

# The Lodge of Research,

No. 2429 LEICESTER.

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# Transactions

for the

## Year 1944-45.

(FIFTY-THIRD YEAR OF PUBLICATION)

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W. BRO. G. W. WILKES, P.M. 4656, P.P.S.G.D.,  
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.S.G.W.

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W. BRO. G. W. WILKES, P.M. 4656,  
P.P.S.G.D.,  
WORSHIPFUL MASTER.

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

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

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FREEMASONS' HALL, LEICESTER.

*September, 1945.*

BRETHREN,

I feel that my first duty is to express our thankfulness for the blessing of peace. For years we have met under the clouds of war in its worst form, and we are indeed grateful to the G.A. for his many mercies.

The Lodge has met regularly, transacted its business, heard a continuous course of Lectures, published its Transactions, and extended its usefulness. The Brethren, overseas, will now get these Transactions and any that have been held up.

I extend to the Officers and Brethren my thanks and appreciation for their constant and loyal support, and acknowledge the care given to the spare Transactions by W. Bro. E. H. Stork, P.G.Std.Br., Eng. This has resulted in a gain of £100 for the Lodge Funds. There are some hundreds of copies still available to the Brethren, and these can be acquired by any brother from him.

The Lodge continues to prosper and I feel that its work is as great now as in the past.

I am confident that you will extend to my successor, the R.W.P.G.M., the support he so richly deserves from all of us, and it is very fitting that his year of office should coincide with the celebration of peace in the whole world.

At this point, let me call attention to an excellent piece of work for Freemasonry in the Province, that has been completed this year by the Lodge of Research. I refer to the preparation of booklets containing instructive help in the three degrees, to be given to Candidates after they have passed through the respective ceremonies. It is hoped that by these means, the various Lodges in the Province will seize the opportunity of making certain that their Candidates have an insight into our esoteric teaching, and thus acquire some of the general principles of the "Meaning of Freemasonry."

At the request of the Right Worshipful the Provincial Grand Master, the Editor of the Transactions (W. Bro. Dr. C. C. H. Binns, M.A., P.P.S.G.W.), will read the second of these booklets, entitled "Help for the Fellow-Craft," at the Installation Meeting of the Lodge, on September 24th, at which all Master Masons are invited to be present.

Masters or Secretaries of Lodges wishing to possess copies of these booklets are invited to make their requirements known to the Editor of the Lodge Transactions.

Heart greetings and fraternal good wishes are sent to all our Brethren, both at home and abroad.

Yours fraternally,

G. W. WILKES.

## Correspondence Circle.

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*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, 1944-45.

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W. Bro. W. J. BUNNEY (P.M. 253, 2429 ; P.G.Std.Br.Eng.).....	Chap.
W. Bro. E. R. CARR (P.M. 3448 ; P.P.G. Reg.) .....	Treas.
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W. Bro. F. HAINES (P.M. 139, 2429 ; P.P.J.G.W.).....	D.C.
W. Bro. S. F. HERBERT (P.M. 3091, 4088 ; P.P.S.G.D.).....	S.D.
W. Bro. W. TOMLINSON (P.M. 1330 ; P.A.G. Pst.) .....	J.D.
W. Bro. A. T. S. SMITH (P.M. 3431, P.P.S.G.D.).....	I.G.
W. Bro. H. WOOD (P.M. 442 ; P.P.G. St.Br., Northants. and Hunts.)	Stewd.
Bro. D. CHOYCE.....	Tyler

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#### LODGE EDITOR :

W. Bro. C. C. H. BINNS, M.A., M.B., B.Ch. (P.S.G.W.).

*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 1945-46.**

September 24th, 1945—Installation.

November 26th, 1945.

January 28th, 1946.

March 25th, 1946.

May 27th, 1946—Election.

## **Honorary Members.**

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

W. Bro. G. B. ELLWOOD, P.M. 2429, 3448 and 4088, P.P.J.G.W.

## 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.S.G.W.
- \* W. Bro. W. H. STAYNES, P.M. 279; P.P.G.Std.B.
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- 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.P.S.G.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.
	„	J. C. BURTON	...	...	1942-43.
	„	T. O. JUDGE	...	...	1943-44.

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

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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. W., Barry ; JOHNSON, Gilbert, York ; JOHNSON, J. W., Leicester ; JONES, C. R., Thrapston ; JONES, The Very Rev. H. A., Leicester ; JONES, Harries, Church Brampton ; 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., Tilton-on-the-Hill, near Leicester ; KING, L. J., Leicester ; KING, P. B., Uppingham ; KNIGHT, H., Leicester.

LAFITTE, L. F., London ; LAKE, J., Essex ; LAMB, Douglas G., South Africa ; LANGELAAN, Henry H., Honiton, Devon ; LANGTON, Ernest, Leicester ; LAPRAIK, Douglas, Leicester ; LASCELLES, Dr. J. Eaton, Kettering ; LASHMORE, T., Coalville ; LAWRENCE, John, London, N.W.II ; LAW, J. B., Essex ; LEA, Geoffrey Lumsden, Houghton on the-Hill ; LEADER, L. C., Melton Mowbray ; LENTON, J. H., Leicester ; LEWIS, C. J., Ashby-de-la-Zouch ; LLEWELLYN, Gilbert E., Oadby, near Leicester ; LINDQUIST, F. C., Leicester ; LISTER, G. A., Beddgelert ; LOASBY, S. L., Kettering ; LOCK, Frederic J., Surrey ; LEE, A. M., Kettering ; LODGE, R., Leicester ; LORD, A. J., Leicester.

MANNING, W. T., M.C., Leicester ; MAGNAY, Harold, Leicester ; MARCH, C. H., Coalville ; MARCH, L. J., Leicester ; MARKS, N., Nuneaton ; MARRIOTT, J., Nottingham ; 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 ; MEEK, R. J., Sandtoft ; MILLER, E. J., East Dereham, Norfolk ; MAXWELL, T., Derby ; McLAUCHLAN, J. A., Leicester ; MILLS, T. H., Leicester ; MILLWOOD, E., 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., Apia, Samoa ; MORRELL, R. H., Leicester ; MORRIS, G. W. W., Rugby ;

MORRISON, W. S., Hucknall ; 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.

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

OATWAY, E. R., Woodthorpe ; ORAN, A. L., Leicester ; ORCHARD, P. G. F., Leicester ; OVERTON, Wilfred, Sutton Coldfield.

PALMER, E., Oakham, Rutland ; PARR, Alfred, Leicester ; PARR, A. R., Leicester ; PARROTT, R. A., Leicester ; PARTRIDGE, A. S., South Wigston ; PAYNE, D., Oakham ; PAYNE, Ken., Tasmania ; PAYNE, Jas., Barry, Glamorgan ; PEBERDY, R. J., Leicester ; PENNINGTON, Cecil, Burnham-on-Sea ; PERCIVAL, J. E. J., Leicester ; PEPPER, N. E., Leicester ; PERKINS, Walter, Nuneaton ; PERRY, C., Ashby de la Zouch ; PETTIT, G. R., Lutterworth, Rugby ; PERRY, H. G. B., Shanghai, China ; PHIPPS, G. A., Leicester ; PICK, W. H., Birstall ; PICKERING, E. F., Hinckley ; PICKSTONE, W., Blackburn ; POLLARD, F., Anstey ; POLLARD, E., Leicester ; PORTEOUS, J. D., Dulwich ; PORTEOUS, Dr. L. D., Leicester ; POTTER, F., Kettering ; 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., Glenfield ; PURT, H., Kibworth.

RADBURNE, J. W., Rushden, Northants. ; RAE, T. H., Sunderland ; RAMSDEN, F. G., Bolton ; RAMSDEN, J. W., Blaby ; RANDLE, E. S., Hinckley ; RATNETT, E. A., Leicester ; RANDLE, J. O., Countesthorpe ; RAWLINSON, R. H., Leicester ; REDMOND, S. E., Liverpool ; READ, R. H., Ashby de-la-Zouch ; REID, A. G., California ; RIDGWAY, W., Leicester ; RIDGWAY, R. W., Leicester ; RILEY, H. G., Foxton, Leicestershire ; RILEY, Edward Charles, Leicester ; RIST, L. S. G., Nuneaton ; ROBB, A., London ; ROBERTS, A. H., Nottingham ; ROBERTS, H., Leicester ; ROBERTSON, A., London, E.C.3 ; ROKER, E. A., Kibworth ; ROLLASON, A. H., Loughborough ; ROWLETT, W. H., Oadby ; ROWSELL, F. J., Leicester ; RUTHERFORD, R. C., New Zealand.

SAAYMAN, E. H., Nottingham ; SALSBUURY, H. W., Nuneaton ; SAUNDERS, C. H., Leicester ; SCHOLFIELD, A. J., Devon ; SCOTNEY, J. W., Leicester ; SHARDLOW, H. W., Birmingham ; SHARP, D. E., Leicester ; SHAW, G. Baron, Wellington, Shropshire ; SHELDRIK, T. F., Wembley ; SHEEN, R. C., London, E.C.2 ; SILCOCK, Dr. F. A., Leicester ; SHILCOCK, F. H., Lichfield ; SHEPHERD, John Latimer, Kent ; SHIPMAN, T. S., Leicester ; SHUTTLEWOOD, A. A., Leicester ; SWANSON, Major I. N., Newcastle-on-Tyne ; SMITH, A. J., Leicester ; SMITH, C. S., Scarborough ; SMITH, W. E., Leicester ; SMITH, Samson, Leicester ; SMITH, W. A., New Westminster, Canada ; SMITH, C. M. R., Countesthorpe ; SMITH, Dr. H. Muir, Leicester ; SMITH, J. L., Market Harborough ; SMITH, A. E., Leicester ; SMITHARD, J. W., Leicester ; SOLLITT, F. C., Nausori, Fiji ; SMYTH, F. A. G.,

Littleover ; SPACKMAN, C. S., Croydon ; SPEAK, G., Leicester ; SPENCER, H. B., Auckland, New Zealand ; SPENCER, R. C., Leicester ; SPENCER, J., Derby ; SPRAGUE, A. G., Kington, Herefordshire ; SPRIGG, S., Melton Mowbray ; SQUIBBS, G. L., Market Harborough ; STIBBE, E. V., Leicester ; STANTON, H. V., Worcester ; STEBBINGS, T. G., Suffolk ; STEPHENSON, J. H., Hinckley ; STEVENS, Francis Edward, Shardlow ; STEVENSON, E. G., Lockerbie ; STOW, Ernest C. S., Hull ; STREET, J. Arthur, Loughborough ; STRICKLAND, Major F. P., Jnr., 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.

TAINÉ, H. V., New Zealand ; TANDY, H., Leicester ; TANSER, W. T., Leicester ; TARRATT, F. P., Leicester ; TAYLOR, G. S., Donington-le-Heath, Leicester ; TAYLOR, H. W., Leicester ; TAYLOR, L. C., Birstall ; TAYLOR, E., Leicester ; TAYLOR, W., 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., Beston, Notts. ; THORPE, Thomas H., Derby ; TIMMS, A. H., Swadlincote ; TOMPKIN, S. E., Leicester ; TOPLEY, H., Hampstead, N.W.11 ; TREBILCOCK, R. E., Australia ; TRIBE, G., Leicester ; TOWLSON, J., Leicester ; TOWNSEND, A. E., Leicester ; TOWNSEND, Capt. E. J., Leicester ; 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., Rothley.

UNDERWOOD, I. R., Leicester ; UPCHURCH, F. N., Newtown Linford ; USHER, S. J., Leicester.

WACKS, P. J., Wigston Magna ; WADE, H. J. S., Tavistock, Devon ; WAKELING, P. G., Rochester, Kent ; WAKEFIELD, J., Hucknall ; WALKER, Herbert, Leicester ; WALKER, S. J., Hinckley ; WALKER, Fredk., Derby ; WALMSLEY, J., Tamworth ; 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 ; WESTLEY, C. L., East Bridgford ; WHEATCROFT, H. L., Leicester ; WHITBY, F., Birstall ; WHITCHER, A. S., Leicester ; WHITE, O. M., Hinckley ; WILEMAN, W. A., Earl Shilton ; WINN, Roy, Leicester ; WHOWELL, W., Leicester ; WHITNEY, H., London, S.W.19 ; WILDE, F., Birmingham ; WILSON, C. B., Napier, New Zealand ; WILSON, G. H., Barnsley ; WILLSON, Owen, Leicester ; WILL, J., Jnr., 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, Major F. L., Leicester ; WILKIE, T., Leicester ; WOOLMER, R. E., Leicester ; WRIGHT, S., Leicester ; WRIGHT, H. W. S., Leicester ; WRIGHT, B. E., Kettering ; WIGHTMAN, Walter, Earl Shilton ; WOLFERSBERGER, W. H., Denver, U.S.A. ; WYKES, G. D., Kibworth Harcourt.

Yates, S., Mansfield.

## The Two-Hundred-and-Sixty-Fourth Meeting and Installation

was held at Freemasons' Hall, London Road, Leicester, on Monday,  
September 25th, 1944.

*There were present:* W. Bro. T. O. JUDGE, W.M., in the Chair; W. Bro. J. C. BURTON, I.P.M.; W. Bro. G. W. WILKES, S.W.; W. Bro. A. T. S. SMITH, Acting 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. A. E. ROSSITER, Acting S.D.; W. Bro. S. F. HERBERT, J.D.; W. Bro. W. TOMLINSON, I.G.; Bro. D. CHOYCE, Tyler. Also W. Bros. A. H. PARKER, W. E. MOORE, A. H. BRADLEY, C. C. H. BINNS A. J. S. CANNON, G. E. PHIPPS, E. H. STORK, F. W. BILLSON, H. CARR, E. MURRAY, A. HALKYARD, C. E. HAINES, A. G. KILNER and W. H. WOOD.

*There were also present* sixteen members of the Correspondence Circle and three visitors.

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 R.W. Provincial Grand Master was saluted with the honours due to his rank, which he acknowledged.

The Grand Lodge Officers present, W. Bros. R. B. ADCOCK, E. H. STORK, W. J. BUNNEY and A. J. S. CANNON, and also W. Bro. C. C. H. BINNS, P.S.G.W., were saluted and made acknowledgment.

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

W. Bro. F. P. TARRATT, 329 London Road, Leicester, No. 1379.

W. Bro. P. W. HOBSON, 3 Burlington Road, Sherwood, Notts., Nos. 4316 and 3249.

Bro. E. HADDON, 24 Harewood Road, Allestree, Derby, Nos. 4285 and 1085.

Bro. H. V. TAINE, Albert Street, Auckland, N.Z., No. 267 (N.Z.).

Bro. W. C. HARDY, 13 Marlborough Road, Woodthorpe, Notts., No. 5408.

W. Bro. T. G. STEBBINGS, South Entrance, Saxmundham, Suffolk, No. 2810.

The Treasurer's accounts were unanimously received and adopted, and the best thanks of the Lodge were tendered to the Treasurer for his valuable services.

W. Bro. WILKES was then installed in the Chair of K. S., according to ancient custom, by W. Bro. T. O. JUDGE.

The following Officers were invested :—

R. W. Bro. J. H. CORAH	...	...	S.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. S. F. HERBERT	...	...	S.D.
W. Bro. W. TOMLINSON	...	...	J.D.
W. Bro. A. T. S. SMITH	...	...	I.G.
W. Bro. W. H. WOOD	...	...	Steward.
Bro. D. CHOYCE	...	...	Tyler.

W. Bro. F. HAYNES was re-elected to represent the Lodge on the Prov. G. L. Committee of General Purposes.

W. Bro. W. J. BUNNEY was re-elected to represent the Lodge on the Library Committee.

The next item on the agenda was "to present W. Bro. F. W. BILLSON, Ll.B., P.A.G.D.C., Eng., P.M. 1391, 3448 and 3666 Dorset, P.M. of 2429 and one of its Principal Founders, with a special copy of the Index of the Transactions of the Lodge, prepared by W. Bro. W. J. BUNNEY, P.M. 523 and 2429, P.P.S.G.W., P.G. Std. B., Eng., the presentation to be made by W. Bro. W. J. BUNNEY."

In making the presentation, W. Bro. BUNNEY expressed, on behalf of the Officers and Brethren and on his own behalf, the great pleasure it gave to all to see W. Bro. BILLSON present in Lodge. It was owing to a suggestion made by him that the Index was compiled. It paid tribute to the great services W. Bro. BILLSON had rendered to Freemasonry in general in this Province and to the Lodge of Research in particular; it was through his efforts in conjunction with W. Bro. J. T. THORP that the Lodge was founded, and he had the greatest possible pleasure in making the presentation.

W. Bro. BILLSON, in acknowledging the gift and thanking W. Bro. BUNNEY, congratulated him on the painstaking and excellent manner in which he had carried out his task. The index would, he said, save a vast amount of time when looking for any particular paper to which reference was desired, and he hoped that, in the future, some Brother would be found willing to carry on this good work when the time came that W. Bro. BUNNEY might be unable to continue the work he had begun so well. He had always appreciated the warm welcome extended to him on his periodical visits to the Lodge of which he was very proud.

Copies were also presented to W. Bro. W. J. BUNNEY and the W.M.

The W.M., in acknowledging the presentation, said, "The recording of the fifty years of Transactions of the Lodge was a most useful guide for the Brethren, and the index now produced is the completion of that splendid work.

"I understand that the thought of compiling the index emanated from a chance remark made by W. Bro. BILLSON to W. Bro. BUNNEY and we have today seen this completion.

“ The compilation has been a long, patient and persistent task and, though not an interesting lecture or treatise yet of enormous benefit to all. It has necessitated quiet, silent, ‘ behind the scenes ’ labour with much reference, checking and cross-checking, in fact many months of work.

“ In W. Bro. BUNNEY we have a man who is loved for his sterling qualities, respected and honoured as a Mason, and carrying into his public life an unblemished reputation for integrity. He is always a gentleman, always a help, and always a faithful and loyal friend and a happy and genial companion.

“ May he live long to enjoy the honours which have come to him, and to enjoy the love and affection which he has aroused in the hearts of his fellows.

“ This token carries with it the sincere thanks and appreciation of the Brethren for the work which he has done on their behalf.”

Apologies were received from W. Bros. COTTON, WEBSTER, HAYNES, PICKERING, MARRIOTT, BLAND and LEADER, and Bro. J. BATES.

The Lodge was closed in due form at 6 p.m.

A Conversazione was held afterwards.

## The Two-Hundred-and-Sixty-Fifth Meeting

was held at Freemasons' Hall, London Road, Leicester  
on November 27th, 1944.

*There were present the following Officers* :—W. Bro. G. W. WILKES in the Chair ; W. Bro. T. O. JUDGE, I.P.M. ; W. Bro. W. H. WOOD, Acting S.W. ; W. Bro. E. MURRAY, Acting 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. S. F. HERBERT, S.D. ; W. Bro. W. TOMLINSON, J.D. ; W. Bro. A. T. S. SMITH, I.G. Also W. Bros. A. H. PARKER, A. H. BRADLEY, C. C. H. BINNS, G. E. PHIPPS, J. C. BURTON, C. E. HAINES, E. H. STORK and A. F. TOMKINS.

Twenty-four members of the Correspondence Circle and eight visitors were present.

The Lodge was opened in due form at 5 p.m.

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

The R.W.P.G.M. and the Grand Lodge Officers present were saluted with the honours due respectively to their rank and made acknowledgment.

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

- Bro. F. A. G. SMYTH, " Ravenswood," Havenheath Lane, Littleover, Derby, No. 433.
- Bro. F. N. UPCHURCH, " Beech Farm," Newtown Linford, Leics., Nos. 4200 and 2865.
- Bro. Rev. J. R. COLLINS, St. Mary-de-Castro Vicarage, Leicester, No. 279, P.G. Chaplain.
- Bro. J. W. RAMSDEN, " Petersfield," The Avenue, Blaby, Leics., No. 3078.
- Bro. Very Rev. H. A. JONES, Provost's House, Stoneygate, Leicester, Nos. 3091 and 4209.
- W. Bro. H. TANDY, 3 Dovedale Road, Leicester, No. 5030.
- Bro. N. MARKS, 370 Tuttle Hill, Nuneaton, No. 1474.
- Bro. L. S. G. RIST, " Hughendon," Leicester Road, Nuneaton, Nos. 432 and 3291.
- Bro. A. J. LORD, 107 Winchester Avenue, Leicester, No. 279.
- Bro. T. BUFFEY, 15 Shipley Road, Leicester, No. 4088.
- Bro. H. A. L. HUGHES, 19 The Minster Precincts, Peterborough, No. 2533.
- W. Bro. G. W. BROWN, Hose Rill, Wellingborough, No. 737.

W. Bro. A. F. TOMKINS, P.P.G.Std. Bearer, a full member of the Lodge, then read his paper :—

## A Few Thoughts on the Young Mason and Masonic Knowledge.

In presenting this short paper to you, I am fully conscious that it does not attain to the standard of the many valuable contributions made to this Lodge by eminent Masons, neither does it contain any research.

It is merely "A few thoughts on the Young Mason and Masonic Knowledge," which I trust will prove of some little interest.

Before we admit a man into Freemasonry we have ascertained that he is of good report, and held in high estimation by his sponsors. He is then received into the light and taught the mysteries of the earlier grade. Afterwards he is passed, and then finally raised. During the ceremonies he is recommended to make a daily advancement in Masonic Knowledge and, as it is a progressive science, he can, if he so desires, proceed further. There are many Brethren who have that urge, and the question that naturally arises in their minds is—what is Masonic Knowledge? Is it a knowledge of the Rituals and Ceremonies and an accurate knowledge of the wording? Does Charity cover all? Or does it consist of the History of Freemasonry and its origins?

In Tolstoy's famous book, *War and Peace*, there is a description of an Initiation Ceremony, which I believe could be considered as one answer to this question.

Here it is stated that the seven virtues symbolized by the seven steps of the Temple of Solomon, which every Freemason is pledged to exercise in his own person, are:—

1. Discretion. Never to betray the Secrets of the Order.
2. Obedience to the Masters of the Order.
3. Virtuous living.
4. Love of Mankind.
5. Courage.
6. Liberality.
7. Love of Death.

"To school yourself to the seventh Precept, think often of Death, that it may lose its terrors for you, and cease to seem an enemy. It will on the contrary appear as a friend, to deliver the soul, wearied out by works of virtue, from this life of misery, and guide it to the realm of reward and peace."

I well remember after my own Initiation in September, 1917, I was completely confused, but I thought that, after I had completed the three Ceremonies, I should, no doubt, begin to understand more about it. I certainly did learn a little, but I still felt that I required more explanation, and therefore commenced asking questions. I must here confess that I met with a number of disappointments, and reluctantly decided to remain a listening member. After a few years I was appointed to my first Office, and then decided that the time had arrived when I should again endeavour to obtain what I wanted, and another Brother (unfortunately now deceased)

and I decided to meet regularly and study the various lectures and literature, which undoubtedly stimulated our interest and was a great help; but we always felt the need of some proper guidance and instruction. With these few thoughts on my own experience I am led to the belief that what a young Mason, and even some of the older ones, need, is some further instruction on Masonic Knowledge, in addition to the various ceremonies.

I believe that a new Brother should be treated by his Lodge like an additional member in family life, *i.e.*, carefully nurtured, so that he may grow into a strong and healthy member of his own family, his Mother Lodge in particular, and the Order in general.

He should be taught that Initiation alone cannot make him a good Mason. It certainly gives him the key, but he must realise that the mere possession of the key does not constitute ownership of the treasure—it sows the seed, but unless the soil is carefully cultivated, fruit will not be produced. He should always bear in mind that “whatsoever a man soweth, that shall he reap.”

Masonry certainly takes a man by the hand, leads him to the Altar, draws his attention to the Volume of the Sacred Law and other symbols, and tells him to regulate his life and actions in accordance therewith. By this instruction it is intended that we should, firstly, study that inestimable gift of God to man, “the Great Light in Masonry” and strive to know its contents, and make them our own, so that our lives may reflect them in kind thought, soft word, and good deed. So also with the Square and Compasses and the other furniture of the Lodge; we should place them suitably in the Lodge room of our personal lives, and show that we honour and respect them, by putting them to their highest and noblest use. If the young Mason endeavours to make a daily advancement in this direction, he will soon find that one of Masonry’s first principles is the formation of his character, and that it seeks to give an orderly and intelligent direction to his mind. The mind directs the hand, thus, when the mind is under control so is the hand. He should be taught that the kernel of the nut lies inside the shell, and that to have the kernel one must crack the shell. The Ceremonies and the Ritual are the shell, the rest remaining with himself. In searching for this Masonic Knowledge, he will be serving Freemasonry, as it is essential for a true understanding that we should study not only the Ceremonies, but the history of the Craft, in order that we may appreciate how much time and effort has been put in by our predecessors, and the important lessons to be learned therefrom.

In progressing in this search he will, no doubt, soon realise that the “Secrets of a Degree” and real Masonic secrets, are two different things, the former being simply those marks by which we are known to each other and distinguished from the rest of the world, whilst the latter are those recommended for our way of life. The confirmation of this is given in the opening prayer—“Assisted by the secrets of our Masonic Art.”

This progress will assist in bringing about a proper appreciation of man’s relative place in the world, by teaching first of all his relation to the Infinite. To realise one’s own limitations is the first intimation of strength. To know that we are subordinate to the Infinite is to enable

us to order our course of life to exemplify properly the relationship between Creator and Creature. If he begins to understand that knowledge of our whole system, he will certainly be making an advancement, and I believe will soon see that one of the Golden Rules is, "to do unto others as you would wish they do unto you." He will also find that the Craft does not enter into disputes concerning different persuasions of man, but admits all that are good and true, and helps to bring about reconciliation and harmony amongst men who, without that assistance, may have remained at variance.

I do not believe that we are punished for our sins; but by our sins, and the suffering is really intended for our protection. The purpose is twofold, first to check us from further sin, and secondly to teach us to give expression to our powers through the proper channels.

In our Temple we should remember that there are no differences, except those that divide vice from virtue. We should beware of showing any feeling which may tend to destroy this. We should hasten to help a brother who is in need, guide the erring, help to raise the fallen, and never give place to hatred or aversion, but should endeavour to be kind and benevolent, share our joys with our neighbours, and not let envy trouble our happiness, always remembering that the great secret of Freemasonry should be open to the world. It should shine with the words and deeds of all true Masons.

Each of us should then begin to spread our beliefs in the right direction, particularly in our own community, and hope that the seeds sown will blossom forth into strong fruit as time progresses, and in doing so we should think of the lessons to be learned from the old craft masons—the men who thought of beauty in stone, and expressed those thoughts in cathedrals and other great buildings, for the benefit of future generations.

These few thoughts, I believe, could profitably be enlarged upon, and provide some basis for discussion and study, and they lead me to a matter which has been in my mind for a long time, in fact since my own initiation. Evidently others have also the same views, as I read an article a short time ago, written by W. Bro. W. H. Springett about 1923, entitled "The Influences of the War on Freemasonry," referring, of course, to the 1914-1918 period, and it may be appropriate at this time to quote a few extracts from it:—

"After the last war, of the men who entered Freemasonry, roughly speaking one-third have dropped out altogether, one-third remain members without in the least caring whether they attend or not, and one-third have found all and, in many instances, far more than they expected, and bless the day that they were admitted. But before saying that those two-thirds should never have been allowed to enter Masonry, as innumerable brethren will tell you freely, let us endeavour to ascertain a reason for their dissatisfaction, and our own. First of all he asks, was the door opened too widely at their first knock? Three knocks are necessary as we all know, and if they come in thus lightly, expecting probably too much, and possibly with high ideals waiting immediate realisation, it may have been a shock to many a newly-made Mason on entering the Lodge to find

those ideals hedged round with what to him might appear meaningless ceremonial, veiled in allegory, and illustrated by symbol. No doubt a good many were far too critical. They were disappointed because they came into Masonry with certain fixed ideals, and thus expected to find a Mason in all places and at all times, and the Masonic Brother who does not live up to the teaching is sooner singled out than the large majority of Lodge Members who are Masons in practice, as well as in name, and may thus shatter the ideals of the very critical brother. It may be unjust and unreasonable criticism, but should we not make an effort to prevent such impressions, and endeavour to live as Masons outside the Lodge ? ”

He ends by stating that in practically every Lodge there may be found more brethren, especially the Young Members, who are keenly enquiring as to the inner meanings of Masonry, and that in so large an increased membership of the Craft, it has thereby been permitted to extend its teachings to many thousands who might not otherwise have ranged themselves under its banners, in many instances (as we pray in Speculative Masonry may be the case) to the Glory of God and the salvation of their souls, in all to the extension of the principles of true citizenship, loyalty towards their God, their fellow men and themselves.

In my observation of the progress of new Brethren, I have been somewhat concerned to note that, after the completion of the Ceremonies in which they took a leading part, there are a number of Brethren who only attend their Lodge very occasionally, and others who even cease altogether. As it is assumed that these members had a “favourable opinion preconceived of the Institution,” before taking the necessary steps to become Masons, I have wondered what may be the reason for their apparent lack of interest, especially so early in their Masonic career. As the opportunity presented itself from time to time I have, therefore, endeavoured to find the cause, and have discovered that there are many Masons who desire to be more than a mere member of a Lodge who can only repeat portions of the Ritual. They earnestly wish to be able to give an intelligent interpretation of the Symbols, and their one aim is to obtain the right guidance and instruction which will put them on this road. A number of these Brethren have stepped from the shores of ignorance into the realms of Masonic research but, as the subject is so big, they are soon floundering, and reluctantly give up the study for want of proper direction.

I am fully convinced, therefore, that with sympathetic guidance and encouragement, many of these Brethren, and some of the older Masons, would respond. It seems to me, and also I am sure to other members, that a daily advancement in Masonic knowledge means something more than a continuous routine of the Ritual, and that, if a better balance of our Lodge work could be arranged, it would stimulate the interest of many, and provide a long-felt want in the case of a good number of the Brethren.

It should be borne in mind that Master Masons are very much in the majority, and many of them either lack the opportunity, or have not the inclination, to take office, and I have no doubt that a large proportion of these Brethren feel that some kind of instruction, in the form of short papers and discussion, should be part of the proceedings of every Lodge.

I must confess that I am in agreement with them as I feel that under our present system the interest of some of the Brethren will inevitably wane.

During my Masonic career I have been privileged to attend a few Lodge meetings where, instead of the usual Ceremony, a paper of general Masonic interest has been given, and I have been particularly impressed by the amount of interest shown, and the excellent attendances on those occasions. I should, therefore, like to suggest that it would be advantageous for each Lodge to allot one, or even more, meetings in a session to the general study of Masonic Knowledge. Every Brother should be encouraged to submit short papers on any subject of general Masonic interest, and time could be allowed for questions and discussion. I should also like to suggest that some of the Brethren on the floor of the Lodge should be invited to take a part in the Ceremonies. Many of the younger Brethren in particular would welcome an opportunity of doing some useful work, instead of always being spectators, and I am sure it would encourage them tremendously.

Another suggestion I should like to make, if it could be arranged, is the introduction of a "Study Circle." I am told there are a good number of these in the U.S.A. with the sanction of their Grand Lodge. They appear to be very popular, and do very excellent work.

In putting forward these views, I should like to make it quite clear that they should not interfere with the very fine work that our own "Lodge of Instruction" is doing. They are intended to supplement it, as the meetings of that excellent Lodge are, with the exception of the Annual Festival, usually fully occupied in practising the Three Degrees.

These suggestions are made with the object that, as our numbers continue to increase, so in proportion should their knowledge increase, and that our Order should, therefore, become more and more a power for good in this world, for, "To make a better self is the first step towards a better world."

I cannot better conclude these few notes than by quoting a few extracts from an Article written about twenty years ago by our very highly esteemed Brother, the late J. T. Thorp.

"Up to within the last thirty years, the Ceremonial of the Three Degrees through which he had passed, and which he saw repeated from time to time, was virtually all the Master Mason knew about the Fraternity of which he had become a member. He had listened to a ritual which appeared to him strangely archaic and out of date, curious words had been used, the meaning of which he could only surmise, and soon he came to the conclusion that the whole thing was too old-fashioned and antiquated to justify further wasting time in this restless and go-ahead world. Even if he troubled to make enquiries, he could learn little or nothing of the past history of the Craft, of its origin, growth and gradual development. What wonder then that after a few years of more or less active participation, his interest waned, he became a non-affiliate, a Mason in name only, ignorant of the glorious history of the Brotherhood, and unconscious of the grand legacy which he and his Brethren had inherited from the past?" He goes on to state that by slow degrees, through the last quarter of a century,

this unsatisfactory state of affairs has been improving. The movement towards a fuller knowledge and a more just appreciation of what Masonry has been and has done in the world, commenced by a handful of enthusiastic Masonic students, has spread and developed beyond their utmost expectations and fondest hopes, but the work is still very far from complete. Much, very much, remains to be done. There is a boundless field for the enthusiasms and devotion of every individual member of our world-wide Craft. Finally he writes :—

“ Labour on then, my Brethren. Ours is a noble work, a glorious task, one worthy of our best endeavours. Seek to make Freemasonry a shining light, dispersing the darkness, and illuminating all mankind with a new spirit. Strive to make it a living force, permeating our social and national life with the grand Masonic principles of Brotherly Love, Relief and Truth. Thus it will become a real power for good in the world, for although we should no longer be building stately Temples of Stone, as our Ancient Brethren did, we shall be contributing, in body and spirit, to the erection of a sumptuous palace and edifice of a regenerated, ennobled and glorified humanity, a temple of living souls.”

At the conclusion he was thanked for his interesting paper. Considerable discussion ensued with regard to the possible methods of interesting young Masons in the Craft.

Apologies were received from W. Bros. B. GILL, F. C. HAYNES, W. H. COTTON, C. D. EATON, C. BLAND, G. KILNER, P. M. WEBSTER, J. TITLEY and Bros. J. MARRIOTT and L. G. HAYWOOD.

The Lodge was closed in due form at 6-30 p.m. A conversazione was held afterwards.

## The Two Hundred-and-Sixty-Sixth Meeting

was held at Freemasons' Hall, London Road, Leicester on Monday, January 22nd, 1945.

*There were present* the following Officers:—W. Bro. G. W. WILKES, W.M., in the Chair; W. Bro. T. O. JUDGE, I.P.M.; W. Bro. A. HALKYARD, Acting S.W.; W. Bro. J. C. BURTON, Acting 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. S. F. HERBERT, S.D.; W. Bro. W. TOMLINSON, J.D.; W. Bro. J. E. FOISTER, Acting I.G., and Bro. D. CHOYCE, Tyler. Also W. Bros. A. H. PARKER, A. F. TOMKINS, A. J. S. CANNON, A. H. BRADLEY, E. MURRAY, G. W. HUNT, D.P.G.M., E. H. STORK, G. E. PHIPPS, C. C. H. BINNS, H. CARR, C. E. HAINES and A. E. ROSSITER.

There were present twenty-three members of the Correspondence Circle and ten visitors.

The Lodge was opened in due form at 5-15 p.m.

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

The Deputy Provincial Grand Master, W. Bro. G. W. HUNT, and the Grand Lodge Officers present were saluted with the honours due to their rank.

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

- W. Bro. B. E. WRIGHT, 33 Park View, Kettering, No. 455.
- Bro. R. J. MEEK, Sandtoft, near Doncaster, No. 23, G.R.B.C.
- W. Bro. J. WAKEFIELD, 44 Wood Lane, Hucknall, Notts., No. 4014.
- Bro. C. GUNN, 32 Una Avenue, Leicester, No. 4874.
- Bro. W. S. MORRISON, "Norbury," Park Drive, Hucknall, Notts., No. 4014.
- Bro. A. J. I. HARDING, M.Sc., "Belmont," Goodes Avenue, Syston. No. 4835.
- W. Bro. F. BARTON, 97 Port Street, Evesham, Nos. 5452 and 3308.
- W. Bro. J. LAKE, 35 Hall Park Avenue, Westcliff-on-Sea, No. 5009.
- W. Bro. H. E. CLARKE, 25 Westfield Road, Leicester, Nos. 3448 and 5664.
- W. Bro. E. MILLWOOD, Gladstone Buildings, Bishop Street, Leicester, No. 1293.
- W. Bro. C. L. WESTLEY, "Strathmore," Kneeton Road, East Bridgford, Notts., Nos. 47 and 2345.
- Bro. W. T. MANNING, M.C., 39 Craighill Road, Leicester, No. 4088.
- Bro. T. H. MILLS, "Braeside," 39 Hinckley Road, Leicester, No. 1772.
- Bro. A. E. SMITH, 116 Hinckley Road, Leicester, No. 1772.
- Bro. L. B. AUSTEN, 345 Aylestone Road, Leicester, No. 4658.
- Bro. S. H. ALLOWAY, B.A., "Thistle Cottage," Burton Overy, near Leicester, No. 1745.
- Bro. R. A. PARROTT, 152 Shanklin Drive, Leicester, No. 4874.

W. Bro. H. CARR, a "Full Member" of the Lodge, then delivered the first part of his paper :

## Hebraic Aspects of the Ritual.

**SYNOPSIS** :—The relationship of the Ritual to the O.T. Hebrew words and proper Names. Hebrew name-symbolism. Cain. Tubal-Cain. Noah. Jacob. Moses. Jephthah. Solomon. Hiram, King of Tyre. Hiram Abif. The Pillars. The Dedication of the Temple. Other Hebrew and Semitic Words. Menatzchim. Stonesquarers. Hebrew words on certain illustrations of the 3rd T.B.

**OTHER POINTS OF PECULIARLY HEBRAIC SIGNIFICANCE** :—Oaths. Kneeling. The C . . . . T . . S . . . . . d. Right hand, left hand. Covering the head. The Tetragrammaton. The Moral Code.

" . . . in ancient times Masons were charged in every country  
 " to be of the religion of that country or nation whatever it was,  
 " yet 'tis now thought more expedient only to oblige them to  
 " that religion in which all men agree, leaving their particular  
 " opinions to themselves, that is to be good men and true or men  
 " of honour and honesty by whatever denominations or per-  
 " suasions they may be distinguished ;"

In 1723 Dr. James Anderson published the first Book of Constitutions of the Grand Lodge of England and in his version of the " Charge concerning Religion " he rendered his greatest service to the Craft. Up to that date the religion of the Craft was purely Christian, and all the early documentary evidence confirms this. It was Anderson's " First Charge " that raised the Craft out of the rut of narrow sectarianism and established it permanently, with Grand Lodge approbation, on a universal basis.

Nevertheless, the close relationship of our Craft ceremonial with the Ancient Faith is plain for all to see. Had the Ritual been founded on allegories, legends and ethics taken from both Old Testament and New, we might have wondered why the former had been used at all, when there is such a wealth of material available in the latter. How much greater then is our surprise to find that the Old Testament alone has been used, and not merely for its characters, legend and symbolism, all of which are so well fitted for the purpose. But the moral code too, which must be regarded as the very "raison d'être" of our Fraternity, also has its origin in Old Testament teachings.

The unity and supremacy of the Deity, the sanctity of the divine command, the duty of man to God and to his neighbour, and our eternal dependence on the Supreme Being, all these are fundamentals of the Ancient Faith, so often and so clearly enunciated in the Old Testament that they are axiomatic.

For the student who has a working knowledge of Hebrew this close relationship with the Old Testament provides a greatly added interest.

An examination of the three degrees and the Tracing Board Lectures shows that no less than eighteen Old Testament characters are named,

with incidents galore, and, what is perhaps most surprising of all, the inclusion of a number of Hebrew or Semitic words.

There are, moreover, many details of ceremonial "procedure" patently of Hebraic origin, and used not merely for candidates of the Hebrew faith, but as the normal and accepted routine for all who enter our Order.

As far back as 1730 we have proof of the existence of trigradal ceremonies and a Ritual containing almost all the relevant details which are the subject of this essay.

From 1730 to 1809 the Craft ceremonies and Ritual flourished and expanded, but without any material changes in form or structure. Upon the union of the two great rival Masonic factions—the Ancients and the Moderns—in 1813, the Ritual was stabilized, but the old-time ban against disclosure was still enforced to the extent that the ceremonies, in their newly approved forms, were promulgated and taught verbally by a specially selected body of preceptors and by the schools or Lodges of Instruction which they founded.

The obligation of secrecy has undoubtedly been one of the great preservative influences in the Craft, but it has had one serious disadvantage, in that it has contributed towards inevitable, though sometimes trivial, changes which have crept into the Ritual and the ceremonies.

These changes appear in two forms—loss or accretion. Under the heading of losses may be described many details of ceremonial procedure (e.g., preparation of cand.), which still survive today, though their origins are lost in the dim past, so that they are explained nowadays by a newly-made symbolism which is often unsatisfactory.

The accretions are perhaps more easily discernible, e.g., the introduction (probably during the 1740's) of those secrets which are nowadays communicated to the Candidates "between" the ceremonies, and the multiplicity of Signs in the Sublime degree.

For the student of Hebrew there is a particular interest in some of the words which have acquired an extended meaning in the course of translation, and in others which have lost (in their present forms) the pronunciations which they must have borne originally, if they are to have the significance which we now assign to them. We cannot say with any degree of certainty whether this "loss" has occurred as a result of carelessness or long-usage, but the earliest known records, dating back nearly 250 years, already show the "words" or phrases in degenerate form.

These problems are of course only individual threads in the broad and beautiful pattern of our Ritual, and a proper study of the whole design would be the work of a life-time.

My purpose in this essay is to review parts of the ceremonial procedure from the point of view of the Hebrew student, to examine the names of some of the characters who form the cast of the Ritual, together with relevant commentaries on them, and to trace the textual origins of the Hebrew and Semitic words which still survive in it.

At this point I must acknowledge my indebtedness to the extraordinarily detailed and valuable work of W. Bro. Rev. M. Rosenbaum in his *Masonic Words and Proper Names* (Leeds Installed Masters' Assoc. Transactions for 1910), in which he has covered his subject so well as to

leave very little scope for further research. I have, however, tried to carry my study of the "words" a step further than has been hitherto attempted and I have also examined some of the more general aspects of the ceremonies which may be said to possess a peculiarly Hebraic significance.

I must also express my thanks to Rev. J. Indech for his assistance in those parts of the paper dealing with the Hebrew Commentaries, and to W. Bro. A. J. S. Cannon, who placed the treasures of the Leicester Freemasons' Hall Library at my disposal and devoted considerable time towards helping me to verify my sources, and, finally, to W. Bro. Dr. C. C. Binns for the care with which he edited the Paper and his many valuable hints, the results of which are now incorporated in it.

For obvious reasons the subject of this essay is one which might be presented more fully in oral form than in print, but within the limits of due caution I have tried to be as explicit as possible, and a moderate working knowledge of the ceremonies should enable the reader to fill in the unavoidable omissions.

#### HEBREW NAME-SYMBOLISM.

The ancient Hebrews, perhaps more than any other race, were accustomed to the use of names which possessed some special significance. Personal characteristics and qualities, incidents connected with the birth of a child or with the life of its parents, their hopes, fears and prayers, any of these points might be commemorated in the names of their children.

The Old Testament is full of examples of commemorative names given to people and places in circumstances of emotional stress or religious fervour, and our modern custom, which is principally composed of place-names, occupational names and patronymics, is simply an extension of the ancient mode.

A proper appreciation of this Name-Symbolism is essential to a clear understanding of the values of the many Hebrew names which survive in our Ritual.

The following is a list of the eighteen characters named in the Craft Ceremonies and the 1st and 2nd T.B. Lectures. I give them in chronological order, though that is not the order of their appearance on our stage.

CAIN.	MOSES.
ABEL.	JOSHUA.
TUBAL CAIN.	JEPHTHAH.
ENOCH.	BOAZ (see Pillars).
NOAH.	DAVID.
ABRAHAM.	SOLOMON.
ISAAC.	HIRAM OF TYRE.
JACOB.	HIRAM ABIF.
LABAN.	JACHIN (see Pillars).

So far as the Ritual is concerned these characters are not all equally important and we are occasionally tempted to wonder why some of them appear at all. Indeed only a few of them can be connected with the Temple building which has become the centre of our allegory and legend. My comments therefore are confined to certain selected names, and

measured in proportion to the importance which we, as students of the Ritual, may attach to them.

(N.B.—Whenever the letters CH appear in the spelling of Hebrew words or names, they are to be given the pronunciation of CH in the Scottish word “Loch,” and in the case of certain words I have deliberately used an unusual mode of spelling in order to emphasize their correct pronunciation).

#### CAIN.

According to the O.T., Cain was the first builder of cities (*Gen. iv., 17*) although no mention is made of this fact in any part of our Ritual. The Cooke MS., c. 1410, one of the oldest Masonic documents in existence, does record his building activities and names Jabal, his great-grandson, as the first Master Mason.

Nachmanides, an old Hebrew commentary, says that because, by murdering Abel, Cain had disturbed the natural process of world evolution, he was made to atone for his crime by aiding world development in becoming the first builder. (For derivation of name see Tubal Cain, below).

#### TUBAL CAIN.

The first artificer in metals (*Gen. iv., 22*). It is difficult to understand why he alone of the four children of Lamech has been assigned an important part in our Ritual, particularly as his elder brother Jabal was, according to our old Masonic MSS., the man who discovered Geometry and Masonry (Cooke MS., lines 169—185).

The name Cain is probably derived from the roots :—  
 KO-NOH=to acquire or to possess.  
 KIN-YON=possession or wealth, and perhaps  
 KA-YIN=(Arabic) a smith.

The name Tubal as it stands now, has no proper translation. It appears in *Ezek. xxvii., 13*, as the name of a tribe or clan. There is a possibility that the word is related to the Persian TU-PHAL=dross of metal. Thus the combined names would imply a “worker in metals” or “Tubal the smith.” The Geneva Bible, 1560, in its first Table of Names gives the meaning of the combined names as “worldly possessions.” This mis-translation is due to a faulty connection of the word TUBAL with another Hebrew word TEBEL, which means “world.”

#### NOAH.

The name in Hebrew means “rest.” Here is another O.T. character who makes only a slight appearance in Craft ritual, although the story of the Flood and of the preservation of all knowledge on TWO PILLARS is to be found in the majority of the old MS. Constitutions.

In the Graham MS., 1726, there is a legend of Noah and his three sons, which is curiously parallel to our 3rd Degree legend in certain respects, but I have been unable to trace its origin to any Hebrew sources. There is, however, a Noachian reference in Anderson’s Second Book of Constitutions, 1738, which is worthy of notice. On page 143 Anderson says : “A Mason is obliged by his tenure to observe the moral law as a true Noachida ; . . . for they all agree in the Three Great Articles of Noah.”

This reference to Three Articles is something of a problem. In *Gen. ix.*, 4, 5, 6, we read the Divine instructions which are *interpreted* by the Rabbis as the "Seven Commandments given to the descendants of Noah." Dr. Hertz (*Commentary on the Penta. Gen. 9, 7, p. 33*) enumerates these interpretations as follows :—

- (1) The establishment of courts of justice.
- (2) The prohibition of blasphemy.
- (3) " " " idolatry.
- (4) " " " incest.
- (5) " " " bloodshed.
- (6) " " " robbery.
- (7) " " " eating meat cut from a living animal,

and he says these seven points constitute the Natural Religion, *i.e.*, the minimum standard of behaviour required of the non-Jew living in a Jewish community, whereas the Jew was bound to adhere to the richer and wider code of the whole Torah.

There is, however, no peculiarly Masonic significance in the seven points and I am inclined to think that Anderson merely read the three verses (*Gen. ix.*, 4, 5, 6) as three Articles. There is, however, the possibility that Anderson was referring to *Gen. vi.*, 9, where Noah is described as :

- (a) Righteous.
- (b) Wholehearted (or blameless).
- (c) He walked with God,

qualities which make an excellent foundation for the moral code of the Craft.

The term "Noachida" appears on several occasions in 18th cent. Masonic literature as a name for the Freemasons and in Lepper & Crossle, "History of the Grand Lodge of Ireland," p. 401, there is an illustration of a Higher Degree certificate dated 1790, in which the bearer is recommended to all "Noachidas" in the universe.

#### JACOB.

A perfect example of Hebrew name-symbolism, derived from the legend that at birth Jacob held on to his twin brother's heel ; (the word root is OKEB=HEEL). Jacob does not play an important part in the Masonic Ritual, but one of the loveliest pieces of O.T. imagery is preserved for all time in Masonry in the illustration on our 1st Tracing Board of Jacob's dream. "Its message to Jacob is its message to all men in all ages—that the earth is full of the glory of God, that He is not far off in His heavenly abode and . . . every spot on earth may be for man the gate of heaven." (Hertz, *Commentary on the Penta.*)

#### MOSES.

The name in Hebrew means "drawing out" and appears to be a direct allusion to his being taken out of the bulrushes by Pharaoh's daughter. (Perhaps also a prophetic allusion to his leadership of the Israelites out of their Egyptian bondage).

In Masonry, he is of greater importance in the Royal Arch than in the Craft Ritual and only one of the incidents in his story need be noted here, *i.e.*, the battle with the Amalekites, when he prayed with hands uplifted and supported, while Joshua overthrew the enemies of their people. (*Ex. xvii.*, 11-12).

This lifting and "spreading forth" of the hands is frequently found in the O.T. and I quote only a few examples :—

- (1) Abram "lifted up his hand to the Lord" when making a solemn promise to the King of Sodom (*Gen. xiv.*, 22). (H. . S. . or S. . of P. . ?)
- (2) At the Temple dedication, Solomon "spread forth his hands to heaven." (*I Kings, viii.*, 22). (S. . of Gr. and D ?)
- (3) (Let) . . . . "the lifting up of my hands be as the evening sacrifice." (*Psalms cxli.*, 2). (G. and R. S. . ?)

### JEPHTHAH.

The name means "whom God sets free." His story is commemorated in our Ritual not because of any connection with the art of building, but because of that interesting test word which he selected for the purpose of identifying the hostile Ephraimites (*Judges xii.*, 6), the only instance of this kind that I can trace in the O.T.

The word is quite a common one in the O.T., and it bears a variety of meanings :—

*Gen. xli.*, 5—Ears of Corn.

*Psalms lxix.*, 2-15—Flood.

*Isaiah, xxvii.*, 12—The channel of the river.

*Zech., iv.*, 12—Branches.

Despite this multiplicity of meanings the most frequent use of the word is either in the sense of "ear of corn" or "stream of water," and these are also the definitions given by the Geneva Bible.

Apropos Jephthah's test word, Maimonides prescribes (in addition to several Talmudic disqualifications), that a priest who pronounced the sound SH as S, or vice-versa, is not permitted to officiate in the duty of blessing the Congregation, unless the Congregation also habitually pronounced those sounds in the same manner.

### SOLOMON.

The long and peaceful reign of Solomon amply fulfilled the promise implied in the name of the wise king, a form of the Hebrew word SHALOM=peace. In politics and commerce he was a great leader of his people and he found time to build himself a magnificent palace as well as the wonderful Temple which is of such importance in the Ritual. In the practice of his religion his orthodox worship of Jehovah was marred by his erection of High Places for foreign deities and his occasional participation in their rites, but these are generally accounted nowadays as merely political acts which cemented his friendship with the surrounding peoples.

He continued and strengthened the alliance with Hiram, King of Tyre, which had been so useful to his father. This alliance gave Solomon the advantage of an important northern port and an undisturbed use of the Mediterranean Sea for his shipping, as well as a splendid source from which to import the many natural riches which Israel lacked. He reigned altogether some 37 years (c. 974—937 B.C.).

#### HIRAM, KING OF TYRE.

The name Hiram (or CHUROM) means noble or freeborn, and it is possible that this was a generic name for the Tyrian Kings.

Hiram formed an alliance with David, which gave the Phoenicians free passage for their caravans through the Holy Land to Egypt, while Hiram supplied cedar and building materials for Jerusalem, the new capital.

#### HIRAM ABIF.

Solomon's "chief artist." A curious reading of the *Chronicles* version of the Temple building has led to the preservation of this name with the surname ABIF in many of the 16th century English Bibles as well as in our Masonic legend. The word ABIF means literally "HIS FATHER." In *II Chron., ii., 13*, "And now I have sent a cunning man, endued with understanding, of Hiram my father's" (=LE CHURAM ABI). And in *II Chron., iv., 16*—" . . . . and all their instruments, did Hiram his father make to King Solomon, etc." . . . . (=CHURAM ABIF).

Rosenbaum (op. cit., p. 15) suggests that the ABIF is used here in the sense of "instructor counsellor or adviser" to Solomon. There are of course several instances in O.T. literature in which the word AB (=father) is used as a mark of respect (see *Gen. xlv., 8* and *Gen. iv., 21*), but in the two *Chronicles* quotations given above the exact meaning was always so uncertain that Luther, Coverdale and others left the ABIF intact and untranslated in their versions.

The Hebrew commentators also sought to explain the title. "Metzudoth David" says that the ABI is an added title in the sense of "the Father of Craftsmen." Rashi (on *II Chron. ii., 13*) says that the Tyrian King selected Hiram and sent him to Solomon, because he was "a clever craftsman of my father's and mine also."

"Malbim" (an early 19th century commentary) has a novel and interesting explanation which deserves attention. He suggests first of all that there were two craftsmen named Hiram, a father and son. This theory is based on *I Kings vii., 14*, where one of them (the son?), is described as "a worker in brass . . . cunning to work all works in brass," and on *II Chron., ii., 14*, where the other (the father?) is described as "skilful to work in gold and silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, etc. . . . ."

"Malbim" says further, though I cannot trace his authority for it, that Hiram, the father, died after seven years, just before the completion of the Temple, and that Hiram, the son, took over the work and completed it.

This theory is directly opposed to the Rabbinic legend and belief that not a single workman died during the construction of the Temple, but there are many curious points in the Hebrew versions which lend support to it, notably the frequent changes of spelling in the name of Hiram, which often occur in the same sentence. The most interesting evidence, however, is drawn from *II Chron.*, *iv.*, 11—"And Hiram made the pots, and the shovels, and the basons . . . and Hirom finished the work . . ."†

(For a full examination of the HAB problem see "HIRAM ABIF" by Marks and Rosenbaum, Transactions of Leicester Lodge of Research, 1903-4 and also Covey Crump, A.Q.C., 43-158, and the comments which follow it.)

As to the old Masonic tradition relating to the death of Hiram, I am unable to trace any Hebrew commentary earlier than 19th century which deals with the matter. Gould (*Hist.* 2, 244) considered that the legend was a comparatively late importation into the Craft. It may have been an adaptation of one of the Compagnonnage legends or of one of the Mediaeval Miracle Plays, but its true source is still unknown.

### THE PILLARS.

The two pillars which stood at the entrance to Solomon's Temple occupy an important place in the building narratives (*I Kings vii.*, 21; *II Chron. iii.*, 17) and they are given equally important places in our Ritual. A detailed description of them would be far beyond the scope of this paper, especially as there is considerable difference of opinion as to their dimensions and ornamentation. There are, however, many interesting legends that have grown up about them, which deserve consideration. Neither the *Kings* nor the *Chronicles* version is quite clear as to whether they were surmounted by bowls or globes, and although the Geneva Bible (1560) and many later editions contain illustrations of the Pillars surmounted by *ornamental* spheres, the problem remains unsolved.

As to the "maps of the celestial and terrestrial globes," it is highly improbable that the globes (if they were globes) can have portrayed the maps attributed to them. The sciences of Geography, Astronomy and Cartography were still in their infancy in Solomon's day, and it was not until 400 years later that Anaximander, the Greek, designed a celestial globe and prepared the first geographical map of the world, which he pictured as the section of a cylinder of considerable thickness suspended in the vault of the heavens.

The pillars were undoubtedly an extraordinary example of the metal-smith's art and a fine piece of engineering, so that we may readily accept the opening words of the T.B. lectures as to the admiration which they inspired. The old tradition that they were used as "archives to Freemasonry" appears to have no foundation in fact, nor can I trace any hint as to their having been used as receptacles for the paraphernalia of the Temple.

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† The corresponding passage in *I Kings, vii.*, 40, also has two spellings.

There is, however, ample scriptural evidence for the belief that the pillars were not a mere ornamental adjunct to the Temple but that they served a very important purpose. At the coronation of Joash we read that "the King stood at the pillar, *as the manner was . . . .*" (*II Kings, xi., 14*), and in *II Chron. xxiii., 13*, the same sense is given in slightly different words: "the King stood at *his* pillar, at the *entrance . . . .*" When Josiah summoned his people to make a covenant with the Lord we read "and the King stood at the pillar" . . . . (*II Kings, xxiii., 3*) and in the *Chronicles* version of this sentence, the word given for pillar is spelt in such a way as to permit an alternative translation, so that the sentence may be taken to read, "*upon his platform*" or "*in his place.*" Whichever reading is adopted, it seems plain that only 127 years after Solomon had completed the Temple the Pillars had become the recognised assembly place for the people both for the purpose of proclamations and coronations and 150 years later the custom still prevailed.

Mr. Shaw Caldecott in his "*Solomon's Temple*" carried the argument a step further in deducing from the words "his pillar," etc., a theory that one of the pillars was the King's place and the other served for the High Priest.

The names of the pillars have given rise to considerable speculation, especially among the ancient commentators, and it is almost unanimously agreed that they are examples of that passion for name-symbolism which invested people, places and objects with some special significance. The names are given in *I Kings, vii., 21* and *II Chron. iii., 17* as Jachin and Boaz. The word Bo/az is a combination of two words meaning "In him (or, in it) is strength." The word Jachin is derived from the root KOON, and it means "*He will establish.*" The names are very apt, and the ancient commentators were provided with ample opportunity for a play on words.

"Metzudoth David" says quite simply that the names were selected as "a good omen." Radak says that the left hand Pillar was called Boaz in the hope that "God would give the Temple *strength* and permanency." Of the Jachin Pillar he says "That He will *establish* the house for ever." Rosenbaum (op. cit. p. 6) speaks of an old commentary which states that the Pillars were meant to represent the sun and moon.

Rashi offers two explanations of the name-symbolism of the Pillars. "The house of David," he says, "is compared with the *strength* of the sun, and with the *eternity* of the moon." His alternative explanation is, however, quite an unusual one. Solomon, he says, named the first Pillar after his great ancestor Boaz, and Hiram Abif was given the privilege of naming the second Pillar, whereupon he named it after his maternal ancestor, the mighty Samson, of whom it is written (in *Judges xvi., 29*) "And Samson took hold of the two middle pillars upon which the house *stood . . . .*" The point of this explanation is that the word "stood" in the Hebrew text has the same root as the word Jachin. (See Rashi on *II Chron. iii., 17*).

The Geneva Bible, to which I have already referred (see ante under Tubal Cain, Jephthah), apparently supplied several of the definitions

which were later adopted by the compilers of our Ritual. In the case of the Pillar names, the definitions given are :—

- (a) "Stabilitie"
- (b) "In power or strength"

but these are really interpretations of symbolism rather than literal translations.

### THE DEDICATION OF THE TEMPLE.

Another Masonic tradition suggests that the Jachin Pillar was named after one of the Priests who *officiated* at the dedication of the Temple. I am unable to trace any confirmation of this tradition in our ancient commentaries. At the time of the building of Solomon's Temple, Zadok and Abiathar were the Priests (*I Kings, iv., 4*), and "Metzudoth David" says that Zadok was the High Priest and Abiathar the "Segan" or Deputy-High Priest. There was a priest named Jachin at the head of the 21st order of priests (*I Chron., xxiv., 17*), but it seems improbable that even the head of such a low order would have been entrusted with so important a ceremony as the Dedication of the Temple.

The laws which governed the personal and ritual purity of the priesthood were very rigid, and there was always a Deputy High Priest appointed and ready to officiate, should the High Priest, for some reason, be debarred from serving. This custom of appointing a Deputy High Priest would seem to render it even more unlikely that Jachin officiated, and the absence of all comment as to the High Priest's incapacity to officiate, suggests that the tradition is erroneous.

The scriptural readings make it clear that Solomon himself dedicated the Temple, and officiated as priest at the sacrifices, and it would appear that on this occasion the King usurped the High Priest's duties. The commentators, however, explain that he merely slew the first sacrifice to symbolize the opening of the dedication ceremony, and this arrangement must have had the sanction of the High Priest, since "all the Priests were present." (*II Chron., v., 11*).

### HEBREW AND SEMITIC WORDS.

Two other "sets" of Hebrew or Semitic words must engage our attention now, words which are heard on the F.P.O.F. Of all the problems which interest the student, these words are undoubtedly the most important, not merely because of their place in the Ritual, but because they have suffered such transformation in the course of centuries, as to be by now almost unrecognizable.

Many factors have contributed to this degeneration. The passage of time—the fact that they are seldom used—the absence of reliable documents to which we can refer with confidence, or an authority charged with the responsibility of promulgating them—all these reasons have assisted in the "loss" of the original words.

To the M.M. who is unacquainted with Hebrew, they are merely a couple of difficult words in a foreign tongue, but he rarely needs to worry much about their awkwardness and, in the circumstances, their derivations and grammatical accuracy or imperfections do not matter to him at all.

My own interest in these curious "words" was aroused on the day I first heard them when I realised that they must be incorrect ; otherwise they could not accurately be given the meanings assigned to them. I soon discovered too that both the translations and the pronunciations varied considerably in different Lodges.

Before I begin to outline the nature of the problem, let me state clearly that *for obvious reasons I do not propose to deal with, or discuss, the present-day words. My purpose here is to attempt to trace the possible forms of the words when they were first introduced into the the Craft Ritual at least 250 years ago.*

The problem is really two-fold. First, to discover the Hebrew or Semitic words which would give *approximately* the desired translation, while retaining the basic sound-structure which we are entitled to expect ; secondly, to endeavour to ascertain the *correct* English translations.

As to the method of approach, it must be realised that we are dealing with words which even 250 years ago were already much debased, but from the nature of the legend which they illustrate we have some idea of what they may have been, and the translations are a constant guide to us in our search. There are a number of Semitic words which, in their conjugated forms, might give us word-groups with *approximately correct sounds*, but with widely varying meanings, and for this reason we must ensure that the words will have not only the correct sound, but also the correct meaning in relation to the legend\*

It has already been made clear that the Craft to-day possesses no trustworthy document which could answer these questions. Among the old Masonic "Exposures," however, despite their extremely doubtful origins, it is possible to find a number of indications, sufficient to create a starting point for our search.

These "Exposures" are a whole series of documents, in MS. form or printed, which date back as far as 1696 and continue right through the 18th and 19th centuries. Some of them may have been quite honestly used in their day as aide-mémoires to the Ritual, but the majority were mere catchpenny productions which for one reason or another claimed to divulge the whole of the Craft ceremonies. They are all extremely interesting and much is to be learned from their similarities, their differences and their gradual evolution and development.

As this study is confined to the possible nature of the "words" on their earliest known date of introduction to the Craft, I give below a chart of the earliest English "Exposures" which may throw light on the subject. The asterisks which appear in the following pages represent omissions which will be readily supplied by the M.M.

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\* An example of the pitfalls which beset the student may be quoted from *I Chron. xii.*, 13 and *I Chron. ii.*, 49, where two names appear which bear an interesting resemblance to the sounds we seek, but there is nothing in the contexts which might connect these names with our legend, and their meanings are very obscure, as may be seen from the following translations :—"My poore sonne" (Geneva Bible) ; "A bond" (Gesenius) ; "Clad with a cloak ?" (Gesenius) ; "Fat one" (Furst).

	NAME OF EXPOSURE.	DATE	WORDS	ENGLISH TRANSLATION (IF GIVEN)	LEGEND (IF ANY)
1	Sloane MS. 3329	c. 1700	*AHA*YN	None	None
2	Trinity Coll. Dublin MS.	c. 1711	*ATCHPIN	None	None
3	"Mason's Examination"	1723	*AUGH*IN	None	None
4	"The Whole Institutions of Freemasons Opened"	1725	*AC*OE & BOE	"Marrow in the Bone"	None
5	Graham MS.	1726	None	"Marrow in this Bone"	Noachian
6	"Masonry Dissected"	1730	MB *ACH*ENAH	The B . . . . is S . . . .	Yes
7	"A Master Key to Freemasonry"	1760	*ACK*ENACK	None	None
8	J. & B. (1st Ed.)	1762	*AHHA*ONE *AC *ENACH	None	Yes
9	*AHHA*ONE (2nd Ed.)	1766	*AHHA*ONE *AC*ENACH (a)	"Rotton (sic) to the Bone"	Yes
10	"Three Distinct Knocks" (1st Ed.)	1765	*AHA*ONE *AHHA*ONE	"Almost Rotten to the Bone"	Yes
11	"Hiram" (1st Ed.)	1764	*AHHA*ONE (b) *AC*ENACK	"Rotten to the Bone"	Yes
12	"Shibboleth" (1st Ed.)	1765	*AHHA*ONE *AC*ENAC	None	Yes
13	"Solomon in all His Glory"	1777	*AHHA*ONE *AC*ENACK	None	Yes

It is surprising to notice that of the five oldest Exposures which give a "word," the first three and several later versions too, do not possess the legend from which the "word" arose, nor do they give any English translation of it. Is it possible that the "word" was introduced into the Craft before the legend, or are we to believe that at the close of the 17th century the "word" and legend were already so old that the "word" had become distorted and the legend was lost completely? Is it possible that the legend of to-day is a comparatively modern innovation brought into the Ritual and adapted to fit the ancient "word"? These and many more questions arise from a study of the old Exposures, but they are beyond the scope of this paper, and there is not sufficient material available to enable the student to draw definite conclusions.

Of the five earliest Exposures listed above, only one, the Graham MS., contains a legend comparable to the one we know, but the characters are entirely different, having Noah as the central figure, and the story is only similar to ours in points of detail.

The earliest Exposure which contains Legend, "word" and translation is Prichard's *Masonry Dissected*, and from this date, 1730, onwards, we begin to find much more standardization in the style and content of the Exposures, although the Ritual was expanded considerably. (*vide* Plate I.).

Now as to the "words" *vide* Chart 1, Col. 3; when we consider that many of them appeared within the space of 25—30 years, their variations are extraordinary, but in spite of these differences all the "words" still have many characteristics in common, and they resolve themselves broadly into two groups. To illustrate this more clearly, I give the "words" in a VOWEL AND CONSONANT CHART below, and it will be seen that they generally have a final N consonant for one group and a final H, CK, CH or C for the second group:—

CHART 2.

	VERB			NOUN					
	a	b	c	d	e	f	g	h	i
1.	*	A	H	A	*	Y	N		
2.	*	A	TCH		P	I	N		
3.	*	AU	GH		*	I	N		
4.	*	A	G		*	OE			
5.	*	A	H	HA	*	O	N	E	
6.	*	A	CH		*	E	N	A	H
7.	*	A	CK		*	E	N	A	CK
8.	*	A	C		*	E	N	A	CH
9.	*	A	C		*	E	N	A	CK
10.	*	A	C		*	E	N	A	C

N.B.—I give one example of every manner of spelling shown in Chart 1.

In this chart, I have divided the "words" by a heavy vertical line into Verb and Noun. Although the majority of the old documents regard the "word" as a single whole, this cannot have been correct, and in its original form there must have been two words.

When the "words" are compared, letter for letter, they begin to look much more uniform in construction, and some of the consonants are seen to be "constant."

#### THE VERB.

I now suggest that the root of the *original* verb must have been Hebrew MOCHO(H). It has two alternative spellings—MEM-CHETH-IO and MEM-CHETH-ALEPH, and of the two, I prefer the latter. In support of this suggestion I give the following quotations from O.T. :—

1	<i>Gen. vi., 7</i>	" . . . I will <i>destroy</i> man . . . . "	E-MECHEH	MOCHOH
2	ONKELOS, } <i>Gen. vii., 23</i> }	"And every living substance <i>was destroyed</i> "	OO-MECHO	MECHO
3	<i>Dan. ii., 35</i>	" . . . . and the stone that <i>smote</i> the image"	MECOTH	MECHO
4	ONKELOS } <i>Gen. xix., 11</i> }	"And <i>they smote</i> the men"	MECHOO	MECHO
5	<i>Ezek. xxvi., 9</i>	"And the <i>blows</i> of his battering rams"	OO-MECHEE	MOCHOH
6	<i>Psaln xcvi., 8</i>	"Let the floods <i>clap</i> their hands"	YIMCHAOO	MOCHO
7	<i>Isaiah liii., 4</i>	" . . . <i>Smitten</i> of God"	MOOKEH*	NOCHOH
8	<i>Judges v., 26</i>	" . . . . with the hammer <i>she smote</i> Sisera"	MOCHAKOH†	MOCHAK

Of the exceptions shown in Chart 3, the first, \* *Isaiah liii*, 4, MOOKEH (MEM-CHAF-HAY) is the most interesting, because it is the word most frequently used in Old Testament Hebrew to convey the sense of smiting. It is derived from the Hebrew verb NOCHOH, and it acquires its new consonants M- K- only when conjugated in the required form. *But although this word MOOKEH is considered by some authorities to be the form of the "original word,"* the very existence of the K sound leads me to reject this solution, because I am convinced that, had the "original word" contained a simple K sound, it is highly improbable that it would have suffered so many variations and changes as appeared in the years 1700—1730, and we should have had a constant form throughout.

Difficult words and sounds have a tendency to change, *but the change is always directed towards simplification* and I am of the opinion that the *simple* consonants (under Col. c in Chart 2) are the result of such simplification, while the *letter-groups* in that column are the result of individual attempts to render a complex Hebrew sound (CH) in English letters.

The second exception † (*Judges v.*, 26) is derived from the word MOCHAK. It means strictly "to pierce through" and is practically an exaggeration of a related word CHOKAK which means "to engrave." I therefore reject the MOCHAK root as bearing an original meaning too far from the required sense. Yet another word—MOCHATZ—which means "to cleave, split or wound" must be rejected because the TZ consonant suggests that it cannot have been the original root.

There are, in addition to the foregoing words, a number of Hebrew synonyms which would yield a suitable *meaning*, but as their sounds in the majority of cases are vastly different from those we seek, I have rejected them.

Further confirmation of the M-CH- theory is to be found in those "Exposures" which give the phrase "Marrow in the Bone/s." (Chart 1, Nos. 4 and 5). The Hebrew and Aramaic word for Marrow is MO-ACH and it is written MCH, identical in consonants with the M-CH- roots given in Chart 3. This coincidence confirms the M-CH- theory and suggests that the "Marrow" phrase may be either the result of faulty translation, or even a deliberate attempt to disguise the Masonic sense of the word. I can think of no other explanation which would account for the existence of this "Marrow" phrase, which is so very much out of keeping with the legend.

In the hope of finding further evidence, I also examined the group of translations containing the word "Rotten" (Chart 1, examples 9, 10, 11). These three Exposures are of a later type, being dated some forty years after the "Marrow" group. The key word, "Rotten," has a Hebrew equivalent in the word MAK, and it is easy to see how a doubt as to the correct *sound* of the Hebrew word may have led to this faulty translation, but this clue leads us nowhere, because it is inconceivable that the verb form of this word (MOKAK = to putrify) could ever have formed the root of our original "words."

Because the Ancient Legend of our Sublime Degree is usually understood to symbolize the idea of death and resurrection, I must add a note on another Hebrew word which has a very similar sound, MECHAYEH. It means "he causeth to live" and it appears often in the Hebrew prayer-book as one of the Divine attributes in the phrase "He quickeneth the dead." I do not believe, however, that this word could have been the root of the ancient "word," because, although it is in keeping with the symbolism of the legend, it is quite contrary to the *details* of the narrative.

Finally, I have to deal with another word which, when *printed in Hebrew* looks almost identical with the M-CH word. I refer to the Hebrew word M-TH (pronounced like the English word MACE). It means "dead" and all the Semitic languages have a similar root for it—M-TH, MAT, MET, etc. (N.B.—The TH letter and the CH letter are so much alike in Hebrew printing that only an experienced eye can detect the difference at sight). But despite similarity of *appearance* in Hebrew, there is no conjugated form of the word which would transform the S, T, or TH sound to a CH sound, and since the Hebrew phrase did not contain the words "dead" or "death," I hold that this word could never have appeared correctly in the original English translation.

This close similarity of the letters TH and CH in Hebrew, obtains also in the letters G and N, which are frequently mistaken for each other, even by readers well acquainted with the language; these coincidences provide us with yet another argument in support of the M-CH root. At the end of the 1st Edition of *Three Distinct Knocks* (published 1765) there is a unique chart of the Masonic Hebrew words, *printed in Hebrew characters*, side by side with their supposed translations (see Plate I.). All the words are hideously mis-spelt, but when we examine the M-CH word we find that the type-setter assembled the letters as follows:—(N.B.—I represent the Hebrew in English consonants and written as in English from left to right).

M—TH—B—G

and it is quite clear that he made the two blunders which he might be expected to make, substituting the almost identical TH for CH and the G for N. If these two corrections were made we should have the *four original root consonants*,

M—CH—B—N.

It must be observed that this "argument from error," unsupported by other evidence, would be an unsound procedure but, in conjunction with the points already advanced, it may perhaps be accepted as another link in the chain of evidence.

Having, by a process of elimination, established the ancient root with some degree of probability, we must now endeavour to trace the actual *form* of the *original* verb. Semitic languages differ from English in word construction, in that a single root can be transformed into a whole phrase by the addition of prefix or suffix (or both) and by *slight alterations in the vowel sounds*. If we want to say in Hebrew

"The B . . . . . is S . . . . ."

we must use the Passive=PO-UL Form, *i.e.*,

"(He is) S . . . . . the B . . . . ."

PLATE I.

( 31 )

All the Words explained that belong to the  
G R I P E S.

In Hebrew thus.

<p>The APPRENTICE'S Word is B Z.</p>	<p>בוא</p>	<p>It signifies Strength, and it belongs to the Senior Warden. You may have seen him carry it at Burials.</p>
<p>The CRAFT'S Word is J N.</p>	<p>צבין</p>	<p>This signifies to establish in the Lodge, and it belongs to the Junior Warden. They are about Twenty Inches long, to represent the Two Pillars, Boaz and Jachin, as aforesaid.</p>
<p>The CRAFT'S Pass-Word is S H.</p>	<p>שבולח</p>	<p>This signifies Plenty, or an Ear of Corn and Fall of Water, which is Peace and Plenty. The Battle was fought in a Corn-Field near a Fall of Water. This Word discovers the enemy. <i>Vide the Twelfth Chapter of Judges</i></p>
<p>The MASTER'S Word is M E.</p>	<p>מתבן</p>	<p>This signifies rotten, or decayed almost to the Bone. It is the Word that is whispered in your Ear at the rising of your Master, and is never to be spoke out; for they receive it as solemn as the Name of God.</p>
<p>The MASTER'S Pass-Word is T N.</p>	<p>טבלבן</p>	<p>The Signification of this is, that he was the Inventor of Brass, Iron, and other Metals: His Father was the Father of Musick: He rose from Cain, of the fifth Generation; and his Son, Tubalcain, became excellent in all Metals; which HIRAM improved. <i>Vide the Fourth Chapter of Genesis</i></p>

REPRODUCTION OF PART OF A PAGE OF  
"THREE DISTINCT KNOCKS,"

UNDATED. (C.1760).

Photo. W. Bro. W. H. Riley.

But there is another form, which, *in the case of this particular verb*, gives the identical sound result (*i.e.*, The Perfect Kal third person plural) : (They have) S . . . . . the B . . . . ., and it is obvious that either of these forms might be freely translated "The B . . . . . is S . . . . .". I therefore suggest that the original verb-root must have been the Hebrew

(1) \*OCHOO—meaning He is s . . . . . or

(2) \*OCHOO—meaning They have s . . . . .

(This word is based on the root Mem-Cheth-Aleph. If the "original root" were Mem-Cheth-Hay, No. (1) above would read \*OCHUI and No. (2) remains unchanged). The Aramaic form \*ECHOO also means "They have S . . . . ." but I rule out this form for reasons which I give later. (See † below).

#### THE NOUN.

The nouns given in examples 1—5 of Chart 2 are the mutilated relics of the word \*ONEH, meaning B . . . . . and should be prefixed by the definite article Ha, meaning "the." Thus the phrase probably stood in its "original" form as

\*OCHOO HA\*ONEH=The b . . . . . is s . . . . ., or  
They have s . . . . . the b . . . . .

Now let us look at the second group of nouns, examples 6—10 in Chart 2. The complete word-groups in these examples are almost identical in construction with their earlier counterparts, the only difference being that they all possess the additional consonant (or vowel and consonant) at the end of each noun. This consonant varies in the different Exposures, but they are all of them quite obvious attempts at the CH sound again. The Hebrew and Aramaic suffix Cho or Och means "thy." (*e.g.* :

\*ONEH = a B . . . . .

\*ONUCH = thy B . . . . .

Thus the groups of words with the AC, ACH, ACK and AH terminations may be taken to have stood *originally* as

\*OCHOO \*ONUCH=Thy B . . . . . is S . . . . ., or  
They have S . . . . . thy B . . . . .

It is perhaps interesting to notice that the words with the final "N" sound appear to be the true originals since we do not find any attempt at a K or CH termination until the year 1730. (See Chart 1, example 6).

† Rosenbaum (*op. cit.* p. 18) says that the "Mach" words are of Aramaic origin and that "the Hebrew word 'to smite' has nothing to do with the consonants of MACH." *The grammatical construction of the phrase is, however, undoubtedly Hebraic*, and in view of this fact, he is forced to the conclusion that the "words" must have been an attempt to render into Hebrew a phrase which was originally Aramaic.

It must be agreed that the *Hebrew* words Mocho(h) are most frequently found in O.T. in the sense of "to wipe out," or "to destroy," while their Aramaic equivalent is capable of much wider interpretation. But the two quotations I have given from *Ezek. xxvi.*, 9 and *Ps. xcvi.*, 8, show that the Hebrew roots may be used quite correctly in the smiting sense, and while we must admit the possibility of an Aramaic origin, there seems to be no valid reason for excluding the Hebrew origin of these mysterious "words."

## MENATSCHIM.

This word is often wrongly pronounced and should be read MEN—ATS—CHIM. It is derived from a root word which means “to rule” or “to be over” and is best translated as “overseers” or “directors.” It occurs in the Temple building story in *II Chron., ii., 18*. Incidentally, it would appear that these overseers, including the three ruffians of our H.A. legend, were not Israelites, but were recruited from “the strangers that were in the land.”

## HEBREW WORDS ON CERTAIN ILLUSTRATIONS OF THE 3RD T.B.

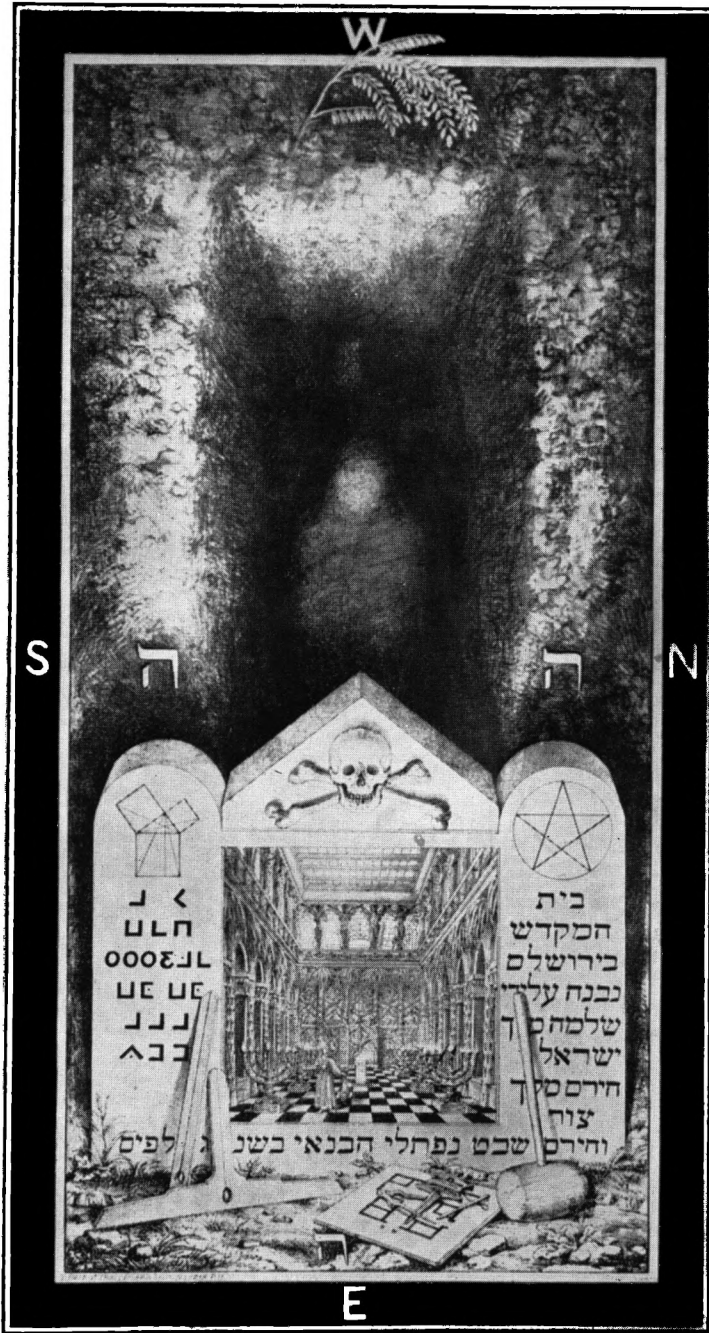
Many modern illustrations of the Third T.B. contain as a central part of the picture a drawing of the porch of Solomon’s Temple against a white scroll background on which are shown certain Hebrew words. They are invariably so badly mis-spelt that for some time I could only hazard a guess at their meanings.

I took the problem to the great Masonic scholar and lecturer, Dr. A. Cohen, of Birmingham, who kindly gave me a most detailed explanation in the course of two letters, from which I reproduce the relevant details:—

“The Hebrew words on the Third T.B.,” he writes, “are usually reproduced in a corrupt form . . . . there is no Masonic authority for many details in the T.Bs. They are embellishments of the early designers and there is no uniformity. For instance, I do not remember ever seeing here any T.B. with the letters . . . . (those in the bottom left-hand corner of the scroll, H.C.) which are utterly unintelligible. The rest of the inscription is more common and the correct transcription is:—

Temple	היכל	(Haychol).
Jerusalem	ירושלם	(Yerushalayim).
Israel	ישראל	(Yisroel).
Tyre	אבי	(Tsur).
Abi(f)	צר	(Avi).
2992	בתתקצב	(Letters signifying numbers).

PLATE II.



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The first	ה	=2,000.
	כ	= 400.
	ל	= 400.
	מ	= 100.
	נ	= 90.
	ו	= 2.

“The designer only reproduces part of the scroll and therefore only part of the inscription. I reconstruct the whole as follows:—”

‘The Temple of Jerusalem (they built, viz. Solomon King of Israel (and Hiram, King of) Tyre (and Hiram) Abif (in the year 2992.’”

Through the untiring efforts of our Editor, and by courtesy of the Leeds Installed Masters Association, I am able to reproduce an illustration of a Third T.B. which contains the only *complete* Hebrew inscription I have ever seen used in this connection. It is a most interesting and unusual design and although the words are slightly different from the “scroll” version, their meanings are almost identical, except that our illustration gives the date Masonically as 3000 while the “scroll” attempts a greater precision, i.e., 2992. (*Vide* Plate II.).

#### STONE-SQUARERS.

The word occurs at *1 Kings, v., 18*, and keen Ritualists will perhaps be interested to notice that the Hebrew word is in the plural. The name (the Gebalites) appears to be that of a clan or tribe, famous for their skill as craftsmen in stone, and it is perhaps derived from the Hebrew word for “boundary” or “border” and thus refers to the marks made upon the stones prior to their being hewed or squared. A marginal note in the Geneva Bible reads, “The Ebrew word is Giblym, which some say were Excellent Masons.”

#### OATHS.

Among Jews oaths were always treated as extremely important and their use was to be avoided whenever possible. “Let no oath rise to your lips”; “Swear not at all”; “Hold thyself far from vows and oaths”; these are examples of Rabbinic exhortation throughout the ages.

In Biblical times we trace three types of oath : Oaths of Agreement, Oaths of Promise, Oaths of Adjuration ; and the swearing of the oath was usually accompanied by some symbolic act., *e.g.*, the erection of a heap of stones (*Gen. xxxi.*, 46, etc.), lifting up the hand (*Gen. xiv.*, 22), or placing the hand under the thigh (*Gen. xxiv.*, 9). The sanctity of this latter custom, according to Rashi, consisted in the proximity of the hand to the "MILLAH" or circumcision, which was itself a sign of the Covenant of Abraham.

Of these several customs, the *lifting of the hand* was perhaps the most usual, since there are several instances in O.T. where these words alone are used to indicate an oath or vow.

The custom of swearing in the name of Jehovah dates back to very early times (*Deut.*, *x.*, 20), "and ye shall swear by His Name," and the Talmud says that mention of the name of God precludes idolatry. Ibn Ezra says that the reason for swearing in the name of Jehovah is that just as the name of God represents truth, so the swearer's testimony is true.

The manner of administering the oath was carefully controlled and in Mishnaic times the Juror, swearing by the name of Jehovah, held a Bible or sacred object in his hand, while the Judge admonished him and impressed on him the importance of the Oath, and warned him against any mental reservation or ambiguity. Ultimately, even in Judicial Oaths, swearing in the name of Jehovah was abolished c. 660—1000 C.E.

In mediaeval Europe the Jew in the Court of Justice was made to suffer humiliating anti-Jewish customs. A French law of c. 1150 required that the swearer should wear a wreath of thorns round his neck and knees and a branch of thorns between his loins. In Hungary, c. 1517, the Jew was required to stand barefoot and swear with his face turned towards the East, holding the Pentateuch in his hand.

### KNEELING.

The act of kneeling either in prayer or for the Ob. is not permitted for the Cand. of the ancient faith, but its frequent occurrence in the course of the ceremonies makes it a subject worthy of notice from the Hebraic point of view.

The O.T. does not appear to sanction the custom of kneeling for Oaths or Ob., but the references to kneeling in prayer are often to be found. Three kinds of obeisance are mentioned.

- (1) Bowing the head.
- (2) Kneeling.
- (3) Complete prostration.

In *II Chron.*, *xxix.*, 28 to 30, we find all three types apparently in accepted usage, but even at an early date the custom of kneeling was already falling into disfavour, doubtless because it was the posture in common use among the idolatrous peoples.

In *Judges*, *vii.*, 5-7, etc., we read how Gideon, under divine instruction, separated the worthy from the unworthy by causing the people to drink from a stream, and those who knelt were rejected.

Nevertheless, Solomon knelt "on his knees" in prayer at the dedication of the Temple. (*I Kings, viii.*, 54).

To-day only the very orthodox Jew kneels in prayer, with his forehead in the dust, during the recital of special prayers on the Day of Atonement.

#### THE C . . . E.T. . .

The Candidate for Initiation into Freemasonry is taught in the most practical manner his duty to the poor and needy, and undoubtedly the C . . . . T . . . is a mark of humility and abasement. In *I Kings, xx.*, 31, 32, we read that the servants of Ben-Hadad went, with sackcloth on their loins and ropes upon their heads, to plead for mercy from their conqueror, Ahab.

But there is another interesting point which emerges from a study of the Hebrew word for rope. In the example quoted above the word is translated "ropes." In *Psalms cxl.*, 5, the same word signifies "noose," but there is a verb form of this word which signifies "to bind someone by a pledge," (see *Job xxii.*, 6), "For thou hast pledged thy brother," and it seems to me that the garb of the Initiates gains an added significance as an emblem of the bond by which the Cand. binds himself in his 1st Ob.

#### S . . . . . D.

"There are indications that in the East Jews habitually prayed with bare feet." (Abrahams, *Jewish Life in the Middle Ages*, p. 31), and it is curious to notice that throughout the whole Ritual of the Service in the Temple, though the clothing of the High Priest is specified in great detail, there is no mention of a covering for the feet. Rabbinical commentary on this point explains that the sanctity of the Temple was so great that nothing was allowed to come between the bare feet of the High Priest and the Holy place on which he stood.

Many and varied are the explanations which are commonly adduced nowadays for the S . . . . . d condition of the Cand. Dr. Cohen suggests that it is merely a mark of poverty. But the custom of removing the shoe (or shoes) is a widespread one in O.T. literature and suggests many possible explanations of our Masonic procedure.

*Ruth iv.*, 7, says, "this was the manner, etc. . . . . for to confirm all things a man plucked off his shoe . . . . etc." and the Gemara commentary endorses the custom whereby the buyer, in a business deal, passed to the seller a shoe (or any other garment) as a token of their mutual satisfaction in the transaction and as a mark of its completion. The custom was similarly observed in cases of exchange, barter or redemption.

The custom of slipping the shoe described in *Deut. xxv.*, 9, where a man refused to marry his deceased brother's widow, is another example of the same completion-of-contract idea, since by the removal of his shoe he formally *forfeited his right* to marry the widow and thereby set her free to marry a stranger.

Moses was ordered to cast his shoes (plural) when he stood on Holy ground at the burning bush (*Exodus iii.*, 5), and Joshua, too, was ordered to cast his shoe (singular) for the same reason. (*Joshua v.*, 15).

Occasionally the casting of a shoe is used to symbolize victory or power, e.g., "Over Edom I will cast my shoe" (*Psalms lx.*, 8), implying conquest of the land.

Another symbolism is to be traced in the Kabbalistic commentary cited by "Malbim" (on *Exodus iii.*, 5), in which the shoe is considered to be emblematical of the physical frame of man, which serves only as a house or shell for his spirit or soul. Thus, Moses on approaching the burning bush was commanded to divest himself of all base and earthly qualities and to approach the Almighty pure in soul and spirit.

A somewhat similar explanation is ascribed to the shoe-slipping custom (*Deut. xxv.*, 9), which freed the widow whose brother-in-law refused to marry her. The Mosaic Code required a man to take his deceased brother's widow to wife, in order that the dead man's name might be preserved through their offspring. Failure to perform this duty meant that he refused to provide an earthly frame for the nameless spirit of his brother, and so the lady had the right at the end of the shoe-slipping ceremony to "spit in his face."

I would summarize the various explanations of our present-day custom as follows :—

- (1) As a sign of prayer.
- (2) As a mark of poverty.
- (3) As an indication that the Ob. is a binding contract.
- (4) As a sign that the Candidate during the ceremonies stands on Holy Ground.
- (5) As an outward symbol of the purity of heart and mind in which the Cand. passes through the various stages of his entry into the Craft.

Of all these explanations I favour (3) and (5) as being most in harmony with the nature of our ceremonies.

#### RIGHT HAND, LEFT HAND.

The Hebrew religion and literature are very rich in symbolism, much of it preserved to this day in the Synagogue Ritual and the daily life of the practising Jew, in which even the most trifling details may be governed by Rabbinic and Talmudic precepts.

In *Leviticus viii.*, 23, is a good example of the importance attached to the right, when Aaron was anointed for the High Priesthood on his right ear, right hand and right foot, indicating, according to the Rabbis, that he was pledged thenceforth to hear, act and walk in God's service.

The Talmud (Yoma 58) instructs that where the word "hand" appears in Sacred Writ the right hand is always understood unless otherwise specified, and if a man on a journey be in doubt where to turn he must turn right. The "Shulchan Aruch" demands that even when dressing a man must put on his right shoe first and the Mishna Commentary emphasizes that the V.S.L. teaches us always to give priority to the right.

A vow taken by the right hand, even without calling on the name of God, is considered a binding oath (Talmud Nazir, 3). I have stressed these points because they seem to have some bearing on the importance which we attach to the right in the Ob., in squaring the L . . . , and at many other places in the Ritual.

I know of only one case in which the left hand gets priority in Hebrew Ritual, and that is when putting on the phylacteries for morning prayers, the "Shel-Yad" is bound round the left arm and hand. The reason for this is attributed to a curious feminine spelling of the word "hand" in the Hebrew commandment relating to phylacteries. (See *Exodus xiii.*, 16).

The right hand, being the stronger, is considered masculine and the left, the weaker, is feminine.

### COVERING THE HEAD.

The orthodox Jew always wears a head-covering, indoors and out. Among less extreme sects nowadays the head is covered for eating and praying and always while at Synagogue, whether prayers are in progress or not.

Craft custom prescribes that the Jew shall stand covered during prayer and Ob. only, but apparently this is in deference to modern usage, since there is ample evidence that the custom of covering the head during prayers did not obtain among Jews in Biblical times. St. Paul (*I Cor. xi.*, 4), says, "Every man praying . . . having his head covered, dishonoureth his head." In the Middle Ages, slaves stood covered in their employers' presence, as a mark of respect, and a man would go bare-headed to display his valour. In *Exodus xiv.*, 8, we read how the Israelites went out of Egypt "with an high hand" but the Onkelos (Aramaic) version reads "with bared heads."

Gradually, the custom of covering the head, which had been a mere matter of etiquette originally, began to be adopted first for prayer alone, and later for all occasions, but even as late as the 13th century, boys in Germany and adults in France were called to the reading of the Law bare-headed. (Abrahams. *Jewish Life in the Middle Ages*, pp. 301-2). It was only later that the idea arose in the Jewish mind that to pray bare-headed was a Gentile custom and therefore not to be imitated.

### THE TETRAGRAMMATON.

The Ineffable Name of God, written in Hebrew thus is a form of the root verb HOVOH=to be, and it is customarily reproduced in English characters as Jehovah or Yahweh.

יהוה

In the days when the Holy Temple still stood, this Sacred Name was pronounced by the High Priest when blessing the people and in the course of certain ceremonies on the great Day of Atonement, and the synagogue ritual describes in vivid detail the prayers and preparations for that awe-inspiring moment "when the priests and the people that stood in the court heard the glorious and awful Name pronounced out of the mouth of the High Priest, in holiness and in purity, they knelt and prostrated

“themselves and made acknowledgment, falling on their faces, saying, “Blessed be His glorious sovereign Name for ever and ever. And the “High Priest, in awe, prolonged the utterance of the Name, until they “who said the blessing had ended it.” (*From the Service for the Day of Atonement*).

It is possible that the terrifying Name itself was never actually heard by the people even on these occasions, its sound being deliberately obscured by the chanting of the assembled priests. But such was the awe and wonder associated with this Sacred Word that from the dawn of Jewish history its utterance was confined solely to the Priesthood, and then only on specified occasions, and its use was forbidden absolutely to the congregation, who substituted for it the word *Adonay*=Lord.

I must now digress for a moment to explain that the Hebrew alphabet was originally almost entirely consonantal, the vowel sounds or “points” being a comparatively modern aid to reading (introduced c. 600 C.E.) in the form of dots and dashes, etc., added above, below and near to the letters. In the Scroll of the Law and in our ancient books the text is always reproduced without “points,” and pronunciations are governed by grammatical rule.

But in the case of the Tetragrammaton several alternative “pointings” might be applicable, and when the Sacred Word is printed with “points” the vowel sounds of the word *Adonay* are customarily used. This addition of the “points” to those four mystical letters, gives a reading which can best be rendered as Jehovah. But although the name reads quite clearly Jehovah, no Jew would dare to pronounce it so, and when he sees the word in print, either with or without “points,” he reads it simply as *Adonay*.

Occasionally, we get in O.T. a dual name composed of the two words *Adonay Jehovah*=The Lord God, and in such cases (*II Samuel vii.*, 18; *Isaiah l.*, 4; etc.) the Tetragrammaton takes the “points” of the word *Elohim*=God, and the combined words are read as *Adonay Elohim*.

The utterance of the Ineffable Name is believed to have been discontinued c. 200 B.C.E. and in the passage of centuries the true pronunciation has been lost and our scholars are not agreed as to what it may have been.

But the meaning of the Name has never been in doubt. It conveys the Essence of Being, symbolizing the Eternal Immutable God—Who has His existence in and from Himself—Who was, is, and is to come—the great I AM.

Maimonides, in his *Guide to the Perplexed*, approaches perfection in his explanation of the Ineffable Name when he distinguishes between this, the *nomen proprium* of God, and the many other names of God, all of which are derived from His attributes. Thus we speak of God as the Almighty, the Rock, the Redeemer, the Just, the Merciful and in many other ways, attributing to Him those qualities which are comprehensible to us.

But the Tetragrammaton is the *nomen proprium*, the TRUE NAME OF GOD, beyond and distinct from all those understandable qualities, INDESCRIBABLE, SUPREME AND ETERNAL.

## THE MORAL CODE.

Finally, since this paper is devoted to a study of Hebraic Aspects of the Ritual, it is fitting that I add a few brief remarks on the Moral Code. I cannot hope to do justice to a subject so vast, and I therefore content myself by quoting a few maxims only, sufficient to show, if such evidence were needed, how much the Craft and indeed the whole civilized world is indebted to our Ancient Book and to the scholars who interpreted it.

First, the Golden Rule of Judaism, "Thou shalt love thy neighbour as thyself" (*Leviticus xix.*, 18) and verse 34 emphasizes that the law applies to the stranger and wanderer too. It was the great Rabbi Hillel who paraphrased this commandment into negative form, saying "What is hateful to thee, do not to thy neighbour. That is the whole Torah. The rest is but commentary. Go therefore and learn."

Another famous Hebrew teacher, Ben Azzai, argued that there was even a greater precept than this one, and he quoted *Genesis v.*, 1 to demonstrate the equality of all mankind.

The Old Testament is so rich in maxims that it is difficult to decide which are most worthy of quotation. Some spring instantly to the mind, *e.g.*,

"Do justly, love mercy and walk humbly with thy God."—*Micah vi.*, 8.

Have we not all one Father? Hath not one God created us?" *Malachi ii.*, 10.

"He that walketh uprightly, worketh righteousness and speaketh the truth in his heart."—*Psalms xv.*, 2.

". . . . judge righteously and plead the cause of the poor."—*Prov. xxxi.*, 9.

And the sacred word lost nothing of its grandeur when it was expounded by our later teachers. Here are a few quotations from the Ethics of the Fathers:—

"Let the honour of thy fellow man be as dear to thee as thine own."  
(RABBI ELIEZER, c. 100 C.E.).

"Upon three things is the world founded—Torah (*i.e.*, the study and practice of the Divine Law), Avodah (*i.e.*, the service of God), Gemiluth Chasodim (*i.e.*, the practice of Charity)."  
(RABBI SIMON THE JUST, c. 200 B.C.E.).

"This world is like an ante-chamber to the world that is to come. Prepare thyself in the Ante-chamber, that thou mayest enter into the Hall."  
(R. JACOB).

It is no exaggeration to say that every precept and exhortation in the Masonic Ritual has its parallel and often its origin in our Sacred Writ, and our beautiful and dignified ceremonies take on an added splendour as we trace in each detail the heritage of an ancient race.

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 “Note on HAB” ... .. YARKER, A.Q.C. 7, 134.  
 “Scriptural Evidence concerning HAB” COVEY CRUMP, A.Q.C., 43, 158.  
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 “New Light on the Pillars” ... .. HORSLEY, A.Q.C., 21, 6.  
 “Jewish Life in the Middle Ages” ... .. ABRAHAMS.

## COMMENTARIES :—

RASHI (Solomon Yizchaki), 1040-1105.

RADAK (David Kimchi) c. 1160-1235.

METZUDATH DAVID (David Altschul), 17th century.

MALBIM (Meir-Leib Ben Yechiel Michoel), 1809-1879.

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Great interest was evinced in this scholarly and researchful paper.

It was proposed by the W. M. and seconded by the D.P.G.M., and carried unanimously, that W. Bro. ELLWOOD who had served the Lodge so faithfully, should be elected an Honorary Member.

Apologies were received from W. Bros. J. A. GRANTHAM, C. D. EATON, W. H. COTTON, WALLACE HEATON, G. KILNER, B. GILL, A. T. S. SMITH, G. L. HAYWARD, W. E. SMITH, A. HAYNES and H. PURT.

The Lodge was closed in due form at 6-25 p.m.

A Conversazione was held afterwards.

## The Two-Hundred-and-Sixty-Seventh Meeting

was held at Freemasons' Hall, London Road, Leicester, on March 26th, 1945.

*There were present* the following Officers :—W. Bro. G. W. WILKES, W.M., in the Chair ; W. Bro. T. O. JUDGE, I.P.M. ; W. Bro. A. H. BRADLEY, Acting S.W. ; W. Bro. A. E. ROSSITER, Acting J.W. (succeeded by W. Bro. P. M. WEBSTER after his investiture) ; 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. S. F. HERBERT, S.D. ; W. Bro. W. TOMLINSON, J.D. ; W. Bro. I. R. UNDERWOOD, Acting I.G. ; W. Bro. W. H. WOOD, Steward and Bro. D. CHOYCE, Tyler. Also W. Bros. A. H. PARKER, A. T. TOMKINS, A. J. S. CANNON, J. C. BURTON, W. H. COTTON, G. E. PHIPPS, E. H. STORK and C. C. BINNS.

Twenty-four members of the Correspondence Circle and one visitor were present.

The Lodge was opened in due form at 5-15 p.m.

The Minutes of the last Regular Meeting held on January 22nd, were read, confirmed and signed.

The Grand Lodge Officers present—W. Bros. ADCOCK, STORK, CANNON and BUNNEY were saluted and made acknowledgment.

W. Bro. P. M. WEBSTER was invested as J.W., and assumed his Chair.

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

Bro. L. F. LAFITTE, 41 Grafton Way, London, W.1., No. 1607.

Bro. W. A. BUDD, Hut 7, C. Area, R.A.F., Aboukir, M.E.F., No. 272,  
S.C. Home Address : 3 Malport Road, Denmark Park, London,  
S.E.

W. Bro. W. F. FENNELL, No. 1 Gwaelod-y-Waun Villas, Aber-Bargoed,  
Monmouth, No. 2606.

Bro. R. NOWELL, 94 Leicester Road, Blaby, No. 2865.

W. Bro. K. K. DRURY, "Upperlands," Narborough, No. 1560.

W. Bro. A. H. ROBERTS (Dennis and Roberts), Clumber Street, Nottingham, No. 47.

W. Bro. J. SPENCER, Penny Long Lane, Derby, No. 4147.

Bro. W. TAYLOR, 46 Kingsway Road, Leicester, No. 2028.

Bro. J. BICKERS, 110 Stonehill Avenue, Birstall, No. 5675.

Bro. W. R. BARCLAY, Jun., 113 South Knighton Road, Leicester, No. 523.

The W.M. extended a warm welcome to Flying Officer R. J. MEEK, of British Columbia, a new member of the Correspondence Circle, on his first visit to the Lodge.

W. Bro. H. CARR then read Part 2 of his paper, "Hebraic Aspects of the Ritual."

This enlightening, instructive and interesting thesis was much enjoyed by all present.

W. Bro. CARR answered several questions and was accorded a hearty vote of thanks.

The Secretary reported the resignation of W. Bro. MAJOR, and Bro. J. HALL, of California; also the death of Bro. J. E. YARNALL in a flying accident.

Apologies for absence were received from R.W. Bro. J. H. CORAH, W. Bros. A. T. S. SMITH, MARRIOTT, C. E. HAINES, G. KILNER and G. WARD, and Bros. A. HAYNES and G. HAYWOOD.

The Lodge was closed in due form at 6-35 p.m., and a conversazione was held afterwards.

## The Two-Hundred-and-Sixty-Eighth Meeting

was held at Freemasons' Hall, London Road, Leicester, on May 28th, 1945.

*There were present* the following Officers :—W. Bro. G. W. WILKES, W.M., in the Chair ; W. Bro. T. O. JUDGE, I.P.M. ; W. Bro. DR. A. H. BRADLEY, Acting S.W. ; W. Bro. P. M. WEBSTER, 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. S. F. HERBERT, S.D. ; W. Bro. W. TOMLINSON, J.D. ; W. Bro. A. T. S. SMITH, I.G. ; W. Bro. W. H. WOOD, Steward and Bro. D. CHOYCE, Tyler. Also W. Bros. E. MURRAY, A. H. PARKER, J. C. BURTON, G. KILNER, C. C. BINNS, W. H. COTTON, C. E. HAINES, E. H. STORK and G. E. PHIPPS.

There were present twenty four members of the Correspondence Circle and two visitors.

The Lodge was opened in due form at 5-30 p.m.

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

The R.W. Prov. Grand Master, Bro. J. H. CORAH and the Grand Lodge Officers present were saluted with the honours due to their rank.

W. Bro. J. E. FOISTER was unanimously elected a "Full Member" of the Lodge, and welcomed by the W.M.

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

W. Bro. P. G. F. ORCHARD, 42 Shanklin Drive, Leicester, No. 3431.  
Bro. Lt. R. C. BURNELL, R.I.N.V.R., H.M.I.S., Delawar, Karachi, India, Nos. 3651 and 767.

Bro. T. C. ALLEN, 36 Somerville Road, Leicester, No. 5664.

W. Bro. A. CORRIGAN, 12 Lindsay Road, Leicester, No. 2081.

Bro. W. BENNETT, 206 Coton Road, Nuneaton, No. 5102.

W. Bro. L. C. LEADER, "Sunnyside," Burton Road, Melton Mowbray, No. 1130.

Bro. R. LODGE, F.R.C.S., 184 London Road, Leicester, No. 1560.

Bro. D. HINTON, "Tudor House," Quorn, No. 3836.

Bro. J. WALMSLEY, "Greenways," Tamworth, No. 1060.

W. Bro. DR. L. D. COWLING, Mount Pleasant, 4, Sth. Australia, No. 115, S.A.C.

W. Bro. H. E. GARNER, 462 London Road, Leicester, No. 2028.

R.W. Bro. JOHN HAROLD CORAH was elected as W.M. for the ensuing year, and W. Bro. E. R. CARR as Treasurer.

Bro. D. CHOYCE was elected as Tyler.

W. Bros. G. E. PHIPPS and J. C. BURTON were elected Auditors.

In the unavoidable absence of W. Bro. G. W. BULLAMORE, the Lodge Editor, W. Bro. C. C. BINNS, read Bro. BULLAMORE'S Paper :

## More Survivals in Freemasonry.

In a paper on "Survivals in Freemasonry," printed in the *Lodge of Research Transactions*, 1942-43, I directed attention to certain parts of our ritual which may be regarded as folklore, and as denoting that the ritual had passed through a stage of culture which is now obsolete. I suggested that the object of Freemasonry was the perpetuation of the knowledge of magical methods for ensuring the stability of the newly-erected building or, as the Graham MS. expresses it, the knowledge that would protect it from "infernal squandering spirits."

### TOTEMISM AND MAGICAL CEREMONIES.

This belief in the efficacy of magic in the arts and crafts can be dated back to primitive man, for there is now little doubt that the explanation of totemism, which we knew among the North American Indians as a puzzling claim to animal ancestors, has been found in the Intichiuma ceremonies of the Australian aborigines. These ceremonies are of a sacred nature and are amongst the most primitive now extant upon earth.

Sir J. G. Frazer, in *The Golden Bough*, says that the tribes in Central Australia "are divided into a number of totem clans, each of which is "charged with the duty of multiplying their totem for the good of the "community by means of magical ceremonies. Most of the totems are "edible animals and plants, and the general result supposed to be accomplished by these ceremonies is that of supplying the tribe with food "and other necessities." (1)

The Intichiuma ceremonies of the Kangaroo totem afford a good example of this use of magic. To ensure a plentiful supply of kangaroo meat there must obviously be plenty of kangaroos, and the breeding of these animals is compelled by magic. The natives believe that certain rocks are haunted by the spirits of multitudes of kangaroos who are waiting to be reborn; they therefore enact magical ceremonies in order to drive out these spirits and scatter them far and wide. Thus the spirits have to seek kangaroos much earlier, and a greater number of kangaroos are born than would otherwise have been the case.

### MAGIC AND HUMAN INCREASE.

This theory of the rebirth of kangaroos is in line with their views on human increase. They suppose that in far-off times when their mythical ancestors lived, to which they give the name "Alcheringa," these ancestors roamed about in bands, each band being members of the same totem-group. After death their spirits entered into the ground and formed a kind of spiritual store-house, the external mark of which is generally a stone or a tree. These store-houses are scattered all over the country, and the ancestral spirits who haunt them are ever waiting for a favourable opportunity to be born again. When one of them sees his chance he pounces out and enters into a passing girl or woman; she conceives and gives birth to a child who is believed to be a reincarnation of the spirit.

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(1) *The Golden Bough*, abbreviated edition, p. 17.

Any female, whether young or old, is liable to be thus impregnated, but the natives have shrewdly observed that the spirits prefer women who are young and fat. When a plump damsel, therefore, who shrinks from the burden of maternity, is obliged to pass one of these spirit-haunted spots, she disguises herself as a withered old hag and hobbles past, leaning on a stick, wrinkling her smooth young face and mumbling in a cracked and wheezy voice, "Don't come to me, I am an old woman."<sup>(2)</sup> A survival of this stage of culture in folklore is suggested by the belief that walking over a newly-made grave will counteract sterility in a woman

METHOD OF ADOPTION—PURIFICATION—PASSAGE THROUGH OPENINGS AND BETWEEN PILLARS.

It is evident that totem-clans based on blood-relationship would soon require some adjustment of the numbers of the clan to suit its needs; this could be done by a system of adoption and conferring blood-relationship by magical means. A simulation of birth would answer the purpose. "If you pretend to give birth to a boy or even to a great bearded man who has not a drop of your blood in his veins, then in the eyes of primitive law and philosophy that boy or man is really your son to all intents and purposes. Thus Diodorus tells us that when Zeus persuaded his jealous wife Hera to adopt Hercules, the goddess got into bed and clasping the burly hero to her bosom, pushed him through her robes and let him fall to the ground in imitation of a real birth; and the historian adds that in his own day the same mode of adopting children was practised by the barbarians. At the present time it is said to be still in use in Bulgaria and among the Bosnian Turks. A woman will take a boy whom she intends to adopt and push or pull him through her clothes; ever afterwards he is regarded as her very son, and inherits the whole property of his adoptive parents."<sup>(3)</sup>

This simulated birth naturally gives rise to the idea of wiping out the past and commencing a new life, and as a consequence we find that it is used as a method of purification. "Two Hindoo ambassadors who had been sent to England by a native prince and had returned to India, were considered to have so polluted themselves by contact with strangers that nothing but being born again could restore them to purity. 'For the purpose of regeneration it is directed to make an image of pure gold of the female power of nature, in the shape either of a woman or of a cow. In this statue the person to be regenerated is enclosed, and dragged through the usual channel. As a statue of pure gold and of proper dimensions would be too expensive it is sufficient to make an image of the sacred *Yoni*, through which the person to be regenerated is to pass.' Such an image of pure gold was made at the prince's command, and his ambassadors were born again by being dragged through it."<sup>(4)</sup>

A variant of this idea is the use of an opening in a tree. The trunk of a sapling is split for a few feet and the crevice wedged open. Through this

(2) Sir J. G. Frazer—*Origin of Totemism*.

(3) *Golden Bough*, p. 14.

(4) *Idem*, p. 197.

living aperture a child can be passed. Another method is the use of a living arch made by a bramble whose long shoot has rooted at the tip. Passage through holes in the living rock has been utilised, and pillars and arches have also succeeded to this cleansing power. Presumably when you emerge on the other side, all evil has been left behind. Conder, in *Heth and Moab*, says that in Asia there is a sacred holed stone through which infants are passed to give them health and make them intelligent. In the Aksa mosque the pillars on either side of the Mihrab form two pairs, and it was until quite lately the practice of the pilgrims to squeeze between these two pillars in order to secure a future entrance into Paradise. There is now an iron stanchion between each pair, placed by order of the enlightened Rauf Pasha to discountenance such sperstitious practices, but the pillars may still be seen worn thin by the constant repetition of the custom.

Superstitions connected with "passing through" are common all over the world. In Madras children are passed under the sills of doorways and many sacred holes and clefts are crawled through in India. In England we still have survivals of such superstitions in the practice of "threading the needle" in Ripon Cathedral or in rustic superstitions concerning passing through willow hoops or trees or between stones.

The same writer, when speaking of crawling through dolmens in Ireland, says, "The dolmen in these cases is the sacred gate leading to Paradise and to pass through it is to attain new life or immortality." The trilithons of Stonehenge and the two pillars at the entrance to ancient Eastern temples may possibly represent the same idea. The worshipper left evil behind him when he passed into the temple.

#### THE USE OF AN ARCH AS MAGIC.

The Baganda transfer plague to a plantain tree and then carry the tree to a piece of waste land. To make sure that the plague, after thus being deposited in the wilderness, should not return by the way it went, the priests raise an arch covered with bark-cloth over the point where it diverged from the main road. This arch is thought to interpose an unsurmountable barrier to the return of the plague.

#### INITIATION IN CERTAIN SAVAGE TRIBES—A DRAMA OF DEATH AND RESURRECTION.

The adoption of a boy into a totem-clan would be followed later by an initiation into the mysteries of the totem. "Amongst many savage tribes, especially such as are known to practice totemism, it is customary for lads at puberty to undergo certain initiatory rites, of which one of the commonest is a pretence of killing the lad and bringing him to life again . . . . Among the tribes settled on the southern coast of New South Wales . . . the drama of resurrection from the dead was exhibited in a graphic form to the novices at initiation. The ceremony has been described to us by an eye-witness. A man, disguised with stringy bark fibre lay down in a grave and was lightly covered up with sticks and earth. In his hand he held a small bush, which appeared to

“ be growing in the soil, . . . . then the novices were brought and placed  
 “ beside the grave. Next, a procession of men, disguised in stringy bark,  
 “ drew near. They represented a party of medicine men, guided by two  
 “ reverend seniors, who had come on pilgrimage to the grave of a brother  
 “ medicine-man, who lay buried there. When the little procession,  
 “ chanting . . . . had defiled . . . . into the open, it drew up on the  
 “ side of the grave opposite to the novices . . . . . For some time the  
 “ dance and song went on till the tree that grew from the grave began  
 “ to quiver. ‘ Look there ! ’ cried the men to the novices. . . . . As they  
 “ looked, the tree quivered more and more, then was violently agitated  
 “ . . . . . while amid the excited dancing of the dancers and the chanting  
 “ . . . . . the supposed dead man spurned from him the superincumbent  
 “ mass of sticks and leaves, and springing to his feet danced his magic  
 “ dance in the grave itself.” (5)

#### TREES AND SHRUBS ON GRAVES.

A curious feature of the Australian ceremony is that it was the small bush which first made manifest the presence of life in the grave. Æneis discovered the body of his murdered friend Polydorus when pulling up a myrtle on the island of Thrace “ The violated myrtle ran with gore,” while a voice from the grave informed him that “ every drop this living tree contains is kindred blood and ran in Trojan veins.”

This belief that the soul or vital principle of a man took shelter in trees or shrubs growing on the grave is no doubt at the root of the practice of planting a sprig of evergreen or other plant on a grave.

Grant Allen remarks on the ease with which such a practice is overlooked. He states that after the Sino-Japanese war one of the London illustrated papers printed an account of the burial of the Japanese dead at Port Arthur and, after mentioning the simple headstone erected at each grave, volunteered the further statement that nothing else marked the place of interment. But the engraving which accompanied it, taken from a photograph, showed, on the contrary, that a little tree had been planted on each tiny tumulus. Grant Allen has suggested that cultivation has originated from observing the rich growth which occurs on tumuli. The earth piled over the corpse is free of weeds, is heavily manured with the blood of sacrifices, and contains seeds and fruits offered to the dead. It seemed a logical deduction that it was the spirit of the dead man giving energy to the growing crop, and one result was that the area of the grave was enlarged, and that special victims were offered up to supply further energy. A typical example is the victim offered up by the Khonds of Orissa, for this specific purpose. The body was cut to pieces, and each village obtained a portion. The head, bowels and bones were burnt to ashes, and scattered over the fields or mixed with the seeds.

Another development would be that the plant would be a good abiding place for the spirit and restrict it from wandering and causing mischief. Although the original intention may be lost, it is still the custom to plant sprigs of cypress, acacia or other plants on graves. Grant Allen says :—

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(5) *Golden Bough*, pp. 692, 693.

“ In Algeria, I observed, the Arab women went on Fridays to plant flowers and shrubs on the graves of their immediate dead. I learned from Mr. R. L. Stevenson that similar plantings take place in Samoa and Fiji. . . . The Tahitians put young casuarinas on graves. In Roman Catholic countries the planting takes place, as a rule, on the *jour des morts* . . . . In Græco-Roman antiquity it is certain that trees were frequently planted around the barrows of the dead ; Suetonius again tells us how ‘ the tumulus of the divine Augustus was carefully planted.’ The idea that the spirit of the dead transferred itself to the plant was undoubtedly held in many cases. In Egypt the acacia is a sacred tree, and one monument shows us a sarcophagus from which an acacia emerges with the motto ‘ Osiris springs forth.’ ” (6)

In China it has been the custom from time immemorial to plant trees on graves in order thereby to strengthen the soul of the deceased and thus to save the body from corruption—hence the trees that grow on graves are sometimes identified with the souls of the departed. Among the Miao-Kia, an aboriginal race of Southern and Western China, a sacred tree stands at the entrance of every village and the inhabitants believe that it is inhabited by the soul of their first ancestor and that it rules their destiny. (7)

Those who are familiar with Percy's *Reliques of Ancient English Poetry* will recall the ballad of “ Fair Margaret and Sweet William.”

“ Fair Margaret dyed today, today,  
 Sweet William dyed the morrow :  
 Fair Margaret dyed for pure true love,  
 Sweet William dyed for sorrow.  
 Margaret was buryed in the lower chancel  
 And William in the higher :  
 Out of her brest there sprang a rose,  
 And out of his a briar.  
 They grew til they grew unto the church-top,  
 And then they could grow no higher  
 And there they tyed in a true lover's knot,  
 Which made all the people admire.”

A Cornish legend tells how, after the death of Tristram, Iseult died broken-hearted and, by the King's decree, their graves were some distance apart although they were buried in the same churchyard. Ivy grew from each grave and the two plants eventually met in the crown of the vaulted roof and clung together.

Another tale comes from China. A king conceived a violent passion for the beautiful wife of his secretary. The secretary was thrown into prison and died. The wife committed suicide to escape the royal suit, but entreated, as a last favour, that she should be buried beside her husband. This the king would not allow. From each grave there sprang a cedar and in ten days they became so tall that they were able to interlace, both branch and root. The people called them the trees of faithful love.

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(6) Grant Allen—*Evolution of the Idea of God*.

(7) Philpott—*The Sacred Tree*.

Grant states that as a boy in Canada he remembers hearing the belief that wherever the *Sanguinaria Canadensis*, the common American bloodwort, grew in the woods, an Indian had once been buried, and that the red drops which exuded from the stem when the flowers were picked were the dead man's blood. In some parts of England the ground elder (*Sambucus ebulus*) is known as Dane's blood, or Danewort, from the belief that it sprang up where the Danes were massacred by the Saxons. At Roncevalles, blackthorn sprang up where the Saracens fell, but where the Christians perished a white flower grew. In these cases the plants were not provided by friends or survivors, but the gap between believing that the spirit took possession of a plant growing on the grave and the supplying of a sprig of vegetation to become the abode of the spirit is very slight. Many funeral customs seem to have been intended to circumvent the malice of the ghost, and it must have seemed, during such a stage of culture, a wise and elementary precaution to supply it with a shrub so that it remained at the grave.

#### GHOSTLY GUARDIANS FOR OATHS AND OBLIGATIONS.

The culture which required a ghostly guardian for a new building also required a similar custodian for solemn oaths, obligations or covenants. In excavations in Palestine there have been found half-skeletons of youths or girls which suggest that the body was divided while the bones were still supported by the flesh. It is probable that the division was made for the purpose of making a solemn covenant or obligation. The victims were young so that by sympathetic magic the perjurers would die childless. The oath was ratified by passage between the two halves of the body. This was a form of covenant observed by the Israelites at a later date when animals had taken the place of boys and girls. In *Jeremiah xxiv.*, 18, we read :—“ And I will give the men that have transgressed my covenant which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof . . . . I will even give them into the hands of their enemies . . . . and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.”

We read also in *Genesis* that when Abram asked of God an assurance that he would inherit the land the Lord instructed him to “ take me an heifer of three years old, and a she-goat of three years old, and a turtle dove and a young pigeon. And he took all these and divided them in the midst and laid each half over against the other : but the birds divided he not . . . . and it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a flaming torch that passed between these pieces. In that day the Lord made a covenant with Abram saying, unto thy seed have I given this land.”

An illustration of the magical properties of the oath is given in a cuneiform inscription recording the solemn oath of fealty taken by Mati-ilu, prince of Bot-Agusi, to Ashur-nirari, King of Assyria. Part of the inscription runs thus :—“ This he-goat has not been brought from the flock for sacrifice, neither to the brave warlike goddess Ishtar, nor to the peaceful goddess Ishtar, neither for sickness nor for slaughter, but it has

“ been brought up that Mati-ilu may swear fealty by it to Ashur-nirari, king of Assyria. If Mati-ilu sins against his oath, just as this he-goat has been brought up from his flock, so shall Mati-ilu be brought up from his land, with his sons, his daughters, and the people of his land, and he shall not return to his land. This head is not the head of the he-goat, it is the head of Mati-ilu, it is the head of his children, of his nobles, of the people of his land. If Mati-ilu breaks his oath, as the head of this he-goat is cut off so shall the head of Mati-ilu be cut off. This right foot is not the right foot of the he-goat, it is the right hand of Mati-ilu, the right hand of his sons, the right hand of his nobles, of the people of his land. If Mati-ilu breaks his covenant just as the right foot of this he-goat is torn off, so shall the right hand of Mati-ilu, the right hand of his sons, the right hand of his nobles and of the people of this land be torn off.”

Here there is a long gap in the inscription, but we may conjecture that the dismemberment of the victim was further described and was believed to act by sympathetic magic on the perjurer.

In the *Golden Bough* many instances of oaths accompanied by animal sacrifice are to be found. Thus in the island of Nias a man will cut the throat of a sucking pig while at the same time he calls down on his own head a like death if he forswears himself. This has been modified by us into the symbolic gesture of the schoolboy, “ See it’s wet, see it’s dry.” In the island of Timor a common form of giving evidence on oath is for the witness to take a fowl in one hand and a sword in the other and say : “ Lord God who art in heaven and on earth, look upon me ! If I bear false witness to harm my fellow-man may I be punished ! This day I make my oath, and if I am not speaking the truth may my head be cut off like the head of this fowl.” So saying he chops off the head of the fowl on a wooden block. Among the Nagas of Assam two men hold a dog which is chopped in two. This is emblematic of the fate which will befall the perjurer. Many such instances could be given but forms also exist in which the mutilations are verbal only. In some of the Kuki-Lushai tribes of Assam the oath-taker is sworn on an egg, a tiger’s tooth, a lump of earth, a red thread, a black thread, a spear, a sword, and the leaf of a very sharp-stinging nettle. The swearer prays that if he forswears himself he may be like the egg which has neither hands nor feet, neither ears nor head ; that he may be devoured by a tiger like the one on whose tooth he swears ; that he may be washed by the rain like the lump of earth ; that his red blood may be shed in war like the red thread ; that his sight may fail and the world be dark to him like the black thread ; that he may be wounded by spear and sword ; and that his body may be continually subjected to torture like that inflicted by the stinging-nettle.

It is easy to imagine the ghost of a man or animal being expected to bring about retribution for perjury, but inanimate objects also exercise this power. Among the Wachaga tribe of East Africa the covenanting parties are surrounded by a rope and the ends are knotted together. Two uncircumcised and therefore childless lads perform part of the ceremony. A kid is placed under the rope horizontally and the rope and the kid are cut through at one blow. The recitation which accompanies the ceremony

runs as follows :—" If after the making of this covenant I do anything to " harm thee or devise devices against thee without giving thee warning, " may I be split in two like this rope and this kid. May I be split in two " like a boy who dies without begetting children. May my cattle perish " every one. But if I be true to thee so may I fare well. May my children " be like the bees in number."

The rope is afterwards divided between the two parties and each portion is carefully preserved. If epidemics break out and are attributed by the diviners, who interpret the will of the higher powers, to some breach of the treaty, wittingly or unwittingly committed by the inhabitants of the afflicted country, the rope must be expiated or, as the native phrase goes, cooled. The expiation consists in sacrificing a lamb and smearing its blood and dung on the rope while the following words are spoken : " These people have done wrong without knowing it ; rope, today " I expiate thee that thou mayst harm no more ! Be expiated ! Be " expiated ! Be expiated ! "

Just as passing between the parts of the divided carcase established a union with the sacrifice, so does touching the rope or other object sworn by render it capable of punishing the perjurer. Changes have been gradual. There is no evidence of any machinery in Freemasonry other than the occult for the punishment of perjury. I regard the obligation as belonging to a time when these things looked after themselves. It may be regarded as a genuine survival.

A difficulty we encounter is to know exactly when a particular action or form of words took on a new interpretation and how long it was meaningless before a new explanation was given. Thus the burghers of Calais who went to Edward III. with ropes round their necks suggest a hanging ceremony, but the survival in East Africa of a solemn covenant in which the rope can punish the perjurer suggests that at one time an oath could have been rendered more binding if taken with a halter round the neck.

#### THE DEATH OF THE BUILDER. PROPITIATION, PROTECTION AND DEDICATION.

When we speak of the building-sacrifice the image conjured up is that of an individual or a substituted animal offered to placate some superior being, but I very much doubt that this was the original meaning. According to the dictionary, to sacrifice is to make holy, and I think that the victim was made holy so that as a spirit it could look after the welfare of the building. The most satisfactory sacrifice was the builder himself, but for practical purposes his wife, son or some other member of the family would be substituted. When Hiel the Beth-elite built Jericho he "laid the foundation thereof in Abiram his first-born, and set up the gates "thereof in his youngest son Segub."

It has been suggested that the Banshees or protecting spirits of Irish families were originally female ancestors who were made guardian spirits when the family houses or castles were built.

In time, however, actual blood-relationship would cease to be necessary. A craftsman devoted to the work or one with a name similar

to the master-builder would be considered suitable. When Raja Sala Byre was building the fort of Sialko in the Punjab the foundation gave way so often that he consulted a soothsayer, who advised that the blood of the only son of a widow should be shed on the spot, and this was done.

It should be remembered that to the primitive mind the blood is the life or soul. Where it is spilt the soul is spilt so that if used on a foundation or in mortar the protecting spirit is bound to the spot. In 1881 the King of Ashanti put fifty girls to death that their blood might be mixed with the mud used to repair the royal buildings. Strangely enough, some benefit would ensue, since it has been found that blood improves the quality of indifferent mortar. Stow, in his *Survey of London*, quotes FitzStephen to the effect that the Tower of London is "A very great and most strong palatine tower, whose turrets and walls do rise from a deep foundation, the mortar thereof being tempered with the blood of beasts."

In Tylor's *Primitive Culture*, we read (vol. 1, pp. 104 et seq.):—"There is current in Scotland the belief that the Picts, to whom local legend attributes buildings of prehistoric antiquity, bathed their foundation stones with human blood: and legend even tells that St. Columba found it necessary to bury St. Oran alive beneath the foundation of his monastery . . . . So late as 1843, in Germany, when a new bridge was built at Halle, a notion was abroad among the people that a child was wanted to be built into the foundation. . . . When the broken dam of the Nogat had to be repaired in 1463, the peasants, on the advice to throw in a living man, are said to have made a beggar drunk and buried him there. Thuringian legend declares that to make the castle of Liebenstein fast and impregnable, a child was bought for hard money of its mother and walled in. The wall of Copenhagen, legend says, sank as fast as it was built: so they took an innocent little girl, sat her on a chair at a table with toys and eatables, and, as she played and ate, twelve master-masons closed a vault over her: then, with clanging music, the wall was raised, and stood firm ever after. Thus Italian legend tells of the bridge of Arta, that fell in and fell in till they walled in the master-builder's wife. . . . The Slavonic chiefs founding Detinez, according to old heathen custom, sent out men to take the first boy they met and bury him in the foundation. Servian legend tells how three brothers combined to build the fortress of Scutari; but, year after year, the demon razed by night what the three hundred masons built by day. The fiend must be appeased by human sacrifice, the first of the three wives who should come bringing food to the workmen. . . . It was the youngest brother's wife who came unsuspecting, and they built her in. . . . As is usual in the history of sacrifice, we hear of substitution for such victims; empty coffins walled up in Germany, a lamb walled in under the altar in Denmark to make the church stand fast, and the churchyard in like manner hanselled by burying a live horse first. . . . In Africa, in Galam, a boy and girl used to be buried alive before the great gate of the city to make it impregnable, a practice once executed on a large scale by a Bambarra tyrant; while in Great Bassam and Yarriba, such sacrifices were usual at the foundation of a house or village. In Polynesia, Ellis heard of the custom, instanced by the fact that the central pillar

“of one of the temples at Maeva was planted upon the body of a human victim. . . . A 17th century account of Japan mentions the belief that a wall laid on the body of a willing victim would be secure from accident ; accordingly, when a great wall was to be built, some wretched slave would offer himself as foundation, lying down in the trench to be crushed by the heavy stones lowered upon him.”

Many of these practices are described as propitiatory, but I think that the original purpose was for the ghost itself to become the guardian. When the gate of the new city of Tavoy in Tenasserim was built, Mason was told by an eye-witness that a criminal was put in each post-hole to become a protecting demon. Speth says that when a new city gate was erected in Siam, the officers seized the first four or eight people that passed and buried them under it as guardian angels.

Of course, many of these instances cannot be regarded as substitutes for the master-builder. Until the art of building became a matter of skill there were no master-builders. The cave-man would protect himself and his family by burying a relative at the cave-mouth. He would also have his fire there as a protection against wild beasts. The threshold and the hearth would be synonymous and a sacred spot. With the development of building the sacred hearth and the sacred threshold would become distinct, each having its guardian spirit.

#### THRESHOLDS.

The text in *Zephaniah i.*, 9, which in the Authorised Version is translated “on the threshold” is given in the Revised Version as “I will punish all those that leap *over* the threshold.” This suggests that there were superstitious objections to treading on the threshold. There is an old marriage custom in this country of lifting the bride over the threshold when she comes to her new home, and it has been suggested that this is a survival of marriage by capture. I should prefer to view it as a presentation, and a precaution against the new member of the family unwittingly antagonising the ancestral protector by treading on the threshold.

In Lithuania, when a new house is being built, a wooden cross or some article which has been handed down from past generations is placed under the threshold. There, also, when a newly-baptised child is being brought back from church, it is customary for the father to hold it for a while over the threshold so as to place the new member of the family under the protection of the domestic divinities.

The making of ghostly guardians seems to have been fairly general when covenants, boundaries, walls, cities, houses etc., required protection and the sacrifice at the completion of an important building was probably the voluntary act of the builder, who wished to become the guardian of his great work. But the mentality which led to the substitution of a mock king, where the reign had to terminate in a violent death, would also lead to the substitution of a workman for the master-builder.

When the time drew near for the King to be put to death he abdicated for a few days during which a temporary King reigned and suffered in his stead. At first the temporary King may have been an innocent person,

possibly a member of the King's own family ; but with the growth of civilisation the sacrifice of an innocent person would be revolting to public sentiment, and accordingly a condemned criminal would be invested with the brief and fatal sovereignty.

The incidents are not strictly parallel, but if a drama had been staged in which the victim had volunteered to play the part of a master-builder it would be quite simple to choose a builder who had met with sudden death. As examples we might take Trophonius or Agamedes. These architects built a temple to Apollo at Delphi and asked as a reward from the god whatever he thought most advantageous for them. The god sent them sudden death. They are said to have been found dead in bed three days after their petition, but no doubt there were architects of other temples who would serve as well or better for the principal drama ending in death.

Spirits to protect agriculture were sometimes released by killing the victims with spades or hoes, and something of the kind may have been the formula for the making of a protector of a building. In 1885, when Holsworthy church in Devon was restored, a skeleton was found in an angle of the building ; plastered over the mouth was a mass of mortar. An imaginative reconstruction of the scene might suppose that the drama staged was from the life of St. Oran. When St. Columba built his monastery at St. Iona St. Oran volunteered to go down into the earth to make it stand fast. Three days later Columba had the curiosity to take a farewell look at his old friend, and ordered the earth to be removed. Oran raised his swimming eyes and said, "There is no wonder in death, and hell is not as it is reported." The saint was so shocked at this impiety that he instantly cried out, "Earth ! Earth ! On the mouth of Oran that he may blab no more." This in a drama would be a good cue for an assault with trowels and the stoppage of the mouth with mortar. Was the Holsworthy tragedy a Culdee survival ?

Importance was attached to the willing compliance of the victim, and to secure it by fraud would be regarded as legitimate strategy. A child or a drugged or drunken individual could be asked some question which would render him a consenting party. A secret could be given under an oath to prefer death to its revelation. Then the secret could be asked for from the master-builder's substitute, his assent to death could be regarded as freely given when he refused to betray his oath.

It is difficult in the present age to grasp the mode of thought that animated the actors, but a story is told of Sir Richard Burton that affords a good illustration. Disguised as a fakir he was exploring a remote region of the Indian frontier. His knowledge of the religion was so good and his acting so true to life that the people regarded him as a most holy person. He congratulated himself and prepared to make a long stay in the district. Then one night one of the elders of the village came to him and begged him, if he valued his life, to go away. Burton asked, why ? Did not the people like him ? To which the elder replied that their liking for him was the trouble. They had the highest possible opinion of his sanctity and thought that it would be an excellent thing for the village to possess the tomb of so holy a man. They were likely to devise some method to bring

it about. Burton departed, but had his stage of culture been that of the villagers he would have esteemed the compliment, and have remained to become their "patron saint."

My interpretation of the building sacrifice can be illustrated to some extent by the practice of the mediaeval and Roman Catholic Church. When a building had been erected it was necessary to transfer the relics of a saint and deposit them under the altar, before Mass can be celebrated. Bro. W. Simpson, in his *Worship of Death*, quotes Dr. Rock's *Hierugia* :— "By the regulations of the Church it is ordained that the Holy Sacrifice "of the Mass be offered upon an altar which contains a stone consecrated "by a Bishop, enclosing the relics of some saint or martyr."

An altar constructed over the grave of a saint would require no relics. The altar of St. Peter's in Rome is said to be built over the body of St. Peter. As I view it, these saints and martyrs are the protecting spirits of the churches dedicated to them and have superseded the artificially manufactured protectors of pre-Christian days, but they are definitely protectors and not offerings to propitiate higher powers; in the same manner St. Oran was expected to give protection to St. Columba's building, and was not a bribe to an evil power. The idea of propitiation has no doubt been held by some people but has also been used as an explanation by witnesses who did not understand.

The use of a part of the body in place of the whole is not unknown to the heathen and was also understood in this country. In the Mabinogion we are told that when Bran was dying in Ireland he instructed his companions to cut off his head—"And take you my head," he said, "and bear it unto the White Mount in London, and bury it there with the face towards France." Eighty-seven years later they arrived in London with the uncorrupted head, which they buried in the White Mount. This was a charm against foreign invasion. King Arthur disinterred it, preferring to hold the island by his own strength alone, and this is regarded as one of the fatal disclosures of Britain which left her open to invasion.

#### FIRING AND FIRING GLASSES.

In my opinion, firing is a survival in Masonry of an old drinking custom which has undergone changes in recent times. The only approximate ceremony with which I am acquainted is the Salamander Toast described by Jerome K. Jerome in *Three Men on the Bummel* as being in use among German students. Having ascertained that the glasses are filled, the chairman says, "*Ad exercitium Salamandri*. 'Eins!' we rub our glasses "with a circular motion on the table. 'Zwei!' again the glasses growl; "also at 'Drei!' 'Drink,' and with mechanical unison every glass is "emptied and held on high. 'Eins,' says the chairman. The foot of "every glass twirls upon the table, producing a sound as of the dragging "back of a stony beach by the receding tide. 'Zwei,' the roll sinks and "swells again. 'Drei!' The glasses strike the table with a single crash "and we are in our seats again."

Whatever may be the history of this method of drinking healths, the circular motion is comparable to the beneficent movements made by the

doctor when he circumambulated Waverley's bed in Sir Walter Scott's novel, and is allied to such solar observances as the Buddhist praying wheel, dealing cards, passing the wine, etc. I think it is likely that the Masonic methods are derived from movements similarly intended to benefit the person whose health is drunk, and the term "firing" from the crash of the empty glasses.

From time immemorial the correct drinking of healths prescribes "no heeltaps," and the *Book of Days* quotes Rich's *Irish Hubbub* (1617) that the manner of drinking a health was to drain the cup, turn it bottom upwards, and then give it a fillip to make it ring. Longfellow, in *The Luck of Edenhall*, describes how the goblet is broken by too lusty a stroke upon it. In another of Longfellow's poems we read that while the Christians made the sign of the Cross over their drink "The Berserks evermore made the sign of the Hammer of Thor, over theirs."

The Canons Ecclesiastical of 1603, in explaining the use of the Cross in Baptism, state that the early Christians used the sign of the Cross in all their actions (No. 30). The anonymous writer of a work entitled *Cups and Their Customs*, published in 1869, when speaking of drinking among the Greeks and Romans says: "In public assemblies the wine cup was never raised to the lips without previously invoking a blessing from a supposed good deity."

I suggest that at the guild feasts the sign of the Cross was made with the filled vessel before drinking, and developed into a ritual ending with the banging of the empty vessels in unison on the table. In the time of the Commonwealth all the London guilds, including the Company of Freemasons, subscribed to the Solemn League and Covenant which bound them to eschew all popish and pagan ceremonies. The Freemasons then changed their name to the Company of Masons and would do away with the sign of the Cross when drinking, but the journeymen may have compromised by drinking before instead of after the signs, and may have changed the signs to those of the first degree, which they resemble somewhat.

The firing-glass has developed from the drinking glasses used in taverns at the beginning of the 18th century. I assume that at first the motions were made with charged glass (the sign of the Cross) and were followed by drinking the health. Then the drinking came first and the signs, slightly changed, were made with the empty glass. The breakage of the glasses led to the introduction of a special glass to stand hard usage. In some Lodges such glasses persist, in others they are quite unknown and the firing is independent of a glass, the hands being empty.

In the *New English Dictionary* the only reference to firing that I can find is to "Kentish Fire," as a description of prolonged hand-clapping for the purpose of drowning a speaker's voice. The date of its invention is fixed at 1839, but it was largely used in the Old Prices disturbances at Covent Garden Theatre in 1809. It is probably as old as hand-clapping.

The only reference to firing-glasses I have met with outside of Masonry is to be found in *Under Five Reigns*—the reminiscences of Lady Dorothy Nevill. She describes a Jacobite wine glass decorated with the rose for

England, the oak leaf for the Stuarts, and the Star of the Garter. She continues: "A few years ago someone had presented to Queen Victoria for her collection of Stuart relics at Balmoral a toast firing glass. The description showed it to have been similar to this glass in its ornament, "except that it had additionally a full-length engraving of the Prince."

In the literature of glass-collecting, reference is to be found to Orange, Jacobite and Masonic toasting-glasses.

In conclusion, let me quote from the preface to *Builders' Rites and Ceremonies*, by the late W. Bro. Speth:—

"For those of my Brethren who will take the trouble to read between "the lines, a matter by no means difficult, I venture to hope that the facts, "or some of them which I have gathered together, may not prove dumb "guides, but be the means of directing their thoughts to the true significance "of some of our ceremonial customs, and confirming in their minds the "certainty of the marvellous antiquity, in its essence, although perhaps "not in its outward form, . . . . of our beloved ritual."

At the conclusion, the W.M. thanked the Editor for reading the Paper in such a pleasant manner. Bro. the Rev. H. A. JONES pointed out that building sacrifices were not only protective or propitiatory, but also dedicatory. W. Bro. BUNNEY remarked how dangerous it is to express opinions about subjects of which we have little knowledge.

Bro. R. J. MEEK, who lives in that part of N.W. America where totemism, totem poles and totem clans are still a living institution among the Indians, gave a short and interesting account of this subject. They were discovered when the first man sailed up the Pacific, round Cape Horn, to Vancouver Island in the 18th century. Authorities, with whom Bro. MEEK had spoken at great length, agreed that this particular artistic expression is not more than two hundred years old. Most of the objects depicted on totem poles are animals—fish or birds—and occasionally man. The most popular subject is the Thunder bird, a mythical creature. The killer whale, which is a demi-god with the coastwise Indians, is often seen. Almost all the figures have become stylized in a manner similar to Egyptian art. The poles were carved from a solid log of wood and reached a height of sixty feet or more. The outstretched wings of the Thunder bird are joined to the bird's body, not carved out of the solid piece. Reference had been made in Bro. BULLAMORE's paper to the prominence of snakes on totem poles. In the museum of Prince Rupert (British Columbia) is housed the largest collection in the world of slate carvings, made by the Haida, an Indian tribe; only one has a snake depicted on it, and the Curator stated to Bro. MEEK that that was the only one he had ever seen.

The mythology of the Indians is extremely interesting, particularly their version of the Flood. Certain tribes have an initiatory rite with signs very like our own. The natives, however, are much more reticent than the white man and it is extremely difficult to get much information on the subject.

Bro. MEEK was thanked for this interesting account.

Apologies were received from W. Bro. C. BLAND, W. Bro. F. HAYNES, W. Bro. HALKYARD, Bro. the Rev. J. R. COLLINS, Bro. G. L. HAYWARD, W. Bro. A. C. GARNER, W. Bro. A. O. WARD, W. Bro. A. J. S. CANNON and Bro. H. E. GARNER.

The Lodge was closed in due form at 7 p.m., and a conversazione was held afterwards.

### Obituary.

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

STANBERY ALDERMAN.

A. E. G. ELLIS.

A. E. FOLWELL.

C. H. ROBERTS.

W. L. SHARP.

J. C. SMITH.

G. SKELTON.

J. E. YARNALL.

### Books published by the Lodge.

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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, gilt.....post 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 edition.....post 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 illustrations.....post free 5s. od.
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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.

