bringing forward more propositions for membership of the Correspondence Circle ? The subscription is small and the Transactions undoubtedly provide a wealth of subject matter for thought and discussion. There are few Lodges of the standing of the Lodge of Research after its fifty years' experience.

In conclusion I must pay my tribute to the Lodge Editor, Dr. C. C. H. Binns, who so gallantly and wholeheartedly stepped into the breach occasioned by the lamented death of Dr. A. L. Macleod ; also to our Secretary, W. Bro. W. H. Riley, and W. Bros. W. J. Bunney and E. Stork, who collectively have been a tower of strength to the Lodge ; and to my Officers, who have spared no time or effort to ensure the success and continued interest of the session.

With hearty greetings to all Brethren both at home and overseas,

I am,

Yours fraternally,

JOHN C. BURTON,
W.M.

FOREWORD.

The Editor has pleasure in presenting the fifty-first volume of Transactions. Brethren will notice that the type and margin have been reduced and the Minutes condensed—a war-time economy—but that the format remains the same. The title-page has been brought to the front to afford a readier access to the contents.

The subject matter of the papers is of a very wide range and of very diverse interest, both the authors and the Editor would be glad to receive questions and comment.

Correspondence Circle.

The members of the Correspondence Circle shall be placed upon the following footing, that is to say :—

1.—They shall be entitled—

- (a) To have posted to them, as issued, the Summonses convoking the Meetings of the Lodge.
- (b) To be supplied, gratis, with the Annual Transactions of the Lodge.
- (c) To attend the Meetings of the Lodge.
- (d) To take part in discussions relating to any papers which may be read, or subject of general Masonic interest which may be introduced.
- (e) To read papers and introduce discussions on Masonic subjects by arrangement.

(It is hoped that a copy of any paper read will be presented to the Lodge for preservation).

They shall not, however, be entitled to vote, hold office, or take part in the management of the Lodge.

The Members of the Lodge will, *as a rule*, be elected from the Correspondence Circle.

The membership of the Lodge is limited in number.

2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge by a show of hands.

3.—The names of Candidates must be submitted to the Permanent Committee through the Secretary, at least fourteen days prior to the Meeting at which it is intended they should be proposed.

4.—No entrance fee shall be required, and the Annual Subscription shall be 10/-, payable in advance in the month of September. Any Member whose subscription is unpaid for the current year is not entitled to a copy of Lodge Transactions.

5.—The Lodge reserves to itself the full power of excluding any Member from the Correspondence Circle whom it may deem unworthy of continued Membership.

NOTE.—All Master Masons, in good standing, whether Members of Lodges in this Province or elsewhere, are eligible for Membership of the Correspondence Circle.

Officers, 1942-43.

W. Bro. J. C. BURTON (P.M. 343I, 39I9; P.P.S.G.W.).....	W.M.
W. Bro. T. O. JUDGE (P.M. 506I and 2028; P.P.G.A.D.C.).....	S.W.
W. Bro. G. W. WILKES (P.M. 4656; P.P.S.G.D.)	J.W.
W. Bro. W. J. BUNNEY (P.M. 523, 2429; P.P.S.G.W.; P.G.Std.Br.)	} Chap.
W. Bro. E. R. CARR (P.M. 3448; P.P.G.Reg.)	Treas.
W. Bro. W. H. RILEY (P.M. 3448, 2429; P.P.J.G.W.)	Sec.
W. Bro. J. H. CORAH (P.M. 1560, 4656; Prov. G.M.)	S.D.
W. Bro. P. M. WEBSTER (P.M. 779)	J.D.
W. Bro. FRANK HAINES (P.M. 139I, 2429; P.P.J.G.W.)	D.C.
W. Bro. S. F. HERBERT (P.M. 309I, 4088; P.P.S.G.D.)	I.G.
W. Bro. W. TOMLINSON (P.M. 1330)	Stwd.
Bro. D. CHOYCE	Tyler

LODGE EDITOR :—

W. Bro. C. C. H. BINNS, M.A., M.B., B.Ch. (P.P.S.G.D.)
Address : 34 Humberstone Road, Leicester.

Objects.

To provide a centre and bond of union for Masonic Students and Brethren of Literary tastes.

To provide and encourage an exemplary rendering of the Masonic Ritual and Ceremonies.

To attract and interest Brethren by means of Papers upon the History, Antiquities and Symbols of the Craft, in order to imbue them with a love for Masonic Research.

And generally—to cultivate Masonic good-fellowship, and promote the Grand Principles upon which the Order is founded.

Dates of Meetings for 1943-44.

September 27th, 1943—Installation.

November 22nd, 1943.

January 24th, 1944.

March 27th, 1944.

May 22nd, 1944—Election.

Honorary Member.

W. Bro. S. J. FENTON, P.M.3232, 4029, 4538,
P.P.G.W., Warwickshire.

Members of the Lodge.

In the order of Seniority.

Founders.

- * W. Bro. SAMUEL S. PARTRIDGE, P.M. 523, 1560, P.A.G.D.C. Eng.
D.P.G.M.
- * W. Bro. JOHN T. THORP, F.R.Hist.S., P.M. 523 ; P.P.G.S.W.
- * W. Bro. W. M. WILLIAMS, P.M. 279 ; P.P.G.S.W.
- * W. Bro. W. H. STAYNES, P.M. 279 ; P.P.G.Std.B.
- * W. Bro. R. PRATT, M.D., P.M. 1560 ; P.P.J.G.D.
- W. Bro. F. W. BILLSON, L.L.B., P.M. 1391 ; P.A.G.D.C. Eng.
- * W. Bro. Rev. H. S. BIGGS, P.M. 523 ; P.G.S.W.

* *Deceased.*

Past Masters of the Lodge.

*W. Bro.	J. T. THORP	...	...	...	1892-3.
*	"	W. M. WILLIAMS	...	...	1893-4.
*	"	E. HOLMES	...	...	1894-5.
*	"	W. H. STAYNES	...	...	1895-6.
*	"	S. S. PARTRIDGE	...	...	1896-7.
*	"	R. PRATT	...	...	1897-8.
"	"	F. W. BILLSON	...	...	1898-9.
*	"	Rev. H. S. BIGGS	...	...	1899-00.
*	"	Rev. H. J. MASON	...	...	1900-01.
*	"	J. J. KNOWLES	...	...	1901-02.
*	"	H. HOWE	...	...	1902-03.
*	"	G. NEIGHBOUR	...	...	1903-04.
*	"	R. B. STARKEY	...	...	1904-05.
*	"	L. STAINES	...	...	1905-06.
*	"	W. A. LEA	...	...	1906-07.
*	"	J. R. FREARS	...	...	1907-08.
*	"	H. J. GRACE	...	...	1908-09.
"	"	G. D. POTTS	...	...	1909-10.
*	"	G. BONNER	...	...	1910-11.
*	"	G. BONNER	...	...	1911-12.
*	"	Rev. C. T. MOORE	...	...	1912-13.
*	"	A. LOLE	...	...	1913-14.
*	"	T. G. HUNT	...	...	1914-15.
"	"	G. W. HUNT	...	...	1915-16.
"	"	J. E. PICKARD	...	...	1916-17.
*	"	F. H. POCHIN	...	...	1917-18.
*	"	J. D. JOHNSON	...	...	1918-19.
*	"	A. H. HAMPSON	...	...	1919-20.
*	"	F. H. DOUGHTY	...	...	1920-21.
"	"	F. HAINES	...	...	1921-22.
"	"	W. J. BUNNEY	...	...	1922-23.
*	"	J. H. HAWTHORN	...	...	1923-24.

* *Deceased.*

*W. Bro.	C. F. OLIVER	...	...	...	1924-25.
†	„	N. K. LEE	...	...	1925-26.
	„	A. H. HIND	...	...	1926-27.
†	„	C. S. BIGG	...	...	1927-28.
*	„	Rev. E. R. J. BIGGS	...	...	1928-29.
*	„	H. HYDE	...	...	1929-30.
*	„	H. D. M. BARNETT	...	...	1930-31.
‡	„	M. D. R. RICHARDSON	...	...	1931-32.
	„	W. H. RILEY	...	...	1932-33.
	„	G. B. ELLWOOD	...	...	1933-34.
	„	A. J. S. CANNON	...	...	1934-35.
*	„	A. L. MACLEOD	...	...	1935-36.
	„	W. H. COTTON	...	...	1936-37.
‡	„	W. R. BRIDGER	...	...	1937-38.
	„	J. T. COOPER	...	...	1938-39.
	„	G. E. PHIPPS	...	...	1939-40.
‡	„	F. G. FLEEMAN	...	...	1940-41.
	„	E. H. STORK	...	...	1941-42.

* Deceased. † Resigned. ‡ Died while in office.

Joining Members.

BILLSON, Frederick W., L.L.B., Swanage, Dorset; POTTS, G. D., Haywards Heath, Sussex; HUNT, George W., Rothley, nr. Leicester; PICKARD, J. Eastwood, Leicester; BUNNEY, Walter J., Leicester; HAINES, Frank, Leicester; HIND, Arthur H., Leicester; ELLWOOD, Gilbert B., Kibworth; RILEY, William H., Leicester; CANNON, A. J. S., Leicester; BINNS, C. C. H., M.A., M.B., B.Ch., Leicester; COTTON, W. H., Earl Shilton; COOPER, John Tom, Leicester; PHIPPS, G. E., Leicester; CARR, E. R., Whetstone; BLAND, Major Constantine, Uppingham, Rutland; STORK, Ernest Henry, Leicester; JUDGE, Thomas Oliver, Leicester; BURTON, John Cecil, Leicester; WILKES, Geoffrey W., Leicester; CORAH, J. H., Leicester; WEBSTER, Paul Mead, Ashby-de-la-Zouch; HERBERT, Sydney F., Leicester; TOMLINSON, William, Kettering; SMITH, Arthur Thomas Shorthose, Syston; WOOD, W. H., Peterborough; HEATON, F. W., Lutterworth; HAINES, Charles E., Syston; MURRAY, E., Woodville, Quorn; MOORE, W. E., Leicester; PICKERING, A. J., Hinckley; KILNER, A. Gordon, Oakham.

Members of the Correspondence Circle.

Grand Lodges, Lodges, Libraries, etc.

MASSACHUSETTS GRAND LODGE, Boston, Mass., U.S.A.; Leicester FREEMASONS' HALL LIBRARY; PENNSYLVANIA GRAND LODGE, Philadelphia, U.S.A.; RHODESIA LODGE No. 2479, Salisbury, Rhodesia; BRISTOL MASONIC SOCIETY, Bristol; MOUNTAIN LODGE, British Columbia; BURMA DISTRICT GRAND LODGE, Rangoon, Burma; NORTH YORKS. LODGE OF INSTRUCTION, Middlesbrough; GRAND LODGE OF MANITOBA, Winnipeg, Manitoba, Canada; WARWICKSHIRE MASONIC LIBRARY, Birmingham; MANSFIELD MASONIC LIBRARY (OHIO) ASSOCIATION, Mansfield, U.S.A.; SCOTLAND GRAND LODGE LIBRARY, Edinburgh; CINCINNATI MASONIC LIBRARY ASSOCIATION, Cincinnati, Ohio, U.S.A.; GRAND LODGE OF ADELAIDE, Adelaide, S. Australia; DISTRICT GRAND LODGE OF JOHANNESBURG, Johannesburg, Transvaal; HOWE AND CHARNWOOD LODGE OF INSTRUCTION, Loughborough; NEPTUNE LODGE, Wallsend-on-Tyne; PHENIX LODGE OF ST. ANN, No. 1235, Buxton; SUPREME GRAND ROYAL ARCH CHAPTER OF SCOTLAND, Edinburgh; MANCHESTER ASSOCIATION FOR MASONIC RESEARCH, Manchester; WORCESTERSHIRE PROV. GRAND LODGE LIBRARY AND MUSEUM, Worcester; RIVERDALE LODGE No. 494, Toronto, Canada; DISTRICT GRAND LODGE OF MADRAS, Madras; DISTRICT GRAND LODGE, EASTERN ARCHIPELAGO, Singapore; PROVINCE OF KENT LIBRARY AND MUSEUM, Canterbury; LODGE OF RESEARCH No. 200, Dublin; WILLIAM VAN ORANJE No. 3976 London; ST. MODWEN'S LODGE OF INSTRUCTION No. 4850, Burton-on-Trent; FERRERS & IVANHOE LODGE No. 779, Ashby-de-la-Zouch; IOWA MASONIC LIBRARY, Iowa, U.S.A.; LIGHT ON THE SURMA LODGE No. 2726, Silchar, Bengal; ROCHESTER MASONIC HALL LIBRARY CENTRE, Rochester; NEW YORK GRAND LODGE LIBRARY, New York; SOUTH CALIFORNIA MASONIC LIBRARY, Los Angeles, California, U.S.A.; CAUVERY LODGE No. 3848, Tanjore, S. India; GRAND LODGE OF SOUTH AMERICA, Buenos Aires; MASONIC STUDY CIRCLE, ARCADIAN LODGE No. 2696, London; MASONIC LIBRARY AND READING CIRCLE, Penarth; WELLINGTON LODGE OF RESEARCH No. 194, Wellington, New Zealand; GRACE DIEU LODGE OF INSTRUCTION No. 2428, Coalville; ST. BARTHOLOMEW LODGE OF INSTRUCTION No. 698, Birmingham; MAKEPEACE LODGE No. 3674, Kuala Lumpur, Fed. Malay States; LUMLEY LODGE OF IMPROVEMENT, Skegness; MASONIC TEMPLE, Owosso, Michigan, U.S.A.

Exchange Lodges and Others.

AMERICAN LODGE OF RESEARCH, New York, U.S.A.; GRAND LODGE LIBRARY, London, W.C.2; QUATUOR CORONATI LODGE No. 2076, London, W.C.2; TORONTO MASONIC LIBRARY, Toronto, Canada; BRITISH MUSEUM, London; RESEARCH LODGE OF OREGON No. 198, Portland, U.S.A.

Bretbren.

ADAMSON, J., Notts. ; ADCOCK, Alex. A., Leicester ; ADCOCK, R. B., Leicester ; ALDERMAN, Stanbery, U.S.A. ; ALLEN, James, Leicester ; ALLEN, J. H., Sheffield ; ALLEN, T., Leicester ; ALLEN, S. J., Leicester ; APPS, Capt. W. R., Hants. ; ARMSTRONG, Percy, Scarborough ; ANDERSON, A. T., Middlesbrough ; ASHWELL, T., Leicester ; ASHWELL, Joseph, Nuneaton ; ATKINSON, Thos., Portland, Crowland ; ATKINSON, W. W., London.

BAGGOTT, A. G., Southwold ; BAMBURY, A. E., Bushby ; BARCLAY, Col. George, O.B.E., V.D., New Zealand ; BACON, G. H., Surrey ; BARNES, J., Leicester ; BARKER, J., Notts. ; BAILLIE, A., Kibworth Beauchamp ; BARRETT, Geo., Cotteslow, W. Australia ; BATES, A., Gt. Malvern ; BATES, J. J. G., Derby ; BATLIVALA, J. C., Rangoon, Burma ; BAXTER, R., Hilegar, Rochdale ; BEAUMONT, Philip, Linton, nr. Burton-on-Trent ; BEAUMONT, R. H., Bury St. Edmunds ; BEAL, H., Leicester ; BENTLEY, P. A., Leicester ; BENTLEY, Wm., Leicester ; BEROLZHEIMER, D. D., New York, U.S.A. ; BEVERIDGE, A., Kent ; BIGGIN, F. H., Countesthorpe ; BIGGESTONE, H., Canterbury ; BILLSON, Capt. A., Leicester ; BILLSON, F. J., Birstall ; BINNS, Dr. J. B., Bedfordshire ; BLAYDON, Harry, London ; BLACKMAN, T. L., Leicester ; BLAKEMORE, L. B., Chicago, U.S.A. ; BLOOR, T. P., Leicester ; BOLTON, E. G., Stamford ; BOND, G., Lutterworth ; BOULTER, W. E., Leicester ; BAMBRIDGE, James William, Sunderland ; BRADLEY, Dr. A. H., Leicester ; BRADSHAW, A. W., Leicester ; BRAMLEY, F. A., Moira ; BROMWICH, P. A. H., Leicester ; BROOK, C. L., Leicester ; BROOK, H. R., Leicester ; BRUMMITT, Thomas, Kisby, Oakham ; BRYAN, A. F., Leicester ; BUCKLEY, J. G. E., Leicester ; BULLAMORE, G. W., Newbury ; BUCHANAN, W. J. Leicester ; BURD, F. J., Vancouver, Canada ; BUTLER, J. W., Cardiff ; BUTLER, Thos. Mays, Leicester ; BUTLER, W. T., East Dereham, Norfolk ; BUSSEY, L. J., Gorleston ; BUTHERWAY, S., Leicester.

CARR, H., Newbury ; CARR, E., Potters Bar, Middlesex ; CARR, R. W., Bushby ; CARR, E. F., Leicester ; CARRESS, J. T., Thrapston, Northants. ; CAMERON, D. E., Kirby Muxloe ; CARRYER, Nigel R., Barkby, near Leicester ; CARTER, Geo., Bury St. Edmunds ; CASSERE, F. A. F., Wolverhampton ; CALLAGHAN, J. A., Leicester ; CLARKE, A. L., Hanley ; CLARKE, B., Birmingham ; CLARKE, S. A., Oadby, Leicester ; CLARKE, Leslie L., Leicester ; CLARKE, Matthew, Birmingham ; CLAYTON, J. C., Leicester ; CHARLES, D., Birstall ; CHARLES, David, Rothley ; CARR, H., Newbury ; COBB, Henry George, Braintree, Essex ; COE, W. W., Leicester ; COLES, R. G., Suffolk ; COLTMAN, F. T., Leicester ; COLTMAN, J., Leicester ; COLEMAN, W. M., Texas, U.S.A. ; COPE, G. A., Leicester ; COPEMAN, F. S., Leicester ; COWLING, A. E., Kirby Muxloe ; CRANE, Charles E., Ashby-de-la-Zouch ; CROFTS, W. A., Leicester ; CROOK, B. H., Leicester ; CROSS, C. W., Leicester.

DAKIN, E. H., Matlock ; DALBY, A. M., Leicester ; DAVIS, Eustace C., Leicester ; DAVIS, W., Leicester ; DAVIDSON, E. L. P., Leicester ; DAWES, F., Western Australia ; DANSON, Leslie Joseph, Leicester ; DE LA RUE, A. H., Gumley ; DENNANT, F. J., Dovercourt, Essex ; DILWORTH, H. M., Market Harborough ; DIXON, J., Hucknall, Notts. ; DENGATE, L. C., Oadby ; DRAKE, R. A. D. G., Suffolk ; DUNN, J. S., Kimberley, South Africa ; DUNMORE, B. G., Leicester.

EATON, C. D., Worcestershire ; ECKENSTEIN, T. C., Surrey ; EDWARDS, Lewis, London, W.2. ; EDWARDS, J. E., Lathom ; EGGINGTON, J. Foley, Birmingham ; EDLRIDGE, Thomas, Whitwick, near Leicester ; ELLINGWORTH, F. G., Thurmaston, near Leicester ; ELLIOTT, Alfred, Rothley ; ELLIS, Lt.-Col. W. F., R.A.M.C., Morocco ; ELLIS, Archibald E. G., Kirby Muxloe ; EVANS, W., Leicester ; EVERITT, Rev. C. A., Hove, 2, Sussex ; EYRE, G. H., Leicester.

FARQUARSON, Alexander, Cumberland ; FARRANT, O., Leicester ; FESTING, Major J. E., London, S.W. ; FIGGURES, C. N., Coalville ; FLATHER, David, Maltby, Yorks ; FLINN, T., Leicester ; FLINT, A. A., Leicester ; FOISTER, A. T., Barkby, near Leicester ; FOISTER, J. E., Rothley ; FOLWELL, W. H., Leicester ; FORD, W. G., Leicester ; FOSTER, R. C., Birmingham ; FROST, Albert, Sheffield.

GAINER, Eric St. Clair, Thrapston, Northants. ; GARLICK, Walter, Leicester ; GARNER, A. C., Rothley, near Leicester ; GARSTANG, Dr. W., Nottingham ; GAYNER, W. A., Bath ; GEE, C. H., Leicester ; GIBBINS, Francis C., Oadby ; GILBERT, H. William, Earl Shilton ; GLAZEBROOK, J. W., Countesthorpe ; GLEW, Frank, Hull ; GOADBY, G. F., Leicester ; GOODFELLOW, H. F., Rugby ; GOODWIN, Dr. E. W., Leicester ; GORNAL, L. A., Spalding ; GODRICH, William H. R., South Australia ; GOULD, F. E., Plymouth ; GRANTHAM, J. A., Wincle, near Macclesfield ; GREEN, W. A., Moseley, Birmingham ; GREEN, G. E., B.A., Leicester ; GREEN, H. A., Scarborough ; GREEN, F. S., Leicester ; GREEN, Roderick, Sutton Coldfield ; GREEN, George Henry, Birmingham ; GREENAWAY, W. J., East Croydon, Surrey ; GRIFFIN, G. F., Kirby Muxloe ; GRIMSLEY, R., Oadby ; GRUDGINGS, J. H., Leicester ; GRUNDY, C. F., Loughborough ; GRUNDY, J. J. W., Uttoxeter ; GIFFORD, Ernest, Leicester.

HAGLEY, G., Penarth ; HAYNES, F. C., Loughborough ; HALKYARD, Lt.-Col. A., Leicester ; HALL, W. E., Wellingborough ; HALL, J., Cal., U.S.A. ; HALLAM, H., Leicester ; HALLAM, S. H., Leicester ; HALLETT, H. Hiram, Taunton ; HARMS, T. A., California ; HANCOCK, J. T., Hinckley ; HANFORD, A. B., Quorn ; HANFORD, A. Pelham, Leicester ; HARBOROW, G. W., Oadby ; HARDING, William W., Leicester ; HARRIS, Ray Baker, Washington, U.S.A. ; HARRISON, E. T., Lutterworth ; HAWKES, H. A., Leicester ; HAYWOOD, G. L., Leicester ; HARDING, P. G., Hinckley ; HAYWARD, L. G., Peterborough ; HEATH, F. T., Leicester ; HEATON, Wallace, London, W.1 ; HENDERSON, R. A., Leicester ; HENDRY, Campbell A., Claremont, West Australia ; HENOCHSBERG, E. S., Durban, S. Africa ; HIPWELL, C. W., Hinckley ; HIBBERT, Rev. H. V., Enderby, near Leicester ;

HINDLEY, J. Beverley, London, W.5 ; HINSON, J. C., Leicester ; HOGGETT, C. C., Birstall ; HOLDAWAY, T. N., Winchester ; HOLT, A. G. W., Leicester ; HOPKINS, Arthur, Leicester ; HORKA, S. L., New Jersey ; HUGHES, the Rev. C. Kendrick, M.A., London ; HULLAH, Dean, Leeds ; HURLEY, Tom S., Leicester ; HURST, J. Snowden, Southwold, Suffolk ; HUGHES, E. G. L., Aberystwyth.

INGLESANT, H., Scraftoft ; IBBERSON, Wm. Gregory, Sheffield.

JACKSON, E. W., Saltburn-by-the-Sea ; JACKSON, N. L., Leicester ; JACKSON, W. S., Leicester ; JAMIE, Dr. J. W. P., Leicester ; JARVIS, G., Leicester ; JENKINS, Charles H., Auckland, New Zealand ; JENKINS, D. T., Elvington, near Dover ; JOHNSON, Gilbert, York ; JOHNSON, J. W., Leicester ; JONES, J. Charles, Wales ; JOHNSTONE, T. E., London ; JOWETT, H. C., Leicester.

KAY, Samuel, Ashby-de-la-Zouch ; KEEN, Alphaeus A., New Mexico, U.S.A. ; KEENE, W. D., Ingarsby, near Leicester ; KEILY, W. J., Leicester ; KING, L. J., Leicester ; KING, P. B., Uppingham ; KNIGHT, H., Leicester.

LANGTON, Ernest, Leicester ; LAPRAIK, Douglas, Leicester ; LASCELLES, Dr. J. Eaton, Kettering ; LASHMORE, T., Coalville ; LAWRENCE, John, London, N.W.11 ; LAW, J. B., Essex ; LEA, Geoffrey Lumsden, Leicester ; LENTON, J. H., Leicester ; LEWIS, C. J., Ashby-de-la-Zouch ; LLEWELLYN, Gilbert E., Oadby, near Leicester ; LINDQUIST, F. C., Leicester ; LOASBY, S. L., Kettering ; LOCK, Frederick J., Surrey ; LOWE, A., Leicester ; LANGELAAN, Henry H., Honiton, Devon ; LAMB, Douglas G., South Africa ; LEE, A. M., Kettering.

MAJOR, William, Leicester ; MARCH, C. H., Coalville ; MARCH, L. J., Leicester ; MAGNAY, Harold, Leicester ; MARSHALL, Alma J., Ilford ; MARSHALL, F. D., Woodhouse Eaves, Loughborough ; MARTIN, A. H., Ashby-de-la-Zouch ; MATHEWS, C., Pilleau, Durban, S.A. ; MCCURRY, L. H. J., Australia ; McMULLAN, Dr. A. McDonald, Leicester ; MILLER, E. J., East Dereham, Norfolk ; MAXWELL, T., Derby ; MITCHELL, D., Rugby ; MACLAUHLIN, J. A., Leicester ; MINARD, A. G., Earl Shilton ; MINSHULL, H. P., Devon ; MONTARGIS, M. J. B., Cagnes-sur-Mer, France ; MORLEY, C. B. S., Brampton House, Stoughton Road, Leicester ; MORLING, J. Napier, Apia, Samoa ; MORRIS, G. W. W., Rugby ; MORTON, J. H., Purley ; MUDDIMER, E. H., Leicester ; MUDDIMER, E., Leicester ; MURRAY, S., Kirby Muxloe, near Leicester ; Martin, G. M., Dundee ; MUSTHER, W., Orpington, Kent.

NESMITH, C., Cal., U.S.A. ; NICE, A. E. C., London ; NIGHTINGALE, C. F., Walsall ; NIXON, J. H. R., Loughborough ; NOBBS, Capt. J. T. S., Sherrington, near Newport Pagnell, Bucks.

ORAN, A. L., Leicester ; OVERTON, Wilfred, Sutton Coldfield.

PALMER, E., Oakham, Rutland ; PARKER, A. H., Derby ; PARR, Alfred, Leicester, PARR, A. R., Leicester ; PARTRIDGE, A. S., South Wigston ; PAYNE, Ken., Tasmania ; PAYNE, Jas., Barry, Glamorgan ; PEBERDY, R. J., Leicester ; PENNINGTON, Cecil, Burnham-on-Sea ; PERKINS, Walter, Nuneaton ; PERRY, C., Ashby-de-la-Zouch ; PETTIT, G. R., Lutterworth, Rugby ; PERRY, H. G. B., Shanghai, China ; PHIPPS, G. A., Leicester ; PICKERING, E. F., Hinckley ; PICKSTONE, W., Blackburn ; POLLARD, F., Anstey ; POLLARD, E., Leicester ; PORTEUS, Dr. L. D., Leicester ; POTTER, Lt.-Col. James A., Oadby, near Leicester ; POWELL, C., Weston-super-Mare ; PRIDMORE, C. R., Leicester ; PROCTOR, J., Barry, Glam ; PRENTICE, H. W. W., Leicester ; PENN, E. F., Leicester ; PURT, H., Kibworth.

RADBURNE, J. W., Rushben, Northants. ; RAE, T. H., Sunderland ; RANDLE, E. S., Hinckley ; RATNETT, E. A., Leicester ; RANDLE, J. O., Countesthorpe ; RAMSDEN, F. G., Bolton ; REDMOND, S. E., Liverpool ; READ, R. H., Ashby-de-la-Zouch ; RIDGWAY, W., Leicester ; RILEY, H. G., Foxton, Leicestershire ; RILEY, A. B., Leicester ; RILEY, Edwin Charles, Leicester ; ROBERTS, H., Leicester ; ROBERTSON, A., London, E.C.3 ; ROKER, E. A., Leicester ; ROSSITER, A. E., Leicester ; ROWLETT, W. H., Oadby ; ROWSELL, F. J., Leicester ; RUTHERFORD, R. C., New Zealand.

SAAYMAN, E. H., Nottingham ; SALSBURY, H. W., Nuneaton ; SAUNDERS, C. H., Leicester ; SCHOLFIELD, A. J., Devon ; SCOTNEY, J. W., Leicester ; SHARDLOW, H. W., Birmingham ; SHARP, W. L., Leicester ; SHAW, G. Baron, Bishop's Castle, Shropshire ; SHELDRIK, T. F., Wembley ; SHEEN, R. C., London, N.W.2 ; SILCOCK, Dr. F. A., Leicester ; SHILCOCK, F. H., Lichfield ; SHEPHERD, John Latimer, Kent ; SHUTTLEWOOD, A. A., Leicester ; SKELTON, G., Sileby, near Leicester ; SWANSON, Major I. N., Leicester ; SMITH, A. J., Leicester ; SMITH, C. S., Scarborough ; SMITH, H., London, E.C.3 ; SMITH, W. E., Leicester ; SMITH, J. C., Conway, North Wales ; SMITH, Samson, Leicester ; SMITH, W. A., New Westminster, Canada ; SMITH, C. M. R., Countesthorpe ; SMITH, H. Muir, Leicester ; SMITH, J. L., Market Harborough ; SMITHARD, J. W., Leicester ; SOLLITT, C. F., Nausori, Fiji ; SPENCER, H. B., Auckland, New Zealand ; SPRAGUE, A. G., Kington, Herefordshire ; SPACKMAN, C. S., Croydon ; SPEAK, G., Leicester ; SPRIGG, S., Melton Mowbray ; SQUIBBS, G. L., Market Harborough ; STIBBE, E. V., Leicester ; STANTON, H. V., Worcester ; STEPHENSON, J. H., Hinckley ; STEVENS, Francis Edward, Shardlow ; STOW, Ernest C. S., Hull ; STREET, J. Arthur, Loughborough ; STRICKLAND, L., Major F. P., Jr., Kansas ; STURTON, Joseph, Leicester ; SUTTON, C. C., Chichester ; SWAIN, Joseph Paddy, Burton Overy ; SWIFT, J. T. B., Leicester ; STURTON, Dr. S. D., Hanchow, China ; SYKES, A. D., Notts.

TANSER, W. T., Leicester ; TAYLOR, G. S., Hugglescote, Leicester ; TAYLOR, H. W., Leicester ; TAYLOR, L. C., Birstall ; TAYLOR, E., Leicester ; TEBBS, Rev. Geo. W., Burlington, Ontario ; THOMAS, W. W., Braintree, Essex ; THOMPSON, H. E., Leicester ; THORPE, Charles H., Burton-on-Trent ; THOMPSON, W. J., Kettering ; THORP, Thomas C., Beeston, Notts. ; THORPE, Thomas H., Derby ; TIMMS, A. H., Swadlincote ; TOMPKIN, S. E.,

Leicester ; TOPLEY, H., Hampstead, N.W.11 ; TREBILCOCK, R. E., Australia ; TURNER, D., Rugby ; TURNER, A. E., Leicester ; TURNER, P. E., Bury St. Edmunds ; TURNER, W. E., Leicester ; TURNER, A., Loughborough ; TUCKER, H. C., Spalding ; TYSACK, W. Alexander, Sheffield ; Tonge, E., Leicester.

UNDERWOOD, I. R., Leicester ; USHER, S. J., Leicester.

WACKS, P. J., Wigston Magna ; WADE, H. J. S., Tavistock, Devon ; WAKELING, P. G., Rochester, Kent ; WALKER, Herbert, Leicester ; WALKER, S. J., Hinckley ; WALKER, Fredk., Derby ; WARD, G., Leicester ; WATERHOUSE, A. L., New Zealand ; WATTS, Charles, Hinckley ; WARNER, A. E., Leicester ; WATSON, E. R., Loughborough ; WELLINGTON, Cecil, Peterborough ; WESLEY, H. E., Leicester ; WESLEY, Lawrence H., Leicester ; WHEATCROFT, H. L., Leicester ; WHITBY, F., Birstall ; WHITCHER, A. S., Leicester ; WHITE, O. M., Hinckley ; WILEMAN, A. W., Earl Shilton ; WINN, Roy, Leicester ; WHOWELL, W., Leicester ; WHITNEY, H., London, S.W.19 ; WILDE, F., Birmingham ; WILSON, G. H., Barnsley ; WILSON, Owen, Leicester ; WILL, J., Junr., Dunedin, New Zealand ; WILLIAMS, W. J., Amersham ; WILLIAMS, H. D., Kettering ; WILSON, J., Leicester ; WILSON, Ernest C., Colchester ; WILSON, F. W., Blaby ; WILKES, A. C., Thurnby ; WITCOMB, F. L., Leicester ; WILKIE, T., Leicester ; WOOD, Rev. H. S., Hexham ; WOOLMER, R. E., Leicester ; WRIGHT, S. M., Leicester ; WRIGHT, H. W. S., Leicester ; WIGHTMAN, Walter, Earl Shilton ; WOLFERSBERGER, W. H., Denver, U.S.A. ; WYKES, G. D., Kibworth Harcourt.

YARNALL, J. E., Leicester.

The Two=Hundred=and=Fifty=Fourth Meeting and Installation

was held at Freemasons' Hall, London Road, Leicester,
on September 28th, 1942.

There were present the following Officers :—W. Bro. E. H. STORK, W.M., in the Chair; G. E. PHIPPS, I.P.M.; J. C. BURTON, S.W.; T. O. JUDGE, J.W.; W. J. BUNNEY, Chaplain; E. R. CARR, Treasurer; W. H. RILEY, Secretary; F. HAINES, D.C.; G. W. WILKES, S.D.; C. E. HAINES, Acting J.D.; W. TOMLINSON, Acting I.G.; S. F. HERBERT, Steward, and D. CHOYCE, Tyler. Also W. Bros. J. T. COOPER, G. B. ELLWOOD, A. J. S. CANNON, E. MURRAY and J. W. CLARKE.

Twenty-six members of the Correspondence Circle and ten Visitors were present.

The Lodge was opened in due form at 4-30 p.m.

The Minutes of the last Regular Meeting were read, confirmed and signed.

The W.M. rose and referred in feeling terms to the great loss that Masonry had sustained by the death of the M.W.G.M., H.R.H. Air Commodore the Duke of Kent. The Brethren rose and paid tribute to his memory.

The Grand Lodge Officers present—W. Bros. E. H. STORK, W. J. BUNNEY, R. B. ADCOCK and L. L. BALDWIN, P.G. Stand. Bearers, Eng., were saluted with the honours due to their rank, which they acknowledged.

W. Bro. J. C. BURTON, P.S.G.W., and W. Bro. RILEY, P.J.G.W., were also saluted with the honours due to their rank.

The following Brethren were elected members of the Correspondence Circle :—

Bro. J. J. G. BATES, 314 Uttoxeter Road, Mickleover, Derby, No. 3993.

W. Bro. W. G. FORD, M.B.E., A.M.Inst. T., 8 Grenfell Road, Leicester, P.P.G. Treasurer, Suffolk, No. 1631.

Bro. A. TURNER, Midland Bank Chambers, Market Place, Loughborough, No. 1007.

Bro. E. G. L. HUGHES, Cleeve Hill Hotel, Victoria Terrace, Aberystwyth, No. 1072.

W. Bro. H. W. S. WRIGHT, 466 Narborough Road, Leicester, No. 3431.

Bro. J. E. FOISTER, "Grafton," Swithland Lane, Rothley, No. 5682.

W. Bro. A. BRITAIN RILEY, 9 Stoneygate Avenue, Leicester, No. 4474.

Bro. J. LEES SMITH, Mill Hill Road, Market Harborough, No. 1330.

As rejoining Members :—

W. Bro. D. CHARLES, "Sunnycroft," Swithland Lane, Rothley, No. 4835.

W. Bro. I. R. UNDERWOOD, 117 Upperton Road, Leicester, No. 4835.

The Treasurer's accounts were placed before the Lodge and accepted and adopted.

W. Bro. J. C. BURTON was installed as W.M. for the ensuing year, in accordance with ancient custom, by W. Bro. E. H. STORK, who presented the Warrant.

The W.M. then invested the following Officers for the ensuing year :—
W. Bro. T. O. JUDGE, S.W. ; W. Bro. G. W. WILKES, J.W. ; W. Bro. W. J. BUNNEY, Chaplain ; W. Bro. W. H. RILEY, Secretary ; W. Bro. F. HAINES, D.C. ; W. Bro. S. F. HERBERT, I.G. ; W. Bro. W. TOMLINSON, Steward, and Bro. D. CHOYCE, Tyler.

The W.M. presented a P.M.'s jewel to the retiring W.M.

W. Bro. F. HAINES was re-elected to the Prov. Grand Lodge Committee of General Purposes and W. Bro. W. J. BUNNEY to the Library Committee.

The W.M. then gave his inaugural address :—

Some Aspects of Civilisation and Architecture in Relation to Freemasonry.

We are living in a period of widespread destruction which entails not only the sacrifice of countless human lives, but also the loss of innumerable buildings, many of which were of great historic interest and beauty and quite irreplaceable.

Man, from the earliest times, has been an architect and even an artist. Masonry, or the science of building, has also existed from those earliest times.

One of the most primitive instincts of mankind is the art of discovering, adapting, or deliberately designing and constructing some form of shelter. If, as is generally believed, human life originated in the territory enclosed by the Euphrates and the Tigris, or on the banks of the Nile, where the periodic overflow of these great rivers deposited an easily cultivated alluvium, the climate demanded no very complicated protection from its inclemencies ; primitive huts of dried earth were sufficient. Nomadic tribes found that structures of skin were adequate during their wanderings in search of food and pasturage, and in colder climates caves met all their requirements. And yet in these very regions we find mounds marking the sites of great cities which were buried ages ago by the shifting sands, and in some instances even the names of these cities have been lost with the passage of the years. One city, known to have been Ur of the Chaldees, has been excavated and explored under the direction of Sir Leonard Woolley. It is situated near the ancient junction of the Tigris and Euphrates and quite close to the modern station of Ur on the Basra-Baghdad railway, about 150 miles south of Babylon. The earliest graves which have been opened up include some rich discoveries, and have been dated by Sir Leonard to a period as early as 3,500 B.C. The excavations have revealed a high state of civilisation with stone dwellings, temples, and high mounds which were ascended and descended by means of inclined planes winding

round the central mass. Some of these mounds were so high that a legend grew up among the surrounding nations that an attempt was being made to scale the heavens and usurp the seats of the gods themselves. It was from Ur of the Chaldees that Abraham set out to found a new nation and worship a new God.

It is impossible to establish the time at which the science of building became specialised and centralised. Even structures of reeds and clay demanded skill in their erection, and the influence of marble and stone as more permanent materials must of necessity have stimulated the growth of the art. Under the influence of this stimulation, and owing to the establishment of religion, temples for the worship of the gods and tombs for the burial of the kings were projected and built, and their designing must have given the art a further tremendous impetus. Many examples of the results of this development in imagination and technique occur, and some of them are of outstanding interest.

Thebes was the capital of Egypt for most of the period from 2160 to 1090 B.C. ; like Karnac to the north and Luxor to the south, it possesses many wonderful temples and monuments.

The pyramids, which were built by the kings as their future tombs to secure immortality by the preservation of their mummies, illustrate the gradual development and improvement in construction which occurred. They were at first built with earth, as at Sakarra, and later of stone, as at Ghizeh. The most famous of those which stand on the Ghizeh plateau dates back to 3700 B.C.

At a later period Greece developed the Doric, Ionic and Corinthian pillars, which differed in shaft and ornament from Egyptian pillars. Still later the Romans added the Tuscan and Composite Orders of Architecture to the three Greek Orders.

A short journey from North Africa brings us to Athens and to the Parthenon, that marvellous structure which must be seen to be appreciated. Surely it is one of the most wonderful and beautiful edifices in the world ; its identical and majestic Doric columns, and its dominant position upon the great rock of the Acropolis more than 500 feet above sea level, make it a landmark for miles around. It was built by that greatest of Greek statesmen—Pericles, and was begun in 447 B.C. It was finished in less than ten years—a marvellous feat of construction for such a magnificent piece of architecture. It would appear that it remained virtually intact until its conversion into a church in Byzantine times, eight or nine hundred years later.

I have already stated that it is impossible to define the period at which architecture became specialised, but we may be certain that the architects were very often craftsmen, that there were descending grades of skill both in design and craftsmanship with considerable cohesion between the various grades, and that a close bond of fellowship came into being. This was the "Masonry" of those early days, and this development of a fellowship or Guild amongst the operatives, leading up to the "acceptation" of the speculatives, is the brotherhood from which our modern Order has sprung.

The view is generally held by geologists, anthropologists and philologists that, in prehistoric times and before the Celtic invasions, Western Europe was inhabited by the Iberic people or Iberians, who were driven further and further towards the Pyrenees by the Celts. They established themselves on the French and Spanish sides of these mountains and it is believed that the French and Spanish Basques are the descendants of the Iberians; the Romans, indeed, called Spain "Iberia," and the French still call Spain and Portugal the Iberian peninsula. Basque is a mystery to philologists in that it shows no affinities to the Indo-European languages, and it has been surmised that a race not of Indo-European stock must have inhabited Western Europe before the coming of the Celts, when Great Britain and Brittany were connected by land, and that the Celts eventually overran the whole of Western Europe.

In Cornwall and Brittany megalithic monuments, vestiges of an ancient civilisation, are found. It was originally believed that these were erected by the Celtic priests—the Druids—but the modern theory is that the Druids found them on their arrival and adapted them to their own religion. These Western megaliths are the simplest form of architectural construction as monoliths, single upright stones known to the Bretons as "menhirs" (Celtic "men," stone and "hir," long or tall), and are found in Ireland, Scotland, Scandinavia, and also in Algeria and Bengal either singly or in groups. An advance in construction is instanced by the "dolmens" of Ireland and Brittany ("dol," table and "men," stone), which consist of one flat stone supported by two or more uprights. Tumuli were sepulchral and may be regarded as the prototypes of the pyramids.

The circles of standing stones found in Great Britain and Northern Europe are more pretentious and were probably, in most cases, originally to mark the boundaries of burial places and, from the character of the many cinerary urns which have been exhumed, belonged to the Bronze Age. The most interesting examples are at Stennis in Orkney, Avebury and Stonehenge. The latter is the largest and best-preserved of the British ones. It consists of two concentric circles surrounding two concentric horse-shoe shaped ellipses, the latter being open at the north-east end. The diameter of the enclosed space is 100 feet and the stones are from 13—28 feet high. It is generally regarded as an exceptional development of the ordinary stone circle, but the special purpose of its unusual arrangement is obscure. From the fact that there are three stones outside the circles which differ from the others in that they are of undressed stone, and which mark respectively the direction of the rays of the sun at its rising and setting at the winter solstice and its rising at the summer solstice, it is reasonable to assume that Stonehenge was connected with the solar cult.

The similarity between the megalithic structures found in various parts of the world points to a spread of technique from a common source, but too much importance must not be attributed to this similarity, since a child who is given a box of bricks will immediately begin to build trilithons similar to those remaining at Stonehenge, an example of the curious similarity which exists between the minds of children and savages.

From an architectural standpoint these prehistoric remains present little sequence in constructive development, but they illustrate the beginnings from which the art has evolved. The intermediate stages between their simplicity and the more pretentious monuments of Egyptian civilisation have been lost, except for the defensive lake dwellings of Switzerland, Italy and Ireland, which contain remains of the Stone, Bronze and Iron Ages, and which must have necessitated considerable constructive ability.

In most of the important edifices which remain today Masons' "marks" are found in abundance. They were cut or otherwise indented on the stones to identify the individual workmen, to allocate praise or blame. In this country none are known before the Conquest. It is hoped that by a careful record and classification of these personal marks it may be possible to work out the journeyings of individual craftsmen, and the school from which they set out.

I have in the preceding pages given a short account of some of the more outstanding features of prehistoric and historic architecture from a developmental point of view. In the early and rude times of all nations outstanding events have been commemorated by a single large stone or by a heap of stones. This primitive idea has been preserved and developed in pyramids and obelisks, and in the Roman mausolea and commemorative pillars. And yet all styles, however diverse, may be traced back to wood and stone. The former material manifested itself in transverse beams laid on upright pillars, a system which persisted in Egyptian stone buildings, even when they were familiar with the use of the arch. The arch was adopted as a leading feature about the time of the Roman Empire. The essential principles common to all forms of architecture were handed on from age to age and civilisation to civilisation.

The beginnings of historical Speculative Masonry are generally assigned to the era of cathedral building which culminated in Gothic Architecture, and admitted the Speculative Masons during its decline. Outstanding examples of the Gothic style are instanced by York Minster, Salisbury, Rouen, Cologne and Laon.

I cannot do better than refer to Westminster Abbey. The first church of which we have any record stood in the 8th Century to the west of the present structure. It was rebuilt in Norman style by Edward the Confessor, and rebuilding was undertaken by Henry III. Although this reconstruction was continued with intermissions from the 14th Century to Tudor times, the broad Early English design was carried on, and it is claimed that the Abbey is one of the best examples of Early English Architecture. It has been the burial place of many kings, queens, statesmen and poets, and from William the Conqueror onward every sovereign has been crowned there except Edward V.

Beverley Minster is another magnificent specimen of architecture. The admirable proportions and general symmetry of its structure are remarkable. From the front of the nave three styles of architecture—Early English, Decorated and Perpendicular are seen, and one of the most noteworthy details is the exquisite Early English staircase. The very beautiful oak choir screen and case were the work of the late W. Bro. James E. Elwell.

Many important historical monuments have been destroyed by war and it is to be feared that many more will suffer the same fate. The spirit, however, and the fundamental principles of our religious belief cannot be destroyed. These lines are written under the shadow of another strenuous struggle. One cannot help wondering to what extent the gaps in detailed and continuous records of past history, Masonic and otherwise, are due to wars, and can only express the hope that present and future generations, imbued with a truly Masonic spirit, may unite in a universal Brotherhood of Man.

.

We have travelled afar and have seen many buildings, from single stones to the glory of the Gothic ; and have imagined how their architects and builders must have striven for higher things, even though in their building they at first had no higher aspirations than the worship of a single stock or stone. It cannot be doubted that the love of their work and their pride therein must have led their thoughts gradually upwards, just as their buildings aspired towards and succeeded in creating a progressive standard of beauty, dedicated to the Eternal Wisdom and the Eternal Truth. These men were the ancestors of our Operative forefathers and the part played by them in the development of civilization must have been a very important one. Let us, therefore, as Speculative Masons, continue in Faith, Honour, Sincerity and Truth to build an edifice Eternal in the Heavens.

At the conclusion he was thanked for an interesting paper.

Apologies were received from W. Bros. W. E. HALL, Rev. C. A. EVERITT, Dr. BINNS, A. G. KILNER, W. BOND, F. C. HAYNES, F. J. HILTON, G. W. BEALE, P. M. WEBSTER, J. C. HINSON, F. BENT, J. C. VAUGHAN-HARBOURNE and R.W. Bro. J. H. CORAH.

The Lodge was closed at 5-45 p.m. and a *Conversazione* was held afterwards.

The Two=Hundred=and=Fifty=Fifth Meeting

was held at Freemasons' Hall, London Road, Leicester,
on November 23rd, 1942.

There were present the following Officers :—W. Bro. J. C. BURTON, W.M., in the Chair ; W. Bro. E. H. STORK, I.P.M. ; W. Bro. T. O. JUDGE, S.W. ; W. Bro. G. W. WILKES, J.W. ; W. Bro. W. J. BUNNEY, Chaplain ; W. Bro. E. R. CARR, Treasurer ; W. Bro. W. H. RILEY, Secretary ; W. Bro. F. HAINES, D.C. ; W. Bro. G. E. PHIPPS, Acting S.D. ; W. Bro. A. HALKYARD, Acting J.D. ; W. Bro. S. F. HERBERT, I.G. ; W. Bro. W. TOMLINSON, Steward, and Bro. D. CHOYCE, Tyler. Also W. Bro. G. W. HUNT, D.P.G.M., W. Bros. J. T. COOPER, G. B. ELLWOOD, C. C. H. BINNS, A. J. S. CANNON, E. MURRAY and C. E. HAINES.

There were present also, thirty members of the Correspondence Circle and five Visitors.

The Lodge was opened in due form at 2-15 p.m.

The Minutes of the last Regular Meeting were read, confirmed and signed.

The W.M. rose and referred in very sympathetic terms to the sad bereavement sustained by our R.W. P.G.M., Bro. J. H. Corah—the loss of his wife, the greatest loss that a man can sustain. The Brethren stood in silence as a mark of sincere and heartfelt sympathy.

The D.P.G.M.—W. Bro. G. W. HUNT, and the Grand Lodge Officers present, W. Bros. T. S. HURLEY, E. H. STORK, and W. J. BUNNEY, P.G. Stand. Bearers, Eng., were saluted with the honours due to their rank, which they acknowledged.

W. Bro. P. M. WEBSTER was invested as J.D.

The following Brethren were elected members of the Correspondence Circle :—

Bro. E. TONGE, 30 Shirley Road, Leicester, No. 5061.

Bro. G. JARVIS, 46 Shirley Avenue, Leicester, No. 5061.

W. Bro. W. POWELL MINSHULL, 33 High Street, Budleigh Salterton, No. 372.

Bro. A. C. WILKES, "Fermain," Uppingham Road, Thurnby, No. 4656.

W. Bro. J. EDWARDS, "Glinroyd," Ormskirk Road, Lathom, near Skelmersdale, No. 3511.

W. Bro. H. Inglesant, The Old Vicarage, Scraftoft, No. 5061.

W. Bro. A. E. COWLING, 29 Forest Rise, Kirby Muxloe, No. 3919.

W. Bro. W. S. JACKSON, 6 Stoneygate Avenue, Leicester, No. 1615.

W. Bro. S. L. LOASBY, 167 Rockingham Road, Kettering, No. 5627.

W. Bro. Major I. N. SWANSON, "Braybrook," Shirley Road, Leicester, No. 67.

W. Bro. C. C. H. BINNS, Editor of the Lodge Transactions, then read his paper :—

The Day Dreams of a Master Mason

The following notes were compiled with the intention of supplying the younger Masons of my Mother Lodge with a short account of some of the prevalent theories concerning the origin of Freemasonry, its development and its symbolism. No claim is made either to originality or completeness; they are only meant to serve as a basis for thought and investigation.

It may be stated, at the outset, that the printed word concerning these matters would be a severe tax on the shelf-space of the majority of private libraries.

It has been my experience, when acting as D.C. at rehearsals, that many Masons are only too anxious to investigate some of the problems of our precious heritage and make their daily advancement, but the subject is so vast that they do not know where to begin.

There are several schools of thought. The AUTHENTICS will have little or nothing to do with any idea which is not supported by documentary evidence. Our history, therefore, as far as they are concerned, only goes back as far as the Comacine Guilds. They believe that these Guilds were descended from the Roman Colleges of Artificers and that they established architectural schools in Lombardy, whence they travelled all over Europe in the period from the 10th to the 16th Centuries, and erected many ecclesiastical buildings. It is a reasonable supposition that they came into close contact with the monastic orders during their work, and that the monks became interested in the operative side of the work. This combination of a dignified labour and its magnificent results, with the considerable intellectual powers of the monks, developed a symbolism which taught a very high standard of life and work. Thus the higher ecclesiastics and the wealthier nobles became attracted, and the labour and implements of the operatives were more and more beautifully symbolised. After the dissolution of the monasteries the operative side languished, but the philosophical side carried on, and during the last two hundred years has gone from strength to strength. It may be remarked that the derivation of "Comacine" from Lake Como is not universally accepted; it has been suggested that it is from the Latin "comacinus," "a fellow mason," just as "comonachus" means "a fellow monk."

The SPECULATIVES, with whom we may group the ANTHROPOLOGICAL School, since the latter only differ from the former in the fact that they go beyond the Egyptians to primitive man, are ready, sometimes all too ready, to accept evidence of any and every kind, whether ethnographical, philological or sociological, and it is in this sphere of enquiry that the student will find many absorbing problems.

In any consideration of our problems, however concise it may be, it is advisable to state certain premises from which we can argue and attempt to draw our conclusions. These may serve to illustrate the possible and even the probable manner in which customs, beliefs and ritual may have spread. I will now tabulate examples of such premises.

(1.) Many students believe that primitive man originated in the North East part of Africa.

(2.) Africa and America were once connected by land, and this is probably true as regards Europe, England and Ireland. This must have made "folk-movements" and intercourse relatively easy. Flinders Petrie, for example, found Irish gold ornaments, 4,000 years old, in Palestine.

(3.) Certain primitive myths and cults existed. A myth is a fictitious narrative which attempts to explain natural phenomena by supernatural stories. A cult is any particular form of religious worship, particularly as regards its ritual and ceremonies. These myths and cults grade into one another and have developed into :

- (a) Religion—the recognition of divine protection and the desire for a better life.
- (b) Mysticism, in the sense that occult qualities are assumed in scientific or religious theories.
- (c) Superstition.

The commoner myths and cults were as follows :

- (a) The stellar, lunar and solar cults, during which there were several great migrations of the peoples. The symbolism of their particular myth or cult was carried with them, and was retold from generation to generation, being shaped in accordance with their mode of life and environment.
- (b) Ancestor-worship. This is very widespread. It probably originated from the primitive philosophy of Animism, and was most prevalent amongst those peoples who had a scanty mythology. Herbert Spencer believed that it was the origin of religion.
- (c) Phallus-worship, or at any rate phallic festivals. Worship, in this case, does not mean adoration, but an attempt at sympathetic magic, to ensure the desired result of virility and fertility, just as an Australian aborigine pours out water when he wants rain, or lights a fire whose smoke will imitate rain-clouds. The feminine counterpart of the phallus will be considered later.
- (d) The Osiris-myth. This is a very unedifying story, but very important. Osiris was murdered and dismembered. His wife, Isis, recovered all the pieces of his body, except the phallus. She ordered that he should be deified, and that particular reverence should be paid to the missing parts of his anatomy. This should be noted in connection with phallic festivals and their persistence in modern times, as maypole dances and certain Continental festivals and carnivals.

- (e) Food-rites were often connected with sex-rites, since primitive man had two great objects in life—food and the propagation of his species. Osiris was the corn god and was at a later date identified with the sun.
- (f) The Eschatology of the Egyptians developed from the astronomical cults, and was the first indication of their striving to understand death, judgment and a future life. It represented the perfection of their mythology, and may be taken as representing the beginnings of religion as such.
- (4.) There is a great and suggestive similarity between the myths in different parts of the world. This has been explained in three ways :
 - (a) They had a common ancestry.
 - (b) They were borrowed by one nation from another.
 - (c) They were merely survivals of a primitive culture, and represent similar stages of a dawn of thought, through which all primitive races pass.

Where the myth is a very complicated one it seems reasonable to assume a common ancestry and not similar lines of development.

(5.) There is a great and suggestive similarity between the ethnographical characteristics of the modern African pygmies, the Australian aborigines, and the extinct Tasmanian natives, pointing to a common ancestry.

(6.) All existing alphabets have been traced back to Egyptian picture writing or hieroglyphs.

(7.) These hieroglyphs have been found in Devonshire, Australia Mexico, Ireland and Brittany.

(8.) Certain marks, characters and figures are of widespread occurrence and are found in the most unexpected places. The Druids used a peculiar mark consisting of three feathers or rods, which may have been derived from a similar Egyptian mark which represented "the Son of the Father." This mark is, I believe, still found on the head-dress of the Druids of the highest degree. It is very similar to the broad-arrow of the English Royal Household, which is found as far back as 1386. There is a distinct probability that the "Prince of Wales' Feathers" have the same origin. This three-rods mark is found today tattooed on the bodies of some South African natives ; they have no knowledge as to its origin, but regard it as being extremely sacred.

Another example is the Egyptian "ship-symbol" or "solar-bark," representations of which may be traced from 4,000 B.C. in Babylonia, to Egypt, Ireland, Brittany and Sweden. The dolmens in Ireland and Minorca are shaped like ships, and in the latter locality they are called "navetas" to this day.

The two-feet symbol is found in many places. It may be a relic of the Osiris dismemberment myth, and in more modern times has been associated with Buddha and St. Patrick. In Mexico this symbol is found in association with the three-rods symbol mentioned previously. A further interesting symbol is the "triskelion" of the Babylonians, a Y in a circle,

which represented the tripartite planisphere with its three principal deities. It has been suggested that the legs on the Isle of Man coat of arms are derived from this.

(9.) Every great religion, with the exception of Islam, has recognised a Trinity.

(10.) All primitive tribes have, or had, a rite of initiation with painful tests, and inability to bear these tests with fortitude has led to rejection.

(11.) A ritual of d. and r. is widespread. It may have originated as a form of sympathetic magic—an attempt to stimulate the r. of vegetable life from its winter d. Osiris was the god of r. in Egypt and was represented as a mummy from which corn sprouted, under the influence of a stream of water. An image of Osiris, made of earth and corn, was buried annually to stimulate the sprouting of the crops when the image sprouted—an example of sympathetic magic persisting as a religious cult.

(12.) The old religions were always concealed from the multitude, and salvation was promised to the initiates only, through a knowledge of the mysteries. Christianity was the first religion to open up the whole scheme to everyone, whether intellectual or unintellectual, which may be taken as a proof of its divine origin. Two examples of concealment may be noted: the Pelasgians concealed their Eleusinian mysteries from the Greeks, and the Saxons concealed their pagan ceremonies from the Christians in their Walpurgis nights. And yet new religions sometimes adopted old ones, at any rate as far as their main features were concerned. An example of this is the adoption of Mithraism by Christianity. Let me quote from Weigall's "Wanderings in Roman Britain." He writes as follows about the cave at Borcovicus. "When Christianity, which was not at first a formal religion, was organised by the Romans into a State Church, ceremonies, festivals and ritual had to be provided, and some of these seem to have been taken over bodily from the popular worship, the parallels between Mithraism and the formal aspect of Christian ritual and mysteries being most remarkable; and thus some of the things we as Christians do and say in church today may have been said and done in this moorland cave by the Roman soldiers in honour of Mithras." One outstanding example of adoption in this connection is that the birthday of Mithras was celebrated on the 25th of December.

(13.) During transmission words become corrupted. Masonic examples are "Maughbin" and "Matchpin" in the third degree; "high time" in calling off, which is probably "high twelve"; "Harodim," "Heredom" and "Highrodiam," and "Domaskin." I have always thought that the directions given in the Third degree to the candidate to "c. his f." were meant to be "to calm his fears"; the usual interpretation would make it very difficult to carry out the movements which are subsequently expected of him. Popular examples of corruption and misreading occur in tavern-signs. The "Goose and Gridiron" was probably derived from the arms of the Company of Musicians—a swan with a double tressure. The "Elephant and Castle" has been explained as a corruption of "The Infanta of Castile" but it is probably an elephant with its howdah. The "Goat and Compasses" has been explained as "God encompasses us," but an ancient seal of the

Company of Coopers of Cologne shows, amongst other things, a goat and a pair of compasses.

(14.) Certain geometrical figures have been symbolised from a very early date. A triangle is the earliest form of the stellar trinity—the three seasons of the Egyptian year—the heavens in three dimensions, and the spirit. A square represents heaven in four dimensions and matter, or the earth and, when combined with the triangle, the universe and the union of the spirit and body. The circle is an age-old symbol denoting eternity and has been associated with a central point at which all knowledge rests.

Is it possible to make any suggestions with regard to our lineal ancestors? Most of the ancient mysteries consisted of stages of preparation, initiation and perfection. Mithraic doctrines are obscure, but it is believed that they taught the doctrine of the transmigration of souls and had seven degrees of initiation which aimed at perfection. The names of the first four degrees bear a striking resemblance to the four principal banners of the R.A. degree. (Compare the four beasts in *Revelations iv.*, 6). The Essenes present an interesting and difficult problem. It is believed that they aimed at a gradual growth in holiness and that they were closely connected with Christianity, so closely that some students state that both St. John the Baptist and Christ himself issued from their ranks. The Culdees have been mentioned as possible ancestors. It is stated that when St. Augustine came to these Islands in the 6th Century he found priests of the Culdees practising a pure religion, and that the Eschatology of the Egyptians had been handed on to these priests by the Druids.

Coming a little nearer to modern times the first existing record of the use of the word "Freemason" occurs in 1375, in connection with the "Masons' Company." This operative body eventually fostered a speculative section which met at Masons' Hall and was called "The Acception." We have no knowledge as regards the proceedings which took place at these meetings, but it seems very likely that our "free and *accepted*" is derived from their title.

The possible ancestors of our modern Craft have been arranged in chronological order as follows :

- (1.) The primitive rites of prehistoric man.
- (2.) The Egyptian mysteries.
- (3.) The Greek mysteries.
- (4.) The Dionysian Artificers.
- (5.) The Roman Collegia.
- (6.) The Comacine Guilds.
- (7.) The operative Guilds and the esoteric teaching which crept into them.
- (8.) Purely speculative Masonry, before the Union, with added Rosicrucian and Kabbalistic elements.

Let us now examine our modern ceremonies. In any study of this nature we must remember that the compilers of our ritual had always the intention of concealing the inner meaning. The answers to these allegorical riddles must be sought for, and the solution may be exceedingly difficult ; at the present day, moreover, the solution may be merely a guess, or impossible.

PREPARATION OF THE CANDIDATE.

There was an ancient superstition that all m. was impure. This may date from the end of the Stone Age—a strange and wonderful thing is regarded with suspicion. In this connection a modern German proverb expresses this idea very well, "What the peasant doesn't know, he doesn't like."

Some old "spells" specify the use or non-use of m.

M. was forbidden during the building of K.S.T.

In Central Africa no m. is worn during the purification ceremony.

The Egyptians used stone knives for embalming even when m. was known to them.

It has been suggested that in olden days a discharge of electricity was made through the n.l.b. to the b.l.k. to earth during the ob., and that m. would have made this dangerous. Herodotus states that the priests brought down lightning by means of rods, so the suggestion may not be as absurd as would appear at the first consideration.

In mediaeval times there was a "swing-over" and m. was then believed to be very efficacious in averting the spells of evil beings or evil spirits. Even nowadays in Bulgaria a reaping-hook of iron is placed in the corner of the room of a newly born baby, to prevent the substitution of a changeling, and we are all familiar with the superstition which recommends touching money when the cuckoo is first heard or the moon first seen.

In the Irish ritual deprivation is carried into the second degree. The P.Ws. to the third degree should be remembered as being possibly a continuation of the idea that W.Ps. hamper spiritual progress—a belief of all great religions—"How hardly shall a rich man enter the Kingdom of Heaven." The meaning of these P.Ws., when taken strictly according to their probable derivation, carries on the idea of m. This is mentioned later on.

H. D. D.

This is figurative of the darkest ignorance, of birth, and of preparation to receive the light of revelation. It is found in almost all rites of initiation, and the survival of the word in identical meaning in falconry is interesting.

R. A. B.

This may suggest readiness for labour. A bargain is sealed with the sword-bearing hand.

L. B. B.

This is for the application of the s. i., a test of courage and endurance and a reminder of the pain of entry into the physical world. The Scotch ritual states that it is definitely to prove sex, but from a medical point of view this might easily lead to errors. Probably blood was actually drawn in olden days, and it is stated that Pythagoras nearly died after his initiation. The old York ritual is interesting. After the prayer it reads: "Mr. A.B., before you stands one with a d.s. in his hand pointed at your n. l. b., and behind you one holds the end of the c. t. which is about your neck, in this position, etc." In some Lodges the I. G. is armed thus to this day.

L. K. B.

The original reason for this may have been to prevent anything being interposed between the body and the cubic stone or altar, or Mother Earth. The ob. was originally taken on a cubic stone; the v. s. l. was only introduced after the invention of printing. In some lodges in the North the v. s. l. rests on a cubic stone which is placed either in the centre of the Lodge or in front of the P. in the E., symbolical of the altar of sacrifice which formerly stood in the Temple in Jerusalem.

A Brahman treads on a stone with his r. f. during his initiation and many savage tribes take an oath on a rock. We must remember the Coronation Stone in Westminster Abbey. Cubic stones and cubes are found in some of the highest degrees in Masonry.

THE C. T.

This is a world-wide emblem of subjection and destruction. In India it is the emblem of Shiva, the god of death and destruction. It is found represented in ancient Egyptian and South American tombs and temples. The African slave-stick is of similar import and Rodin's statue of the Burghers of Calais should be remembered. A somewhat similar idea is expressed by "birth in a caul," which strangles unless it is removed, although it is considered lucky. The first degree represents birth which connotes an eventual death, and it should be noted that Shiva is the God of death as well as of birth. We enter the Lodge in a humble spirit, in bondage to sin, bound by the chains of the flesh and seeking to be freed by the Word of God.

R. H. S. . . . D.

In the East one shoe is removed on the sealing of a bargain, and both when entering a holy place. In ancient Greece and Rome one shoe was removed during great danger and during certain solemn rites. The Plateans, when escaping from the Spartans, removed one shoe. Dido had one foot bare before the altar during certain rites. There is an old Scotch custom of loosening one shoe-tie on entering the church door when being married, and we are all familiar with the importance attached to shoes at a modern wedding.

Originally the Candidate was probably s. n., and in the U.S.A. he is nowadays nearly so. At one time pyjamas were worn in order to be certain that no m. was present.

The prevalence of the l. side in the first degree should be noted. This was originally the matriarchal and the sacred side since, in the development of man, paternity was at first very promiscuous. The l. side is, moreover, the heart side and Freemasonry should come from the heart. At a later stage in man's development the r. or paternal side became predominant and sacred.

It is important to notice that the s. i. used at the door is in the shape of a Latin cross, the cross on which Our Lord was crucified. The thieves were on evil or tau-crosses, which were probably originally phallic.

When the candidate kneels he is in a triangle formed by the officers' wands, thus he kneels in the emblem of the Spirit. This occurs on several occasions.

THE B. FROM THE N., E., S., AND W.

Notice how the solar cult is indicated by this deviation from the popular N., S., E. and W.

WHY DOES THE CANDIDATE STEP OFF L. F. F. ?

In ancient mythology Horus or Krishna tramples on the serpent of evil with his l. f. In the Egyptian Book of the Dead the deceased always attacks evil beasts with l. f. f. The military step off with the l. f. There is an old superstition that the l. shoe should always be put on first in the morning. In some native tribes damages can be claimed from a man who gives anything with the l. h. A more prosaic explanation is that, when striking with the r. a., a better balance is preserved if the l. f. is put forward. It may be that a vestige of the matriarchal cult persists here, and the modern meaning of "sinister" and "bar-sinister" should be noted. The arms of a woman are put on the l. side of an heraldic shield. An interesting peculiarity is that in some native customs the r. f. must be put f. on some occasions ; thus the Muslims on entering a temple or house, enter r. f. f. to show that they come in peace, and in Lombok the native women must enter the rice-store r. f. f., just as some tribes of Indians enter the house r. f. f. during the tabu period.

The use of the word "enter" during the perambulation is probably a relic of the time when there were separate rooms, as still persists to this day in some Constitutions. This original setting of the Lodge is also emphasised by the duties of the Deacons, as laid down in the ritual, indeed the jewel of a Deacon was originally a caduceus and a figure of Mercury, the messenger of the gods who conducted the souls of the dead through the Underworld. This heathen emblem was replaced by the dove, but the caduceus still persists as the jewel of the Deacons in the Mark degree.

THE K s.

These may be taken as representing Body, Soul and Spirit, which are of equal importance at Initiation, since the Candidate is still without knowledge. It should be noticed, however, that he acknowledges a desire for progress during the questions, that the balance of Body, Soul and Spirit alters as he progresses through the degrees, and that this alteration is expressed by the change in the tempo of the K s.

THE METHOD OF ADVANCE.

Some very beautiful symbolism may be brought out here. The Candidate makes three sqs., l. f. f., and there is a fourth sq. on the V.S.L., thus he makes a swastika or tetragrammaton, the emblem of God and of the sun. In his position during the Ob. he again makes three sqs., with a fourth sq. on the P. Thus the tetragrammaton is only made perfect and comprehensible by the conjunction of his body and the P. It should be noticed also that these four Sqs. may be taken as representing the Hebrew letters J.H.V.H., an obvious reference. In the second degree this symbolism is carried still further—he makes four Sqs. with his body, this equals five in all and represents J.H.S.V.H., or Jesus, showing that the Christ Spirit has been born within him. Operative Lodges at the present day place four gallows-sqs. in the form of a tetragrammaton, with one of them resting on the V.S.L.

THE OB.

There has been considerable speculation as to the meaning of the Sq. and Cs. when used *in association*, as on the V.S.L. They form a lozenge, a geometrical figure which is associated with the female or preservative side of life and a variant of the "Vesica Piscis," the "fishes' bladder," formed by the intersection of two circles. Both the lozenge and the Vesica Piscis are symbolical of birth and entry into life. Hope, in his "Essay on Architecture," writes as follows: "as the Greek word *Ἰχθύς* 'contained the initials of *Ἰησοῦς Χριστός Θεοῦ Υἱός Σωτήρ*, even the 'inhabitants of the deep were made to represent Christ, and the rough 'outlines of the fish, formed of two curves meeting in a point at their 'extremities, were made to enclose, under the name of Vesica Piscis, 'the figure of our Saviour in his glorified state, or of the Madonna, or of 'the Patron Saint." King, in his "Gnostics and their remains," says: "It is astonishing how much of the Egyptian and second-hand Indian 'symbolism passed over into the usages of following times. The erect 'oval, the most expressive symbol of passive nature, became the Vesica 'Piscis and a frame for divine things." It is still found on Sunday school medals and on the rings of bishops, and the coats of arms of women are enclosed in lozenges instead of shields. The Church is feminine and the Bride of Christ. Many students believe that the custom of placing horse-shoes over the doors of cow-sheds and stables is an attempt at sympathetic magic—to ensure fertility of the stock.

THE P Y.

Burial in ground which is unconsecrated and which can never be consecrated was, in the Middle Ages, believed to mean that the soul could never rest until Judgment Day; the burial of suicides at cross-roads may be compared. The T. is removed so that no word of defence may be uttered at the Day of Judgment. It is reasonably certain that in the secret societies abroad death *was* enforced, and that the introduction of "the more effective punishment" is a later gloss.

R N TO L.

This signifies a mystical rebirth. The Turkish Dervishes have an exactly similar procedure in their initiation ceremonies and it is followed by a very beautiful exposition of the mystical meaning of L.

THE L R Ls.

Something seems to have gone very wrong here, and it is probable that a corruption or confusion has occurred. It may be that originally the names of three deities were mentioned, deities ruling over the three seasons of planting, harvest and fallow, that these names became corrupted and unintelligible, and that the present explanation was put in as a make shift.

THE SN.

When the Candidate makes the f.r.s. he makes a tau-cross, an evil one, and is thus emblematically trampling evil natural and animal passions underfoot, so that he can advance to a true search for God. This "trampling" takes place in all the degrees and it is interesting to recall that the Templars were accused of trampling on the cross in 1307. The Sn. itself is of great antiquity and very widespread. At the present day it is used by street urchins and African natives as a pledge of sincerity. The Scotch sn. is interesting, during the ob. the V.S.L. is supported by the l. h. with the r. h. upon it, and then the English p y is added. A mode of "recognition" in Scotland is to ask "have you seen a wee dog about that high, with a collar round his n. ? "

THE G. OR T.

This was formerly described as a p l sn., since amputation of the f. was practised as a punishment. It may be that it has a religious origin, since there was an ancient custom of sacrificing this finger to the gods. Orestes the matricide appeased the Furies by biting off one of his fs. Some North American Indians sacrifice this member to the Great Spirit.

THE W.

The persistence of the word S. should be noticed ; it is the word of the first degree, one of the pillars, and the word "Lewis" means S. In Egypt the annual erection of the "Tat" pillar, the symbol of Osiris and of S. was of immense importance. In mythology *two* Tat pillars were placed at the entrance to Amenta, the abode of the dead and, in picture-writing, two Tat pillars expressed "firm and stable." Miniatures of the Tat pillars were worn during life by the Egyptians and were carved on their coffins. The W. of the second degree in Hebrew has two meanings, first "founding" and thus establishing, and secondly it is the plural of "jarac," a moon or a month. One meaning suggests a connection with the lunar cult, and the other connects up with the pillar of the first degree. A close connection can be traced between the pillars of ancient Egypt, of K.S.T. and of the Craft. In any investigation of the original phallic and eventual religious meaning of the biblical stocks and stones, or the symbolism of pillars, a study of the Osiris myth is necessary.

THE N.E. PART OF THE LODGE.

In northern latitudes the sun rises here on Midsummer Day, and Egyptian mythology taught that it rose here on the first day that it was created. The custom of laying a particular stone at the foundation of a building is of great antiquity, and in ancient times it was customary to kill one or two men on this occasion, either by crushing them to death or by walling them up alive; in Burma and Siam this was done up to recent times. In Bulgaria, today, the victim's shadow is measured with a piece of string and the string buried. The custom of placing corn, wine, oil and money may be a relic of an attempt to appease the spirit of the sacrificial victim. There is probably a trace of sun worship remaining in this custom of commencing the building at the N.E. corner. In temples dedicated to the sun the E. line of foundation was carefully orientated first and, since they worked clockwise, they would thus begin at the N.E. corner. A further reason for commencing here may be that the workmen were protected from the north and east winds at the earliest possible moment.

Symbolically the Candidate is beginning the building of his own Temple, a spiritual Temple to the glory of God and his feet make the emblem of rectitude and of God, the "gamma."

THE ANCIENT LANDMARKS.

What is meant by these? The following have been suggested. The Sns. T's. and W., belief in God and a future life, and the order of the degrees.

THE OFFICERS.

THE TYLER. The old description of his duties was "to guard the Brethren and hele the W." To tile is to cover in—to cover or conceal the proceedings in the Lodge. The old Templar churches were round and had three sentinels, outside, inside and on the tiles of the roof. A cowan is one who does the work of a mason, but is not apprenticed, and may therefore be tempted to listen under the eaves to obtain the secrets of the Brethren. "Cowan" is still used in the North Country to mean a drydyker who builds a wall in a rough and unskilful manner without mortar. Another suggestion is that this word is derived from the Greek *Κύων*, a dog, since Lodges were held "where no sound of dog was heard." There is a legal word, "covein," meaning a deceitful agreement, and "cove" means an imposter.

HELE. The pronunciation of this word has given rise to much argument. Possibly, or probably, the three words were originally a "jingle" and, since in the 18th Century "reveal" and "conceal" were pronounced "revale" and "consale," hele may have become phonetically similar. There is an O.E. word "helian"—to cover over, but the "e" was probably pronounced as the "e" in the French word "chef," so that we must remain uncertain whether it should be pronounced "heel" or "hail."

THE W.M. represents the rising sun, and intellectual or spiritual power and knowledge which came from the E. He calls the Lodge into being from nothing and sits in the E., but he does not close the Lodge. In Indian mythology he is Brahma, the creator and the rising sun.

THE S.W. represents the setting sun and the destructive side of the body, or Shiva, the great destroyer, whose caste mark is a horizontal line, which reminds us of the S.W.'s jewel. Just as the W.M. represents the Spirit, so does the S.W. represent the Soul—the spiritual part of man which survives after death.

THE J.W. represents the sun at its meridian, the sunny side of life and the balance between birth and death. In India he is Vishnu, the preserver, who is associated with water and corn and whose caste mark is a perpendicular line representing falling rain, reminding us of the jewel of the J.W. He may also be said to represent the perishable body with its life and sufferings only terminated by death.

The co-operation of the three principal officers in all degrees should be noted—just as Spirit, Soul and Body must act together if progress is to be made. In Egyptian mythology they were represented by Horus, Shu and Set, and later by Osiris, Isis and Horus the younger, representing man, woman and child. In earlier nature cults the three officers may have represented the three agricultural seasons which were the only ones then recognised—each one corresponding to an important agricultural phase.

There are seven officers in all and a few points may be mentioned about this number—it is of widespread occurrence. There were seven Glorious Ones in Egyptian mythology, either the Great or the Lesser Bear ; seven stars are mentioned in the Bible and seven Rishis are mentioned in Sanskrit literature. Seven stars are visible in the Pleiades to the naked eye and this constellation is in the E., W. and S. at the seasons of harvest, planting and fallow, or rather it *was* in those positions in the time of old Egypt. A suggestion of this astronomical cult may be gathered from the wording of an old ritual which reads that the S.W. is placed in the W. "to mark the place of the sun below the horizon" ; the disappearance of the Pleiades below the horizon is a sign of one of the seasons in many parts of the world. Another suggestion is that seven equals three plus four, the triangle or trinity added to the square or the earth, the sum being equal to a pyramid or the universe.

THE SECOND DEGREE.

QUESTIONS BEFORE PASSING. What is meant by the p.p.o.m.e. ? It may be what is called "of, at and on"—of his own f. w. and a., at the door of the Lodge, and on the point of a s. i. To this may be added an old form of recognition, "I hele" and "I conceal." There may also be a reference to his trampling on the tau-cross.

It is peculiar that there is no P.W. leading to the first degree. In the Irish ritual "f. and of g. r." is used, and the use of these words by the Ws. during the first degree perambulation may be a relic of these P.Ws.

S. . . . H. In Hebrew this means an e. of c. or a f. of w. . . and it has already been pointed out that the S.W. may have at one time represented the harvest season, indeed, a sheaf of c. is sometimes carved on his chair. In the Eleusinian mysteries an e. of c. was shown to the aspirant and Osiris was the corn-god. In Mexican mythology the god Quetzacoatl, the preserver, wears an e. of c. in his hair, is wounded near to a f. of w., and makes the sn. of a F.C.

PREPARATION. The r. s. is predominant here and this may suggest that the Candidate has passed from the care of the women to that of the men—he is growing up, or it may have been done merely for the sake of variety.

THE METHOD OF ADVANCE. The number of sps. may refer to the five senses of man ; the method may refer to the spiral course of the gradual attainment of knowledge. There may also be a reference in advance to the p. within a c.

THE SNS. Much has been written about these and it is accepted that they are very widespread in their occurrence. They are found amongst Pathans, Dervishes, Brahmans, and Central African tribesmen. The second part of the sn. is probably descended from the ancient mysteries. Should it be the Sn. of P . . . e or P . . . r? If it is taken to be the Sn. of P . . . e in P . . . r there is no difficulty in explaining the different readings.

The W. has been mentioned already. Bro. Sir. John Cockburn has suggested that the original names of the pillars were Iacchus and Boue—the god of youth and the womb of chaos, or the womb, which bring forth life between them, and that corruption has occurred. I am unable to trace Boue as a Greek word, nor can any Greek scholar of my acquaintance. In any case B. is a Hebrew word, much more ancient than the Greek and meaning originally "swiftness." Probably a fanciful derivation from the Greek *Boûs*, an ox and thus strength, was ferreted out by the compilers of the ritual, in order to come into line with the Egyptian Tat pillar of strength.

There is undoubtedly a considerable amount of allegory connected with the pillars when in conjunction, and many meanings may be assigned to them—the gateway of physical birth—the entry into the mystical temple of divine life—light and darkness—good and evil—male and female—day and night, or royal and priestly. In many savage initiation ceremonies and in many of the ancient mysteries the candidate passes between two pillars.

Lilywork is believed by some students to represent virginity rather than peace, and network denotes unity ; when they are taken together in association with the abundant seeds of the pomegranate we get a bearing on the harvest and reproduction motifs.

THE THIRD DEGREE.

THE P.W. The word T. is from the Persian and means "dross of metal." C. in all Syraic languages means "a smith," and in Hebrew "acquisition." A suggestion has been made that the P.Ws. are a corruption of the Greek "tymboxein," to be entombed. but this is another Greek word which does not appear to exist. There is a Greek word *Τυμβέειν* with this meaning.

PREPARATION. In the Irish working the c. t. is wound three times round the Candidates n. in the first degree, twice in the second, and once in the third degree, symbolising a gradual freeing from the bondage of sin. The perambulations illustrate the original division into three rooms, and we must compare the perambulations carried out now-a-days in the case

of "beating the bounds," "holy well processions" and the Scotch Hallow-e'en processions, which were originally to mark the night of all witches, but were transformed by the Church into the night of All Saints.

THE METHOD OF ADVANCE. The recurrence of three and four should be noted, and also that the Candidate makes a Latin cross.

"AT THE C." It is very probable that the correct setting of the p. within a c. should be on the floor of the Lodge immediately below a pentagram, with the letter G in the centre, placed in the ceiling. The c. should be bounded on the N. and S. by two parallel lines described variously as representing the two S. Johns, Moses and K.S., the summer and winter solstices, or the variety of opposites which have been mentioned in connection with the pillars—the pairs of opposites which bound the entire c. of human existence. The p. within a c. is of extreme antiquity and it is stated that it originally represented Osiris who, when dead, was said to be situated at the pole-star, guarded by the seven Masters who revolved around him. As the god of the resurrection he possessed the secret sought by the Candidate in the Mysteries, to be found at the C. From the modern point of view the C. may be taken as representing the secret chamber of the heart—the dwelling of the Divine Spirit, as does also the middle chamber in the second degree.

The penalty is very reminiscent of the cremation of the dead in India, in honour of Shiva, the god of destruction and fire, who makes the sn. of a F.C. on his statues.

THE PRINCIPAL ARCHITECT. As H. A. B. was a worker in metals this is probably not strictly true, but the entire story is a very beautiful allegory. There are two stories to be considered by the student—the H. story and the Noah story, both of which describe an attempt to obtain a secret. It is not known at what period the H. story was introduced into the ritual.

FIFTEEN F.Cs. In the Irish working the twelve who relented go in search and proceed until they come to four cross-roads—the way of the cross. They then divide and go to the four points of the compass. The scoundrels attempt to escape in a ship, and in the American working this incident is enacted very vividly, even to the putting on of a yachting cap by one of the Officers. The Irish twelve may represent the Apostles, or the signs of the Zodiac searching for the sun during its eclipse. An ingenious explanation of the English "fifteen" has been offered. An Egyptian month consisted of thirty days; the moon is invisible for seventy-two hours or three days in the month; half the days are allegorised as conspirators, and the other half are sent to search for the moon. The three scoundrels represent the days when the moon is invisible. The Osiris myth gives some cross-bearings on this idea. The number of conspirators in his murder was 72—the number of hours when the moon is invisible; he was cut up into 14 pieces—the number of days of the waning moon, and he died at the age of 28—twice 14. Osiris was the moon-god, and was often pictured as an eye at the top of 14 steps. It may be that 72 has been altered into 12 by an error in transcription. The number 72 occurs in several other connections; thus the Rabbis recognise 72 angels

or principalities ; 72 angels are alluded to in *Exodus*, and R.A. companions will remember that 72 Elders are mentioned in the ritual. The letters J.H.V.H., when taken in their numerical significance, and as a summation of series, total 72.

“WITHOUT THE CONSENT OF THE OTHER TWO.” If two remained, why were the Ss. lost? Why did not K.S. co-opt another member? It is certainly entirely allegorical and, if we regard that which was lost as being the nature and attributes of God, we appreciate that man must realise them for himself by means of his triune nature—they are not communicable, at any rate during mortal life. There is thus a possible reference to the triune nature of man or to the Trinity, and R. A. companions will remember the manner of sharing and communicating the Ws. One member of the Trinity cannot exist without the others. The use of the word “co-operation” in the ritual gives the clue.

THE LN. GP. In Egypt the supreme god was always referred to as the god in lion form. The lion was the personification of strength and was associated with the re-birth of the sun and thus with resurrection. The gp. is therefore probably of great antiquity and a direct relic of the solar cult.

THE MORNING STAR. This is Sirius, the star whose rising heralded the flooding of the Nile and the salvation brought to the crops. Some of the stone-circles in these Islands are oriented on Sirius. It has come to mean the first fruits of our redemption and of the resurrection. From a Christian point of view it is the Star of Bethlehem.

THE SHRUB. It is noteworthy that Aeneas discovered the body of Polydorus, who had been murdered, by accidentally pulling up a shrub. The incident may have been borrowed directly from Virgil.

ACACIA. In Egypt this was associated with the soul, and with Osiris the god of resurrection, whose coffin was enclosed by the growth of an acacia round it. In one Egyptian tale the soul of the hero was deposited in an acacia, and he died when it was cut down, but lived again when one of its seeds was thrown into water. In many countries it was sacred. It was the Shitta wood of the Old Testament from which the Ark was made. Symbolically it represents the incorruptibility of the soul.

THE Ws. Their similarity is very striking and it may be that one was used by the Antients and the other by the Moderns. As they stand it is difficult to give them the meaning attributed to them and it is probable that corruption has occurred. There are two Hebrew words of nearly the same sound meaning “the son is dead” and “alas, my son is dead,” and two identical Arab words meaning “not dying” and “we did not die.”

CARE IN OBSERVING. This resembles the custom of opening the Bible at random for inspiration and guidance, and the ancient custom of observing the first words heard when leaving temples. It is said that Isis first heard of the death of Osiris from the casual remarks of some children. All that can be said is that the Ss. are of extreme antiquity and very widespread, and it may be that they refer more accurately, in part at any rate, to R.A. ceremonial. They originally expressed abstract ideas of our dependance on higher powers, and our adoration of those higher powers.

THE DORMER. All sun temples had an opening arranged so that a shaft of light fell on the altar at noon, or at sunrise, on the day of some special festival. Classical and Egyptian temples were illuminated by the hypostyle, which gave many openings. It is improbable that there was only one dormer window in the inner chamber but it represents, symbolically, the circumscribed means by which the Divine Light penetrates into the very depths of man's inner chamber—the heart.

THE TESSELATED PAVEMENT.

This may be regarded as meaning something more than light and darkness or the joys and sorrows of man's chequered existence. Every Mason is the High Priest of his own Temple, built with his own hands; and whilst his feet walk upon the opposites of light and darkness or good and evil as represented by the Pavement, he should trample these earthly things beneath his feet and lift his eyes to the covering of the Lodge, a celestial canopy of divers colours even the Heavens. The Pavement is sometimes called "*mosaic*." It has been suggested that since Moses in Hebrew means "saved from the flood," the pattern of the Egyptian soil left after the recession of the floods of the Nile has led to the use of this word.

THE THIRD T.B.

Certain items which are represented on this are never explained to the Master Mason, and it may be worth while mentioning them.

- (1.) The sprig of acacia which was placed at the head of the G.
- (2.) The W.Ts. of a Master Mason.
- (3.) A rectangle with the initials of H.A.B. and the date of his death.
- (4.) Marks on each side of this representing the P.Ws. from the second to the third degree.
- (5.) The veil over the door of the S.S. is partly lifted. This is symbolical of a partial lifting of the veil by the V.S.L., affording a glimpse of a sublime and perfect life beyond.
- (6.) The numeral "5" thrice repeated and arranged in the form of a triangle. This may represent several ideas:
 - (a) The five sacred and historic treasures of the Hebrews.
 - (b) The five Sns. of the degree.
 - (c) The f.p.o.f.
 - (d) When taken together, the fifteen trusty F.Cs.
 - (e) The three attempts to r., each attempt being made with a hand of five fingers. Three hands, also, struck the blows.
 - (f) A trace of R.A. working—feet and hands are put in a certain position.

In an attempt to find out what constitute the five sacred and historic treasures of the Hebrews, I wrote to the Rev. Newman, of Leicester, a distinguished Hebrew scholar. He gave me the following information: "The numeral '5' is not a sacred symbol in the Jewish religion, properly "so called. It has, however, a significance of its own on account of the five

“books of Moses, and also because of the ceremony of the redemption of the first-born male when the father of the child, when it is 30 days old, has to pay five shekels to a Cohen—a priest, as commanded in *Numbers xviii.*”

“16. In the Hebrew Bible you will find mention of the number ‘5’ several times. Some people believe the fifth day of the week to be a lucky day in view of the creation of birds and fishes on that day when the Creator had blessed them, saying, ‘be fruitful and multiply.’ There is further an importance attached to this number in the mystic cult called ‘Kabbala.’ This occult science says that there are ten spiritual entities or substances emanating from the Deity, one of which—the fifth—is named Judgment. It may perhaps be interesting to you to know that the Hebrew letter ‘J’ whose numerical value is five, consists of three lines and two spaces. To this form is traced the development of the Roman figure V representing the extended hand, the Roman X being thus a combination of the two hands, one up and one down.”

THE APRON.

Much has been written about origin, development and symbolism in this connection. It should be noted that it is always presented by the S.W., who represents the Soul of man—the link between Body and Spirit. In a higher degree which allegorises the union of the Soul with God it is the Principal Officer who presents it. There is no doubt that aprons have been worn from the earliest pagan times—have been continued through the various religions, and have been made of various materials—leaves, linen and leather. In more modern times they were at first long and large, possibly to conform in appearance with those of the Operatives. The colour is that of the B.V.M., carried down from Isis and other Mother Goddesses; it represents the feminine or passive aspect—the M.M. is to obey and not to command.

The three rosettes form a triangle, point upwards and penetrating the triangle of the flap. The upper triangle represents the triangle of water or of the soul, and the lower one that of fire, or of Shiva, and the Divine Spark. These two triangles are in the square of the body, and thus the triune nature of man is symbolised. R.A. companions should notice how this resembles and differs from the R.A. jewel.

The rosettes also emphasise the feminine aspect since they are a particular form of the Vesica Piscis. The rose is also an emblem of silence, it was given to the god of silence as a bribe, so that he would not betray the amours of Venus. It was with this meaning that it was placed on the ceiling of dining halls in the Middle Ages—what was divulged under the influence of wine should not be revealed in the cold light of day. In 1526 roses were placed outside confessionals as a decoration. It has also been suggested that the rose is symbolical of the sun, like the chrysanthemum of Japan and the sacred flowers of Peru. The two rosettes of the F.C. indicate that Body and Soul are in union, but have not been perfected by the entry of the Spirit.

THE TASSELS are representations of the ends of the strings with which aprons were originally fastened.

THE FASTENING. Since the serpent is the emblem of good and of wisdom—as well as of evil, it was probably meant to convey the former qualities in this instance. The “8” form of the serpent has been said to represent the god Thoth or Mercury, who poured the water of purification on the heads of the initiated. It must be remembered, however, that when we were boys our cricket-belts had a similar fastening and it is doubtful whether the manufacturers were altruistic enough to attempt to convey this moral teaching to the small boys of the preparatory schools. A similar shape of fastening is commonly used as a cheap and efficient universal joint to suspend swings and hammocks. Our difficulties are added to when we realise that Thoth was also the god of theft, perjury and fraud !

MASONIC APPLAUSE. Every initiate must have been intrigued by the manner in which this is indicated. A highly speculative but very interesting explanation has been offered by W. Bro. Vibert. He suggests that since in olden times free men attended their assemblies fully armed, they signified assent by striking their weapons on their shields. It may not be out of place to remind the younger Brethren that repeated clapping of the hands is not Masonic.

I will end these notes with a very few words about the inner meaning of our ceremonies. The Master Mason is told, without much explanation or comment, that the three degrees represent birth, life and death. The inner and concealed meaning is far deeper than this. The Lodge itself is emblematical of each Brother and his human constitution—four-sided—a combination of four earthly and spiritual elements, with a range extending from the depths of the earth even to the highest heavens. Each Brother opens the Lodge of his own being, and builds his own Temple, by the co-operation of his Spirit, Soul and Body and the links between them, as represented by the seven Officers, and when he walks on the Square Pavement he is the High Priest of this Temple. The first degree is not only birth but building. The successive degrees carry this process ever upwards and onwards. In the second degree there is an intermediate stage of philosophical and psychical self-analysis which, by a spiral and winding course, attains to a knowledge of the hidden mysteries of nature and science. It is in this degree that, having put away all earthly things as an apprentice, we obtain a first glimmering notion of a divine principle. In the third degree this light which has begun to illuminate our consciousness is taken away, and a new principle is laid down, that to attain to a higher life the earthly life must be symbolically lost.

Let me end with the words of a hymn written in 1558 :

“God be in my head and in my understanding ;
 “God be in mine eyes and in my looking ;
 “God be in my mouth and in my speaking ;
 “God be in my heart and in my thinking ;
 “God be at mine end and at my departing.”

At the conclusion he was thanked for an interesting paper.

The resignation of Bro. A. E. FOLWELL was received with regret.

Apologies were received from R.W. Bro. J. H. CORAH, W. Bros. J. H. R. NIXON, C. D. EATON, F. E. BAIRD, W. A. CROFTS, J. A. WALKER, A. G. KILNER, W. H. COTTON, J. W. CLARKE and J. J. G. BATES.

The Lodge was closed at 5-15 p.m. and a *Conversazione* was held afterwards.

The Two-Hundred-&Fifty-Sixth Meeting

was held at Freemasons' Hall, London Road, Leicester,
on January 25th, 1943.

There were present the following Officers: W. Bro. J. C. BURTON, W.M., in the Chair ; W. Bro. E. H. STORK, I.P.M. ; W. Bro. T. O. JUDGE, S.W. ; W. Bro. G. W. WILKES, J.W. ; W. Bro. J. W. BUNNEY, Chaplain ; W. Bro. W. H. RILEY, Secretary ; R. W. Bro. J. H. CORAH, S.D. ; W. Bro. E. MURRAY, Acting J.D. ; W. Bro. F. HAINES, D.C. ; W. Bro. G. E. PHIPPS, Acting I.G. ; W. Bro. W. TOMLINSON, Steward, and Bro. D. CHOYCE, Tyler.

Also, W. Bros. G. B. ELLWOOD, W. BOND, J. W. CLARKE and Dr. C. C. H. BINNS.

There were present also, twenty-one members of the Correspondence Circle and two visitors.

After a conversazione the Lodge was opened in due form at 4 p.m.

The Minutes of the last regular Meeting were read, confirmed and signed.

The W.M. referred in feeling terms to the death of W. Bro. J. D. JOHNSON, and the Brethren stood in silence as a mark of sympathy.

The following Brethren were elected members of the Correspondence Circle :

W. Bro. G. W. BULLAMORE, Ball Hill, Woolton Hill, Newbury, Berks., No. 4748.

W. Bro. J. L. SHEPHERD, 35 Rochester Avenue, Bromley, Kent, No. 1986.

W. Bro. C. H. GEE, "The Chalfonts," Westminster Road, Leicester, No. 4088.

Bro. J. B. LAW, 19 Mayfair Gardens, Woodford Green, Essex, No. 1607.

In the absence of W. Bro. BULLAMORE, his paper, "Survivals in Freemasonry," was read by the W.M. Bro. Dr. GOODWIN then read his paper, "The Psychological Musings of a Master Mason." The authors were thanked for their interesting papers.

Survivals in Freemasonry.

How old is Freemasonry and whence did it originate? Many answers have been given to these questions, and its birth has been ascribed to any and every age from prehistoric man to the 18th century.

This multiplicity of suggestions is due in my opinion to the variety of ideas as to what constitutes Freemasonry; we are known as Free and Accepted Masons but have never agreed as to why we are called either free or accepted. The truth, as I see it, is that Freemasonry is a growth. The Lodge of three degrees is quite modern, but is the result of a process of development and evolution, and incorporates much that has come to us from a distant past.

An excellent analogy is afforded by the growth of a language. If we ask, "how old is the English language?" the reply, based on a modern dictionary, is that it is modern; some, however, would prefer to date it from Shakespeare and the Authorised Version of the Bible, or from Chaucer or Piers Plowman. Yet it cannot be denied that language has been a direct transmission from generation to generation since primitive man; this does not mean that primitive man spoke English; nor does an unbroken building tradition since primitive times mean that primitive man had any building rites that would be recognised as Freemasonry.

In such words as "enchanting" and "charming" language has retained evidence of a time when "spells" and "words of power" were seriously believed to be of practical value. Folklore deals largely with the survival of customs originally due to such outworn beliefs; its study suggests that there is much in Freemasonry which may be regarded as folklore. I have selected some items which I think have a bearing on this relationship. A knowledge of the ritual should enable the Brethren to decide whether there are any analogies.

Welsh fairy tales collected by Professor Rhys contain incidents which show the harmful effects that may be caused by metal. In one tale a fairy consents to marry a mortal on condition that she must never be struck with iron. All goes well until the husband, in putting a bridle on a horse, accidentally touches his wife with the iron bit. The wife immediately returns to her own people.

Professor Rhys considers that this aversion of the fairies to iron points to a people of the Stone Age who were acquainted with metal only in the form of the sword of the invader. Andrew Lang, Dr. Tyler and others agree with this explanation. Religion is extremely conservative and, as a consequence, stone implements were retained for a long time in the older forms of worship. Sir J. G. Fraser suggests that accident may sometimes have helped in keeping up this dislike of iron. He mentions that when iron ploughshares were introduced into Poland there was such a succession of poor harvests that the farmers attributed it to the new ploughshares, and returned to the old wooden ones.¹

On the one hand this mode of thought led to the use of iron as a protection against the supernatural ; on the other hand it was taboo in sacred places and ceremonies so that spirit manifestations should not be hindered.

The association of the taboo with sun-worship is suggested by some of the survivals. In Mexico, before obtaining the sacred fire, a sacrificial victim was killed with a knife of obsidian.

The Mongols think it a fault to take flesh out of a pot with a knife or to use a hatchet near the hearth. Brand, in his "Observations on Popular Antiquities" tells us that when divination by the speal-bone (the shoulder blade, O.F. *Espaule*) is practised the bone must be picked clean, and not scraped with a knife before it is thrown into the fire. In the Highlands need-fire, obtained by the friction of a wooden augur in a wooden socket, was used as a remedy for preternatural diseases of cattle brought on by witch-craft, and the men who raised the need-fire were first required to divest themselves of metallic substances. A similar custom prevailed in Serbia, where a boy and girl between the ages of twelve and fourteen were chosen ; they stripped themselves stark naked and produced the fire by rubbing rollers of lime wood together. The sparks were caught on tinder and fire produced. In Bulgaria two naked men produced the fire in a similar manner.²

Ceremonial nakedness tends to be replaced by special garments, which are in turn abandoned as unnecessary, and ordinary garments are retained. In this connection it may be noted that the Inventories and Tylers' chests of old Lodges sometimes show that a very scanty garment was formerly possessed by these Lodges. Presumably it was for the Candidate, but it could have been used to show that the Candidate was without blemish.

Knots were formerly of much importance in magic. The commentators of the Koran mention that Mahomet was afflicted by the tying of eleven knots in a cord which was afterwards hidden. Through the help of the angel Gabriel, Mahomet obtained possession of the cord and then repeated the last chapter of the Koran. At the end of each verse a knot was loosened, and at the end of the eleventh verse he was entirely freed from the spell which had been put upon him.³

This belief in the power of knots may be at the root of the practice of loosening the shoe lace on one foot or removing the shoe altogether on certain occasions. Virgil, in his description of some Latin militia, describes how they went with

"Their left foot naked when they went to fight
"But in a bull's raw hide they sheath the right."

According to one legend Perseus wore one shoe only when he went on his perilous journey to cut off the Gorgon's head. When Dido attempted to win back the love of Æneas by magic arts she wore, according to Virgil, one shoe only.

"A leaven'd cake in her devoted hands
"She holds : and next the highest altar stands :
"One tender foot was shod, her other bare,
"Girt was her gather'd gown, and loose her hair."

Among the Arabs the cursing of an enemy was a public act. The maledictions were often couched in the form of a satirical poem which the poet himself recited with certain formalities, and the costume regularly adopted included the wearing of one shoe only.

Greek ritual appears to have required that the person to be cleansed should wear a rough shoe on one foot while the other was unshod. This rule is not mentioned by ancient writers but may be inferred from a scene painted on a Greek vase; a man naked except for a fillet round his head is depicted crouching on the skin of the sacrificial animal, his bare right foot resting on the skin, while his left foot, shod with a rough boot, is planted on the ground in front of him. Round about are women with torches engaged in performing ceremonies of purification over him.⁴

Sir J. G. Frazer, in discussing this question, considers that various peoples are of the opinion that it stands a man in good stead to go with one foot shod and one foot bare on certain momentous occasions. The explanation must apparently be sought for in the magical virtue attributed to knots. Down to recent times shoes have been universally tied by latches. It is supposed that the magical action of a knot is in its binding or restraining action, not merely of the body, but also of the soul; and this action is either beneficial or harmful as the thing bound is evil or good. Hence we may suppose that the intention in wearing one shoe only is both to restrain and to set at liberty—to bind and to unbind. It may be that the idea is to rid the man *himself* of magical restraint and to lay the restraint on his foe. It is in this way that Servius explains Dido's costume; she has one shoe on and one shoe off in order that Æneas may be entangled and she may be released.

It may also be that there is a magical attribute in points and spikes. Milton in "Paradise Lost" relates how Ithuriel discovered a toad whispering to Eve in the Garden of Eden. He touched the reptile lightly with his spear point and at once "there started up, in his own shape, the Fiend." In the Middle Ages, when demons counterfeited the human form, a sharp point was a ready means of unmasking the imposter. In Germany, in the 15th century, a young woman stabbed a youth in the breast so that he died; she excused herself before the magistrates on the plea that what she had struck was not a man but a "spectre."⁵ The virtue may have been in the iron of the point of the sword, knife or spear, but Elsworthy in "Horns of Honour" tells how in Naples a single horn was sometimes hung over a door, just as a horse-shoe is sometimes placed there. In ancient Rome the priests of Mars wore a spike or horn on the head, and a certain Sulpitius was deprived of his priesthood because his "apex" or spiked cap fell from his head, while he was performing his service. Elworthy regards the *pickel* of the German helmet, the spiked helmet of the British soldier, and the helmet of salvation of the Bible as all embodying the idea of protection due to the horn or spike.

The menace of a sharp point to the world of spirits is shewn by a custom among the Chinese. For seven days after a death they abstain from the use of knives, needles, and even of chop sticks, eating the food with their fingers while the corpse is in the house. Among the Esquimaux of Behring Strait the use of pointed instruments such as needles and bodkins

is specially forbidden for four days after a death. Their use might injure the shade which would become angry and bring sickness and death to the people.⁶

Let us now consider the subject of perambulations. William Simpson, a former Master of the Quatuor Coronati Lodge, has brought together a vast amount of material on this subject in his book "The Buddhist Praying Wheel," and it is evident that passing three times round a person or object was considered to be lucky because it was an imitation of the solar movement. The celestial motion brought benefits to man and therefore an imitation of that motion would, it was believed and hoped, also bring those things which were desired. We still pass the bottle and deal cards sunwise, and movements in the contrary direction are regarded as unlucky or even harmful. Witches were much given to sinistral movements. "Orwell"—better known as the Rev. Walter C. Smith—has described their doings in their own words in a short poem called "The Confession of Annapple Gowdie," in which she is supposed to say :

"Hech! sirs, but we had grand fun
 "Wi' the muckle black deil in the chair,
 "And the muckle bible upside doon,
 "A' ganging withershins roun' and roun'
 "And backwards saying the prayer."

In Scotland circular movements were common enough to require special words. "Deisul" in Scottish dialect, meant movement in the direction of the apparent course of the sun, and "withershins" movement in the opposite direction. In Sir Walter Scott's "Waverley" the Highland doctor who was called in when the hero was wounded "would not proceed to any operation which might assuage the pain until he had perambulated his couch three times moving from east to west, according to the course of the sun." This was called "making the deasil." Another example is given by Scott in "The Two Drovers," where one of his characters says to Robin Oig: "Let me walk the deasil round you, that you may go safe out into the foreign land, and come safe home."

In some Lodges it is still the custom for the candidate to pass three times round the Lodge when he first enters. I am not aware that it is now regarded as protective, and the practice will perhaps disappear as being a useless waste of time. Its chance of survival would have been greater if a new motive could have been invented to explain it, the old motive having been forgotten.

Baring-Gould, in "Strange Survivals," argues that hanging on a gallows was originally a form of sacrifice to Odin or Woden. In Germany and France breaking on a wheel was a customary mode of execution, and Baring-Gould considers that this was originally a sacrifice to the Sun God, hanging being a survival of sacrifice to the Wind God.

Maritime peoples worshipped the sea and offered sacrifices to it. According to Burton the ocean priest at Whydah on the coast of Dahomey made offerings of rice, corn, cowries and other valuables. Occasionally a man was carried out to sea and thrown to the sharks. At the annual festival of Apollo at Leucas the Greeks compelled a criminal to jump into the sea from the promontory on which the temple stood. With the spread

of this cult to the Greek islands Apollo became a marine deity who, in the guise of a dolphin, piloted his worshippers from Crete to Delphi.⁷

The execution of criminals between high and low water mark is probably a relic of the sacrifice of criminals to the sea. Stow, in "The Survey of London," tells how the Mayor tried cases of treason for the Soke of Baynard's Castle: "and the judgment shall be such that if he have deserved death he to be tied to a post in the Thames at a good wharf where boats are fastened, two ebbings and two flowings of the water."

If such criminals were subsequently buried on the tide-swept strand burial where the tide ebbs and flows twice in the twenty-four hours would be regarded as ignominious. This idea may be at the root of the statement that Harold was buried by William the Conqueror on the sea-shore; the truth or otherwise of the suggestion is immaterial.

An archaic feature of the Obligation is that there is no arrangement for exacting the penalty—perjury is its own punishment. This idea of a self-acting punishment was abandoned by at least two of the Guilds in the 15th century. The London Guild of Shearmen (Clothworkers) in 1452 provided in their rules that if a brother "breke his othe he shal be punysshed by the lawe of our moder holy chirche," and that "the said wardens do make certification unto the officers of the Bishop of London to the intent that they by the lawe spiritual compel the said person so being rebel and disobedient for to pay and satisfy the said fine." The Guild of St. Katherine provided in their rules that "all persons transgressors and rebels, being brethren of the fraternity, be presented unto the Judge ordinary of the Lord Bishop of London."

A belief in "words of power" is very ancient and can be traced back to Egypt and Assyria. It figures also in the magic of primitive peoples throughout the world. From these ancestors and from classical sources this belief has come down to us and has become Christianised by an alteration in the name of the power used. There was a ritual for the gathering of herbs, their preparation and their use. In Anglo-Saxon leechdom the preparation of a remedy for carbuncle was accompanied by the singing of the Paternoster nine times and there was an appropriate chant for every occasion, just as in India a mantra was to be used. A Scottish version of a charm for sprains is as follows:

"The Lord rade and the foal slade

"He lighted and he righted

"Set joint to joint, bone to bone, sinew to sinew,

"Heal in the Holy Ghost's name."

Grimm has shown that this is a modernised version of an ancient Norse spell in which Christ has been substituted for Balder.

"Phol and Woden røde to the wood;

"Then was of Balder's colt his foot wrenched

"Then Sinthgunt charmed it and Sunna his sister;

"Then Frua charmed it and Volla her sister;

"Then Woden charmed it as well he could

"As well the bone-wrench as the blood-wrench.

"Bone to bone, blood to blood, joint to joint,

"As if they were glued together."

Anglo-Saxon charms to recover stolen goods, for use when ploughing, for hiving bees and many other things have come down to us. Pepys gives a charm in Latin for stopping the flow of blood. A similar English one is as follows :

“Jesus that was of a virgin born
 “Was prickéd both with nail and thorn.
 “It neither wealed nor belled, rankled nor boned,
 “In the name of Jesus no more shall this.”

A charm for cramp runs :

“Cramp be thou faintless
 “As our Lady was sinless
 “When she bare Jesus.”

For a burning :

“There came three angels out of the East,
 “The one brought fire, the other brought frost.
 “Out fire, in frost, in the name of the Father and Son and Holy
 “Ghost.”⁸

Lady Wilde collected a number of charms of this type in Ireland.

The greatest power dwelt in the divine and mysterious name. In Chaldea it was the secret name of Hea, in Egypt of Ra, and amongst the modern Egyptians the ninety-nine names of Mahomet can be used to keep away all evil. Lane, in his “Modern Egyptians” writes as follows : “The “highest attainment in divine magic consists in the knowledge of the “Ism-el-Aasan. This is the most great name of God which is believed “to be known to none but prophets and apostles of God. By merely “uttering it a person can raise the dead to life, kill the living, transport “himself instantly wherever he pleases, and perform any other miracle.” Among the Jews, as the Shem-Hammephorash, it was believed to have similar powers and became identified later with the four-lettered name or tetragrammaton of the Pythagoreans. The “Encyclopædia Britannica” says that many a mediaeval miracle worker was supposed to derive his competence from his knowledge of the secret name.⁹

The Leland-Locke manuscript contains a claim to occult powers by the Mason and whether the document is authentic or otherwise I have little doubt that the original Mason-word was a word of power ; its transmission would only take place in the highest degree, with substitutes in the lower degrees. In “The Muse’s Threnody,” published in Edinburgh in 1638, the Mason-word is coupled with the Rosy Cross and second sight :

“For we be brethren of the Rosie Crosse
 “We have the Mason-word and second-sight.”

In 1725 Verus Commodus writes thus of a Freemason : “The Doctor “pretends he has found out a mysterious hocus-pocus word which belongs “to the anathema pronounced against Ananias and Sapphira in the 5th “chapter of the Acts and he farther pretends that against whomsoever “he (as a member of the fifth Order) shall pronounce this terrible word, “the person shall immediately drop dead as they did” Robert Burns, in his “Address to the Deil” refers to “when Masons’ mystic word and grip in storms and tempests raise you up.”

Some trace of a word of power seems still to linger in the Royal Arch, Knight Templars, Rose Croix, etc., and I believe that originally it was part of the speculative knowledge of the master builder by which he could ensure the stability of the building he had erected.

In the recently discovered Graham MS. we learn that it was lost by the death of Noah, whose three sons raised him on the f.p.o.f., but could obtain no satisfaction from their attempts at necromancy. They therefore substituted some secrets, in the hope that by faith and prayer their work would be safe from infernal squandering spirits. The original secret was afterwards revealed to Bezaleel.

The power attributed to words is well shown in the Kalevala, the National Epic of Finland. The hero, Vainamoinen, on one occasion sings an opponent's clothes into clouds and his horse and dog into stones, while their owner sinks up to his armpits in a quicksand. When, however, Vainamoinen cuts his own knee with an axe he is unable to stop the bleeding, because his spells are powerless against iron. He travels in his sledge until he finds an old man who knows the spell for healing wounds of iron, and who says :

“Stemmed before were greater torrents,
 “Greater floods than this were hindered
 “By the words of the Creator,
 “By the mighty words primæval.”

On another occasion Vainamoinen is unable to complete the building of a boat because he lacks three words which would fix the sides securely. He therefore makes a trip to the underworld and obtains from Vipunen “magic” songs of the creation which enables him to finish the building of the boat.

The stability of the building was regarded as due to the protection of the occult, and was supplemented by methods other than the building sacrifice. By orientation it magically took on the stability of the universe. Letheby has suggested that the square ashlar was square because it was believed that the world was square, and the building was thus magically helped. When the early travellers, by going east and west, proved that the world was much longer from east to west than from north to south, the shape of the ashlar became that of the perpend ashlar.

As I see our present day symbolism it gives us the present day interpretation and nothing else. The bee-hive, which has dropped out of most of our Lodges, but which is retained in America, is regarded as symbolic of industry and mutual aid, but among the Greeks the bee was an emblem of re-incarnation. The early Christians adopted it as symbolic of the resurrection of the soul. It was used by the Jacobites as representing the return of the Stuart—the soul of their cause, and a ritual of Jacobite Masonry is embellished with a picture of a bee-hive. Whether this accounts for its disappearance I do not know but it has certainly dropped out, although the bee's excellence as a practical geometrician should recommend it to us. We must bear in mind that other customs and symbols in Freemasonry have undergone similar vicissitudes:

Kropotkin in "Mutual Aid" quotes Schurtz in connection with secret societies among barbarians, and says that "the 'long-houses' or 'palavers' are built by special craftsmen who know how to conjure the spirits of the fallen trees."

The primitive peoples of today are undeveloped and represent a stage through which we have passed. It is not difficult therefore to visualise a guild of building craftsmen, whose practical and speculative secrets have evolved in pace with the evolution of building construction. A change over from wood to stone as a building material is suggested by the use of the axe for trimming the stones and the use of the term ashlar (Latin *axillaris*, a board or plank) for the stone itself. The use of the mallet, or mace, and chisel for dressing stone, the pointed arch, and the term mason, seem all to have arrived at about the same time. It is possible that the mason (*maçon*) was the user of the mace. The term mace has survived among leather workers to describe the knobbed mallet used in making the leather supple. All these things could happen without any break in the continuity of tradition; the new knowledge would be gradually and imperceptibly absorbed.

If Aubrey is correct in his statement that the Freemasons were an Italian guild started in this country in the time of Henry III., all that was necessary was not the presence of Italians, but the possession of a copy of the rules; English craftsmen could be admitted on these rules and would still retain their English customs and traditions. One of the early guilds had their rules written on paper and caused their members to be sworn on the "papyr." The old constitutions served the same purpose among Freemasons. The object of the guild was said to be the building of monastic chapels, and followed a Papal Bull that every manor should have its chapel. Many of the parish churches of the present day were erected as manorial chapels, and the builders would be masons in the service of the Church and therefore free of civic jurisdiction. The mason was accepted as a journeyman or apprentice at the age of twenty-five years—the age at which he finished his apprenticeship to the craft. A copy of the old charges in the reign of Philip and Mary suggests that the Freemasons observed monastic rules, but that they also became the Company of the Freemasons of the City of London and absorbed all rivals. In the time of Oliver Cromwell they took the solemn league and covenant to eschew all popish and pagan ceremonies and became the Company of Masons. The Society of Freemasons, however, survived and after the Great Fire the Accepted Masons rebuilt the churches of London. This brings us down to the time of Antony Sayer, when the Freemasons and the Accepted Masons were in some way amalgamated into the Free and Accepted Masons.

Grant Allen states that when a man was killed on a building in the course of its erection at Hindhead, one of the workmen remarked that it was the "luck of the house." This seems to be a remarkable survival of the idea of the building sacrifice without the accompanying ceremony. The ceremony itself replaced the human victim with an animal, a lighted candle, an egg, and possibly a mock murder. The pretended death is a feature of some old ceremonies and probably replaces a real death.

By accepting this theory of evolution and a continuity of tradition it is possible to account for the various facts known to us. The alternative supposition of the invention of degrees in the last two centuries by unknown people at unknown times and in unknown places and the incorporation in such degrees of ancient usages and phrases, sometimes corrupted to give them a greater air of antiquity is too much for my imagination. I find it simpler to believe that Masonry has many elements of folk-lore embedded in it and that these elements have been brought down to us from a distant past.

REFERENCES.

1. "Golden Bough," Abr. Edn., p. 225.
2. *Ibid.*, p. 638.
3. Note at the end of Sale's "Koran."
4. Frazer's "Pausanias."
5. "Contemporary Review," XXXI., p. 536. W. R. S. Ralston, "Forest and Field Myths."
6. "Golden Bough, Abr. Edn., p. 227.
7. "Encyclopædia Britannica," "Apollo."
8. Pepys' Diary, 31st Decr., 1664.
9. "Encyclopædia Britannica," article "Tetragrammaton."

The Psychological Musings of a Master Mason.

I am deeply sensible of the honour conferred in inviting me to give a paper to this, the most erudite Lodge in the Province, and let me say at once how much I appreciate this privilege, however unworthy I may feel in trying to emulate the very high standard of literary work traditional of this Lodge. However, I am heartened in the knowledge that this is really in the nature of an experiment suggested by W. Bro. Ernest Stork and agreed upon by the Board of P.Ms. of the Lodge, an innovation which I sincerely trust they will not regret. Obviously my qualifications from the point of view of esoteric Masonic experience are not being invoked; hitherto, apart from the rôle of the Candidate, I have taken no part in the working of the Craft or Royal Arch Ceremonies. I have merely been a keen and interested spectator, identifying myself with the different participants as fancy dictated, and endeavouring to absorb the Masonic spirit, while appreciating the beauty of the ritual and trying to understand the symbolism. I soon realised that Masonry offered a very wide and varied field for study, and that one of its attractions was the fact that there was always something to learn. One has only to peruse the list of papers which have been read before this Lodge during the past 50 years, published in the Appendix of the Jubilee Record of the Lodge Transactions by W. Bro. W. J. Bunney, to appreciate the widespread ramifications of Masonic Research. Nevertheless, the potential facets of Freemasonry are by no means exhausted, and it occurred to me that it would be a most interesting exercise to look at Masonry from a psychological point of

view and see if the science of the mind can illuminate our path of research into this highly complex system of morality, veiled in allegory and illustrated by symbols. It is far too big a task to attempt a complete psychological analysis in one short paper, so I must content myself by directing your attention to some of the relevant aspects.

First of all, Masonry is essentially a social manifestation of human activity as opposed to individual modes of behaviour. Masonry and the solitary life are mutually exclusive. No man can remain aloof and be a good Mason. The more highly developed the social life of a community the more favourable will be the soil for the development of the grand principles of Masonry—brotherly love, relief and truth, which involve the highest form of social service.

Thus we see that isolation, which is the quintessence of self, has no place in Masonry. The instinct which tends to draw men together is called the gregarious instinct. Sometimes it is called the herd instinct or the social instinct, and it is this innate force which causes men to collect together into communities in spite of higher rents, dirt, disease, congestion of traffic and ugliness. It is the underlying tendency which draws people together into political and religious groups, unions, clubs, etc. It sends the population of our crowded cities to spend their holidays in the still more crowded holiday resorts. It is the herd instinct which makes public opinion such a powerful force, so that the majority of us defer to it rather than follow our own inclinations when they run contrary to it. Man is more dependent upon communal life than any other animal, and is thus miserable by himself; his faculty of speech, peculiar to him alone of all animals, becomes useless to him when alone. Language is the final outcome of super-gregariousness. We all know that dining in company is much more agreeable than a solitary meal, and affords the opportunity for the exercise of those expansive emotions engendered by Masonic friendship when called from labour to refreshment. The gregarious instinct gives rise to feelings of satisfaction only through the presence of similar types of human beings, the closer the similarity the greater the satisfaction. This, in turn, creates an atmosphere of sympathy, harmony and enthusiasm. How much more satisfying it is when the Temple is well filled than if half the seats are empty! Like all instincts it is neither good nor evil in itself, but may be used for good or evil purposes; compare, for example, Masonry and National Socialism. The result depends on the mental feelings which are cultivated in the soil of the gregarious instinct, emotions which offer wonderful scope in the practice of that peculiar system of morality we call Freemasonry, the foundation of which is the practice of every moral and social virtue; let me specially emphasise the word "practice," since "Faith without works is dead." The two great and outstanding virtues or sentiments to be assiduously cultivated and constantly practiced are Benevolence and Charity, the distinguishing characteristics of a Freemason's heart. The greatest Psychologist of all times epitomised the mystical truth of these sentiments in the divine precept, "It is more blessed to give than to receive." The Charge during the Ceremony of Initiation is designed to impress with dramatic force the same great lesson upon the mind of the Candidate at the outset of his

Masonic career. His inability at that particular moment to gratify his charitable sentiments renders the lesson doubly unforgettable.

The whole of the Ritual of Speculative Freemasonry makes use of the process of dramatisation by means of symbols to direct our attention in a peculiar and forcible manner to those great truths it wishes to teach, and to those great principles it wishes to inculcate in its adherents. Man is essentially a feeling rather than a thinking animal, his heart tends to rule his head, thus abstract truths as such will not make a very great or lasting impression on his mind unless clothed and sometimes cloaked in a dramatic form. Again, it is a truism that nothing which is gained easily is valued ; God provides the birds with food but He does not throw it into their nests.

Let us look for a moment at the means Masonry employs in the teaching of its essential principles. The first, I think, is secrecy. This really serves to stimulate curiosity and to heighten concentration. It is obvious that if you are going to learn a secret and keep it, you must learn that secret well, and you must approach the reception of it with greater receptivity and attention. Thus secrecy serves a useful purpose, although it may be misinterpreted by the uninstructed and give rise to all sorts of absurd rumours and speculations, doubtless in an abortive effort to gain the real secrets ; a complete ignorance of the ceremonies makes the candidate much more impressionable, and he never again quite recaptures this state of mind, no matter how many times he may witness the same ceremony in the future. Next, the mode of preparation accentuates his curiosity and heightens his sensory impressions. This is especially true of the First Degree. He feels all the sensations of a human being in the presence of the unknown and all his senses are on the alert. He is in fact in an entirely different environment from what he has been used to, although he has the comforting feeling that he is in a friendly atmosphere. Then his ear may catch the strains of the organ. Of all the arts, music possesses the greatest power in influencing our emotions. Musical sounds have a mysterious language of their own which human beings, and even some animals, intuitively understand, and to which they immediately respond. Apart from the ordinary effects of music, we have actual examples in the stirring military band that leads soldiers to fight bravely when their hearts are perhaps full of fear. We have the powerful church-organ that moves the man, whose belief has perhaps been severely shaken, to pray for forgiveness for his sins ; when no preacher could bend his spirit, sacred music will carry his mind to spiritual heights. Plato, the great prophet of the ideal, put music first as an element of education and as an inspirer of virtue. It is difficult to assess the value of music in our ceremonies and to describe the atmosphere it creates. Without appropriate music, the ritual would lose a very powerful ally. I think this is felt most noticeably in the working of the Third Degree. Personally, I shall never forget the effect produced on me on hearing the indescribably beautiful and subdued strains of Walford Davies' "Solemn Melody" played with great sympathy and understanding during one part of the Ceremony of Raising. Thus we see that Masonry invokes the aid of music in teaching its lessons. Other auditory impressions, apart from the beautiful language

in which the ritual is couched, comprise the knocks and appropriate "firing," especially when the blessing of L. is restored. Turning now to the visual impressions, there is a wealth of material to describe, commencing with the three great, though emblematical, Ls. in Freemasonry, the V.S.L., the S. and Cs. It would be out of place for me even to attempt to describe the beautiful furnishings of the Temple, the richly ornamented ceiling, the moveable and immoveable jewels and the striking design of the floor-cloth. All these crowd upon the eye and produce their own individual impressions, awaiting their future explanations, since they are all obviously there for a design and purpose. This is all calculated to stimulate the mind to further enquiry step by step. And last, but certainly not least, there is the beautiful pageantry of the regalia of the brethren, all carrying their own symbolic meanings. Thus Masonry employs great artistry to illuminate and adorn its teachings and to facilitate the absorption of its principles. But all this fails unless we are able to see through and beyond its very attractive symbolism, for psychology points out the great danger of using symbols, which after all are only external manifestations of a deep and inward meaning. The danger I refer to is that of mistaking the symbol for the meaning, a very real danger wherever symbols are used, so that it is quite possible to be a ritually perfect Mason and yet far from a spiritually perfect Mason in the practice of the underlying principles. This, however, is no excuse for not being as nearly word perfect as possible when engaged in the work of the ceremonies! When imbued with the true spirit of Masonry, the words of the ritual will carry far greater conviction and sincerity to all who hear them, for it is a psychological law that only that which comes from the heart will reach the heart. You may deceive yourself but you will not deceive your listeners. This may sound presumptuous, but nevertheless it is true.

Perhaps you are wondering what psychology has to say about religion and all that it implies in Masonry. The modern view discountenances the presence of a religious instinct in man. If we accept the doctrine of the evolution of man from animal forms, we are compelled to seek the origin of religious emotions and impulses in instincts that are not specifically religious. The emotions that play a principle part in religious life are those of admiration, awe and reverence. Admiration consists of a fusion of wonder and negative self-feeling; awe is a fusion of admiration with fear, and reverence is awe blended with tender emotions. These qualities must obviously vary within very wide limits in the make-up of different characters and personalities. In Ancient Greece and Rome the dominant religious emotion was fear, which gave rise to all sorts of superstitions implying a fear of punishment, hence all sorts of acts of propitiation and sacrifice were necessary to placate "whatever Gods there be." Later on other impulses supplemented and modified this primitive fear—impulses of curiosity, wonder and submission—and, at a still later stage, the tender and protective impulse, evoked principally in the form of gratitude towards the protecting Deity. Such is a very brief description of the evolution of religious feeling. From the words I have used, the Brethren will recall the phrases in the ritual which exemplify the Masonic attitude towards God, namely one of reverence, awe, submission and gratitude.

Happiness consists in the harmonious expression of *all* the instincts and sentiments and it is significant that harmony is a favourite and insistent word in Masonry, the very antithesis of conflict and discord. By contrast, pleasure is the feeling which accompanies the emotional expression of any one instinct and is quite transitory because it temporarily suppresses all the other instincts. Sometimes an individual instinct may dominate the whole personality, but in conjunction with the ideals of the self as a whole. We call this feeling joy and its expression is in complete harmony with the feelings of the "self." Thus I think we should speak rather of the joys than of the pleasures of Masonry, because these former feelings are more acceptable to the higher interests of the "self." The quality of joy is different from that of happiness in that it is a more extravagant and less stable condition, although it conduces to happiness. Nature contrives to make it impossible for anyone to attain happiness by living for himself. Co-operation, service and the practice of the Golden Rule all make for happiness and progress. The words in the Charge after Initiation express this great lesson beautifully, a lesson the world seems to be sadly in need of today.

.

Perhaps I have said enough to indicate that psychology does help us to a fuller and deeper understanding and appreciation of the peculiar system of morality called Freemasonry, based on the eternal truths, teaching the Fatherhood of God, the Brotherhood of Man and the Immortality of the Soul.

Let me end these somewhat disjointed musings by referring to another fundamental principle of life which is especially applicable to Masonry, namely, that you will never get something for nothing—"With what measure ye mete, it shall be measured unto you again."

The death of Bro. BAIRD was notified by the Secretary.

Apologies were received from W. Bro. J. A. WALKER, GORDON KILNER, J. EDWARDS, P. M. WEBSTER, SHORTHOSE SMITH, C. E. HAINES, E. R. CARR and A. J. S. CANNON, and also from Bros. W. A. CROFTS, L. G. HAYWARD, W. G. IBBERSON and J. BATES.

The Lodge was closed at 5-45 p.m.

The Two-Hundred-&-Fifty-Seventh Meeting

was held at Freemasons' Hall, London Road, Leicester,
on March 22nd, 1943.

There were present the following Officers: W. Bro. J. C. BURTON, W.M., in the Chair; W. Bro. E. H. STORK, I.P.M.; W. Bro. T. O. JUDGE, S.W.; W. Bro. G. W. WILKES, J.W.; W. Bro. J. W. BUNNEY, Chaplain; W. Bro. W. H. RILEY, Secretary; W. Bro. W. BOND, Acting D.C.; W. Bro. W. Tomlinson, Acting S.D. and Steward; W. Bro. E. MURRAY, Acting J.D.; W. Bro. S. F. HERBERT, I.G., and Bro. D. CHOYCE, Tyler.

Also W. Bros. A. J. S. CANNON, Dr. C. C. H. BINNS, C. E. HAINES and G. B. ELLWOOD.

There were present also thirty-three members of the Correspondence Circle and eight visitors.

The Lodge was opened in due form at 5-30 p.m., after a conversazione.

The Minutes of the last regular Meeting were read, confirmed and signed.

The W.M. referred in feeling terms to the death of W. Bro. J. W. Clarke, and the Brethren stood in silence as a mark of sympathy.

The members of Grand Lodge were saluted and acknowledgment was made. W. Bro. A. J. S. CANNON was congratulated by the W.M. on his attainment to Grand Lodge Rank.

The following Brethren were elected members of the Correspondence Circle:

W. Bro. H. PURT, "White Cottage," Smeeton Westerby, Kibworth, No. 3091.

W. Bro. E. L. P. DAVISON, 9 Ventnor Road, Leicester, No. 4711.

Bro. L. J. MARCH, 10 Withcote Avenue, Leicester, No. 3919.

Bro. R. A. D. GORDON DRAKE, Sudbury, Suffolk, No. 4816.

Bro. S. H. HALLAM, "Red Gables," Dovedale Road, Leicester, No. 4656.

Bro. L. C. TAYLOR, 19 Elmfield Avenue, Birstall, No. 5061.

W. Bro. E. C. WILSON, "White Lodge," Heath End, Lexden, Colchester, No. 697.

W. Bro. L. B. BLAKEMORE, 2831-5 South Park Way, Chicago, U.S.A., P.G.M., Gd. L., Ohio.

Bro. T. MAXWELL, 38 Shaldon Drive, Littleover, Derby, No. 4147.

Bro. E. TAYLOR, 33 Evington Lane, Leicester, No. 4711.

Bro. F. J. ROWSELL, "Woodford," Stoughton Road, Leicester, No. 3091.

W. Bro. E. T. HARRISON, Station Road, Lutterworth, No. 3078.

W. Bro. A. S. PARTRIDGE, 30 Blaby Road, Sth. Wigston, Leicester, No. 2028.

Bro. F. WALKER, 297 Duffield Road, Allestree, Derby, No. 3993.

W. Bro. G. W. WILKES then read his paper, "The Gavel and the Maul, their Relationship," and explained the displayed drawings and photographs. A hearty vote of thanks was carried by acclamation.

The Gavel and the Maul, their Relationship.

For some time past I have been enquiring among the learned Brethren of the Lodge of Research about the Symbolism of the Maul in Freemasonry, and its relation to the Gavel.

Recently there came into my hands a paper by W. Bro. Bragge, of Derbyshire, entitled "What is a Gavel?" From that paper (in part) I have been able to find an answer to the problem, and during my researches have discovered some facts which, I hope, may prove interesting.

Our ancient Brethren held their Lodges in such out-of-the-way places as forests, valleys, hills and caves, and their meetings were very infrequent. Many Brethren had to travel long distances and Initiates were few. To impress upon their minds the ideals, principles, and inner meaning of the ordeals through which they passed, many Symbols were used, to be remembered, applied and considered.

We are told that Masonry is a peculiar system of morality, veiled in Allegory and illustrated by Symbols, and Symbols play a very important part in the three Degrees. The Symbolism of the W.Ts. probably constitutes the simplest and most effective means of communicating knowledge and instruction to a novice; his attention is caught and held much more quickly than would be the case if deeper and more spiritual methods were employed. The Gavel forces itself upon his notice immediately. It is heard even before his entrance (although this should not be so) and at various times during the initiatory period; in fact it is constantly in use and in view, and he is told that it is used in Operative Masonry to knock off all superfluous knobs and excrescences and, as a Symbol, represents the force of conscience which should keep down all vain and unbecoming thoughts which might obtrude during the course of his work, or during his leisure.

The Gavel has given rise to much controversy both as regards its form and uses, and the time of its introduction. I am indebted to W. Bro. Bragge's pamphlet for a series of pictures of Gavels, varying in shape, which are here reproduced. Some of these were actually seen in use in Lodges, while others are copies of some used at the present time by Operative Masons for special forms of chipping.

The origin of the Gavel is interesting. In a *Text Book of Freemasonry*, published anonymously in 1870, the only time the word is given at length it is spelt Gavil. I am informed that in the early Constitutions it was described as a Master's Hammer, and in later editions as a Gavel; in one misprint it is called a Gravel. In *The Perfect Ceremonies of Craft Masonry*, 1890 (Emulation working) "as taught in the Union's Emulation Lodge of Improvement for M.Ms.," the word is not given at length but, where knocks are to be given, a symbol in the shape of a Hammer (not a

Maul) is always used ; from this fact it would appear that the compilers considered that a hammer-shaped tool should be used for this purpose.

In any enquiry of this kind etymology is often helpful, but it is not so in the case of this word, as we use it in Masonry.

Gavel is probably derived from the same root as "gable" (German *gabel*, a gable and also a fork). In both *Wright's English Dialect Dictionary* and *Halliwel's Dictionary of Archaic and Provincial Words* Gavel is given as "a gable"—the gable end of a house. The Anglo-Saxon *gafeloc*, *gafeluc* or *gaveloc* is a javelin and these words have survived almost unaltered, the present meaning being a crowbar. *Gablocs* is given by Halliwel as meaning "spurs made of iron or metal for fighting cocks"

In all these words and in other similar ones we have the same idea of something which comes to a point or edge, like the gable of a house.

It will be noticed that these derivations do not help much. If, however, we investigate the names of the tools used to-day in stone-quarrying and stone-dressing we get a distinct indication of the derivation of Gavel. A *Kevel-kevil* is "a large hammer used in stone-quarrying." To *Keffil* is "to knock lumps off the edge of a flag," i.e., "to knock off superfluous knobs and excrescences," or, "to work stone in a quarry with a kevel."

In *Murray's New English Dictionary*, Oxford, 1901, the word Gavel is stated to be of American origin, and to mean either "a mason's setting maul" or "a President's mallet or hammer," and the earliest date of the use of the word is stated to be 1860. In Masonic circles, however, it was used long before this. In the *New York Nation*, Aug., 1866, we read, "Mr. Doolittle gave two or three raps with his Gavel." In 1895, "The Mayor's Gavel or mallet is of ivory with fluted handle."

In the *Century Dictionary*, 1889, An American publication sponsored by *The Times*, the word is defined as "a small mallet used by the presiding officer of a legislative body or public assembly to attract attention and signal for order," but, strictly speaking, a Mallet is not shaped like a stone-mason's Gavel.

In *Gould's History of Freemasonry* neither Gavel nor W.Ts. are indexed, and I have not found any explanation or derivation of the word in this monumental work, but mention of it is made in an account of the *Steinmetzen* (the ancient German Stonemasons' Guild) in a translation of the "Torgau Ordinances of 1462, concerning the Worshipful Masters of Stonemasons of the Craft, the Wardens, and the Fellows of the Craft."

Rule 13 reads :—"Therefore shall no Master allow an harlot to enter his Lodge, but if anyone has aught to communicate with her, he shall depart from the place of labour so far as one may cast a Gavel...."

Rule 54 is :—"A Warden shall knock at the right time, and shall not delay it on no one's account."

From an inspection of old records and drawings it has been established that the early masons dressed the stone almost entirely with axe-shaped tools ; in Norman work, indeed, it is doubtful whether the chisel was used at all, the ornamentation being done entirely with the axe, several forms of which are used to-day by masons in the dressing of stone.

Let me now direct your attention to the illustrations.

Figs. 1 and 2, Plate I., are from drawings in Matthew's *Paris Chronicles of the 13th Century*, and show Masons using the axe and gavel only. The two men under the arches appear to be using a tool in the shape of a hammer, with one end in the form of an axe or pick, in my opinion a true gavel. The architect with the sq. and cs. and the man on the wall using the level on the topmost course should be noticed.

Fig. 3, Plate I., shows that the axe was still in use in 1599; it was copied from a tombstone in Nuremburg and, from the apron worn by the mason, the emblems displayed and the mark above his head, I think that there can be no doubt that he was a member of the Guild of Steinmetzen. You will notice that he is using an axe with the reverse end pointed, in fact, a true pickaxe.

Fig. 4, Plate II., shows examples from a modern catalogue of tools used in the rough dressing of stone by quarry-men. G is a common form and the exact prototype of our usual Gavel. A and I are called Kevils or scappling hammers. E is the ordinary axe used in dressing the stone and referred to previously.

Fig. 5, Plate II., shows different forms of Gavels, four of which I have seen used in Lodges. J is interesting in that it is in the form of the Operative Kevil or scabbling hammer, which I believe to be the original form of Gavel. M is a common form; the head is usually straighter than in the illustration; it is really a sort of axe or straight paned hammer, and probably resembles the original form of Gavel. K is a mason's Maul or mallet and is only used with a chisel; it is sometimes made for use in Lodges with the head recessed or grooved as shown in Fig. 7, Plate III. I believe this to be the result of wear caused by impact on the head of the chisel. N is an illustration of the ivory working tool presented to an apprentice as a gavel; it is inadequate for "knocking off knobs," and is only an etherealised form of maul. L is from a catalogue of Masonic furniture and is a form which I have not seen in use. The handles, I am informed, represent Doric, Ionic and Corinthian pillars, corresponding with the chairs at which they are used, and the globes represent the terrestrial and celestial spheres. The symbolism is ingenious and pretty, but they are open to the same criticism as K and N. O is another form which I have not seen in use; it is similar to M and may be described as a "cross paned hammer"; notice that it is almost exactly the shape of the tool used by the men under the arches in Fig. 2, Plate I. Bro. Welsford was kind enough to supply me with this sketch and he gives the following description of the tool:—"It is used, I believe, exclusively by masons in the East, where they work towards themselves, instead of sideways as is done by Western stonecutters." This form was also used by the ancient Roman stonecutters.

Fig. 6, Plate III., is an illustration of the Maul as depicted on the third T.B. of the Leeds Installed Masters' Lodge.

Fig. 7, Plate III., is from an old silver collar jewel of 1816. It was designed by Hogarth and is a good example of saw piercing and engraving; a Maul is shown on it.

In connection with my research the heavy Maul has held my attention for a long time ; I have tried to associate it with the W.Ts., but can only find it mentioned in the Third Degree, in connection with the 15 F.Cs. and on the T.B.

The heavy Maul is evidently derived from the club of our ancestors, which was a handy weapon of offence and defence and was used when huts were built, trees were felled and wood was split. It was used with a wedge of harder wood for splitting, before the use of iron implements. At the building of King Solomon's Temple it must have been largely used, since no instrument of iron was employed ; thus we read :—

I. Kings, v., verses 17-18, " And the King commanded, and they brought great stones, and hewed stones to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them and the stone-squarers : so they prepared timber and stone to build the house."

I. Kings, vi., verse 7—" And the house, when it was in building, was built of stone made ready before it was brought thither ; so that there was neither hammer nor axe nor any tool of iron heard in the house while it was building."

At this point let me direct your attention to Fig. 8 and Fig. 9, Plate III., which are very interesting ; Fig. 8 is a Maul from Egypt, 4,000 years old, and, according to the *Masonic Record* it was used to lay the foundation stone of the Masonic Hospital at Ravenscourt Park. Fig. 9 is said to be Wren's Maul, used at the laying of the foundation stone of St. Paul's Cathedral, and again on July 14th, 1928 by H.R.H. the Duke of Connaught and Strathearn, when the foundation stone of the present Masonic Hall in Gt. Queen Street was laid.

To this day the Maul has retained many of its earlier uses ; recently I saw men using it to set stone work in mortar and to tap the stones level, and aligning cement paving stones with a double-headed mallet very similar to Fig. 6, Plate III., the form depicted on the Leeds Installed Masters' Lodge T.B.

A heavy Maul is used at the laying of a foundation stone as a symbol or token that the stone is well and truly laid. In the Leicester Masonic Hall, over the foundation stone, is a case containing a trowel and a Maul, which were used by the R.W.P.G.M., the Earl Ferrers.

In King Solomon's time proficiency in various arts, architectural, metallurgical and the like, was confined to hereditary classes of artificers, who guarded their technical secrets jealously and seldom communicated them to others. The view presented to us in the Hiramic tradition is that the Superintendent of King Solomon's work possessed an exclusive technical knowledge which certain inferior craftsmen desired to obtain ; hence their determination to have recourse to any means, even to violence, to attain their object. That the secrets might be lost through their misdeeds was clearly an unforeseen and undesired catastrophe.

From these considerations we may gather that the Maul is one of the oldest implements of its kind used by Operative Masons, and it was obviously ready to the hand of the third ruffian, who probably expected that the first two attempts would be sufficient to obtain the desired information.

As all the other tools used in the building of the first Temple became emblems of different attributes, how is it that this is not so in the case of the Maul? The sculptor uses the Maul for his finer work, since the percussion is softer and more delicate than that of a hammer or mallet. It seems almost certain that, as the Temple was at that time nearly completed, many Mauls were being used for the finer and more delicate decoration, such as ornamentation and figuring. It is definitely called a W.T. in the Mark Degree.

When participating in the impressive ceremony of the Third Degree I have often meditated on the great beauty of the explanation of the W.Ts., with their revelation of vital and eternal principles symbolical of truths which affect our lives both here and hereafter. And yet I have never heard any explanation of the tool with which our Master was slain. Why is our wonderful Symbolism silent with regard to the tool which was the cause of such a "dire calamity"? Is there some mysterious symbolism which our minds have failed to discover? Does Freemasonry purposely refrain from any explanation in order to lead our minds to contemplation? One lesson of its use may be to remind us of some connecting link between the material and spiritual elements of our being.

The sculptor takes up the Maul for the purpose of fashioning a rough-hewn stone into an image of transcendent beauty. Can it be, then, that its significance is to show that God's gifts to man may be used either for His glory, or mis-used for man's destruction?

Thus far, Brethren, have my researches led me, and no further. I had hoped, after exhaustive research, to place before you some definite reasons for the use of the heavy Maul during our ceremonies, but my discoveries are all conjectural; it still remains for further enquiries to reveal the why and wherefore of its appearance in our Ritual. The uses and Symbolism of the W.Ts. are so clearly defined and so logically progressive that the introduction of one which does not fit in with the others, and bears no relation to them, raises many queries in the mind of a student.

In conclusion, let me say that I shall be grateful to receive any information concerning the Maul which may help me to complete my quest.

Apologies were received from W. Bros. F. HAINES, J. J. W. GRUNDY, J. T. COOPER, GORDON KILNER, A. T. SHORTHOSE SMITH and Bros. E. TONGE and J. BATES.

The Lodge was closed at 6-45 p.m.

The Two-Hundred-and-Fifty-Eighth Meeting

was held at Freemasons' Hall, London Road, Leicester, on May 24th, 1943.

There were present the following Officers :—W. Bro. J. C. BURTON, W.M., in the Chair ; W. Bros. E. H. STORK, I.P.M. ; J. T. COOPER, Acting S.W. ; G. W. WILKES, J.W. ; W. J. BUNNEY, Chaplain ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; FRANK HAINES, D.C. ; G. E. PHIPPS, Acting S.D. ; C. E. HAINES, Acting J.D. ; S. F. HERBERT, I.G. ; W. TOMLINSON, Steward ; and Bro. D. CHOYCE, Tyler. Also W. Bros. E. MURRAY and C. C. H. BINNS.

Thirty-two members of the Correspondence Circle and eight Visitors were present.

The Lodge was opened in due form at 5-45 p.m., after a *Conversazione*.

The Minutes of the last Regular Meeting were read, confirmed and signed.

The W.M. rose and referred in feeling terms to the great loss sustained by the Lodge in the death of W. Bro. WALTER BOND, who was highly esteemed and respected in the Lodge and throughout the Province. The Brethren rose and stood in silence as a mark of esteem and respect.

The Grand Lodge Officers present—W. Bros. E. H. STORK, W. J. BUNNEY and J. W. BROWN were saluted and made acknowledgment.

The following Brethren were elected members of the Correspondence Circle :—

Bro. EDWIN C. RILEY, Charles Street, Leicester, No. 4835.

Bro. F. W. WILSON, 47 Westview Avenue, Blaby, No. 3448.

Bro. G. H. GREEN, 22 Queslett Road, Gt. Barr, Birmingham, 22A, No. 696.

W. Bro. J. H. R. NIXON, "Colonster," Forest Road, Loughborough, No. 1007.

W. Bro. F. E. STEVENS, "Greycourt," Shardlow, near Derby, No. 2224.

Bro. L. J. DAWSON, 13 Wynfield Road, Leicester, No. 5061.

Bro. T. F. SHELDRIK, 2 Station Court, Windermere Avenue, South Kenton, Wembley, Middlesex., No. 5046.

W. Bro. W. W. ATKINSON, Dalmeny House, 24 Monument Street, London, E.C.3, No. 166.

The W. M. announced that W. Bro. JUDGE, who was away from Leicester, had written, apologising for his absence, and stating that if the Brethren honoured him by electing him W. M. for the coming session he would assure them of his best efforts to fill the Office to the best of his ability.

W. Bro. JUDGE was then elected as W. M. for the ensuing year and W. Bro. CARR as Treasurer.

W. Bros. J. T. COOPER and G. E. PHIPPS were re-elected as Auditors.

Bro. MAGNAY then read his paper—

Initiation—an Interpretation.

It is one of the most significant signs of the day that Freemasons are seeking the Truth which lies veiled in Allegory and illustrated by Symbols. Men are no longer content or satisfied with the outward forms of our ceremonies, beautiful though many of them are, and the merely social and charitable nature of our Institution is proving inadequate to the real needs of the Brethren. The austerity which war imposes on us, the sense of frustration that waste and destruction bring, and the reaching out from the heart for that which is beyond our everyday life, has caused new searching to spring in the Craft and has given us some preparation for our re-initiation. We feel poor, and in darkness, and in humility again we solicit admission to the path of enlightenment. The path is difficult and dangerous and we can only tread it if we have trust in our Conductor, indeed in our blind gropings we fail often to know who is our conductor and we halt despairing even of ourselves.

It is of the guides along this path I would speak a little today, first premising that we as candidates are properly prepared by our own self-study and meditation. Just as the climber must be fit in body and alert in mind if he is to attempt the summit of a mountain, so we must prepare ourselves and become aware and receptive mentally and spiritually. There are three modes of preparation and each continues as we progress along the path. We must learn to know ourselves, by introspection and by the contemplation on which the ancient mysteries laid emphasis. You will remember Browning in *Paracelsus* :

“ Truth is within ourselves, it takes no rise
From outward things, whate’er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness ; and around,
Wall upon wall, the gross flesh hems it in,
This perfect clear perception—which is truth.
..... and ‘ to know ’
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light,
Supposed to be without.”

So first we must open out a way whence the imprisoned splendour may escape, the splendour which is our essential selves, made in the image of God. Secondly, we are not sufficient of ourselves, by our own unaided efforts, to follow the path. We need the help of masters in Masonry who have gone before us, who have heard the self-same song and who in their writings, by their conversation and by the example of their lives, enlarge our experience and open the door to our insistent knocking.

And, thirdly and ultimately, there waits the Divine Master, He has been waiting all along but we knew not, He has knocked and we have not answered, He has spoken and we have not heard Him.

I am concerned today with those masters in Masonry who have helped me in my preparation, and most particularly with the late W. W. L. Wilmshurst. If I achieve nothing else in this paper but an introduction of Wilmshurst's thoughts and writings to a few of my Brethren here I shall be well satisfied. He died on 19th July, 1939, a Freemason of fifty years' standing, a man who held high office in the Craft, the Founder-Master and inspiration of the Lodge of Living Stones, Leeds, No. 4957. He wrote several books which may be purchased through Masonic booksellers and should be studied by every Brother. He also wrote addresses on the spiritual meaning of the Allegory and Symbolism of the Craft which have been privately printed for the members of the Lodge of Living Stones (two of them have been released for general publication), and gave papers to the Masonic Study Society, of which he was President in 1937. His books I will name so that Brethren may obtain them; they are:—

The Meaning of Masonry.
The Masonic Initiation.
The Ceremony of Initiation.
The Ceremony of Passing.
Contemplations.
Parsifal.
The Chief Scripture of India.
Nature Poems.
The Way to the East.

Particulars of prices and publishers may be obtained from me or from the Editor.

It is not possible to summarise the life work of Wilmshurst; his researches and his understanding were profounder and wider than those of any philosopher I know but I shall attempt to indicate some of the facets of his approach as an expression of my personal gratitude to him, a great Initiate and Teacher. He always stressed the inner and spiritual meanings of the Craft as opposed to the more generally pursued lines of research into the historical, archeological and anthropological aspects, although he was fully conversant with and sympathetic towards the work which Brethren have so faithfully carried out in these fields. His interpretation of the place of Freemasonry, as we know it, in the stream of world development is clear. Our system is in the stream of direct succession from Initiation Systems of remote antiquity and preserves, though in much attenuated form, their root principles and methods, their always unchangeable landmarks. The modern Craft was devised and projected in the XVI. and XVII. Centuries to keep alive the universal tradition of Initiation and the Divine Mysteries at a critical period when spiritual life was running extremely low and the modern intellectual, mechanical and industrial era was about to develop rapidly and still further divert attention from secret truths that cannot be permitted to die. The originators of the modern Craft were a group of advanced illuminates, representatives of the secret mystical tradition, and they

devised the ceremonies, as we know them, to preserve the key to that tradition. They were fully alive to the dangers which the great philosophic and aesthetic movement we call the Renaissance brought with it. The individualism, the natural philosophy and the materialism which are the essence of Renaissance thought are in direct opposition to the Truth; and it is now, as we see the breakdown of those principles after four centuries, that men turn to learn again of the Divine Law and the plan of the Great Architect. It is significant that at the same time these illuminates arranged for the formation of the Royal Society devoted to the development of the study of Natural Science, catering for the rational and intellectual powers of man. It follows that to understand the Reality behind our Ritual the Brethren must have some understanding of the ancestry of the Craft and must know of the part that Hermeticism, the Kabbalah, Ritual Magic, Astrology, Rosicrucianism, the Mysteries of the East, of Greece and of Egypt have played in contributing truths to our system. But above all it is in the knowledge that those truths are to be found and that the searcher can gain his reward in Freemasonry that Wilmshurst makes his great contribution.

The Craft offers to the Brethren the means of regeneration, ‘ ‘Ye must be born again.’ ’ The ritual of the three degrees and the H.R.A. is directed to that end, and the Symbolism and Allegory refer to man himself—whatever intrinsic beauty of words or imagery may lie on the surface. The Temple to which each Mason has to direct his attention is the temple of his own body in which it is his highest duty to exemplify the beauty of holiness. “The Kingdom of God is within you.” The task is to search for that which is lost, God at the centre, unperceived in our blindness. Our eyes may be opened and our researches rewarded by the united endeavours of those parts of our being represented by the W.M. and the S. and J. Wardens. The path we tread in our perambulations is the path to perfection and union with the Divine.

Thus we are able to view our ceremonies in a new light, the word “re-orientation” has a significance beyond its common usage when we enter the Lodge. At each meeting on entering the Lodge we again become candidates, banishing from our minds all external affairs, divesting ourselves of moneys and metals, returning to an initial poverty and purity, the readier to receive our true wages in true coin when and where we are entitled to them. Moreover, by emptying ourselves of ourselves we can expect to receive of the good things from the collective self of the Lodge as a whole. During successive stages, “opening in a higher degree,” we draw further and further away from the outside world of our senses and more nearly approach the Centre with its revelation. We stand to order facing the Centre, close tyed against intrusion from without, our sole aspiration that what is symbolised by the sacred emblem may become awakened in the temples of our own bodies. There are three stages in this awakening, we go by the South and the West to the East, we are first the Junior Warden, our higher mind, second the Senior Warden, our soul or inward, subjective personality and third the Master of the Lodge, the spirit or controlling will of the former two. All three combine to lead us to our inmost selves and as the sq. and cs. are in union they

indicate to us that we can only be raised, or *finally* initiated, when the cs. (the spirit) dominate and actuate the sq. (the lower faculties). We remember the Symbolic display of the points. Those points have been directed to our Centre, by ourselves, at a critical stage in our progress, and we realise that the display before our opened eyes of the double Symbol on the open V.S.L. indicates that the whole self is integrated in the eternal Divine Law which is God.

As the Lodge opens in superior degrees we are permitted to extend our researches into the hidden paths of our own nature and ourselves. The higher mind is impersonated by the Junior Warden who elects to be proved by a Symbol representing the fourth part of a circle. The circle is the whole being; the fourth part here referred to is the mind, the intelligence. The ancient geometers who spiritualised their science divided the circle of man's being into four parts, Earth, Water, Air and Fire, or Body, Mind, Soul and Spirit. We are then as Junior Wardens prepared to leave the irrational form and direct our labour to the perfection of our understanding. The study of the Liberal Arts and Sciences liberates the mind from the commonplace attractions of the outer world and elevates it to themes worthy of its power and capacity. At the final stage of this degree we, the Junior Warden, reveal that at the centre of the building a blazing star or great light has been discovered; we show that through the illumination of mind achievable during the recent progress the hidden spiritual fire, the inward sun of our personal system, comes more and more to the front and emerges into consciousness. We have discovered the Divine Light shining at the Centre, in our own darkness, and we are ready to ascend to the sublime heights of our Initiation, assisted by the knowledge of that inward light.

The final ascent begins in darkness but our three selves are joined and the Wisdom from above (the Master) joins with the Wardens to assist us in the last and greatest trial. We learn whence we have come and whither we are going, we are taught that we are lost but that there is a way back if only we will humbly follow our conductor. The way back is through ourselves, through the transformation of our whole being and the gradual displacement of the outward personality by the inward self at the Centre, that point from which we can never err, for, united with the central source of all being we are able to draw therefrom Wisdom, Strength, Beauty and Love for ever.

Wilmshurst in all his writings emphasises that the way back is long and difficult and requires silence, that is to say, secrecy, study and habitual mental concentration upon the Centre itself, coupled with an intense desire to reach it. In this personal labour there is great strain and our ceremonies remind us that we must at intervals "close down" to refresh ourselves. Our mind, the Junior Warden, will call us as need arises from labour to refreshment for our true profit and pleasure, and so that we may, re-prepared and refreshed, return to our labour.

The Lodge ceremonies are but a dramatised form of Life and illustrate the tests of our capacity, fortitude and fidelity; he who passes those tests is raised to a higher self, and there are degrees of progress in Freemasonry. I quote a pregnant phrase of Wilmshurst: "It is one thing to be at the

top of one's class ; it is quite another thing to be promoted to a higher class altogether. The Initiate is one who has been lifted into another category, a higher class, in the Life School." The Initiate is not simply one who has taken his third degree, much more than that is implied. In him the Sun has not merely dawned but has risen above his mental horizon and stands still, stable and permanent in his personal heavens, raising him to a higher dimension of consciousness than his fellows.

It must be emphasised that this spiritual initiation and regeneration brings with it *not* a feeling of superiority but an increasing meekness, silence and desire for self-effacement. True humility is the keynote, the humility of Christ. It is interesting to reflect for a moment on the men we know whom we consider to be gentlemen in the true sense of that word. They are men of character, of stability, upright, respected for their integrity and, is it not true, for their unselfish humility. They are not aggressive, overbearing, self-assertive ; they have been taught to be cautious of those the characteristics of a weak man. So with the Initiate, the teacher, who has trampled down the Tau of his sensual selfishness and who is a Master Mason.

I cannot better illustrate the Truth, as the great Initiate Wilmshurst knew it, than by quoting to you from the last pages of a paper he gave to the Lodge of Living Stones in 1930 on the Third Degree Tracing Board. This section reads as follows :—

SUMMARY. THE MASTER MASON.

"Let us now sum up the personal meaning of the 3rd Degree Ceremony and Board. For the Candidate for real Mastership there must be a dying away of personal desire for worldly possessions and position, till every mundane allurements and ambition that would divert him from the goal ceases to attract and, when offered, "proves a slip." There must be a voluntary sacrifice and total obliteration of the personal Ego ; the sense of "myself" as something separate from other selves and having special rights or claims of its own, and as distinct from the one Life that runs through all, must be allowed to wither till it becomes as inert and non-reactive as a corpse. There must also be a purifying and repolarising or aligning of all the parts of one's mortal nature to the Vital and Immortal Principle or Centre which, like the acacia, hovers above our lower personality and is its true apex and root. When these three factors are present, that lower natural self may, God helping, be "raised" into organic conscious union with the Divine Self ; the manhood is taken into God and knows God ; it and its "Father" can become one.

When that happens our true corner stone becomes at last emplaced at the head of our personal pyramid or temple and completes it. In other imagery, the acacia is said then to "bloom and blossom at the head of the grave," which means that the physical brain becomes suffused with Light immortal and enjoys a consciousness which transcends that of the natural mind as sunlight exceeds that of a candle. It is the consciousness which in works of art is denoted by an aureole or halo around the head. It is the awakening of the latent divinity in the soul, which in all of us has been stifled and repressed by the self-willed energies of our circumference.

A great Master said "Ye are all gods, and all children of the Most High," though for the moment we are fallen gods, unconscious of our latent powers and so disordered that we are unable to use them. And so the method and discipline of initiation were ordained to help on their awakening and, in the Egyptian ritual, the title with which the Candidate was dignified as he lay in the death-sleep was "the great god in the sarcophagus." There his body lay, his consciousness released from its mortal fetters, forging on through the gloom and phantasmagoria of the psychic zone, through the "valley of the shadow of death" or "divine dark," until finally—as Dante has so well poetised the journey—he emerged into Paradisal Light and beheld things not lawful or possible to alter, yet things which revealed his own inherent potentialities in himself. Then, with this knowledge, he came back. His consciousness returned to its mortal prison and he was brought forth from what we still call the "tomb of transformation," a changed man, a sanctified initiated man; one who having known life and passed through death henceforth knew the secrets and held the keys of both; one for whom all things had become new and with meat to eat and work to do that lesser men know not of. (One of the most beautiful of Greek marbles (the *Ludovici Throne* in Rome) portrays the "raising" of the human soul from the tomb of the body and its awakening in the world of the Spirit.)

Every real initiate, ancient or modern, has to experience the supreme ordeal of this passage through the "divine dark," the unstable psychic region, before finding the Light of light. All the great illuminates or "fathers," as they are called, underwent it. "They all were under the cloud and all passed through the sea" (1 Cor., x., i). And so with us, every Candidate still enters a darkened Lodge and moves through a symbolic nebulous underworld, guided only by the glimmer of his own intuitive spirit—that "bright morning star," distant from him at first, but complete union with which is promised to him that shall endure the last and greatest trial to the end.

This, then, is the Degree of Death—not physical but mystical death—in which the Craft, after first teaching the soul's involution into mortality and its "intricate windings" in that condition, "finally teaches it how to die" out of them and obtain liberation from their thralldom. A real Master Mason is one who has made that great act of self-denial, who has died that death, and experienced the transformation it involves. He, of course, still remains in the flesh until, in the course of nature and physical law, his outer casket falls away, but he no longer values the life that others cling to or treasures things that they prize; he has transcended and outgrown them. He has no dread or illusion about death, for he has already been to the other side of it, seen what lies beyond, and knows it to be the inevitable complement to life, an incident of existence like falling to sleep when tired. He has risen above the dualism of life and death, joy and pain, and known *Absolute Being*, in which these opposites merge and find their synthesis, resolution, and rest. He has balanced his pillars and become "established in strength." Having lain in the tomb of transformation, the grave of the temporal self has lost its sting and neither bodily or mental death have further victory over him. And having died

to himself, the root of egoism, of sorrow, of personal ambition, and of every selfish desire at the expense of others, has withered also. He knows Life Eternal and lives from the Centre ; or rather that Centre lives in him.

About all this he will observe humility and silence ; a Master Mason is not easily met with or recognised, save by his peers ; his secrets can be imparted only to those of equal rank with himself, for only they will understand him. Was not the Temple built without the sound of axe and hammer ? So does the Master Mason build. He works in the spirit and with the working tools* of the spirit, than which nothing is more silent yet nothing more potent ; using no outward show or visible activity, yet truly helping on the world by secret unrecognised forms of labour in which the axe of self-assertion and the hammer of personal egotism are never heard.

The 3rd Degree, as we work it, is but a faint yet faithful shadow of a sublime and sacred office which can never be publicly exposed or subjected to the risk of profanation. If natural birth and death be events to which privacy and seclusion are instinctively accorded, how much more must secrecy attach to the ultra-natural transition involved when a soul seeks to pass through mystical death and to be reborn from above ?

But to keep alive the witness to these truths for the benefit of such as could receive and profit by them, our 3rd Degree was projected from concealed sources when Speculative Masonry was about to become a world-wide fraternity seeking light upon secret truths about which instruction is not easily found elsewhere. Hitherto the Craft has not yet risen to an understanding of the truths confided to it, though the number of real seekers is to-day increasing. "The Candidates are many, but the Initiates are few" ; that was said some 3000 years ago, and it was restated later in the phrase, "many are called ; few are chosen." It is equally true to-day and its reason is simple. The truths of this Degree are such as all men are not yet ripe for ; their time of figs—of spiritual fruitfulness—is not yet. They are truths moreover that cut sharply across the world's wisdom and comfortable popular ideas ; that are ignored by official science and academic learning ; that are unpalatable and even offence-giving to those in whom the fever of natural life still burns strongly and its interests are all-absorbing. Few men are yet willing, for a hypothetical ideal, to let everything go and to die to all that they know and care for, and the whole trend of the world-spirit and conventional life supports them in their refusal.

But at long last those who now care not for these truths will be brought to face them, for denial and death of self is the inescapable law of our progress ; underlying it just as the Volume of the Sacred Law underlies the Square and Compasses in the Lodge and is organically interknit with them. And life itself is a vast Initiation-process, slowly, patiently, and by law and order, leading an intractable world from darkness to increasing light. We can individually help on that process or retard it ; the Initiate is one in whom it has become accelerated and who lives no longer for

* The working tools of a M.M. cannot be publicly explained. The earnest enquirer will learn the true meaning of those used in Lodge as he advances.

himself, but to facilitate it in others. Life permits us, its prodigal sons, to take our own time at eating husks and chasing shadows, knowing that desire for them must one day fail, and from time to time it moves us towards first the shining but deceptive pillar of prosperity, and then against the sombre yet merciful whipping-post of adversity, till we learn to realise something of what Boaz and Jachin stand for and acquire a little stability and good sense. But at last it confronts us with something that forces our eyes wide open and makes us once and for ever desire to forsake all else and to "leave West and go East," and, when that happy moment comes, it stands waiting with food and light and raiment of a better kind for us.

For those in this Lodge who aspire to that moment may these secrets become living truths. Does not our Ritual declare that patience and perseverance will in due time entitle worthy Brothers to participate in them? But to become living they must be realised in personal experience. They are difficult truths; difficult at first even to grasp notionally. They are not truths for the easy chair or that can be the subject of platitude and suave sentiment; indeed one of the old maxims about them is *Artes suas Dii non vendunt nisi sudoribus*, "the gods sell their secret lore only to those who sweat for it," and therefore one of the signs of this Degree teaches that to realise these truths may cost you blood and sweat. Only personal labour can awaken them in you, and personal experience alone will verify them. Not a thousand lectures or books will impart them, for these, though useful as pointers and stimulants, are things of the circumference addressed to the mind which is also at the circumference, whereas it is *the awakening of the Centre* that brings true Initiation, and this must be striven for personally with a persistent determination of will and a desire so intense that it has been likened to the distress of the famished hart panting for the waterbrooks. Not all the books in the British Museum can teach you what you would know conclusively and permanently, in one moment, if the Blazing Star at your centre dawned but for an instant above your horizon, and the sprig of golden-bloomed acacia blossomed in your brain, for Light from that source differs totally—both quantitatively and qualitatively—from all other light with which we are familiar."

Brethren, in what I have read to you to-day I claim no originality; these things spring from my studies of Wilmshurst's writings and from the several conversations I was privileged to have with him. Apart from the last extract I have omitted quotation marks; I simply and gratefully acknowledge the source and inspiration of this paper. I offer it to you as a tribute and a testimony to a very great man and a practical mystic who helps me to see a little through the glass, darkly. He is now face to face.

At the conclusion he was thanked for his very interesting paper.

Apologies were received from W. Bros. G. W. BEALE, W. H. COTTON, T. O. JUDGE, J. A. WALKER, J. BATES, J. J. W. GRUNDY and A. G. KILNER.

The Lodge was closed in due form at 7-15 p.m.

Obituary.

We regret to announce the "passing" of the following members :—

Full Members.

W. Bro. JOHN DAVID JOHNSON, Past Grand Std. Bearer, P.M. 1391,
3448, 2429.

W. Bro. J. W. CLARKE, P.M. 611.

W. Bro. WALTER BOND, P.M. 3448, 4835.

Correspondence Circle Members.

W. Bro. F. E. BAIRD, Albert Lodge, Great Yarmouth, 4320.

W. Bro. F. ALLCOCK, P.M. 3219, 4467, P.P.G. Reg. Notts.

PLATE I.



Fig. 1.



Fig. 2.



Fig. 3.

PLATE II.

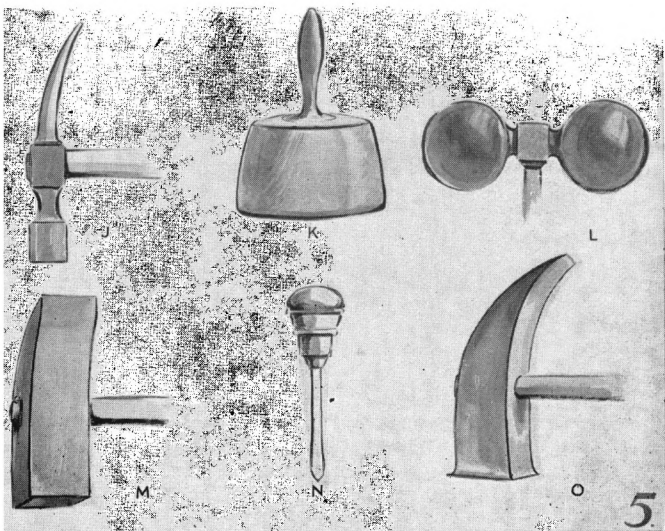
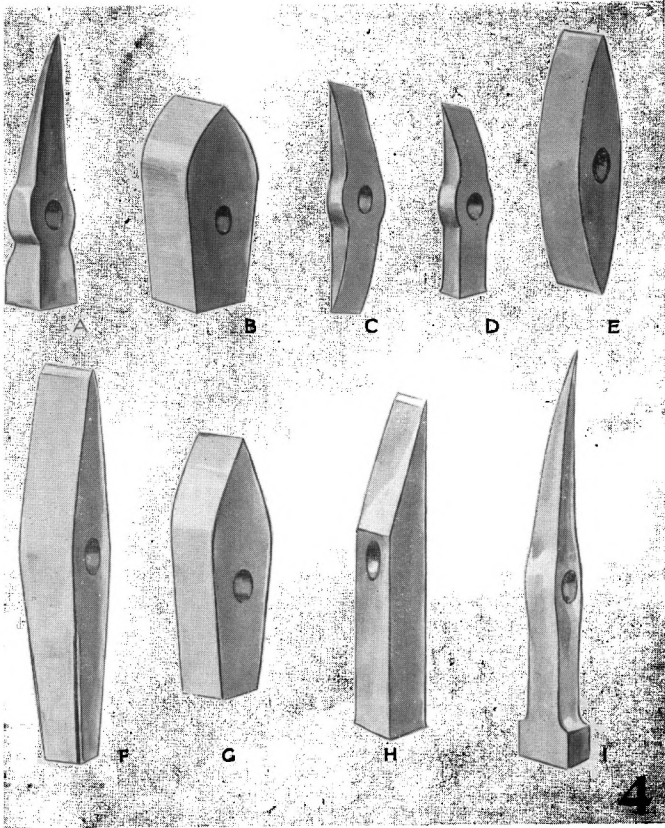
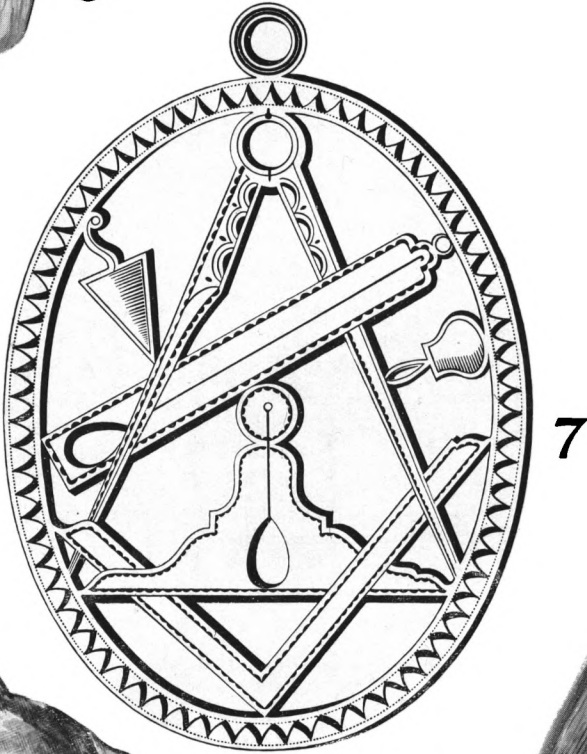
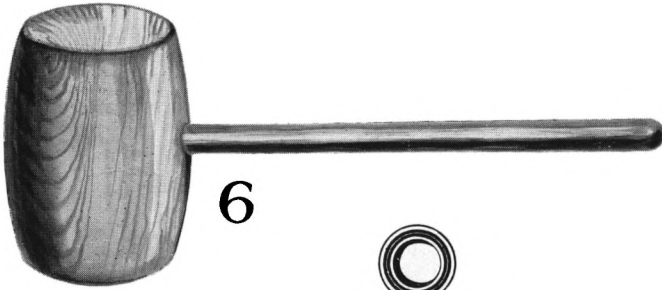


PLATE III.



Books published by the Lodge.

Application for copies of these books to be made to E. H. STORK,
 "Arundel," Ashfield Road, Leicester.

- "MEMORIALS OF THE MASONIC UNION OF A.D. 1813." By
 W. J. Hughan. Revised and Augmented Edition by
 John T. Thorp. Frontispiece. 151 pages; 4to. 1913.
 Cloth, giltpost free 10s. 6d.
- "ORIGIN OF THE ENGLISH RITE OF FREEMASONRY, ESPECIALLY
 IN RELATION TO THE ROYAL ARCH DEGREE." By W. J.
 Hughan. Plates. 198 pages; 8vo. 1925. Cloth, gilt.
 3rd editionpost free 13s. 6d.
- "FRENCH PRISONERS' LODGES." By J. T. Thorp. New and
 revised Edition issued by the Lodge as a Memorial to its
 Founder. With many illustrationspost free 5s. od.
-

The Lodge has for disposal a few copies of some of the earlier
 editions of the Transactions, also a few copies of "Reprints" and Masonic
 Papers by the late Wor. Bro. J. T. THORP. Apply for particulars to
 E. H. STORK, "Arundel," Ashfield Road, Leicester.

The Lodge of Research, No. 2429, Leicester.

Dr.	Receipts and Payments Account, Session 1942-43.				Cr.
	RECEIPTS.	£	s.	d.	
To Subscriptions:—					
Correspondence Circle	305		5	0	
Members	59		7	0	
Building Society Interest	6		7	6	
Sale of Literature	61		1	0	
Total Receipts	432		0	6	
BALANCE AT COMMENCEMENT OF SESSION:—					
Leicester Permanent Building Society	300		5	0	
Midland Bank Limited	25		0	0	
	325		5	0	
		£757		5	6
	PAYMENTS.	£	s.	d.	£
By Printing Lodge Transactions	300		8	2	
Printing	31		8	2	
Steward's Account	19		3	10	
Grand Lodge Dues	6		4	6	
Provincial Grand Lodge Dues	5		6	6	
Postages	4		14	9	
Cheque Book	5		0	0	
Total Payments	367		10	11	
BALANCE AT END OF SESSION:—					
Leicester Permanent Building Society	300		5	0	
Midland Bank Limited	89		9	7	
	389		14	7	
		£757		5	6

Revenue Account, Session 1942-43.							
	EXPENDITURE.	£	s.	d.	£	s.	d.
To Printing Lodge Transactions		300		8	2		
Printing		31		8	2		
Rent		12		12	0		
Steward's Account		19		3	10		
Grand Lodge Dues		6		4	6		
Provincial Grand Lodge Dues		5		6	6		
Postages		4		14	9		
Cheque Book		5		0	0		
218 Volumes of "French Prisoners' Lodges" at cost		280		2	11		
		109		0	0		
		£489		2	11		
	INCOME.	£	s.	d.	£	s.	d.
By Subscriptions:—							
Correspondence Circle		225		5	0		
Members		53		1	0		
		278		6	0		
Building Society Interest				6	7	6	
Sale of Literature				61	1	0	
Publication Stock, 1942-43:—							
180 Volumes of "French Prisoners' Lodges" at current selling price, 5/- each				45	0	0	
BALANCE:—Being Excess of Expenditure over Income				98	8	5	
				£489	2	11	

Balance Sheet, Session 1942-43.							
	LIABILITIES.	£	s.	d.	£	s.	d.
EXPENSES ACCRUED:—							
Rent		12		12	0		
Provincial Grand Lodge Dues		6		0	0		
MEMBERS' SUBSCRIPTIONS PAID IN ADVANCE				18	12	0	
ACCUMULATED FUND:—							
Surplus at end of 1941-42 Session		560		9	6		
Less Excess of Expenditure over Income, 1942-43 Session		98		8	5		
		462		1	1		
		£482		4	7		
	ASSETS.	£	s.	d.	£	s.	d.
CASH AT:—							
Leicester Permanent Building Society		300		5	0		
Midland Bank Limited		89		9	7		
		389		14	7		
SUBSCRIPTIONS OUTSTANDING:—							
33 Correspondence Circle—							
1 Year at 10/-		16		10	0		
31 Ditto—2 Years at 20/-		31		0	0		
		47		10	0		
PUBLICATION STOCK:—							
180 Volumes of "French Prisoners' Lodges" at current selling price, 5/- each				45	0	0	
				£482	4	7	

AUDITORS' REPORT.

TO THE MEMBERS OF THE LODGE OF RESEARCH, No. 2429:—

We report that we have audited the foregoing Accounts and Balance Sheet with the books and vouchers of the Lodge of Research, No. 2429, and certify the same to be in accordance therewith.

Dated this 9th day of September, 1943.

E. R. CARR, A.S.A.A., P.M. 3448, 4385, P.P. GD. REG.

33 Bowling Green Street, Leicester.

Treasurer.

JOHN T. COOPER, P.M. 523, 3919, 4874, P.P.J.G.W.

GEO. E. PHIPPS, P.M. 1391, 3919, P.P.G. SUPT. WORKS.

Auditors.