

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

for the

Year 1947=48.

(FIFTY-SIXTH YEAR OF PUBLICATION)

W. Bro. S. F. HERBERT, P.P.S.G.D.,
W.M.

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P.M. 1560, P.P.S.G.W.

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W. Bro. S. F. HERBERT, P.M. 3091, 4088,
P.P.S.G.D.,
Worshipful Master.

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

CORRESPONDENCE CIRCLE.

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

1.—They shall be entitled—

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

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

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

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

The membership of the Lodge is limited in number.

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

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

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

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

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

OFFICERS, 1947-48.

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W. Bro. W. H. Wood (P.M. 442, P.P.G.Std.Br. Northants. and Hunts.)	S.D.
W. Bro. F. W. Heaton (P.M. 3078, P.P.A.G.D.C.).....	J.D.
W. Bro. C. E. Haines (P.M. 2865, P.P.G. Org.)	I.G.
W. Bro. E. Murray (P.M. 4088, P.P.G.Std.Br.)	Std.
W. Bro. D. Choyce (W.M. 523, P.G. Tyler)	Tyler.

Lodge Editor :

W. Bro. C. C. H. Binns, M.A., M.B., B.Ch., (P.P.S.G.W.),
8 Carisbrooke Avenue, 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 1948-49.

September 27th, 1948—Installation.

November 22nd, 1948.

January 24th, 1949.

March 28th, 1949.

May 23rd, 1949—Election.

LODGE OF RESEARCH, No. 2429.

REGISTER.

Revised July, 1947.

FOUNDERS.

- * W. Bro. S. S. Partridge, P.M. 523, 1560, P.A.G.D.C.Eng., D.P.G.M. Leics. and Rutland.
- * W. Bro. J. T. Thorp, F.R.Hist.S., P.M. 523, P.P.S.G.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.Br.
- * W. Bro. R. Pratt, M.D., P.M. 1560, P.P.J.G.D.
- * W. Bro. F. W. Billson, LL.B., P.M. 1391, P.P.G.Reg.
- * W. Bro. Rev. H. S. Biggs, P.M. 523, P.S.G.W.

Note :—The Rank given above is the Rank at the time of Foundation.

* *Deceased.*

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- * W. Bro. W. J. Hughan, P.M. 131, P.S.G.D.Eng.
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- W. Bro. G. B. Ellwood, 107 Cambridge Street, Leicester, P.M. 2429, 3448, 4088, P.P.S.G.W.

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*	”	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.

* *Deceased.*

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*	"	W. A. Lea 1906-07.
*	"	J. R. Frears	1907-08.
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*	"	G. Bonner 1911-12.
*	"	Rev. C. T. Moore	1912-13.
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"	"	G. W. Hunt	1915-16.
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*	"	F. H. Pochin 1917-18.
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"	"	F. Haines	1921-22.
"	"	W. J. Bunney 1922-23.
*	"	J. H. Hawthorn	1923-24.
*	"	C. F. Oliver	1924-25.
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*	"	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.
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†	"	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.
"	"	G. W. Wilkes 1944-45.
R. W. Bro.	J. H. Corah	1945-46.
W. Bro.	P. M. Webster	1946-47.

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

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- | | |
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 Morocco.
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- Egginton, J. F., Sutton Coldfield,
 Birmingham, 23.
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 Hinson, J. C., Leicester.
 Haynes, F. C., Loughborough.
 Hughes, E. G. L., Aberystwyth,
 Harris, R. B., Washington, U.S.A.
 Hallam, S. H., Leicester.
 Harrison, E. T., Lutterworth, Leics.
 Hume, A. S., Stoke-on-Trent.
 Haynes, A., Evesham, Worcs.
 Harris, F. R., Northampton.
 Hickinbottom, J. S., Wednesbury.
 Hunt, J. C., Newport, Mon.
 Hobson, P. W., Sherwood, Notts.
 Haddon, E., Allestree, Derby.
 Hughes, H. A. L., Peterborough.
 Harries-Jones, E. H., M.D., F.R.C.S. Church Brampton, Northants.
 Harding, A. J. I., M.Sc., Syston, Nr. Leicester.
 Hinton, D., Coventry.
 Harvey, F. W., Kirby Muxloe, Near Leicester.
 Holbrook, H. S., Overslade, Rugby.
 Hickinbottom, A. W., Wednesbury.

BRETHREN—*continued.*

- Howell, Dr. E., Leicester.
 Holyoak, Dr. E. W., Leicester.
 Hatcher, J. R., Leicester.
 Hails, W. R., Newcastle-on-Tyne.
 Hall, Lance, LL.D., London
 Harrington, C. W., Leicester.
 Hunt, Bert, Leicester.
 Harrison, Dr. L. K., Leicester.
 Howe, H. B., Croft, Nr. Leicester.
 Harrison, J., Scraftoft.
 Hern, F., Leicester.
 Haird, T. W., Cropstone.
 Haslam, T. P., Ashover.
 Harding, A. J., Syston.
- Ibberson, W. G., Sheffield.
 Inglesant, H., Scraftoft, Leicester.
- Jenkins, C. H., Auckland, N.Z.
 Jowett, H. C., Newtown Linford.
 Jackson, E. W., Saltburn-by-the-Sea.
 Johnson, G. Y., York.
 Johnson, J. W., Leicester.
 Jamie, Dr. J. W. P., M.C., Leicester.
 Jackson, N. L., Leicester.
 Jarvis, G., Leicester.
 Jenkins, D. W., Barry, Glamorgan.
 Jones, C. R., Grantham.
 James, W. H., Barrow-on-Trent.
 Jackson, E. J., Isleworth.
 Johnstone, J. C., Middlesbrough.
 Jesson, A., Littleover.
 Jones, J. R., Middlesborough.
- Keen, A. A., New Mexico, U.S.A.
 King, L. J., Leicester.
 Keene, W. D., Leicester.
 Kay, S., Ashby-de-la-Zouch, Leics.
 King, P. B., Uppingham, Rutland.
 Keen, A. E., Nottingham.
 Kibert, J. W., Leicester.
 Knoop, D., Sheffield.
- Lapraik, D., Leicester.
 Langton, E., Leicester.
 Lawrence, J., London, N.W.II.
 Lock, F. J., Banstead, Surrey.
 Llewellyn, G. E., Oadby, Leicester.
 Lashmore, T., Coalville, Leics.
 Lascelles, Dr. J. E., Islip, Kettering.
 Lea, G. L., Houghton-on-the-Hill, Leics.
 Langelaan, H. H., Honiton, Devon.
 Lamb, D. G., Port Elizabeth, South Africa.
 Lindquist, F. C., Leicester.
 Lenton, J. H., Leicester.
 Loasby, S. L., Kettering.
 Law, J. B., Woodford Green, Essex.
 Lister, G. A., Beddgelert, Carnarvon.
 Lord, A. J., Leicester.
 Lake, J., Westcliff-on-Sea, Essex.
 Laffite, L. F., London, N.5.
 Leader, L. C., Melton Mowbray.
 Lodge, R., F.R.C.S., Leicester.
 Lea, W., Leicester.
 Leon, J. H., S. Australia.
 Lightbown, J., Lincoln.
 Langley, A. E. W., Leicester.
- Murray, S., Kirby Muxloe, Near Leicester.
 Martin, G. M., Dundee.
 Morris, G. W. W., Lutterworth.
 Musther, W., Orpington, Kent.
 Morton, J. H., Marlow, Bucks.
 Muddimer, E., Leicester.
 Muddimer, E. H., Leicester.
 Morley, C. R. S., Leicester.
 Marshall, F. D., Woodhouse Eaves, Loughborough.
 McCurry, L. H. J., Perth, Western Australia.
 McMullan, Dr. A. M., Birstall, Nr. Leicester.
 Muir-Smith, H., L.D.S., Leicester.
 Minard, A. G., Earl Shilton, Nr. Leicester.
 McLaughlan, J. A., Leicester.
 Miller, E. J., East Dereham, Norfolk.
 Magnay, H. S., Gateacre, Liverpool.

BRETHREN—*continued.*

- Martin, A. H., Ashby-de-la-Zouch,
 Leics.
 March, L. J., Leicester.
 Maxwell, T., Littleover, Derby.
 Morrell, R. H. S., Leicester.
 Marriott, J., Nottingham.
 Marks, N., Nuneaton.
 Morrison, W. S., Hucknall, Notts.
 Millwood, E., London, N.21.
 Manning, W. T., M.C., Leicester.
 Mills, T. H., Leicester.
 Meek, R. J., Whitehorse, Y.T.,
 Canada.
 Moreton, E., Derby.
 Moughton, C. A., Derby.
 Manasseh, G. A., Edgbaston.
 Melbourne, W. J., London.
 Mathews, W. T., Leicester.
 Matthews, C. L., Ven. Archdeacon,
 Leicester.
 Moore, W. H., Leicester.
 Marlow, F. J., Budleigh Salterton,
 S. Devon.
 Minto, J., Leicester.
 Milliard, H. L., Leicester.
 Mackintosh, R., Sutton, Surrey.
 Mole, A. W., Sutton Coldfield.
 Massey, R. J. W., Beeston, Notts.
- Nobbs, Capt. J. T. S., Sherrington,
 Nr. Newport Pagnell, Bucks.
 Nice, A. E. C., London, S.E.27.
 Nixon, J. H. R., Loughborough.
 Nowell, R., Blaby, Leicester.
- Overton, W., Sutton Coldfield.
 Orchard, P. G. F., Leicester.
 Owen, Elwyn, Penarth, Glamorgan.
- Powell, C., Weston-Super-Mare.
 Pennington, C., Burnham-on-Sea.
 Parr, A., Aylestone, Leicester.
 Perkins, W., Nuneaton.
 Pettit, G. R., Lutterworth, Rugby.
 Phipps, G. A., Leicester.
 Pollard, F., Anstey, Leics.
- Parr, A. R., Leicester.
 Pickering, E. F., Hinckley, Leics.
 Payne, J., Barry, Glamorgan.
 Potter, Lt.-Col. J. A., C.B.E.,
 Oadby, Nr. Leicester.
 Pridmore, C. R., Leicester.
 Palmer, E., Oakham, Rutland.
 Proctor, J., Barry, Glamorgan.
 Pickstone, W., Blackburn.
 Prentice, H. W. W., Desford, Leics.
 Penn, E. F., Glenfield, Leics.
 Perry, H. G. B., Shanghai, China.
 Payne, K., Launceston, Tasmania.
 Perry, C., Ashby-de-la-Zouch, Leics.
 Porteous, Dr. L. D., Leicester.
 Purt, H., Kibworth, Leics.
 Partridge, A. S., South Wigston,
 Leicester.
 Potter, F., Kettering.
 Percival, J. E. J., Leicester.
 Pepper, N. E., Leicester.
 Payne, D., Oakham, Rutland.
 Parrott, R. A., Leicester.
 Preece, R., Sutton Coldfield.
 Preston, J. W., Leicester.
 Page, H. W., Mickleover, Derby.
 Peet, R. S., St. Albans, Herts.
 Parkin, F. T., California, U.S.A.
 Powell, G. G., Leicester.
 Power, W. H., Ipswich.
 Parfett, E., Rothley.
 Price, F. E., Australia.
 Perry, H. G. B., Shanghai.
 Plowman, H. T., Leicester.
- Roberts, H., Leicester.
 Rae, T. H., Sunderland.
 Riley, H. G., Foxton, Mkt. Har-
 borough, Leics.
 Radburne, J. W., Rushden.
 Ridgway, W., Leicester.
 Robertson, A., London, E.C.3.
 Roker, E. A., Bournemouth.
 Randle, E. S., Hinckley, Leics.
 Rowlett, W. H., Oadby, Leics.
 Redmond, W. G., Liverpool, 3.
 Randle, J. O., Countesthorpe, Leics.
 Ramsden, F. G., Bolton.

BRETHREN—*continued.*

- Read, R. H., Ashby-de-la-Zouch,
Near Leicester.
 Rutherford, R. C., Dunedin, N.Z.
 Rowseli, F. J., Leicester.
 Riley, E. C., Leicester.
 Rollason, A. H., Castle Bromwich.
 Reid, A. G., San Francisco, U.S.A.
 Rawlinson, R. H., Leicester.
 Ridgway, R. W., Leicester.
 Ramsden, J. W., Leamington Spa.
 Rist, L. S. G., Basford, Stoke-on-
Trent.
 Roberts, H. A., Nottingham.
 Reynolds, N. H., Nuneaton.
 Rawson, E. H., Wigston, Leicester.
 Ridgway, A., Leicester.
 Radcliffe, R. J., Neath, Cardiff.
 Robinson, C. B., Lutterworth, Rugby
 Ratnett, A., Leicester.
 Roper, W. T., London.
 Robbins, A., Edgbaston.
 Reed, C. E. P., Countesthorpe.

 Smith, S., Leicester.
 Sprague, A. G., Kington, Hereford.
 Shardlow, H. W., Birmingham, 32.
 Sollitt, F. C., Nausori, Fiji.
 Sprigg, S., Melton Mowbray, Leics.
 Sheen, R. C., London, E.C.2.
 Smithard, J. W., Leicester.
 Stow, E. C. S., Hull.
 Saunders, C. H., Leicester.
 Spencer, H. B., Auckland, N.Z.
 Smith, A. J., Leicester.
 Shilcock, F. H., Lichfield.
 Shuttlewood, A. A., Leicester.
 Shaw, G. B., Solihull.
 Stanton, H. V., Worcester.
 Sturton, J., Brighton.
 Squibbs, G. L., Market Harborough,
Nr. Leicester.
 Salisbury, H. W., Nuneaton.
 Smith, W. E., Leicester.
 Swift, J. T. B., Leicester.
 Smith, C. M. R., Countesthorpe,
Leicester.
 Silcock, Dr. F. A. E., Leicester.
 Stephenson, J. H., Hinckley, Leics.

 Stibbe, E. V., Leicester.
 Sturton, Dr. S. D., Hangchow, China
 Sykes, A., Nottingham.
 Spackman, C. S., Croydon, Surrey.
 Scotney, J. W., Leicester.
 Saayman, E. H., Sherwood, Notts.
 Speak, G., Leicester.
 Smith, C. S., Scarborough.
 Smith, J. L., Market Harborough,
Nr. Leicester.
 Scholfield, A. J., L.D.S., Budleigh
Salterton, Devon.
 Swanson, Major I. N., Newcastle-
on-Tyne, 2.
 Shepherd, J. L., Bromley, Kent.
 Stevens, F. E., Shardlow, Nr. Derby.
 Sheldrick, T. F., Wembley, Middx.
 Spencer, R. C., Leicester.
 Sharp, D. E., Leicester.
 Shipman, T. S., Leicester.
 Stevenson, G., Lockerbie.
 Stebbings, T. G., Saxmundham,
Suffolk.
 Smyth, Rev. F. A. G., Brightlingsea.
 Smith, A. E., Leicester.
 Spencer, J., Derby.
 Smith, H. R., Harrow, Middlesex.
 Shackleton, E. H., West Croydon,
 Smith, W., Ilkeston, Derby.
 Smith, H., Woodthorpe, Notts.
 Segerdal, Dr. A. M. W., Coalville,
Leics.
 Senior, E., Carlton, Notts.
 Stanhope, T. W., Leicester.
 Seward, A. R., Ipswich, Suffolk.
 St. George, R. G., Solihull, Near
Birmingham.
 Smith, A. G. T., Newport Pagnall.
 Salt, A., Leicester.
 Solomon, A. I. A., Newcastle-on-
Tyne.

 Thorpe, T. H., Derby.
 Timms, A. H., Swadlincote, Burton-
on-Trent.
 Turner, A. E., Leicester.
 Thorpe, T. C., B.Sc., Beeston, Notts.

BRETHREN—*continued.*

- Trebilcock, R. E., Victoria,
Australia.
- Tucker, H. C., Pinchbeck, Spalding.
- Tysack, W. A., Dore, Sheffield.
- Thompson, W. J., Kettering.
- Thorpe, C. H., Burton-on-Trent.
- Taylor, G. S., Donington-le-Heath,
Leics.
- Turner, W. E., Leicester.
- Tanser, W. T., Leicester.
- Thompson, H. E., Leicester.
- Turner, D., Bilton, Rugby.
- Taylor, H. W., Leicester.
- Tompkin, S. E., Leicester.
- Turner, A., Loughborough.
- Tonge, E., Rothley, Nr. Leicester.
- Taylor, L. C., Birstall, Nr. Leicester.
- Taylor, E., Leicester.
- Tribe, G., Woodhouse Eaves, Nr.
Loughborough.
- Townsend, A. E., Leicester.
- Townsend, Capt. E. J., Leicester.
- Towson, J., Macclesfield.
- Tarratt, F. P., Leicester.
- Taine, H. V., Auckland, New Zealand
- Tandy, H., Leicester.
- Taylor, W., Leicester.
- Thimble-Thorpe, Rev. W., Chesham,
Bucks.
- Tricks, J. L., Leicester.
- Turner, P. E., Bury St. Edmunds.
- Thomas, R. N., Rugby.
- Titley, J., Uppingham.
- Underwood, I. R., Leicester.
- Usher, S. J., Leicester.
- Upchurch, F. N., Newtown Linford,
Leics.
- Varley, A., Junr., Derby.
- Wykes, G. D., Kibworth Harcourt,
Nr. Leicester.
- Wilson, J., Leicester.
- Will, J., Dunedin, New Zealand.
- Williams, W. J., Brixton, London.
- Whitcher, A. S., Leicester.
- Wade, H. J., Tavistock, Devon.
- Wakeling, P. G., Rochester, Kent.
- Walker, H., Leicester.
- Whowell, W., Leicester.
- Walker, S. J., Hinckley, Nr. Leics.
- Willson, O., Leicester.
- Warner, A. E., Leicester.
- Williams, H. D., Kettering.
- Witcomb, F. L., Leicester.
- Wilkie, T., Leicester.
- Wesley, L. H., Leicester.
- Wightman, W., Earl Shilton, Nr.
Leicester.
- Whitney, H., London, S.W.19.
- Wilson, G. H., Filey, Yorks.
- Watson, E. R., Loughborough.
- Waterhouse, A. L., Hawkes Bay,
New Zealand.
- Whitby, F., Birstall, Nr. Leicester.
- Watts, C., Hinckley, Nr. Leicester.
- Wileman, W. A., Earl Shilton, Nr.
Leicester.
- Wheatcroft, H. L., Leicester.
- Ward, G., Leicester.
- Woolmer, R. E., Leicester.
- Wacks, P. J., Wigston Magna, Near
Leicester.
- Wesley, H. E., Leicester.
- Winn, R. C., Leicester.
- Wilkes, A. C., Birstall, Nr. Leicester.
- Walker, F., Allestree, Derby.
- Wilson, E. C., Colchester.
- Wilson, F. W., Blaby, Nr. Leicester.
- Wilson, C. B., Napier, New Zealand.
- Wright, B. E., Kettering.
- Wakefield, J., Hucknall, Notts.
- Westley, C. L., East Bridgford, Notts
- Walmsley, J., Tamworth.
- Worth, W. H., Leicester.
- Wilkes, E., Birmingham, 22.
- Wallbank, A. L., Hampton-in-Arden.
- White, J., British Columbia, Canada.
- Wilson, J. N. C., Leicester.
- Whitwell, J. N., Leicester.
- Woolgar, C. E., Worthing.
- Williams, Dr. W. H., Derby.
- Whitby, E., Leicester.

BRETHREN—*continued.*

Weaver, F. G., Barwell, Leics.
 Wardle-Knight, C. J., Littleover,
 Derby.
 Wilson, A. J., Australia.
 Weston, G. H., Burton-on-Trent.
 Williamson, A. R., Leicester.
 Wilkie, Dr. C. H., Leicester.

Wade, G. E. Bouskell, Beeby, Leics.
 Wilson, C. D., Nuneaton.
 Wade, G. K. A., Leicester.

 Yates, S., Mansfield, Notts.

**THE
TWO-HUNDRED-AND-SEVENTY-NINTH
MEETING
AND
INSTALLATION**

was held at Freemasons' Hall, Leicester, on Monday,
September 22nd, 1947.

In the unavoidable absence of the W.M., R.W. Bro. J. H. Corah presided.

Twenty-one Members, twenty-nine Members of the Correspondence Circle and two Visitors were present.

The Minutes of the last Regular Meeting were read and confirmed, after which the following eight Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz. :—

- W. Bro. H. T. Goldsmith, c/o 4 Kersall Gardens, Hucknall, Notts., No 4014.
- W. Bro. Douglas Knoop, 25 The Grove, Totley, Sheffield, Nos. 2076 and 3911, P.A.G.D.C., Eng.
- W. Bro. W. T. Roper, 139 Old Street, London, E.C.1, Nos. 4979 and 6063.
- Bro. W. H. James, "The Walnuts," Barrow-on-Trent, Derby, No. 4153.
- W. Bro. J. H. Leon, 359 Kensington Road, Kensington Gardens, South Australia, Nos. 43 and 11.
- Bro. J. Lightbown, 75 Hinckley Road, Nuneaton, Warwickshire, No. 432.
- Bro. W. H. Bray, 243 Queen's Road, Leicester, No. 4088.

The Treasurer's Accounts were presented, received and adopted, with the best thanks of the Brethren for his services.

W. Bro. S. F. Herbert was installed as Master of the Lodge by R.W. Bro. J. H. Corah, in accordance with ancient custom.

The W.M. then invested the following Officers :—

W. Bro. W. Tomlinson	S.W.
W. Bro. A. T. S. Smith	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. W. H. Wood	S.D.
W. Bro. C. E. Haines	I.G.
W. Bro. E. Murray	Steward.
W. Bro. D. Choyce.....	Tyler.

The following Inaugural Address was read by the W.M. :—

“THE BUILDER AND THE CRAFT.”

Any Mason who is honoured by being chosen to be the Worshipful Master of this Lodge can be forgiven for shrinking from one result of his installation, namely, the necessity of reading a paper at the close of the ceremony. That is especially the case if a new Master does not feel able to read a paper which contains the learning and knowledge of the history of the Craft which have been shown by so many of those who have read papers to us in the Lodge. There is, however, another kind of paper which the members of the Lodge always appreciate. It is that which is sometimes read to us by a Brother whose profession makes it possible for him to illuminate the meaning and ideals of the Craft from a particular point of view. I am a builder, a member of that profession which is more intimately concerned with the meaning of Masonry than almost any other. It is from that point of view that I have approached my task.

In a well-known passage Masonry is defined as “a peculiar system of morality, veiled in Allegory, and illustrated by Symbols.” The Allegory and the Symbols are derived from the building and history of King Solomon’s Temple, and a builder ought therefore to be able to interpret them in such a way as to throw light upon the meaning of our Craft. I hope to do this.

When a building of importance has to be erected, five different but related matters have to be decided. First, the site has to be chosen. Secondly, the architect has to create the design. Thirdly, the ground has to be cleared. Fourthly, the foundations have to be laid, and finally the building is erected. Each of these processes is illustrated in Masonry, and I propose to speak about each of them in turn.

First, a site has to be chosen. What corresponds to this in Masonry? Obviously it is the Lodge in which a Brother is initiated. It is there that he develops, or can develop, the truly Masonic character which expresses itself in “Brotherly Love, Relief and Truth.” At first the newly initiated Brother has his interest fixed on the members of the Lodge and on the ceremonies which are performed there, but he soon finds that he cannot understand Masonry unless he knows something of the long history and traditions of the Order. In other words, the site is one from which there is visible a wide view stretching to a distant horizon. Some of that view is partly hidden in mist, but much of it is clear. In the foreground is the story of the Craft since the foundation of the Grand Lodge of England, all of it quite clear and well known. Further away is that part of the history which links modern speculative Masonry with the craft guilds of the Middle Ages. The details of this are hidden, but the main connection is unmistakable. Further back still, and closely connected with the Volume of the Sacred Law, is the connection with the Temple at Jerusalem and the more obscure links with Babylon and Egypt. It is an inspiring view, full of interest and calling for exploration. We can say with conviction that the site is well chosen, and that every Brother can find inspiration for a lifetime in getting to know the view which is disclosed.

If we turn our backs on the past and look towards the future, we find that it is the foreground which is hidden in mist and that the horizon is clear. For there, in the words of the Third Degree, is the Grand Lodge above, where the world’s great Architect lives and reigns for ever.

When the site of a building has been fixed, the architect can be called in. Is the architect completely free to design any kind of building? That is a question which in these days is apt to give rise to controversy, but there are certainly some situations in which he is not free, because the site itself eliminates certain kinds of architecture, and the building materials which are available also determine to some extent what the architect can do. If an architect tries to escape from these conditions, he fails to produce harmony and beauty and produces discord instead. When we turn to speculative Masonry, do we find any such limiting condition? I think that we do. In the first place, because Masonry is a peculiar system of morality it tries to produce a particular type of character. There is an infinite variety of this type, because there are an infinite number of human beings, but the type itself must be constant, otherwise there could be no real fellowship in our Lodges. That constant character is portrayed for us in the Volume of the Sacred Law, which we are charged to consider as the unerring standard of truth and justice and to regularise our actions by the Divine precepts it contains. So we learn the important duties which we owe to God, to our neighbour, and to ourselves. In the second place, that character has to be created out of human nature as it exists. It is futile to design a character which it is impossible to achieve out of the human materials at our disposal. Thus the Masonic architect is not completely free to produce *any* kind of design. If he wishes to do so, it is clear that he has not entered into the spirit of the Craft, and is not the man for this particular piece of work.

These considerations have an important bearing on our choice of Candidates in the Lodges. We have to think of them not only as they are when they are initiated, but also as we hope they will be after Masonry has influenced them through many years. We must think of the quality of the building, and not simply of its outward appearance. We may have to remember this even more carefully in the future than we have done in the past.

The next step in building is to clear the ground. Tree trunks, roots, bushes and shrubs, perhaps the debris of a former building, have to be removed. Sometimes the ground has to be levelled. What corresponds to this necessary process in the symbolic ceremonies of Masonry? Surely it is the way in which the Candidate is prepared for initiation. He is reminded sharply that the possession of wealth and valuables is not only unnecessary for the achievement of a Masonic character, but may even be a positive hindrance. In a complex civilisation this truth is difficult to grasp, and often demands clearing away many previous ideas from the mind of the initiate. The Candidate is also in a "state of darkness," not only to keep from him until he has taken his Obligation all that can be seen of the Temple, but also to impress upon him that he has much to learn and that his previous knowledge and experience are not sufficient by themselves to enable him to become a good Mason. He has to be teachable, and to begin, as it were, from the beginning.

Now the foundations can be laid. This is an important matter, for without secure foundations the superstructure, however delightful to the eye and imposing to the imagination, is insecure. In Masonry those foundations are to be found in the nature and contents of the Obligation, involving, as it does, Secrecy, Fidelity and Obedience. These three Masonic virtues can perhaps be summed up in the word Loyalty. It is a word which describes one of the

noblest of human virtues. It can call out the highest self-sacrifice, even unto death. It is an inevitable factor in all true fellowship and the foundation of man's trust in his fellow man. It is a more certain test of worthiness than outward success. There is no part of our ceremonies to which even the oldest Mason ought to pay more attention than to the recital of the Obligations in the various degrees.

At last the building can be erected, and it is in the second and third degrees that our attention is called to the way in which the Masonic character is developed. In the Second Degree we are reminded that character depends on a growing knowledge of "the liberal arts and sciences." A man who turns his back on general knowledge, even though much of it may be beyond his particular intellectual capabilities, is a man whose character becomes narrow and weak. Masonry will collapse if Masons are content to keep the Craft enshrined in the knowledge of the eighteenth or of any other century. The truth which is in it, like all truth, is capable of application to every situation and to every development of circumstances. It is easy to maintain the established Landmarks of the Order and still be men of our own time. But if we are to do this we must take our Masonry seriously.

When we become Master Masons, we are shown in the most beautiful and inspiring ceremony of Craft Masonry that our knowledge must extend to our knowledge of ourselves. This is the most difficult of all knowledge because it is so easy to deceive ourselves. But it can be said with truth that loyalty to the Obligations of a Master Mason will help us more than most things to self-knowledge, and it can be said also that the Masons who find most help and enjoyment in the pursuit of their Craft are those for whom Masonry has been a way to greater knowledge of themselves and a help to strengthen their weaknesses.

I have tried to look at Masonry as a builder. I trust that in doing so I have helped you to see the meaning and purpose of our Order more fully and more clearly. I have tried to remind you that it is on the basis of the deepest understanding of Masonry that we can build the joy and gaiety of our fellowship together.

W. Bro. F. Haines was unanimously re-elected to represent the Lodge on the Prov. Committee of General Purposes.

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

Apologies for non-attendance were recorded, Hearty Good Wishes were given by the visiting Brethren, and the Lodge was closed.

A Conversazione was held afterwards.

THE TWO-HUNDRED-AND EIGHTIETH MEETING

was held at Freemasons' Hall, Leicester, on Monday, November 24th, 1947.

The W.M. presided.

Seventeen members, twenty-nine members of the Correspondence Circle and twelve visitors were present.

The Minutes of the last Regular and Installation Meeting were read, confirmed and signed, after which the following eleven Brethren and Lodges were unanimously elected members of the Correspondence Circle, viz. :—

W. Bro. S. E. Fennell, 64 Hinckley Road, Nuneaton, Nos. 432 and 5981.

W. Bro. C. J. Wardell-Knight, 25 Crich Avenue, Littleover, Derby, No. 802.

W. Bro. W. H. Power, 497 Norwich Road, Ipswich, Suffolk, Nos. 376 and 6347.

Bro. E. Parfeet, Swithland Lane, Rothley, No. 5110.

Bro. A. G. T. Smith, Sherrington Bridge House, Newport Pagnell, Bucks., No. 2244.

Surbiton Masonic Library, The Masonic Hall, Surbiton. Librarian, W. Bro. H. T. Seymour, 97 Gloucester Road, Kingston Hill, Surrey.

Bro. A. J. Wilson, Flat 4, The Trossachs, 21 Callantina Road, Hawthorne, Melbourne, Victoria, Australia, No. 283 (Victoria Const).

Bro. F. E. Price, 1 Greendale Road, Glen Iris, Melbourne, Australia, No. 447 (Victoria Const).

W. Bro. E. J. Jackson, 47 Northumberland Avenue, Isleworth, Middlesex, No. 3808.

The Peterborough Masonic Museum and Library Society. W. G. Hardwick, The Cottage, Orton Longueville, Peterborough.

W. Bro. W. H. Riley, Secretary of the Lodge, then read excerpts from a paper by W. Bro. the Rev. K. Kershaw, M.A., P.P.G.C. Northants. and Hunts., entitled :—

THE METAPHORS OF KOHELETH.

"In prose or verse I know nothing grander than Ecclesiastes in its impassioned survey of mortal pain or pleasure, its estimate of failure and success.

I know of no poem of more noble sadness—none that works more indomitably for spiritual illumination.

Concerning the infirmities of old age, no one has written quite as well as Ecclesiastes and viewed from a literary standpoint it ranks very high. It is a classic."—Stedman—" *Nature and Elements of Poetry.*"

"This mournful book of disillusion with a superb ending."—Canon Deane.

INTRODUCTION.

It is customary at the Ceremony known as "Raising" for the officiating Chaplain to recite a portion of the XIIth Chapter of Ecclesiastes as an admonition to the Candidate to observe, from henceforth, his bounden duties to Almighty God, his Creator and Sustainer, Whom we all most reverently should adore, and to Whose Will we ought humbly to submit.

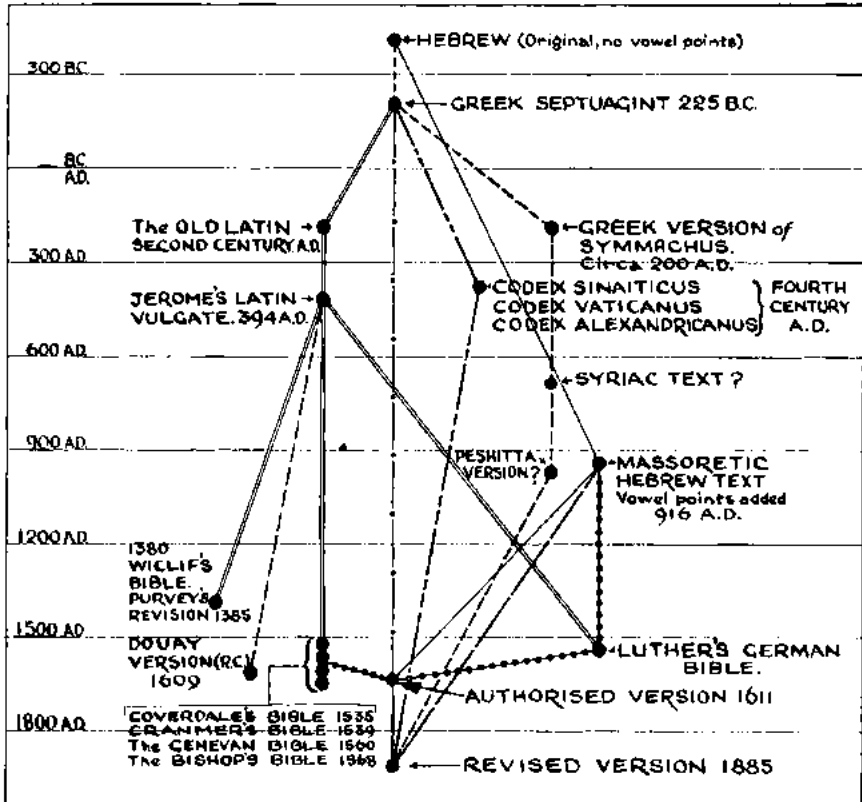
For such a purpose this Chapter is very suitable, because it teaches "Belief in God" by word and precept, by metaphor and Symbol, in a manner appreciated by Masons whose tenets are veiled in allegory and illustrated by Symbol.

The contents of the Book Ecclesiastes are such that they have from time immemorial given rise to much controversy. Its authorship is disputed—the time and manner of its promulgation are questioned and there have been eminent scholars who have even opposed its inclusion in the V. of the S.L. Yet the opposition to the book and the diverse opinions as to its meaning have themselves stimulated thought and research and thus they have proved a blessing in disguise.

In this paper I shall endeavour to set forth the opinion of some of the most eminent writers throughout the ages, and then consider the meaning of the metaphors of Chapter XII. in particular, comparing the several translations which have been made in English, viz. :—

Wiclif's Bible	..	dated 1380 A.D.
Purvey's Revision		„ 1385 „
Coverdale's Translation	..	„ 1535 „
Cranmer's Great Bible		„ 1539 „
The Genevan Bible		„ 1560 „
The Bishops' Bible		„ 1585 „
The Douay Version		„ 1609 „
The Authorised Version	..	„ 1611 „
The Revised Version		„ 1885 „

"HOW WE GOT OUR BIBLE."



THE WISDOM LITERATURE.

The books of the Old Testament were divided by the Jews into three distinct portions, viz. :—

1. The Books of the Law.
2. The Books of the Prophets.
3. The Sacred Writings.

The latter comprised the Psalms, which were used in Divine Worship, and certain other books which are known as the "*Kochmah*" or the "Wisdom Literature of the Hebrews."

This Wisdom Literature dates its origin from the reign of King Solomon and it has always been regarded as of great importance, ranking in the literature of the world with the great works of the Greek and Roman philosophers.

The *Kochmah* literature comprises the Books Proverbs, Job and Ecclesiastes in the Old Testament, together with certain Psalms—the 37th, 49th and 73rd, and the Books “The Wisdom of Solomon” and “Ecclesiasticus” in the Apocrypha. Each of these Books is worthy of study and affords much matter upon which we may profitably meditate.

Each has for its theme, “The Fear of the Lord is the beginning of Wisdom.” Thus there is a certain unity of design, yet each has its distinctive characteristics. One (Job) is written in the form of drama. Another (Proverbs) is put in the form of short pithy sayings which can be easily remembered. The third (Ecclesiastes) is set in the form of a discussion in an assembly presided over by a Master. The Wisdom Psalms consider certain theological difficulties.

Of the two books found in the Apocrypha, the Book of “Wisdom” was specially written for the Hellenistic Jews, those who professed Greek culture, whilst the Book Ecclesiasticus was originally written in Hebrew for the Jews who had settled in Alexandria.

Each is interesting in itself and together they form the *Kochmah* or Wisdom Literature of the Hebrews, a literature unrivalled in its class.

Of it, Dr. Hastings says: “Solomon’s reign has been called the Augustan Age of the Jewish nation, but it has this peculiarity—Solomon was not only its Augustus; he was also its Aristotle. With Solomon a new world of thought was opened out and contact was made between Europe and India.

“In the writings attributed to him and in the literature which grew out of them, we have the Hebrew counterpart of the Greek Philosophy.”

On account of its general excellence and moral teaching I urge my Masonic Brethren to read these books—the Wisdom Literature of the Hebrews.

THE AUTHOR.

In the Authorised Version of our Bible the Prologue of this book is “The words of the Preacher, the son of David, King in Jerusalem.” “Vanity of Vanities,” saith the Preacher, “Vanity of Vanities; all is Vanity.” Eccles. I., vv. 1, 2.

Also in the Epilogue, Chap. XII., 9-14, he is styled “The Preacher” and declared to be wise, a seeker out of proverbs and a teacher of knowledge.

The word which has been translated “The Preacher” is in the original Hebrew “*Koheleth*,” a name which means “The Great Orator.” It is a name that only occurs in this connection, and its meaning has been a source of perplexity among translators.

When the Septuagint version was made (circa 250 B.C.), the name *Koheleth* was rendered as “Ecclesiastes” and its meaning is “A member of a public assembly” or “One that assembles,” *i.e.*, the convenor of the meeting.

Jerome retained the name “Ecclesiastes” in the Latin Vulgate Translation which he made in 394 A.D. But it was Martin Luther who styled Ecclesiastes “*Der Prediger*,” “The Preacher,” and his lead has been followed by our English translators.

Who is this man *Koheleth*, the great orator, whose name is rendered Ecclesiastes in both the Greek and Latin versions of the Bible, and generally accepted as “The Preacher” by the Reformers?

In the Title of the Book, *Koheleth* is stated to be the son of David, and King in Jerusalem, and it is evident from Chap. I, verses 12 and 13 that Solomon the Son of David is referred to. "I the Preacher was King over Israel in Jerusalem. And I applied my heart to seek and to search out by wisdom all that is done under heaven" and the description in Chap. II., vv. 1-9 of the works of *Koheleth* which are conformable to those of Solomon in many ways (e.g., the construction of the pools of water, the building of palaces, and the service therein, his wealth and wisdom and the study of God's works in Nature (Chap. III., v. 11). Although the compiler of the book never mentions Solomon by name, there can be no doubt but that he intended the name *Koheleth* to refer to King Solomon.

The Jewish scribes who translated the Hebrew Scriptures into Greek, about the year 250 B.C., by order of King Ptolemy Philadelphus, never doubted that Solomon was the Author, and in the *Midrash Yalkut* (Ecc. I., i.) we read that "Solomon wrote the Canticles when he was young, the Proverbs in middle life, and Ecclesiastes in his old age" and we are also told that (Everyman's Talmud, p. 153) "The Holy Spirit alighted on Solomon and he composed three books—Proverbs, the Song of Songs and Ecclesiastes."

We are told in I. Kings, Chap. IV., v. 32, that "Solomon spake 3,000 proverbs and that his songs were 1,005."

Of the Proverbs of Solomon there are but 400 to be found in the Book that bears his name, and so if his works have not been destroyed there is a wealth of wisdom yet to be discovered. Search has been made for these in time past and it is recorded in Prov. XXV., i., "These also are the proverbs of Solomon which the men of Hezekiah, King of Judah, copied out."

Possibly the desire to recover some of the lost "words of wisdom" gives point to Ecc. XII., i: "Because the Preacher was wise, he still taught the people knowledge, yea, he gave good heed and sought out and set in order many proverbs."

The view that Solomon himself was the author of Ecclesiastes was also held by the early Fathers of the Christian Church, including St. Jerome, who produced the Latin Vulgate Version of the Bible. He tells us that the Jewish Scriptures were in three parts—"The Law," "The Prophets" and "The Holy Writings" and that this last part begins with Job and then continues with the Psalms of David, and then comes Solomon, who has three books—Proverbs, which they call Parables, Ecclesiastes who is *Koheleth*, and the "Songs of Songs."

And in his epistle to Paulinus, in giving a brief summary of the contents of the Bible, he says:—"Solomon, the man of peace, and the beloved of the Lord,

"corrects manners" (in Proverbs).

"teaches nature" (in Ecclesiastes)

"and joins the Church and Christ singing a sweet wedding song" (in the Canticles).

St. Jerome was well aware that, although Solomon was still regarded as the Author of Ecclesiastes, yet objection was taken to his book because of the contents. At the end of his Commentary he tells us that the Jews thought that it ought to be excluded from the Holy Scriptures.

He writes to this effect :—

“The Hebrews say that this book ought to be destroyed as the other writings of Solomon which have become obsolete have been destroyed, for these reasons, that it affirms that the creatures of God are ‘vain,’ that it considers the whole Creation to be as nothing, and that it prefers food, and drink and pleasure to all else.” He states that it would have been excluded but for its last chapter (XII.) which acquired such merit as to be authoritative, and so the book was included in the Sacred Volume.

The whole argument, he says, is summed up in words which are easily heard and have nothing difficult about them, viz. : “That we should fear God and keep His commandments.”

But, unfortunately for this argument, the passage quoted comes in the Epilogue, which is obviously written by a person other than the writer of the main body of the book. There can be no doubt but that the book “Ecclesiastes” had been edited at an early date. This was recognised by some of the Jewish scribes, for Rashbam,* who was head of a Jewish College at Caen in Normandy, early in the 12th Century, wrote in his Commentary on Ecclesiastes that “the Epilogue gives a summary of the book in an editorial style, and was written of and not by Solomon.”

Later, in the 16th Century, Martin Luther shrewdly asserted that the book was written by Sirach, but on what authority he made this statement I have not been able to trace. In his “*Table-talk*” he says “Solomon did not write the Book of Ecclesiastes. It was written by Sirach, at the time of the Maccabees. It is, like the Talmud, made up of many books which perhaps belonged to the library of King Ptolemy Euergetes in Egypt.”

Recent investigations of the internal evidence afforded by the book itself, tend to support Luther’s pronouncement that Ecclesiastes was not written by Solomon, but that it was compiled by some other person who was a Jew towards the end of the Third Century B.C., probably about the same time that the Septuagint was produced, or shortly afterwards.

INTERNAL EVIDENCE OF AUTHORSHIP.

(1) The Title “The words of *Koheleth* (the Preacher)” is the usual form for the beginning of one of the Old Testament Books which gives the words and phrases ascribed to the Speaker as well as his opinions. It is obvious that the title was added by an Editor. We must examine the main body of the writings for evidence of the authorship. In Chap. I., v. 12 we read : “I *Koheleth* was King over Israel in Jerusalem.” This must certainly apply to Solomon, who was the son of David (verse 1) and who reigned in Jerusalem. In verse 13 *Koheleth* continues “I gave my heart to seek and to search out by wisdom concerning all that was done under heaven.” This statement certainly refers to King Solomon who, when he succeeded to the Throne, prayed to the Lord for Wisdom and Understanding (1 Kings, Ch. III., v. 9). In the Epilogue (Chap. XII., v. 9) which is written in the third person, and is therefore written “of” and not “by” *Koheleth*, it is stated “And because the Preacher was wise he still taught the people knowledge, yea, he pondered and sought out and set in order many Proverbs.” This passage is intended by the Editor to focus

* Mnemonic for Rabbi Shemuel ben Meir (1100-1160) Ed.

attention on the King as the author of the book which we know as "Ecclesiastes." The evidence is such that it can refer to no one else but Solomon.

- (a) The Son of David.
- (b) Who reigns (or has reigned) in Jerusalem.
- (c) A seeker after Wisdom.
- (d) A collector of Proverbs.

But in regarding *Koheleth* as King Solomon we are involved in certain difficulties.

Koheleth says in Chap. I., 12: "I was King in Jerusalem" and history does not record that Solomon at any time abdicated his throne, though Oriental tradition states that as a punishment for his love of pleasure and the evil that he did in the sight of the Lord (1 Kings, chap. XI., 1-12) he was driven into exile for three years. (See Appendix).

But these traditions may be regarded as attempts made by both Jews and Mohammedans to explain away the meaning of Chap. I., v. 12—"I was King in Jerusalem."

(2) It is to be noted that in the Book *Ecclesiastes* *Koheleth* never uses the title of "Lord" (Jehovah), the ineffable name of God, nor even of "Lord" (Adonai), but he uses the term "God" some forty times and refers to Him as "Thy Creator" and "The Giver of all things," and he speaks of "The House of God" (Chap. V., v. 1) which must refer to the Temple at Jerusalem, but he says very little about it, either about the building and the fittings, or the ceremonies connected with the worship of God. This is not what we should expect from King Solomon who had built the Temple. The omission of the ineffable name of God is in itself most striking, for in the Book of Proverbs the word "Lord," printed in small capitals (which is the way that we English record the sacred name in our Bibles) occurs fifty times. We cannot conceive that Solomon would thus change the sacred name of God.

(3) An examination of a large number of Hebrew words and phrases, which are not to be found in any other book of the Bible, indicates that *Ecclesiastes* is of late origin. Scholars tell us that many of the words peculiar to *Ecclesiastes* are to be found in the *Mishna* (Circa 200 B.C.). The Hebrew word for "profit" is found repeatedly. It is translated "profit" in Chap. I., v. 3, Chap. II., v. 11, Chap. III., v. 9, Chap. V., vv. 9 and 16, and "profitable" in Chap. X., v. 11, where it has the meaning of "it is an advantage" (Ox. Lex.), and in Chap. VI., v. 8, the same word is translated "advantage"—"what advantage hath the wise, etc." in Chap. II., v. 13 the same Hebrew word is rendered "Excelleth"—"Wisdom excelleth folly," and "more excellent" in Chap. VII., v. 11—"More excellent is it for them that see the sun" which means that "Wisdom is profitable unto them." There are also words which indicate "business or occupation"—"matter, thing or purpose"—Chap. III., vv. 1 and 17, Chap. V., v. 8, Chap. VIII., v. 6. "(fixed) time or season"—Chap. III., vv. 2, 8, 11, 17, and Chap. IX., v. 11—which are found in the *Mishna*.

The Hebrew for "Vanity" used by *Koheleth* is really the word for "exhaled breath" and therefore vanity is something empty, something that vanishes away like vapour. The phrase "vanity of vanities" is the Hebrew way of expressing the superlative. We find the same in the "Holy of Holies"—Latin "*Sanctum Sanctorum*," Exodus, Chap. XXVI., v. 13; the "Song of Songs," Canticle I., v. 1; "the Heaven of Heavens," 1 Kings, Chap. VIII., v. 27.

Dr. Williams, Canon of Ely, considers that this construction and also other Aramaic constructions, Chap. II., v. 25 and Chap. VII., v. 14, as well as a peculiar use of the word for "and," Chap. IX., v.v 14-16, where it is used in a form that connects what has happened in the past, indicate a late origin.

The expression "under the sun" occurs more than twenty times in this book and nowhere else in the Bible. It is found in a Phœnician inscription of 290 B.C. "Mayest thou have no seed among the living under the sun," and in a North Semitic inscription of 275 B.C., "Nor any comeliness among the living under the sun." The corresponding constructions in the Bible are "under the heaven," Chap. I., v. 13, Chap. II., v. 3, and "before the sun," Nums., Chap. XXV., v. 4, and 2 Sam., Chap. XII., v. 12.

(4) The whole book was probably the work of one writer (with a prologue and an epilogue added by an Editor) who recorded the opinions of several speakers in the Assembly, or else his own thoughts upon the moral and ethical questions of his time. The book is not arranged in any systematic order and, as it ends with an account of the disabilities of Old Age, we may assume that the writer himself was an old man. Some commentators have suggested that he died before his work was completed and that its arrangement was made in an unsatisfactory manner by another person. We do not know about this, but certainly the Epilogue was written by another person whom we have styled "The Editor." *Koheleth* was a Jew and though not a religious enthusiast he was a God-fearing man. He was charitable and interested in social matters, the condition of the poor causing him some anxiety. He does not appear to have been wealthy. His thoughts about God and His worship are naturally Jewish, but he does not maintain the strict observances of detail that we should expect from a Pharisee. Neither are his beliefs those of a Sadducee as Ludwig Levy asserted, for he wrote before the sect existed as such. His book, however, may have helped to develop that sect. He speaks about attendance at the House of God where the Word of God may be heard and Prayer made (Chap. V., vv. 1-3, Chap. IX., vv. 2, 17). He also speaks of vows and sacrifices which should be kept and made in the right spirit. *Koheleth* was sternly opposed to injustice and oppression in any form (Chap. V., v. 8), and was interested in social welfare, manifesting a charitable disposition. He was acquainted with the evils that resulted from superstition (Chap. V., v. 7) and from self-righteousness (Chap. VII., v. 16). He was an observant man, and studied the natural phenomena of his native land and the flora thereof. He was also acquainted with Egypt, for in Chap XI, v. 1 there is perhaps a reference to the scattering of seed upon land inundated by the Nile. This, however, is doubted by some commentators as the reading in the margin of the R.V. is "*Send forth*" not "*cast thy bread upon the face of the waters,*" and this revised reading implies in a literal way the fostering of commerce, and metaphorically it is an exhortation to acts of charity. There are also certain passages—Chap. III, v. 2, Chap. XI., v. 5—apart from those in Chapter XII., which indicate that *Koheleth* had some knowledge of the anatomy of the human body. At Alexandria there was a world-famous medical school. *Koheleth* knew something about the stimulating properties of the caperberry, and in his "sonnet on Old Age" he most certainly dwells upon some of the signs that indicate the failure of vital functions and consequent dissolution of the body. He calls the grave man's "everlasting home" thus following the Egyptian designation spoken of by Diodorus, who says "that the

Egyptians called the homes of the living 'caravansaries' but the tombs of the dead they call 'eternal homes.'" The usual Hebrew word for the grave is "*Sheol*."

We thus arrive at the conclusion that the book Ecclesiastes was written by *Koheleth*, a Jew who lived in the 3rd Century B.C., first in Jerusalem and afterwards in Egypt, and who purported to give an account of—

- (a) The proceedings of an Assembly of Wise Men, whom he had convened for the purpose of discussing the relation of Man to God during an evil age, when all his hopes and aspirations seemed to have been vain. In order to attract attention and stimulate thought he adopted the title "*Koheleth*" (the great orator) and styled himself "King" because he was the Master of that Assembly which had originally been instituted by King Solomon himself, as we read in the V.S.L. "Then Solomon assembled the elders of Israel and all the heads of the tribes, the chief of the fathers." 1 Kings, Chap. III., vv. 1-2. "And all the sons of Israel assembled themselves unto the King." "And there came of all the people to hear the wisdom of Solomon." 1 Kings, Chap. IV., v. 34; or,
- (b) To set in order some of the proverbs and sayings of King Solomon on "the Vanity of all worldly things," and to collect the views of certain writers who had already expressed them in books and, when these had been set forth, to arrive at a conclusion as to what is the whole duty of Man.

This was done, and after much study the result of his meditations was that a real and lasting happiness was only to be attained by "fearing God and keeping His Commandments."

NOTE.—"To fear God" does not mean to be afraid or in terror of God, but as the late Canon H. S. Gedge, Rector of Aylestone, said, "To be afraid of doing anything that is displeasing to God."

THE CANONICITY OF ECCLESIASTES.

It is interesting to note that the attempts to discredit Ecclesiastes as being unworthy of a place in the Sacred Writings proceeded from the Jewish and not the Christian Fathers, although the book contains no promise of the coming of the Messiah nor is it quoted by any New Testament writer.

The attempts are the more remarkable seeing that *Koheleth* was one of their own nation, and his writings were essentially Jewish in character.

He had a real belief in God and he seems to have ardently desired to find out "How God may best be served by men on earth."

When the Canon of the Old Testament Scriptures was fixed is uncertain, but it was certainly before the Septuagint version was made at Alexandria in the reign of King Ptolemy Philadelphus (c. 250 B.C.). There is a tradition preserved to us in the Talmud that, at first, the books of "Proverbs," "Song of Songs" and "Ecclesiastes" were withdrawn from the Sacred Scriptures because "they spake parables," that is, they contained dark sayings which treated of secular matters. Then, according to Rabbi Nathan, the men of "The great Assembly" came and expounded the spiritual meaning of those parables, whereupon the three books were restored to their place among the Sacred Writings.

Still the opposition was not quite satisfied, and we read that in the First Century A.D. there was a full dress discussion as to which of those three books "defiled the hands" (*i.e.*, were considered holy) and which did not. The school of Shammai opposed the school of Hillel and many Rabbis took part in the discussion. The point at issue was "whether these books were divinely inspired or merely secular productions." At this particular meeting the decision was made that Ecclesiastes is not to be regarded as holy as it is the (personal) wisdom of Solomon.

The difficulty with Ecclesiastes was caused by its apparent inconsistencies. For instance, in Chap. II., v. 2, and Chap. VIII., v. 15, he commends mirth, but in Chap. VII., v. 3, he prefers sorrow. Again in Chap. IX., v. 9, he says: "Rejoice, O young man in thy youth, and walk in the ways of thine heart," whereas Moses in Numb., Chap. XV., v. 39, warns a man from so doing and so there is an apparent contradiction of the Law of Moses.

In the Babylonian Talmud there is an account of the "Sages attempting to withdraw the Book from the Sacred Writings. But why did they not do so? Because it begins with the words of *Torah* and ends with the words of *Torah* (the Mosaic Law). For it begins with the words What profit hath a man of all his labour which he taketh under the sun?" This passage was explained by the School of Rabbi Jannai as meaning "That a man derives no profit from what is under the sun, but he derives profit from what existed before the sun was created, the *Torah*. Then the book ends with words of *Torah*, for it concludes thus: "Fear God, and keep His Commandments for this is all (the whole duty) of man" Chap. XII., v. 13. What does this mean? That the whole world was created for this, *i.e.*, for the keeping of *Torah*—the law of the Lord."

And as the beginning and the ending were with *Torah*, so the whole must be regarded as being words of *Torah* and therefore holy. So *Kohleth* or Ecclesiastes was retained in the Volume of the Sacred Law, and regarded as inspired by God.

In the *Mishna* (Sanhedrin X., 1) there is the warning "He who says that the *Torah* is not from heaven has no portion in the World to come."

"Twenty-four books belonged to the *Torah* and he who is wise will make himself familiar with them for if he lacks but one, the whole becomes of no value." (Cant. R. IV.).

Josephus, the Jewish historian (70 A.D.), gives us a list of these canonical books, and this list corresponds with one made by Melito, Bishop of Sardis (160 A.D.) and accepted by St. Jerome as complete when making his revised Latin Vulgate (394 A.D.). In the Preface he mentions the book Ecclesiastes as being by Solomon. And so it has come down to us, and it is included in the list of Canonical Books of the Old Testament in the Sixth of the 39 Articles of Religion.

This Article "Of the sufficiency of the Holy Scriptures for Salvation" was drawn up in 1553 and published by command of King Edward VI.

At a revision in 1563 a sentence was added "that of their authority no doubt was ever held in the Church." This was approved by Convocation and sanctioned by Queen Elizabeth and so the Canon of Holy Scripture has the full authority of our Church.

THE SCHEME OF THE BOOK.

Koheleth, the great orator, is regarded as the Convenor of an Assembly of wise persons. The subject of the debate was ethical and was such that it evoked many varied opinions. We might say that the debate centred on the assumption, "That seeing all earthly labour and aspirations turn out to be vain, for they are ended at death as far as the individual is concerned, what then is man's relation to God, and how can he make the best of himself in this life and hereafter?" The speakers were allowed to express their opinions quite freely, thus we get a deep insight into the Jewish Beliefs of that age. A noted Rabbi, Aben Ezra, came to England in 1159. He was renowned as a philosopher and a scholar, and he said of this Assembly that "each man spake according to his opinion." We believe it, for they are very diverse.

The main part of the book is taken up with their varied experiences, and then *Koheleth* makes his deductions therefrom. The book, as it has come down to us, is difficult of analysis. Some think that it must have been written originally on loose sheets which, becoming disarranged, were not put into logical order by the Author. Its complications have stimulated thought and attracted attention, and yet there seems to be something wanting.

If one seeks after Wisdom such an one does not succeed as greatly as he wished. There is always something that eludes him, a further height that should be surmounted.

If one studies "Nature" and the "affairs of men" there are many things that he cannot comprehend. The more he learns, the more he still has to learn. Sorrow grows with increasing knowledge. If one turns to worldly pleasures, they are but for a season, and soon prove unsatisfactory. If one is an artist and tries to attain the most exquisite forms of beauty in art and architecture, as a true artist should, there is always something yet beyond his reach. Each successive height brings into view another yet to be surmounted. If one aspires to riches, power, authority or position, their acquisition means increased cares and responsibilities, and soon all must be left behind, for Death, the grand Leveller of all human greatness will eventually reduce all men to the same state. What shall we say then? Shall we eat and drink and enjoy ourselves whilst we are able? Will such a policy be the best for us now and hereafter? The destiny of each individual is not entirely under his own control. We depend upon God, and with patience and resignation should labour to fulfil His Will. We must not disquiet ourselves about the future, but wisely strive to do our duty in whatever state of life we are. All extremes and excess should be avoided, Justice and Temperance inculcated. Rulers are instructed in matters of government, and warned of the dangers of advancing incompetent men to high position, and also of the dangers of unconsidered reforms. Towards the end of the discussion some good practical advice—to leave unanswerable questions strictly alone, but diligently strive to do our duty to all in a spirit of charity and good will. He recognises the prevalence of a spirit of discontent among the people, and he proposes three remedies:—

- (1) The inculcation of a spirit of beneficent charity.
- (2) The fostering of a spirit of sober cheerfulness among the people, all excess to be avoided.

- (3) The practice of piety from the days of youth to the end of life. It is the highest wisdom for us to fear God and keep His Commandments as He is not only our Creator but our Judge.

The practice of Virtue should not be postponed for though we live long and see good days yet, in the natural course of events, the infirmities of old age will overtake us, and then we cannot do what we would. The power of enjoyment has passed. Our faculties fail and their failure is a sign that Death is drawing near. The time of departure is at hand when the Spirit shall return unto God Who gave it.

AN EXHORTATION TO PIETY.

Koheleth describes the failure of the physical senses which so often accompanies "Old Age" in a series of metaphors, which are most apt and picturesque, and of such a character as to stimulate thought. Although they appear so simple that even children can understand their import, yet they have such a depth of meaning that even the most learned among us cannot exhaust all their implications.

The passage that urges us all to exercise piety in early life, before the infirmities of old age come upon us really begins at verse 10 in Chap. XI. and not with Chap. XII. For the Hebrew Scriptures are not divided into chapter and verse, as our A.V. is, but into paragraphs, as shown by our R.V.

NOTE.—The division into chapters was made by Cardinal Hugo about 1215 A.D. for the purpose of a Commentary, and the division of the chapters into verses was made by Robert Stephens while on a journey by coach to Paris, and was first printed in the Genevan Bible of 1560.

THE AUTHORISED VERSION (1611).

- XI. v. 9. Rejoice, O young man, in thy youth and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes ; but know thou that for all these (things) God will bring thee into judgment.
- v. 10. Therefore remove sorrow (*) from thy heart, and put away evil from thy flesh ; for childhood and youth (are) vanity. (*)
- XII. v. 1. Remember now (*) thy Creator in the days of thy youth, while (*) the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them ;
- v. 2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain ;
- v. 3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders (*) cease because they are few, and those that look out of the windows be darkened.
- v. 4. And the doors shall be shut in the streets when the sound of the grinding is low, and he shall rise up at the voice of the bird and all the daughters of musick shall be brought low ;

- v. 5. Also (when) they shall be afraid of (that which is) high, (*) and fears (*) (shall be) in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, (*) and desire shall fail (*); because man goeth to his long home and the mourners go about the streets.
- v. 6. Or ever the silver cord be loosed, (*) or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.
- v. 7. Then shall the dust return to the earth as it was; and the spirit unto God who gave it.

The following emendations are given in THE REVISED VERSION (1885).

- XI. v. 10. (*) Or vexation or provocation.
 (*) Youth and prime of life.
- XII. v. 1. (*) Also (instead of now).
 (*) Or ever (instead of while).
- XII. v. 3. (*) Or grinding women (instead of grinders).
- XII. v. 5. (*) or "of danger from on high."
 (*) Terrors (instead of fear).
 (*) "Shall drag itself along."
 (*) "The caper berry shall fail" (or burst).
- XII. v. 6. (*) Or "snapped asunder."

EXPOSITION of Authorised Version.

- XI. v. 9. "*Rejoice O young man in thy youth and let thy heart cheer thee in the days of thy youth.*"

Koheleth ardently desires the happiness of all and especially the young. He wishes them joys according to God's good purpose and pleasures that are pure and innocent, undefiled by sin.

That this is so is shown by the context. Be sincere in all things and keep in mind the fact that youth as well as mature age will have to answer before God for all things whether they be good or evil. The implication is that all impurity of thought, word, deed, all intemperance and excess, should be avoided. The judgment that God will bring may come in this life or in the future life. It is not for us to say, but either in the one or the other "Whatever a man soweth that shall he reap."

NOTE.—This verse is the origin of the famous students' song—
 "*Gaudeamus igitur.*"

- XI. v. 9. "*and walk in the ways of thine heart.*"

Some of the early Rabbis objected to this passage on the ground that it is contrary to the command of the Lord when He spake unto Moses concerning the fringes on the borders of their garments (Num., Chap. XV., vv. 37-40).

"Remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and after your own eyes." (The word "sight" is in the plural in the written text).

But this passage refers to faithlessness in the ceremonial worship of God, in contrast to the rites in the idolatrous worship practised by the heathen. It was pointed out by others of the Rabbis that the verse ended "but know thou that for all these things God will bring thee into judgement" and thus satisfied the objectors.

The Vatican Codex reads somewhat differently—"and walk in thy ways *blameless* and *not* in the sight of thine eyes." Many of the ancient MSS. read "in the sight" (singular), but some read "in the sights" (plural).

- XI. v. 9. "*But know thou that for all these things God will bring thee into judgement.*"

This verse is to be regarded as an interpolation by an Editor (other portions also added by Editors being the introduction : Chap. I., vv. 1-2 to the whole book, the introduction to poem on Old Age—"Remember now thy Creator in the days of thy youth"—Chap. XII., v. 1; and the epilogue, Chap. XII., vv. 9-14—"And further because Koheleth was wise he still taught the people knowledge," and so on).

It is introduced by the conjunction "but" not "and" as is usually the case. This is in order to correct any tendency for people to plead justification for following the Epicurean theory: "Let us eat and drink for tomorrow we die."

NOTE.—Epicurus was a Greek (Circa 342-270 B.C.).

- XII. "*Remember now thy Creator.*"

In Wyclif's Bible (1380) this is rendered "Have mynde of thi creatour," and in Purvey's revision (1384), "Have thou mynde on thi creatour," adding in a marginal note, "That is on God that made thee of nouȝt to his ymage and lienesse." In the Great Bible (1539), the Bishops' Bible (1585) it is rendered "Remember thy Maker."

The word translated "Creator" or "Maker" is the participle of the verb "*bara*" and it possesses the consonant Yod which is regarded as a sign of the *plural*, so we might render it Creators or Makers. So it is in Job., Chap. XXXV., v. 10, where it is also put in the singular—"Where is God thy Maker?" when it really should be "Makers." Thus the original undesignedly corroborates the statement in Gen., Chap. I., v. 1—"In the beginning God (*Elhoim*) created the heavens and the earth," where the word *Elhoim* (God) is in the plural number. Further we read "And God said let US make man in OUR image." The question arises, is the use of the plural in these and other instances merely an example of the use of the "pronomina reverentia" (the Royal "WE"), or does it imply a plurality of persons in the Godhead—the Holy Trinity?

It is a well known fact that the earliest written text of the Old Testament in Hebrew was without vowel points. This omission is the source of some uncertainty as to the exact meaning of certain passages of Holy Scripture. St. Jerome,

who compiled the Latin Vulgate when staying at Bethlehem (388 A.D.), in his commentaries expressed his great difficulty in appreciating the different ways in which the Jewish scribes pronounced the several Hebrew words.

Even in the Babylonian Talmud (Circa 500 A.D.) where the meaning of certain passages is discussed there is no reference to vowel points, even where the establishment of one or other of the vowels would make the meaning of the text quite clear.

Rabbi Levi noted this and in his commentary written towards the end of the third century A.D., in expounding the passage under consideration, states that the word which we render "Creator or Maker" might be in the original either

- (1) *Bor'eyka*—thy Creator ;
- (2) *B'erka*—thy wife ;
- (3) *Borka*—thy end, the grave or pit.*

Each fits in with the original Hebrew, and it is up to the translator to choose the one that is most agreeable to the context and does not strain the meaning of the passage as a whole.

Bor'eyka is the word generally accepted and is translated "Maker" by Coverdale (1535) and Cranmer (1539); and "Creator" by Wiclif (1380) and in the Geneva Bible (1560), the Douay Bible (R.C., 1609), the Authorised Version (1611) and the Revised Version (1885). This rendering is agreeable with the context and especially with the conclusion of the whole matter—"Fear God and keep His commandments for this is the whole duty of man." But some commentators, including Dr. Cheyne (1887), prefer *B'erka*—thy wife though there is nothing in the context that suggests this. This rendering is perpetuated by an inscription carved round the dome of Giggleswick School in Yorkshire: "Remember now the wife of thy youth." The third reading *Borka*, "Remember now thy end," that is, thou art mortal, is quite feasible. God is our Creator, the Lord and Giver of Life, both physical and spiritual, and when He taketh away His Spirit we die, and we are laid in our graves to await that great day when as *Kohleth* says: "God shall bring every work into judgement with every secret thing, whether it be good or whether it be evil." Thus this third interpretation of the word is not inconsistent with the first and it leads up to the series of metaphors that follows. These metaphors are bold and original. Though picturesque, they are so precise and simple in character that they hold our attention, they stimulate thought and have such a depth of meaning that though a child can understand, yet the most learned have not been able to ascertain the full depth of their meaning. Taken together they form the most brilliant example of metaphorical literature in our language, and are not excelled by any other writer of ancient or modern times. They are Jewish in character, and as Dr. Hastings says: "In the writings attributed to Solomon and in the literature which grew out of them, we have the Hebrew counterpart of the Greek

* *Bor'eyka*:—"Thy Creator" is the exact and perfectly correct translation. Any other reading can only be got by that kind of "punning" interpretation for which Rabbis are famous, e.g., *Borka*, thy pit or thy well, possibly even thy grave or sepulchre. It cannot mean thy end. It is a different word altogether from *Boreyka*. The same thing may have happened with *B'erka*. It is difficult to see how the interpretation "thy wife" has been arrived at.—*H. Carr*.

philosophy," and Mr. Stedman in his "*Nature and Elements of Poetry*" page 212, says: "In prose or verse I know of nothing grander than Ecclesiastes in its impassioned survey of mortal pain and pleasure, of failure and success . . . concerning the infirmities of old age no one has written quite as well as Ecclesiastes and, viewed from a literary standpoint, it ranks very high. It is a classic." Its moral precepts and the teaching of its symbolism make its use most appropriate in the Masonic Ceremony of Raising, and so we will consider the Metaphors of *Kohelah*, the great orator, otherwise Ecclesiastes, the Preacher, in detail, and comparing the several versions.

WICLIF. "Have mynde of thi creatour in the dazis on thi zouth, and in time come of tormenting and neyhen the zeres of which thou seye Thei plesen not to me."

COVERDALE. "Remembre thy Maker in thy youth or ever the dayes of adversite come, and or the yeares draw nye when thou shalt saye I have no pleasure in them."

CRANMER. "Remembre thy Maker in thy youth, or ever the dayes of adversytie come and or ye years drawe nye when ye shall saye I have not pleasure in them."

THE GENEVAN BIBLE, with marginal notes. "Remember thy Creator in the daies of thy youth, whiles the evill dayes come not, nor the yeres approche wherein thou shalt say, I have no pleasure in them."

Marginal Note :

"Before thou come to a continual miserie."

THE DOUAY BIBLE. "Remember thy Creator in the days of thy youth before the time of affliction come and the years draw nigh of which thou shalt say, 'they please me not.'"

THE AUTHORISED VERSION. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say "I have no pleasure in them."

THE REVISED VERSION. "Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh when thou shalt say : 'I have no pleasure in them.'"

Kohelah now in figurative language describes the infirmities of old age when one's eyesight begins to fail and *the light of the sun, the moon and the stars is darkened.*

WICLIF (revised by Purvey in 1384). "Have thou mynde on thi creatour before that the sunne be derk, and the liyt and sterrys and the mone and cloude turne azen after reyn.

CRANMER. "Before ye sunne, the light ye moone and starres be darekened and or the cloudes turne aganne after ye rayne."

THE GENEVAN BIBLE, with marginal notes "Whiles the sunne is not darke nor the light, nor the moone nor the starres, nor the cloudes re-
turne after the raine."

Marginal Note :

"For when the cloudes remaine after ye raine man's grief is increased."

When *Kohemoth* speaks of *the clouds returning after the rain* he implies that no sooner has one cloud blown over than another comes along, a metaphor that means that old people have not the same power of recovery after ailments that young people have. Aches and pains succeed each other and life is full of pain and sorrow.

The Jewish Targum says: "*the sun*" means the glorious brightness of the face, "*the light*" is the light of the eyes, "*the moon*" is the beauty of the cheeks, "*the stars*" are the pupils of the eyes, and "*the clouds*" are the eyelids dripping with tears, but such a detailed explanation seems far-fetched.

"*In the day when the keepers of the house shall tremble.*"

In the marginal note of *THE GENEVAN VERSION* (1560) the keepers of the house are "The hands which keepe the bodie."

Presumably the keepers of the house are the servants or lodge keepers whose duty it was to guard the entrances, and so metaphorically they represent the arms and hands. The word tremble is here used of a movement caused by fear. In the marginal notes in *WICLIF'S BIBLE* (1380) we read the "*keperis*" that is, "*13en keperis of the body,*" bigynnen to faile and to be dulled, "*and strongeste men*" that is "*hipis and leggis.*" And the Jewish Rabbi, Aben Ezra, who came to England in 1159, in his commentary says, the keepers of the house represent the hands and the arms, and that the strong men are the legs. This is the view of the Protestant Reformers, for the *GENEVAN BIBLE* in its marginal notes says "and the strong men (*i.e.* the legs) shall bowe themselves."

THE DOUAY BIBLE renders the passage "and the strong men shall stagger," which is very much in keeping with *WICLIF'S VERSION* (1380): "And the most strong men wagenen."

"*And the grinders cease because they are few.*"

Two interpretations of this metaphor are put forth by commentators and the translations given in our several versions vary accordingly.

WICLIF. "And idil shuln ben the wymmen grindende in a litle numbre."

COVERDALE. "When the myllers stonde still because they be so fewe."

CRANMER. "When ye myllers stande styll because they be so few."

<i>THE GENEVAN BIBLE</i> with marginal notes. "And the grinders shal cease because they are fewe."		<i>Marginal Note</i> : The teeth.
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THE BISHOPS' BIBLE. "When the milners shall stand still because they be so fewe."

THE DOUAY BIBLE. "And the grinders shall be idle in a small number."

And in the *REVISED VERSION*: "And the grinders (or grinding women) cease because they are few."

In Palestine the women grind the corn by means of hand mills, and they may be considered to have ceased from this work because of the short supply of grain. On the other hand "the grinders" are the teeth which in old age are few in number and then they give up work. This interpretation accords with the "arms" and "legs" of the keepers of the house and the strong men in the same passage.

'And those that look out of the windowes be darkened.'

WICLIF. "And seende bi holes shul waxe derc.

COVERDALE. "When the sight of the windowes shal ware dymme."

THE GENEVAN BIBLE, with
marginal notes. "And they waxe
darke that looke out by the win-
dowes."

Marginal Note :
i.e., the eyes.

THE BISHOPS' BIBLE. "And when the light of the windows shall be dimmed."

THE DOUAY BIBLE. "And they that look through the holes shall be darkened."

THE REVISED VERSION. "And those that look out of the windows be darkened."

There are two interpretations of the metaphor. The one suggests that the women being short of corn to grind spend their time looking through the lattices or the holes used for windows, and the other is that the eyes themselves are meant, and that in old age one's eyesight becomes dim. This latter interpretation follows the general trend of the metaphor in these verses.

"And the doors shall be shut in the street when the sound of the grinding is low."

WICLIF BIBLE. "And closen the dores in the strete, in the meknese of the vois of hir grindende."

PURVEY'S REVISION of above. "And schulen close the doris in the street in the lownesse of vois of a gryndere."

COVERDALE. "When the dores in the stretes shal be shutt, and when ye voyce of the myller shal be layed downe."

THE GENEVAN BIBLE, with
marginal notes. "And the dores shal
be shut without, by the base sound of
of the grinding."

Marginal Notes :

"The lippes or the mouth when the
chawes shall scarce open and not be
able to chew any more."

THE DOUAY BIBLE. "And they shall shut the doors in the street, when the grinders' voice shall be low."

Different interpretations of this metaphor are given by commentators. Certainly aged people do keep at home and close the outer doors of their houses to keep out the cold, but they also keep their mouths closed when they go out into the streets for the same reason.

The lips were called the doors of the mouth—Psalm CXLI., v. 3—"Set a watch O Lord before my mouth and keep the doors of my lips." It is unlikely that *Koheleth* would change so abruptly from metaphorical to plain and literal language and so we must regard the "doors" as either the lips or, as Dr. Green suggests in the *Expositor* (Vol. II., 5th series), the ears, for the ears are the doors of hearing.

If the latter suggestion be correct then the phrase "when the sound of the grinding is low" expresses the fact that this very common sound in the Eastern countries of those days, was low and indistinct to those aged people afflicted with deafness.

"And he shall rise at the voice of the bird."

WICLIF. "And thei shul rise at the vois of the brid."

COVERDALE. "When man shal ryse up at the voyce of the byrds."

<p>THE GENEVAN BIBLE, with marginal notes. "And he shal rise up at the voice of the byrde."</p>		<p><i>Marginal Notes :</i> i.e., He shal not be able to sleep.</p>
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THE BISHOPS' BIBLE. "When men shal rise up at the voyce of the birde."

THE DOUAY BIBLE. "And they shall rise up at the voyce of the bird."

Again there are differences of opinion among commentators. It may mean that aged people sleep lightly and even the chirrup of a bird will wake them up. On the other hand some say that it would be more natural for *Koheleth* after speaking of the failure of the eyes and ears to go on to speak of the failure of the voice, when the voice becomes thin, weak and quavering, and may be compared to the chirping of a bird. As Shakespeare says: "His big manly voice, turning again toward childish treble, pipes and whistles in its sound." Such a meaning seems more consistent with the words that follow.

"And all the daughters of music shall be brought low."

WICLIF. "And all the dougtris of the song shal become dounb."

<p>THE GENEVAN BIBLE, with notes. "And all the daughters of sing- ing shall be abased."</p>		<p><i>Marginal Note :</i> "The wind-pipes or the ears shall be deaf and not able to hear any more singing."</p>
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THE DOUAY BIBLE. "And all the daughters of music shall grow deaf."

Here again we have two different interpretations. Does the phrase "Daughters of music" refer to singing women, or to the musical tones of one's own voice?

In *Ecclesiastes*, Chap. II., v. 8, *Koheleth* says: "I gat me men singers and women singers"; and in *Sam.*, Chap. XIX., v. 35 we read that Barzillai, being an aged man of fourscore years, "could not taste what he ate or drank neither could he hear the voice of singing men or women." Thus such an interpretation is possible but it is more probable that the metaphor refers to the weakness and failure of one's own voice through the infirmities of old age, and of one's inability to appreciate music. Aged people often complain that others speak low and indistinctly.

"And they shall be afraid of that which is high."

WICLIF'S BIBLE (*Purvey's Revision*), "Hiȝ thingis schulen drede."

COVERDALE, "Whan man shal feare in Hye places."

<p>THE GENEVAN BIBLE, with notes, "Also they shall be afrayde of the hie thing."</p>		<p><i>Marginal Notes :</i> "To climb hie because of their weakness or they stoup down as though they were afraid lest anie thing should fall upon them."</p>
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THE BISHOPS' BIBLE, "When man shal feare in high places."

THE DOUAY BIBLE, "And they shall fear high things."

Aged people are afraid to mount or climb up to any height. Often they are short of breath and are afflicted with giddiness. They have a nervous dread of that which is high falling upon them, and in Palestine where there are steep hills to climb and stairs to go up outside one's house to get to the roof, the danger to the aged must have been very apparent and real.

"And fears shall be in the way."

WICLIF, "And quaken in the weie."

COVERDALE, "And be afrayed in the stretes."

THE GREAT BIBLE (CRANMER'S), "And men shal be afrayed i the stretes."

THE GENEVAN BIBLE, with marginal notes, "And feare shal be in the waye."

Marginal Notes :

"They shal tremble as they go as thogh they were afraide."

THE BISHOPS' BIBLE, "And bee afraide in the streets."

THE DOUAY BIBLE, "And they shall be afraid in the way."

REVISED VERSION, "And terrors shall be in the way."

It seems as if *Kohleth* had a country road or a Palestinian street in mind, for in his day they were rough and neglected tracks and the traffic was dangerous to pedestrians especially to the old and feeble. It was not much better in the cities for the streets had no side paths and street doors opened directly on the track of the traffic. Hence the terrors of the road to the aged.

Up to the present the metaphors have been fairly simple, and though there are differences of opinion as to the meaning of some of them, yet those differences are in most cases trivial. We now come to a series of metaphors which are curious and have given rise to various diverse interpretations.

"And the almond tree shall flourish."

WICLIF, "The almaunder shal flouren."

COVERDALE, "When the almonde tre shal be despysed."

CRANMER'S GREAT BIBLE, "When the almonde tree shal florysh and be laden w. the grasshoper."

THE GENEVAN BIBLE, with marginal notes, "And the almond tree shal flourish."

Marginal Note :

"Their head shall be as white as the blossoms of an almond tree."

THE BISHOPS' BIBLE, "When the almonde tree shal flourish and be laden with the grasshopper."

THE DOUAY BIBLE, "The almond tree shall flourish."

THE REVISED VERSION, "The almond tree shall blossom."

Two varieties of the almond tree are grown in Palestine. The one producing pink flowers and bitter almonds, and the other white flowers with a slightly pink centre and the almonds of commerce. The latter blooms earlier than the former and it may be in full bloom even in mid-winter. There are

no leaves on the tree when the blossoms burst forth. The pale pink at the centre gradually fades and in January and February the general effect of the tree is snowy white. Thus the blooming and blanching of the almonds in winter is regarded as a symbol of a hoary head and venerable old age. But some commentators do not put so charitable a construction on its meaning. The Hebrew word *shaged* means the tree that hastens to bloom, and in Jer., Chap. I., v. 11, we have a pun or play upon this word, "And I saw a rod of an almond tree, and the Lord said 'I will hasten my word to perform it.'" Because the Hebrew name signifies the tree that hastens to bloom, Matthew Henry sees in this symbol a reference to old age coming on faster than one might expect, as is the case with people who are prematurely old. But we must note that the almond tree blooms early and naturally and not prematurely. It has been named locally "The early-waking tree," and in this sense it is regarded by some as symbolical of the wakefulness that attends old age. But this symptom of old age has been treated of in the metaphor "He shall rise at the voice of the bird." Another suggestion is that the almond blossom heralds the opening of Spring, when Nature awakes out of its wintry sleep and the aged cannot respond to its call, nor enjoy the fruit of the almond as the grinders (*i.e.* the teeth) have ceased because they are few. This last suggestion goes very well with a construction that may be given to the next two clauses.

"And the grasshopper shall be a burden."

WICLIF, "And the locust shall be made fat."

COVERDALE, "The grass hopper come out."

CRANMER, "(The Almonde tree) shal be laden w' the greshoper."

THE GENEVAN BIBLE, with notes, "And the grasshopper shall be a burden."

Marginal Note :

i.e., "They shall be able to bear nothing."

THE BISHOPS' BIBLE, "The Almonde tree shall be laden with the grasshopper."

THE DOUAY BIBLE, "The locust shall be made fat."

REVISED VERSION (*Margin*), "Shall drag itself along."

THE JEWISH TALMUD, "Acts foolishly."

The grasshopper is a species of locust (Heb. *Charaab*) and is very prevalent in Palestine. It was and is an article of food and is mentioned in Lev., Chap. XI., v. 22 as being fit for human consumption. "Ye may eat of the locust after his kind, and the grasshopper after his kind." We are told that it was regarded as a delicacy easy of digestion and, if *Kohemoth* intended his metaphor to be applied in this way, then the phrase means "In old age the appetite fails and then even the grasshopper becomes too heavy for digestion." But there are several other interpretations. The grasshopper is one of the lightest of creatures and yet it is too heavy for the feeble old man to bear. In the margin of the R.V. we have the literal translation "shall drag itself along." In its early stages when just hatched, the locust crawls or moves about with difficulty. Such a rendering of the metaphor would signify: the old man drags his limbs heavily and painfully along. It will be noticed that Wiclif's Version and the Douay Version (both translated from the Latin Vulgate) say that "the locust shall be made fat" and therefore has difficulty in moving about, while in the

Talmud the verb is translated "becomes confused" or "acts foolishly" and this is often very true of the aged who lose alertness both of body and of mind. It will also be noticed that in Cranmer's Great Bible and the Bishops' Bible, the two metaphors of the Almond tree and the grasshopper are put together, which suggests that in a plague of locusts or grasshoppers the trees will be stripped bare of flowers and leaves. The locusts will wax fat, while the tree is stricken.

In the following metaphor:—"And desire shall fail," there are several different renderings. Some are literal, others are symbolical.

WICLIF, "And the erbe caperis shal be scatered."

Ditto (*Purvey's Revision*), "And capperis shal be distried."

COVERDALE, "And great poverte shal break in."

CRANMER, "And when all lust shall pass."

THE GENEVAN BIBLE, with marginal notes, "And concupiscence shal be driven away."

THE BISHOPS' BIBLE, "And when all lust shal passe."

THE DOUAY BIBLE, "And the caper tree shall be destroyed."

THE REVISED VERSION, "And the caperberry shall fail (or burst—margin).

The caper plant was well known to the ancients. Its seeds were used to increase virility. Its flower buds to stimulate the appetite and its berries as a tonic. Thus this metaphor expressed the same idea in each of its varying modes of expression. In old age people do not respond to the medicinal virtues of tonics and stimulants as readily as they did in their younger days. The expression in the R.V.—"the caperberry shall burst," refers to the bursting of the ripe pods and the scattering of the seed, and thus it is an emblem of the dissolution of the body when "Man goeth to his long home and the mourners go about the streets."

WICLIF, "Man shal go in to the hous of his everlastingnesse."

COVERDALE, "Man goeth to his longe home."

CRANMER, "Man goeth to his longe home."

THE GENEVAN BIBLE, "Man goeth to the house of his age."

THE DOUAY BIBLE, "Man shall go into the house of his eternity."

The word "goeth" would be bettered rendered "is going." Among Hebrew literature we find the term "his everlasting home" often used for "the grave." The Assyrians speak of the grave as "the house of eternity." The Egyptians of "the eternal habitation of Hades." The Greeks of "Hades"—the realms of the dead, and the Romans often used the term "eternal home" just as we use the term "cemetery." In the XIVth Chap. of St. John we read "In my Father's house are many mansions (abiding places)." And we sometimes speak of the G.L. above.

"And the mourners go about the street."

WICLIF, "And men weilendc shal gon aboute in the strete."

COVERDALE, CRANMER, THE GENEVAN and THE BISHOPS' BIBLES, "And the mouners goe about in the street."

THE DOUAY BIBLE, "The mourners shall go round about in the street."

This passage does not infer that death has already taken place, neither does it refer to the friends and relatives of the poor aged man at the point of death, but it refers to the professional mourners, the wailing men and women, who hire themselves out, as the custom was in Palestine, to weep and wail on these sad occasions. They hang about the house of the sick man ready to ply their calling as soon as they hear of the "passing." They wish to be hired and so they take care to be near the house, and when they are hired they will go forth chanting their dirge in chorus and beating their hands together.

We now come to another series of metaphors of growing intensity. Literally they seem to be connected with a draw well, perhaps that which supplied water for the services in the Temple. Some commentators think they are connected with the Temple lamp and others consider they are symbolical of man's internal organs, thus continuing and completing the former metaphors which had to do with man's limbs and external organs. Physical life and all its powers end when the vital organs are snapped, even as the cord, and bowl, the pitcher and the wheel are useless when broken.

"Or ever the silver cord be loosed."

WICLIF, "Er be to broke the silucren corde." Purvey's Version :
"Before that a silverne roop be brokun."

COVERDALE and CRANMER, "Or ever the sylver lace be taken awaye."

THE GENEVAN BIBLE, with
marginal notes, "Whiles the silver
corde is no lengthened."

Marginal Notes :

"The marrow of the back bone and
the sinews."

THE BISHOPS' BIBLE, "Or ever the silver lace be taken awaye."

THE DOUAY BIBLE, "Before the silver cord be broken."

THE A.V., "Or ever the silver cord be loosed."

THE R.V., "Or ever the silver cord be loosed (or snapped asunder)."

The Cord (*chebel*) is no mere string, for the word is used only of cords or ropes at least half inch in diameter and possibly of much thicker ropes as well ; being of silver, it is of great strength and beauty and it supports something of great value, the golden bowl probably. The word translated "loosed" might perhaps be rendered "caught up" but the marginal rendering of the R.V. is better and "snapped asunder" gives the sense.

"Or the golden bowl be broken."

WICLIF, "And a3een come the golden fillet."

Ditto (Purvey's Revision, "And a golden lace renne a3en."

COVERDALE, "And or the golden bende be broken."

CRANMER, "And or the golden band be broken."

THE GENEVAN BIBLE, with
marginal notes : "Nor the golden
ewer broken."

Marginal Notes :

"The little skin that covereth ye
brain which is in colour like gold."

THE BISHOPS' BIBLE, "And or the golden well be broken."

THE DOUAY BIBLE, "And the golden fillet shrink back."

The same word for bowl occurs in connection with a lamp and golden coloured oil in Zech., Chap. IV., vv. 3 and 12 and so many suppose that this metaphor is of a lamp with a bowl made of gold or with a bowl containing oil known as golden oil. The bowl was perhaps ornamented with lacework.

With the Hebrews the lamp was a symbol of life and in the Temple and also in the Tabernacle there were lamps whose light was never allowed to go out. But by the breaking of the cord or the crushing of the bowl the lamp is useless and thus it is symbolical of life snapped asunder.

Others regard the golden bowl as the brain; *vide* note in Genevan Bible.

"Or the pitcher broken at the fountain."

WICLIF, "And the stene be to brosid up on the wellle."

Ditto (Purvey's Revision, "And the waterpot be al to brokun on the wellle."

COVERDALE, "Or the pott be broken at the wellle."

CRANMER'S GREAT BIBLE, "Or the pot be broke at the well."

THE GENEVAN BIBLE, with marginal notes, "Nor the pitcher (a) broken at the well (b)."	Marginal Note : (a) The veines; (b) The liver.
---	---

THE BISHOPS' BIBLE, "and or the pot be broken at the well."

THE DOUAY BIBLE, "And the pitcher is crushed at the fountain."

The word used for broken in this metaphor is not the same as that used in the previous metaphors. Here it means "dashed into pieces, crushed to fragments and irreparable."

The word translated fountain is used in other places as springs of water. It is a place where water gushes forth, and a well or pool is formed into which the pitcher may be dipped to be filled. But the pitcher has been smashed and so is useless and is symbolical of death. Others regard the pitcher as symbolical of the veins and the Genevan Version suggests "the well" as symbolical of the liver.

"Or the wheel broken at the cistern."

WICLIF, "And to broke be the wheel upon the cisterne."

Ditto (Purvey's Revision, "And a wheele be broken togidere on the cisterne."

COVERDALE, "And the whele (be broken) upon the cisterne."

CRANMER'S GREAT BIBLE, "And the whele (be broke) upon the cysterne."

THE GENEVAN BIBLE, with marginal notes, "Nor the whele (a) broken at the cisterne. (b)"	Marginal Notes : "(a) the head; (b) the heart, out of which the head draweth the power of life."
---	---

THE BISHOPS' BIBLE, "And the wheele broken upon the cesterne."

THE DOUAY BIBLE, "And the wheel be broken upon the cistern."

These four latter metaphors of the silver cord, the golden bowl, the pitcher and the cistern are all connected. They speak not of old age as the first series did, but of death itself. When they are broken "the dust shall return to the earth as it was and the spirit unto God who gave it."

Some commentators regard the four as forming one compound metaphor and others as four separate. The difference of opinion arises from an uncertainty of the conjunction at the beginning of each phrase. If it is the copulative "and" then we may regard the whole as one metaphor but if it is the disjunctive "or" we may regard them as four separate metaphors with the final meaning.

With regard to this series of metaphors Matthew Henry says: "At Death, the silver cord by which soul and body are wonderfully fastened together is loosed, the golden bowl that holds the water of life for us is broken, and the pitcher with which we used to fetch up water for the constant support of life and the repair of its decays is broken even at the fountain so that it can fetch up no more, and the "wheel," that is all those organs that serve for collecting and distributing of nourishment shall be broken and unable to fulfil their office. When the wheel is broken at the cistern, the heart ceases to beat and the blood to flow." Then the dust returns to the earth as it was and the Spirit returns unto God who gave it.

The metaphors of *Koheleth*, "the great orator," otherwise Ecclesiastes the preacher are unrivalled for their literary style and throughout the ages they have stimulated thought and fostered spirituality among people of every race. We do well to repeat them in our Lodges at the "Raising" of our Brethren.

APPENDIX.

A Rabbinical Account of the origin of Ecclesiastes.

A Jewish tradition, related by the Rabbis, incidentally gives the reason for the passage "I was King in Jerusalem," a passage that has led many to reject the book as the work of Solomon.

The story is that King Solomon was kidnapped by Asmodeus, the prince of devils, who had first persuaded Solomon to remove his signet ring and give it up to him. Then Asmodeus conveyed the King to a place some 400 miles away and there left him alone, poor and penniless.

The king wandered about in poverty but everywhere preaching on "The Vanity of all earthly things" and trying to find his way back to his home and regain his throne.

At first, no one would believe that he was King. He had not got his signet ring and it was some time and with great difficulty before he proved to the chief men of Israel that he was indeed the King. According to the Rabbis it was during this period that he composed Ecclesiastes.

Many magical details and a contest between the King and Asmodeus are recorded and for a fuller account of them, however absurd, see Bro. J. S. M. Ward's "*Who was Hiram Abiff*," Chap. VIII., Dudley Wright's "*Masonic Legends and Traditions*," p. 51, and Hershon's "*Talmudic Miscellany*."

Apologies for non-attendance were recorded, Hearty Good Wishes were given by the Visiting Brethren, and the Lodge was closed.

A Conversazione was held afterwards.

**THE
TWO-HUNDRED-AND-EIGHTY-FIRST
MEETING**

was held at Freemason's Hall, Leicester, on Monday, January 26th, 1948.

The W.M. presided.

Twenty-four members, forty members of the Correspondence Circle and sixteen visitors were present.

The Minutes of the last Regular Meeting were read, confirmed and signed, after which the following twenty-one Brethren were unanimously elected members of the Correspondence Circle, viz. :—

Bro. Thorvaldur Arnason, Laektorgate 12, Hafnarftodur, Iceland, Edda Lodge.

W. Bro. H. R. Allen, 60 Hilders Road, Leicester, No. 3919.

W. Bro. J. Harrison, "The White House," Scraptoft, near Leicester.

W. Bro. E. Fancote, 19 Oxford Road, Ipswich, No. 552.

Bro. T. E. S. Ellwood, 76 Spencefield Lane, Leicester, No. 3448.

W. Bro. A. Salt, "Bredon," Manor Road, Leicester, No. 3091.

Bro. F. Bedford, "The Cott," Queen's Way, Wellingborough.

W. Bro. G. Stevenson, Town Hall Buildings, Lockerbie.

Bro. S. Brown, 24 Guilford Road, Leicester, Nos. 3091 and 5042.

W. Bro. J. C. Johnstone, 20 Wycherley Avenue, Middlesbrough, Nos. 3936 and 5684.

Bro. D. E. Clarke, 34a High Street, Oakham, Rutland, No. 1265.

Bro. S. L. Goodman, 40 Windsor Avenue, Leicester, No. 3919.

Bro. H. H. Goodman, Woorinen, Victoria, Australia, Murray Lodge.

Bro. A. Robbins, 389 Harborne Road, Edgbaston, Birmingham, Nos. 5407 and 5846.

Bro. C. E. P. Reed, Linden Farm, Countesthorpe, near Leicester, No. 3078.

W. Bro. A. Jesson, 36 Shaldon Drive, Littleover, Derby, Nos. 2431 and 4841.

W. Bro. A. Varley, junr., 61 Church Street, Derby, No. 4147.

W. Bro. F. Hern, 55 Sandringham Avenue, Leicester, No. 279.

W. Bro. S. F. Aspell, 10 New Street, Leicester, Nos. 279 and 4656.


Bro. J. H. Weston, New Street, Burton-on-Trent, No. 624.

Bro. R. Thomas, 80 Malvern Avenue, Rugby, Nos. 4118 and 5945.

W. Bro. F. W. Heaton was invested as J.D.

W. Bro. Bunney then described "Bro. S. Holden's Song-Book," 1802. Vocal renderings were given by W. Bros. Stevenson and Jackson, and Bros. Holmes and Bocking.

PLATE I.



SELECTION OF
Masonic Songs &c.
Arranged with Choruses in Parts
AND
Respectfully Dedicated to the
BROTHERN
of the
Most Ancient & Honourable Society of
Free and Accepted Masons
By B. S. HOLDEN.
Sold at John Bull's Price 7 6 Binds

Dublin Printed by S. Holden at his Music Ware-House Parliament Street

PLATE II.

And the Darkness Comprehendeth it not?

No 7 St. ANDREW D.D. STREET St. DUBLIN

Masonic Jewels, Models, &c. &c.
Lodge, Candidates, &c. &c. New
Jewellery work in the most
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Masonic Jewellers to the G. Lodge
Medals for Farming, &c. &c.
Engraved with Taste

J. Brown, Junr, Dublin: A.L. 5803. 7, April, 1784.

Business transacted for Ready Money only on the lowest Terms.

BRO. S. HOLDEN'S MASONIC SONG BOOK.

Some twenty-five years ago I gave a lecture on "Old Masonic Songs," with vocal illustrations. Afterwards, I received applications from many Brethren at home and abroad, including Australia and America, for copies of these old songs. Unfortunately I could not comply with these requests, as the songs were taken from two very interesting and rare books in our Library. These, like other rare books, are not permitted to be loaned. Now, through the valuable co-operation of our esteemed Editor of Transactions, Bro. Dr. C. C. H. Binns, who has photographed the best of the songs in Bro. Holden's book, they are made available for publication in our next volume of Transactions.

In every Eighteenth Century Book of Constitutions, of both Grand Lodges, and in every pocket companion, there was included a selection of Masonic songs.

Many of these songs express in admirable terms the more important Masonic virtues and sentiments, for example, No. 6 in Bro. Holden's book :

" We help the Poor in time of need,
The naked clothe, the hungry feed,
'Tis our Foundation-stone ;
We build upon the noblest plan,
While Friendship rivets Man to Man,
And makes us all as one."

In No. 29 the poet has called on the Art of Music to assist him in praising the Art of Masonry :

" Henceforward shall discord domestic then cease,
And prejudiced Frenzy both pious and civil,
For the Deity's doctrine we all own, is peace,
But discord the doctrine of nought but the Devil.

.
As a hint from sweet harmonys science occurred,
That Science whose charms even Savage confesses,
May no action of ours with reproach be e'er slurred,
Which Loyalty, Love, and Religion professes.

.
Th' allusion excuse, if inaply I rise,
T' express in enjoyment is duty requested,
And in Loyalty's lines,
as in Friendship none shines
More bright than a Lodge of Freemasons united."

And in No. 13 :

" A system more pure ne'er was modelled by man,
Than that which we boast as the Free-mason's plan ;
It unites all the world with the strongest of ties,
And adds to man's bliss, while it makes them more wise."

For verses such as these the writers evidently found inspiration from the ancient Regius MS. of 1390, and many of the Ancient Charges.

There is much of this kind of sentiment in praise of the Craft, all of which is very good and commendable, but, unfortunately, it is mixed up with such a

quantity of drinking songs or, as W. Bro. J. T. Thorp described it, the everlasting Toast in which the Brethren were invited to "join hands, with joined hearts, toasting joy to all hearty Masons," or "then charge my dear Brethren a bumper all round, to the brim fill each glass," "then join in a chorus o'er full flowing bowls." These are all from the book under review. This extract from No. 42 is rather startling :

" Let ev'ry man take glass in hand,
 Drink bumpers to our Master Grand,
 As long as he can sit or stand
 With decency."

Here is a different type of chorus from No. 41 :

" But when the glass goes round,
 Then mirth and glee abound,
 We're all happy to a man ;
 We laugh a little, we drink a little,
 We work a little, we play a little,
 We sing a little, are merry a little,
 And swig the flowing can."

The word " swig " has a fine old Anglo-Saxon twang.

The method of firing after the toast was evidently the same as that which came to this country about the middle of the 18th Century from France. There are several references in these choruses to toasting with a three times three, for example, No. 14 :

" Hark the Hiram sounds to close, and we from work are free,
 We'll drink and sing, and toast the King, and the Craft with a hearty
 three times three."

One more quotation must suffice, the last verse of No. 7 :

" Then, landlord, bring a hogshead,
 And in the corner place it,
 Till it rebound, with hollow sound,
 Each Mason here will face it."

Brethren, you will notice what a marvellous crescendo has been worked up—glass, can, bowl, hogshead ; and I think you will agree that we have arrived at a fitting climax.

Now let us examine the music in this old volume. Some of them reflect the influence of Handel. The "Messiah" was first performed in Dublin in the year 1742. Holden's book was published in Dublin about the year 1802, when the Handelian influence would still be felt by musicians. Many Masonic songs of this period, if not copied from Handel's works, were certainly imitations of his style. Bro. Dr. Thomas Augustus Arne, the composer of "Rule Britannia," the tune of which is used for No. 10 in the book, was a close friend of Handel ; he was a celebrated composer and an ardent Freemason.

There is a glee for three voices with Masonic words, the music of which is adapted from the old Glee "Here's a health to all good lasses" (No. 1). Another, No. 43, is adapted from Dr. Calcott's well-known Glee, "To all you ladies now on land." Two of the duets are strongly reminiscent of Handel.

The Catch or Round, No. 14, is adapted from "Hark the bonnie Christ Church Bells," by Dean Aldrich.

There are also adaptations from the old English songs, "The Roast Beef of Old England," No. 45; "Hearts of Oak," No. 12; "The Vicar of Bray," No. 19; "Rural Felicity," No. 11; the British National Anthem, No. 37; the American National Anthem, No. 27, and Burn's "Farewell." There is also an adaptation from "Father O'Flynn."

It would appear that old and well-known tunes were often brought in and the words written round the tune. This method is the reverse of the usual process, where the composer derives his inspiration from the poet's art.

There are also songs for the higher Degrees, but the real gem is the famous Canon by that great Church composer, William Byrd, 1538-1623, the gifted pupil of Thomas Tallis. It has been sung as a Grace before meat for the last 200 years. The Canon is a perpetual one in the Mixo-Lydian mode. It is in three parts—the upper voice leads; the middle voice follows after a semibreve rest in the 4th below; the lower voice enters three semibreves rest after the upper voice in the 8th below it (No. 14).

Facing the title page is a very fine wood engraving, depicting numerous Masonic Symbols, including the three Pillars, the B. and J. Pillars and the W.Ts. of the three Degrees. It also depicts the Sun, Moon, All-Seeing Eye, Jacob's ladder and some of the obsolete Symbols—the trowel, scythe and hour glass. There are Symbols of the Rose Croix and Knight Templars' Order. Underneath is the Vault known to many of you.

Strangely mixed up with all these symbolic emblems is the business of the author and another firm of jewellers. Over the top of the engraving is the well-known quotation "And the darkness comprehendeth it not." Underneath are the words "Business transacted for Ready Money only on the lowest terms."

Between the Arch of the Vault and the Mosaic Pavement there are two tablets on which are engraved this announcement: "Masonic Jewels, Medals, K.T. stars, Lodge candlesticks, etc., etc., Also Jewellery work in the most correct and Elegant Style by Bros. James Brush & Son, Masonic Jewellers to the Grand Lodge of Ireland, Medals for Farming and other Societies done with taste."

Below is the date A.L. 5802.

Let us now try to recapture a little of the spirit of the old days of Freemasonry. The work of the Lodge is over, the furniture is carefully removed to its usual place of storage. The tables are laid at the West end of the Lodge room and the candles on the supper table are lighted. In imagination the simple meal is over and the Master calls upon the Brethren for silence. "Brethren, you will take your parts in singing the Masonic Grace, 'Non nobis Domine.'"

After the Grace the old dialogue between the Master and the Wardens followed. It ran somewhat as follows:—

"Bro. Wardens, see that the glasses are charged for the first toast." After a pause:—"Bro. Wardens, how do you report under your respective columns?"

S.W. "Worshipful Master, we are all charged in the West."

J.W. "Worshipful Master, we are all charged in the South."

W.M. "Then, Brethren, we will proceed to the first Toast, and the Junior Warden will lead the fire."

After the toast had been given and honoured, the J.W. proceeded :—
 “Attention, Brethren; Brethren, take the time from me. P.L.R.—P.L.R.—
 P.L.R.—1. 2. 3.”

This was done slowly and with dignity, but nowadays, alas, there is an idea that the quicker the movements are executed, the better it is. This modern development is much to be deplored, for the very good reason that it tends to obscure what was probably the original meaning of the “fire,” viz. :—to remind the Brethren that at the social board, they are subject to the same obligation and penalties as when engaged in the work of the open Lodge. (*From Bro. J. T. Thorp's “Fire and Firing”*).

I will now ask W. Bro. A. E. Stevenson, W. Bro. N. L. Jackson, Bro. R. Bocking and Bro. D. H. Holmes to sing ten selected numbers from the book which I have described.

5

Social maxims prove, For Stamp'd up on the
 Social maxims prove, the
 Mason's mind are U-ni-ty and Love are
 Mason's mind are U-ni-ty and Love are
 U-ni-ty and Love.
 U-ni-ty and Love.

- (2) Ascending to her native Sky,
 Let Masonry increase,
 A glorious Pillar rais'd on high,
 Integrity its base.
 Peace adds to Olive boughs entwin'd,
 As emblematic Dove,
 As stamp'd upon the Mason's mind,
 Are Unity, and Love.

brings, To those Brothers of Prin - ces, and
brings, To those Brothers of Prin - ces, and
brings, To those Brothers of Prin - ces, and

fel - lows of Kings.
fel - lows of Kings.
fel - lows of Kings.

The five noble orders, compos'd with such art,
Will amaze the fix'd eye & engage the whole heart :
Proportion's dumb harmony gracing the whole,
Gives our work, like the glorious creation, a soul.

Then master & brethren, preserve your great name,
This lodge so majestic will purchase your fame ;
Rever'd it shall stand till all nature expire,
And its glories ne'er fade till the world is on fire.

See, see, behold here, what rewards all our toil,
Enlivens our genius and bids labour smile ;
To our noble grand-master let a bumper be crown'd,
To all masons a bumper, so let it go round.

Again, my lov'd brethren, again let it pass,
Our ancient firm union cements with the glass ;
And all the contentions 'mongst masons shall be,
Who better can work, or who best can agree.

matchless So-lo-mon, Priz'd far a - bove his
 matchless So-lo-mon, Priz'd far a - bove his
 Throne, Priz'd far a - bove his Throne.
 Throne, Priz'd far a - bove his Throne.

The solemn Temples Cloud cap'd Towers,
 And stately Domes are works of ours,
 By us those Piles were rais'd ;
 Then bid mankind with songs advance,
 And through th' ethereal vast expanse,
 Let Masonry be prais'd.

We help the Poor in time of need,
 The naked clothe, the hungry feed,
 'Tis our Foundation-stone ;
 We build upon the noblest plan,
 While Friendship rivets Man to Man,
 And makes us all as one.

Thy Trumpet Fame yet louder blow,
 And let the distant Regions know
 Free Masonry is this ;
 Almighty wisdom gave it birth,
 While Heaven fix'd it here on Earth,
 A Type of future bliss.

The image shows a musical score for a song. It consists of four staves of music. The top three staves are vocal lines, and the bottom staff is a bass line. The lyrics 'Cheers the bo - dy and the soul.' are written below each staff. The music is in a 3/4 time signature and a key signature of one flat (B-flat). The melody is simple and repetitive, with a final cadence on each line.

Cheers the bo - dy and the soul.
 Cheers the bo - dy and the soul.
 Cheers the bo - dy and the soul.
 Cheers the bo - dy and the soul.

We're always men of pleasure,
 Despising pride and party ;
 While knaves and fools, Prescribe us rules,
 We are sincere and hearty.
 Fill to him &c.

If an accepted Mason
 Should talk of high or low church ;
 We'll set him down A shallow crown,
 And understand him no church.
 Fill to him &c.

The world is all in darkness,
 About us they conjecture ;
 But little think, A song and drink,
 Succeed the Masons lecture.
 Fill to him &c.

Then, landlord, bring a hogshead,
 And in the corner place it,
 Till it rebound, With hollow sound,
 Each Mason here will face it.
 Fill to him &c.

17

actions are squar'd by a gauge from above, in court or in grotto,
 actions are squar'd by a gauge from above, in court or in grotto,
 actions are squar'd by a gauge from above, in court or in grotto,
 You'll find that our motto, is honesty friendship & brotherly love.
 You'll find that our motto, is honesty friendship & brotherly love.
 You'll find that our motto, is honesty friendship & brotherly love.

We're all on a level with Union cemented,
 No pride or ambition our bliss can annoy,
 We're happy with little, because we're contented,
 And the blessing assign'd us with thanks we enjoy.
 The great ones &c.

The vulgar may strive to persuade the rude rabble,
 Our acts are immoral, to scar the dull throng,
 We fear not the noise of such cowans as babble,
 Convinc'd in our hearts they are all in the wrong.
 The great ones &c.

When Holy Jehovah commandeth his Tyler,
 To summon each mortal to meet in the Vale,
 We'll then be distinguished from each base reviler,
 For Jacob's step ladder like men we will scale.
 The great ones &c.

Then bumper it briskly to ——— our Master,
 As brothers and fellows let's always implore
 That discord, ill nature and each foul disaster
 May ever be strangers in this Mason corps.
 The great ones &c.

CHORUS. 23

Come, see Mason's fe-li-ci-ty, Working and
 singing with hearts full of joy.

Come, see Mason's fe-li-ci-ty, Working and
 singing with hearts full of joy.

Come, see Mason's fe-li-ci-ty, Working and
 singing with hearts full of joy.

Come, see Mason's fe-li-ci-ty, Working and
 singing with hearts full of joy.

To aid one another we always are ready,
 Our rights and our secrets we carefully guard ;
 The lodge to support, we like pillars are steady,
 No Babel confusion our work can retard.
 Ye mortals, come hither, assemble together,
 And taste of those pleasures which never can cloy.
 Cho. Come, see &c.

We are to the Master for ever obedient,
 Whenever he calls, to the lodge we repair ;
 Experience has taught us that 'tis most expedient
 To live within compass, and act on the square,
 Let mutual agreement be Free-mason's cement
 Until the whole universe Time shall destroy.
 Cho. Come, see &c.

virtues in life to true Masons be - long

virtues in life to true Masons be - long to true

virtues in life to true Masons, be - long to true

to true Masons be - long

Ma - sons be - long to true Masons be - long

Masons be - long to true Masons be - long

On Freedom and Friendship our order began,
 To deal squarely with all is the chief of our plan ;
 The sneer then of fools we esteem as a feather,
 Since Virtue's the cement that binds us together.
 Cho. Then join &c.

Till the ocean be dry, and hard rocks melt away,
 Till the globe shall dissolve & no sun cheer the day ;
 So long shall the Masons their order maintain,
 And the arrows of slander be shot forth in vain.
 Cho. Then join &c.

fa la la la la la la.

fa la la la la la la.

fa la la la la.

2

Ye British fair, for beauty fam'd,
 Your slaves we wish to be ;
 Let none for charms like your's be nam'd,
 That loves not Masonry.
 This maxim has been prov'd full well,
 That Masons never kiss and tell.
 With a fa, la, la, &c.

3

Free-masons no offences give,
 Let Fame your worth declare ;
 Within your compass wisely live,
 And act upon the square.
 May Peace and Friendship e'er abound,
 And ev'ry Mason's health go round.
 With a fa, la, la, &c.

N^o I.

GLEE FOR THREE VOICES.

Hail Mys-terious glorious science hail Mys -

Hail Mys -

terious glorious science hail mys-terious glorious

terious glorious science hail mys-terious glorious

Hail mys-terious glorious

science which to discord bids de-fiance, Harmo -

science which to discord bids de-fiance, Harmo -

science which to discord bids de-fiance, Harmo -

2

ny alone reigns here har.mo.ny alone reigns
 ny alone reigns here har.mo.ny alone reigns
 ny alone reigns here har mo ny alone reigns

here. Come let's sing -----
 here. Come let's sing to him that
 here. Come let's sing to him that

----- to the
 rais'd us from the rugged path that maz'd us, to the
 rais'd us from the rugged path that maz'd us, to the

Light that we re - vere, Glorious Science,
 Light that we re - vere, Glorious Science,
 Light that we re - vere, Hail Mys -

Glorious science hail mys-
 terious Hall Mys-terious hail mys-
 terious glorious science which to discord bids de-
 fiance Har-mo-ny alone reigns here, Har-mo-
 ny a-lone reigns here.

Glorious science hail mys-
 terious glorious science which to discord bids de-
 fiance Har-mo-ny alone reigns here, Har-mo-
 ny a-lone reigns here.

terious glorious science which to discord bids de-
 fiance Har-mo-ny alone reigns here, Har-mo-
 ny a-lone reigns here.

4

N^o II.

DUETT.

Moderato

Let Masonry from Pole to Pole Her Sacred
From Pole to Pole Her Sacred

Laws ex-pand, Far as the mighty waters roll, To
Laws ex-pand, Far as the mighty waters roll, To

wash remo-test land, To wash re-motest
wash remo-test land, To wash re-motest

Land. That Virtue has not left Mankind, Her
Land. That Virtue has not left Mankind, Her

N^o. IV.

SONG and CHORUS.

Allegro

On, on, my dear Bre - thren, pur -

sue your great Lecture, and re - fine on the

rules of old Ar - chi - tec - ture;

CHORUS 2^d. time.

High honour to Ma - sons the Craft dai - ly

High honour to Ma - sons the Craft dai - ly

High honour to Ma - sons the Craft dai - ly

N^o VI.

DUETT.

Moderato



A - rise and sound thy Trumpet Fame, Free



Arise & sound thy Trumpet Fame,



Ma - son - ry a - loud proclaim to realms & worlds un -



Free Mason - ry a - loud proclaim to realms & worlds un -



known, To realms & worlds un - known. Tell



known, To realms & worlds un - known. Tell



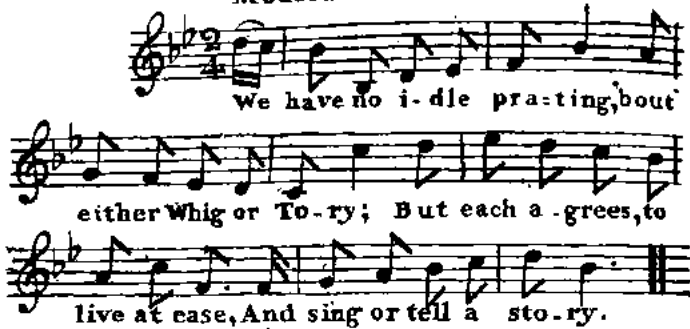
them 'twas the great David's Son, The wise the



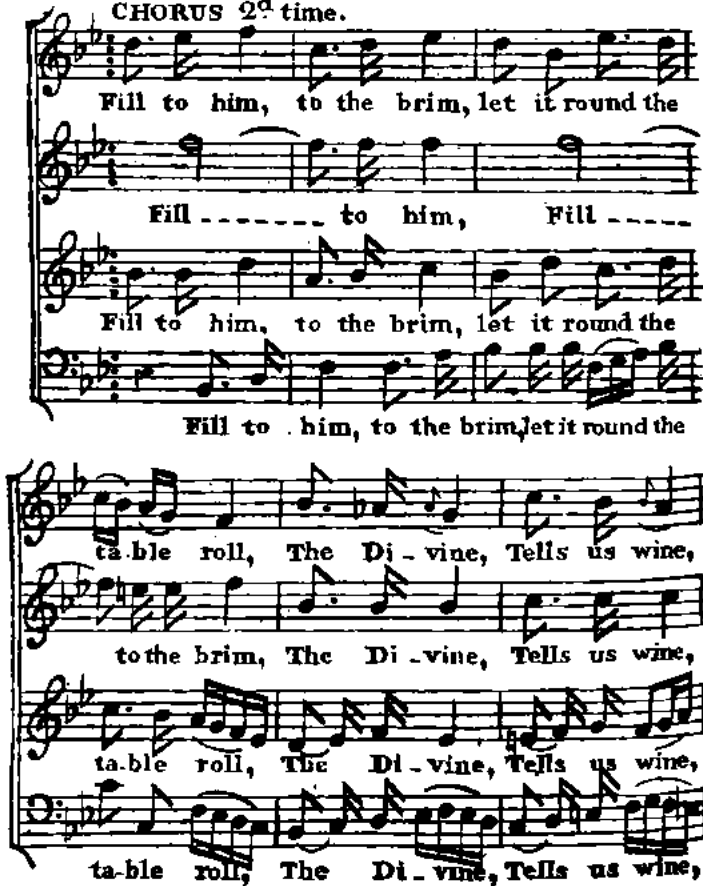
them 'twas the great David's Son, The wise the

14

N^o VII. SONG and CHORUS.

Moderato


We have no i-dle pra-ting, bout
either Whig or To-ry; But each a-grees, to
live at ease, And sing or tell a sto-ry.

CHORUS 2^d time.


Fill to him, to the brim, let it round the
Fill - - - to him, Fill - - -
Fill to him, to the brim, let it round the
Fill to him, to the brim, let it round the
table roll, The Di-vine, Tells us wine,
to the brim, The Di-vine, Tells us wine,
table roll, The Di-vine, Tells us wine,
table roll, The Di-vine, Tells us wine,

16

N^o VIII.

SONG & CHORUS,

never before printed.

Allegro

That Masonry is a Divine Institution, The

wise will agree, de - ny it who can, We live within bounds & we

know no confusion, Our old Father Adam has laid us the plan.

CHORUS

The Great ones we fear not, The Vicious we spare not, our
The Great ones we fear not, The Vicious we spare not, our
The Great ones we fear not, The Vicious we spare not, our

N^o XI.

SONG and CHORUS.

Allegro

Ye dull stupid mortals, give o'er your con-

jectures, Since Free-mason's secrets ye ne'er can obtain; The

Bi- ble & Compasses are our directors, And shall be as

long as this world doth remain. Here friendship inviting, here

freedom delighting, our moments in innocent mirth we employ.

N° XIV.

27

MASONIC CATCH for three Voices.

1 Hark, the Hi - ram sounds to
 2 Hark, the Clock re - - - peats high
 3 Coming, coming, coming Sir, the wait - er
 close, And we from work are free, Well
 twelve, It can't strike more, we all well know, Then
 cries, with a bowl to drown our care, We're a
 drink and sing, and toast the King, And the
 ring, ring, ring, ring, ring the bell, For a - -
 hear - ty set on the le - vel met, And we
 Craft with a hear - ty three times three.
 no - ther bowl be - fore we go.
 al - ways part up - on the square.

34

SONG and CHORUS.

N^o XVIII.

Mod^o



Ad-vance each true brother, my song now at -
tend, And as-sist in full Chorus a bro-ther and
friend, With good humour he calls you, then so-cial-ly
join, that the ceiling may ring with a them that's di-vine.

CHORUS.



Then join brother Masons, a-loft raise the song, all the
Then join brother Masons, a-loft raise the song, all the
Then join brother Masons, a-loft raise the song, all the

74

N^o. XXXV.

CANON. "Non nobis Domine"

✕.

Non nobis Do-mi-ne non no ---

Non nobis Do-mi-ne non

Non no-bis

his sed nomini tuo --- da Glo-ri-

no --- bis sed nomini tuo --- da

Do-mi-ne non no --- bis sed nomini

- am sed nomini tuo da Glo-ri-

Glo-ri - am sed nomini tuo --- da

tuo --- da Glo-ri - am sed nomini

- am Non no-bis Do-mi-ne

Glo-ri - am Non no-bis Do

tuo --- da Glo-ri - am Non

N^o XLIII.

MASONIC GLEE.

Moderato.

Ye brethren of the ancient Craft, Ye
 Ye brethren of the ancient Craft, Ye
 Ye brethren of the ancient Craft, Ye

fav'rite sons of Fame, Let bumpers chearful -
 fav'rite sons of Fame, Let bumpers chearful -
 fav'rite sons of Fame, Let bumpers chearful -

ly be quaff'd To each good Mason's name:
 ly be quaff'd To each good Mason's name:
 ly be quaff'd To each good Mason's name:

2

fa la la la la with a fa la la la la with a

fa la la la la with a fa la la la la with a

fa la la with a fa la la with a

CHORUS

fa la la la la la la. With a fa la la la

fa la la la la la la. With a fa la la la

fa la la la la.

la la la with a fa ----- with a

la la la with a fa la la la la la la with a

with a fa la la la la la la with a

fa la la la la la with a fa la la la la la with a

fa la la la la la with a fa la la la la with a

fa la la la la with a fa la la la with a

After these vocal renderings, W. Bro. Bunney continued :—

W.M. and Brethren, our pleasant task is almost ended, but, before I conclude, I wish to thank my four Brethren for their valuable assistance in making this evening so full of “profit and pleasure,” and for the time they have given for the rehearsals.

What have we learned from a perusal of this old Masonic Song-book? For one thing, we must realise that the Masons of 150 years ago had a very good time in their social Masonry, especially if we can “drop a tear of sympathy over their failings.”

It is a pity that so much drinking entered into the social side of Masonry in those days. We can understand how easy it would be for such books as these pocket Companions, and many of the books which were published in the 18th Century, to find their way into the hands of enemies of the Craft and other detractors.

This may give a clue to the appearance of some pamphlets and so-called “exposures” of Masonry of that period. Happily our modern Masonry has been cleansed of some of the vices that afflicted the Craft. It is to be hoped that they will never return.

Again, we must realise that the Brethren of those days were good singers and that they enjoyed their singing. A careful study of the choruses in this book reveals the fact that they took pains to become readers of music ; they were not content to sing a unison chorus, but were evidently proficient in part-singing.

Finally, the music was good. This is a lesson that our modern Lodges should take to heart. Instead of the insipid quasi-music-hall type of song, if each Lodge formed a quartet of voices, to render some of those matchless glees of the 18th Century, what a wealth of enjoyment would be provided in their after-proceedings.

Apologies were received, Hearty Good Wishes were given by the visiting Brethren and the Lodge was closed.

A *Conversazione* was held afterwards.

THE TWO-HUNDRED-AND-EIGHTY-SECOND MEETING

was held at Freemason's Hall, Leicester, on Monday,
March 22nd, 1948.

The Worshipful Master, W. Bro. S. F. Herbert, presided.

Twenty-two Members, twenty-one Members of the Correspondence Circle and nine Visitors were present.

The Minutes of the last Regular Meeting were read and confirmed, after which the following Brethren were unanimously elected Full Members of the Lodge :—

W. Bro. V. Rev. Herbert Arthur Jones, The Provost's House, Stoneygate, Leicester.

W. Bro. Richard Henry Dilworth, "Haighton," Burnmill Road, Market Harborough.

The following twelve Brethren and one Lodge were unanimously elected Members of the Correspondence Circle :—

Bro. F. J. Buckmaster, "Old Bishop Blaze," Melton Mowbray, Leics., No. 1120.

Bro. A. J. Williamson, "Abbot's Corner," 180 Scraftoft Lane, Leicester, No. 2081.

W. Bro. R. Mackintosh, 28 The Chilterns, Brighton Road, Sutton, No. 3279.

Bro. W. Bircumshaw, 84 Staveley Road, Leicester, No. 2081.

W. Bro. F. M. Drewery, P.P.S.G.D., 56 Westfield Road, Leicester, No. 2081.

W. Bro. W. L. Gascoyne, P.G.St.Br., Eng., Church Close, Lutterworth, No. 3078.

Bro. A. Cansick, 44 Stanley Drive, Leicester, No. 4088.

Bro. A. I. A. Solomon, 4 Bentinck Road, Newcastle-on-Tyne, 4, No. 541. Philanthropy Lodge of Instruction, Stockton-on-Tees (W. Bro. W. Lyth, 3 Grosvenor Road, Newcastle-on-Tyne, Hon. Sec.).

Bro. T. W. Haird, "Fairbank," Cropstone Road, near Leicester, No. 3091.

Bro. Dr. C. H. Wilkie, 109 Princess Road, Leicester, No. 1560.

Bro. A. E. W. Langley, 31 Lyncote Road, Leicester, No. 1391.

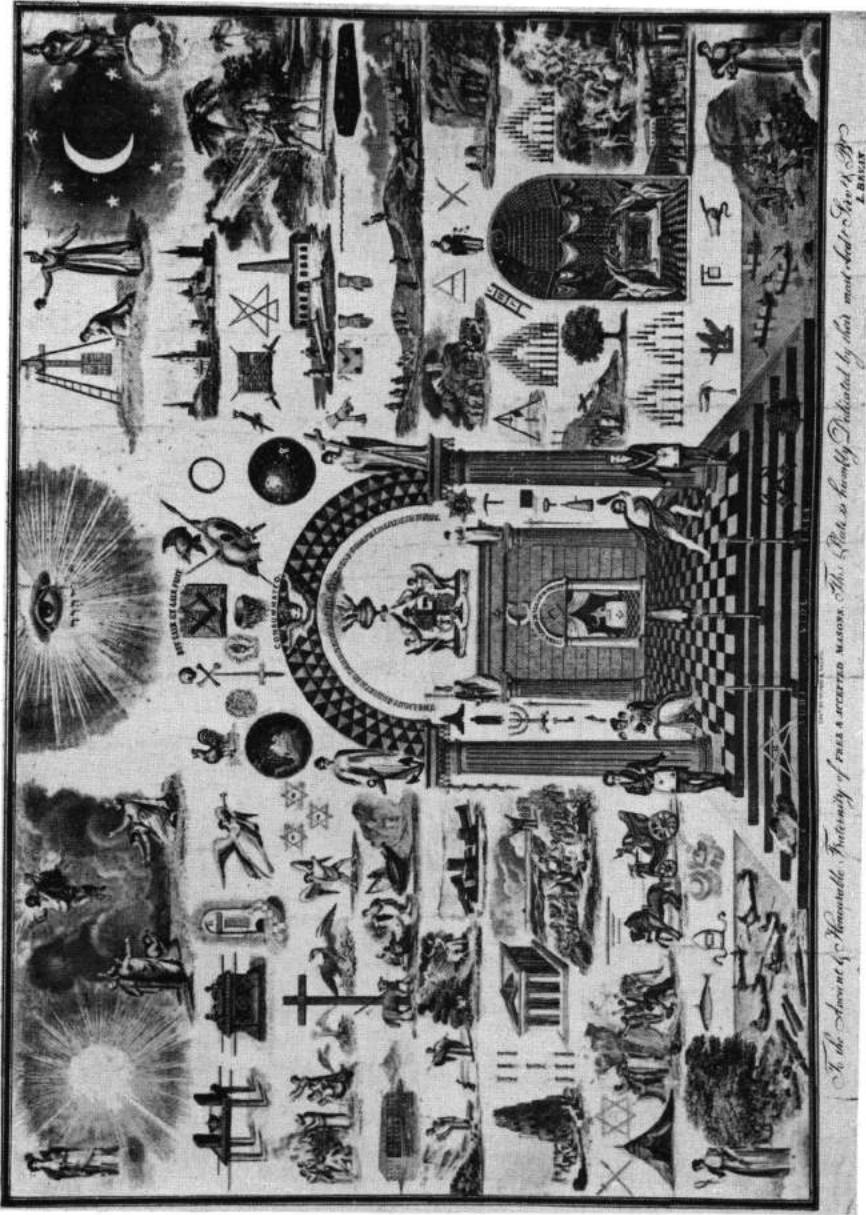
Bro. P. R. Boyd, 163 Parkholme Road, Peterborough, No. 2996.

W. Bro. A. J. S. Cannon, P.A.G.D.C., Eng., Custodian and Librarian of the Leicester Freemasons' Hall Library and Museum, exhibited and described a number of recent additions. He showed that these various objects, all displaying Masonic symbols in great profusion, bear witness to the attention directed to Masonic symbolism during the latter half of the 18th and the earlier half of the 19th centuries.

Wellins Calcott (*Candid Disquisitions*, 1769), and William Hutchinson (*Spirit of Masonry*, 1775), were the first to explain Craft symbolism, and they were followed by Preston, Cole, Trueman and others.

Freemasonry, as a peculiar system of morality, veiled in allegory and illustrated by symbols, developed during this period. Previously, ceremonies were short and consisted mainly of catechism and lecture.

PLATE III.



To the Architect of Knoxville, Tennessee, University of Texas a secured Mason. This Plate is humbly Dedicated by their most Obedt Servt
L. BRAY

The following notes describe some of the exhibits.

Charts of Masonic Symbolism.

These charts of about 24 by 21 inches were published during the earlier years of the 19th Century. They are crowded with examples of Craft Masonry, other degrees and the higher Orders. Some were printed on calico in black ink, but there is no record of their origin.

A smaller chart, 21.5 by 15.5 inches, finely engraved and printed on paper, was published by John Harris of Bristol in 1839.

The oldest cash book of the John of Gaunt Lodge, No. 523, mentions, July, 1847, the purchase of a Masonic chart for seven shillings.

The chart exhibited was presented by the R.W. Provincial Grand Master.* It is undated and was engraved by Wright and Harris. It is crowded with Masonic symbolism and scenes from the Scriptures. It is of Athol origin; the arms of the Ancients are prominently displayed in the centre. In addition to extant and obsolete symbols there are those of other degrees worked by the Ancients in connection with the Craft Lodges. Lodge No. 91, which existed in Leicester from 1761 to 1821, worked Craft, Royal Arch, Mark, Ark Mariner, Knights Templar and Red Cross of Babylon under their Warrant.

Obsolete symbols seen are the Beehive, Industry; Eagle, Holy Spirit; Cock, Watchfulness; Serpent, Wisdom or Evil; Trowel, Unity; Lion, Strength; and Ark, Hope. The Trowel is still used in the Scientific Lodge, No. 88, Cambridge. The Shawl described in Transactions 1933-34 should be compared.

In addition to charts many objects of Masonic interest produced during this period displayed a profusion of Masonic symbols; hand-written and painted certificates, engraved and pierced jewels, china, glass, watches, silk handkerchiefs, tablecloths and many other articles.

Masonic China.

Most of the china was produced in Leeds, Liverpool, Stafford, Sunderland and Worcester. Some was of Oriental manufacture.

A few specimens have the name and number of a Lodge and were made to order for presentation. They range from 1780 to 1820.

Lustre pieces, with transfer work, made from about 1780 to 1820, were of excellent workmanship. John Sadler, 1750, was the first to apply transfers printed from a copper plate to the under glaze. He noticed children sticking some of his old prints to bits of discarded pottery.

Specimens.

A Liverpool jug presented by Bro. Sidney Brown, transfer printed, with a masked spout and decorated with the usual emblems, including what may be the "common judge" mentioned in one of the old Exposures.

A Staffordshire bowl, purple splashed lustre ware with transfers of various Masonic designs, a verse from the E.A., song and an interesting verse on "Time."

* See Plate.

Sunderland jugs were also exhibited; they are usually distinguished by a picture of a brig in full sail or a picture of the Iron Bridge over the River Wear, which was opened with Masonic ceremony in 1796.

An Oriental bowl, loaned by the Provincial Secretary. These were made in the East from designs sent out to be copied by the natives, and were brought home by the East India Company. At one time it was described as Lowestoft ware, since the voyage home ended there. This specimen should be compared with the Pochin bowl, illustrated in the Transactions for 1930-31.

W. Bro. Cannon pointed out that, apart from the intrinsic value of the china, it reminded us of the customs of our Brethren 150 years ago. The style of dress was old-world—short breeches, open cut-away coats and a large, irregular and plain apron. At ordinary meetings some twenty Brethren would sit round a long table in the centre of an upper room in a small tavern, smoking and replenishing their tankards from jugs similar to these. The simple ceremony of lectures and catechism took place round the table and was accompanied by heavy drinking—the ordinary drink was ale at twopence a quart. On special occasions punch would be served from one of the bowls. During the proceedings Masonic songs and choruses would be sung, as described by W. Bro. Bunney at the last meeting.

Masonic Jewels.

From about 1730 to 1813 it became customary for Brethren to have jewels, principally of silver, made for themselves. These may be divided, generally speaking, into two classes—a simple plate engraved with a design of Masonic significance, or a pierced plaque of Masonic symbolism. In either case there are seldom duplicates and each specimen is probably unique.

After the "Union" the use of these personal jewels was discontinued and the modern types, whose design was approved by Grand Lodge, came to be used.

Among the exhibits was one of special interest—a pierced and engraved silver specimen with the emblem enclosed in a square and sector, a rare form, instead of the usual compasses and sector. Another unusual feature of this jewel is that symbols referring to the Crucifixion are engraved on the square, on one side the Three Nails and on the other the Spear and Scourge.

Masonic Books.

Among the books exhibited was a first edition of Samuel Pritchard's *Masonry Dissected*, published in 1730, at one time in the library of W. Bro. Wallace Heaton, and presented to the Leicester Library by W. Bro. N. B. Spencer, of Auckland, N.Z. This forms a rare and valuable addition to the already splendid collection of "Exposures" in our Library.

W. Bro. Cannon also exhibited jewels, brasses and an old Masonic play-bill.

A final exhibit was an "All-seeing eye" found on the ceiling of an upper room in the "Bull's Head" at Claybrooke by Bro. Prideaux of Coventry. Its origin is unknown. The inn is 200 years old, and an old inhabitant states that "some men used to come over from Nuneaton." There is a "spy-hole" in the door of the room. It may have been used by a Friendly Society.

The W. Master then referred to the tragic loss suffered by the Rt. W. Provincial Grand Master in the loss of his son-in-law in a flying accident. The Secretary was instructed to write to him and express the sincere sympathy of all present.

Apologies for non-attendance were recorded ; Hearty Good Wishes were given by the visiting Brethren, and the Lodge was closed.

A conversazione was held afterwards.

**THE
TWO-HUNDRED-AND-EIGHTY-THIRD
MEETING**

was held at Freemasons' Hall, Leicester, on Monday,
May 24th, 1948.

The W.M. presided.

Seventeen Members, thirty-four Members of the Correspondence Circle and five Visitors were present.

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

The following Brother was unanimously elected a Full Member of the Lodge.

W. Bro. F. M. Drewery, 56 Westfield Road, Leicester, P.M. 2081, P.P.S.G.D.

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

Bro. E. Owen, 5a Conerswell Road, Penarth, Glamorgan, No. 1290.

Bro. H. Cave, 41 Romway Road, Leicester, No. 4874.

Bro. G. E. Bouskell-Wade, The Manor House, Beeby, Leics., No. 1560.

W. Bro. T. P. Haslam, Bathfield House, Ashover, near Chesterfield, No. 681.

W. Bro. J. E. Bird, Masonic Hall, Chesterfield, No. 681.

Bro. H. T. Plowman, 19 Westfield Avenue, Leicester, No. 4088.

Bro. H. J. Bishop, 91 Westfield Rd., Leicester, No. 4088.

Bro. T. H. Gouldbourne, 39 Stoughton Rd., Leicester, No. 4088.

Bro. H. Cooper, 6 Briars Close, Nuneaton, Nos. 432 and 5981.

W. Bro. C. D. Wilson, 110 Hinckley Road, Nuneaton, No. 5102.

Bro. A. J. Harding, 63 Fosse Way, Syston, Leics., No. 3919.

W. Bro. J. R. Jones, 10 Emerson Avenue, Linthorpe, Middlesbrough, No. 1848.

W. Bro. A. W. Mole, 129 Birmingham Road, Sutton Coldfield, Nos. 3208 and 4463.

W. Bro. R. J. W. Massey, 10 Middleton Crescent, Beeston, Notts., No. 402.

W. Bro. T. Geeson, "Gainsborough," Congleton Road, Macclesfield, Nos. 3614 and 6472.

Bro. G. K. A. Wade, 36 Evesham Road, Leicester, No. 1391.

W. Bro. W. Tomlinson was unanimously elected Master for the ensuing year and W. Bro. E. Carr, Treasurer.

W. Bro. D. Choyce was unanimously elected Tyler.

W. Bros. G. E. Phipps and J. C. Burton were unanimously re-elected Auditors.

Bro. T. H. Gouldbourne, No. 4088, then read a Paper :

“ RAYS OF LIGHT THROUGH MISTS OF TIME ”

or
“The Musings of a Young Mason.”

When W. Bro. Bunney asked me to consider the preparation of a paper for presentation to the Lodge of Research, no one could have been more surprised than I. However, a request from so worthy a Mason as Wor. Bro. Bunney, I regard very much as a command.

I found some difficulty in making an approach and selecting a subject which would win and hold your attention, or be regarded as worthy of your serious interest. The truth is that I am young in Masonic matters. It is, therefore, with some degree of diffidence that I venture to expound upon speculative thought.

I trust, however, that controlled thought will not be outrun by speculation and that you will give due consideration to the points enumerated.

In Masonry, two eras seem to meet, the past and the present, yet there is no suggestion of upheaval or sudden change, no catastrophic clash or sudden climax.

In every sincere candidate, however, a gradual but effective change takes place and this, I think, is because Freemasonry, without any reference to mode of life or creed, furnishes evidence of those great indispensable truths which have persisted from time immemorial and developed with the human race.

Freemasonry pursues the system of oral and visual teaching employed by primitive man. With such teaching and the passage of time, it is only to be expected that some distortion and perversion of original conceptions would occur, but the connecting link between Freemasonry and ancient philosophy can be traced, circumstantially it is true but, I think, correctly.

Obviously, oral and visual teachings of sublime truth have much to commend them as a safeguard against loss, for history demonstrates how the written word may be irretrievably lost.

It is generally stated that Freemasonry is not a religion. This dictum is doubtless an attempt to keep it non-sectarian, thereby making it possible for members of different creeds to congregate upon a common basis.

Religion is defined as :—

“ Any system of faith or worship, and the recognition of supernatural powers, and of the duty lying upon man to yield obedience to these.”

Such a definition implies that the function of faith must be correlated with worship before religion exists at all. The two are complementary and inseparable. The emphasis laid upon recognition with duty should not pass without note.

Whether the origin of the word “ religion ” is derived from the Latin “*RELEGERE*” (to bind or collect together), or from the root “*RELIGARE*” (looking back to binding principles), it connotes the idea of an obligation by which man is bound to an invisible God, and I am satisfied that Freemasonry, both in the Craft and the Royal Arch degrees, identifies itself very closely with religion, but not with a religion.

I regard Freemasonry, religion and the ancient mysteries as being coeval, and view them as dating back, by tradition, to ancient time. Freemasonry embodies valuable features which are to be found in each, embracing religious truth, philosophy, science and art. As a means of inculcating moral philosophy, Freemasonry employs what is perhaps the oldest handicraft known to man, that of the builder's art, vesting each tool and instrument with a specific significance. This science, which treats the qualities of actions as being right or wrong, stresses the duty of mankind with regard to such actions.

When first introduced to this system, how does the Candidate react? He frequently expresses himself as being confused, bewildered and overawed by the strange and peculiar surroundings.

What is this Temple story? What does it all mean?

In every scene before him there is something which his senses fail to grasp. He is surrounded by immutable forces not previously experienced and encounters scenes which only in part reveal a theme or pattern. What is the message which Freemasonry conveys? For many reasons the Candidate finds interpretation difficult, and yet there is a strange appeal about it all.

The characteristic mode of expression may strike a vibrant chord to which he responds. Maybe it is the distinctive manner, peculiar to Freemasonry, of expressing thought in unusual phraseology. Perhaps it is the pervading harmony, the prevailing order, the calculated precision of every movement which makes the appeal. As the Candidate progresses through the ceremonies, the bare necessities of life are strangely focussed for his attention, and he becomes cognisant of their significance with unexpected awareness. Should he experience, as the ceremonies proceed, an emotion of exuberance, he is soon made conscious that such a mental state is extrinsic to the Masonic structure. His temporary confidence is undermined as he is made aware of the especial need of caution.

This is a difficult phase for his interpretation, yet, because these things are difficult to understand, they demand his attention, appeal to his intelligence and compel his reasoned consideration. He is surrounded by symbols, some of which are easy to understand, others beyond his comprehension. The movements, perambulations and presented allegory are accepted as routine, until by some circumstance attention is rivetted to some feature, character, word or sign. Curiosity awakens a desire to understand the features portrayed.

Mature thought reveals that the particular feature aptly describes the condition; it is something that anyone might see and understand. Why, then, had its meaning not been clear before? Realisation brings home to his experience that the eye sees, and the ear hears just what the heart desires.

The contemplative Mason must concern himself with the origin of time, the termination of existence, and the ever-present, if he is to find that state of co-ordinated interpretation which the system is calculated to produce.

By contemplative study the Candidate eventually finds it possible to translate the language of symbolism which, unfolding by degrees, promotes a keener understanding, and he realises that symbolism and allegory express themselves as a function of the whole system. No Mason who pursues his investigations will be left in doubt as to "the connection of our whole system and the relative dependency of its several parts," for he becomes more and more deeply ac-

quainted with the firmly fixed foundations of the whole structure. The serial sequence becomes obvious. That which before was vaguely understood is made abundantly clear, with meridian splendour, that both worship and veneration are necessary to the human mind. This surely is a connecting link between Freemasonry and the ancient mysteries and a tie with fundamental religion.

To trace the connection of the system is a captivating study in which symbolism and allegory play an ever-increasing part. Both are vehicles by which important primary principles in morality and philosophy are conveyed.

Allegory brings to bear that sense of story-telling convenient for use in all ages. Symbolism quickens and enriches the perception, aids memory and stimulates created impressions. Neither is planned for verbatim acceptance, but that profit may be gained by the contemplative study which meditation may bring to bear on the subject matter under consideration.

In every symbol, in every portrayed scene, there is hidden reference to the world of unseen things. It is, in fact, the function of symbolism to display to the mind something which cannot be fully comprehended by the senses, something which only in part reveals the truth being proclaimed, and which denotes the pattern of spiritual conception. Its purpose? Surely to strengthen confidence, stimulate allegiance and support devotion. This is achieved by directing attention to those things that men see, hear and touch and then, by stimulating their curiosity, persuading them to open their eyes, ears and heart to the full significance of the doctrine being revealed.

Masonic emblems, throughout the ritual and ceremonies, present this dual meaning, one material, appealing to ordinary intelligence; the other sublime, making its appeal to the speculative mind.

As an example consider the following extract from Masonic ritual :—

“ Let me now beg you to observe that the light of a M.M. is darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the eye of human reason cannot penetrate, unless assisted by that light which is from above.”*

Since complete darkness is the entire absence of light, it is logical to assume that darkness cannot be visible, and the statement must therefore be regarded as apocalyptic in character. Yet the phraseology is such as to convey some impression of its message. It is typical of Masonic language; a statement in simple words envisaging a depth of spiritual understanding. Like other passages in Masonic ritual having similar import, it has been written to meet a particular need and is presented in a peculiar style, in order that it may be subjected to especial study if it is to be critically interpreted and fully understood. In many places Masonic ritual is shrouded by a sense of mystery, and I think this is deliberately intended as a means of exciting man's curiosity which, once aroused, is undoubtedly increased by interposing obstacles in the way of gratifying that desire. Such methods were practiced and held in esteem by the ancient sages,

* Cf. Milton—*Paradise Lost*, Bk. I., lines 62-64 :

“ . . . ; yet from those flames
No light; but rather darkness visible
Served only to discover sights of woe.”

and it seems to my mind that here is a further link with the past. The value of Freemasonry lies not in antiquity alone, but rather in the deep moral lessons which the system inculcates. The basic truths of life, so attractively presented to the mind, the continuity of traditions and circumstances carried forward from one degree to another, each vested with, and elaborated by, its own symbols, ornaments and furniture, are calculated to stimulate and maintain interest.

The distinction between the exoteric and the esoteric teachings is largely left to the individual to segregate ; he must analyse the material of true worth.

It is in this sense that Freemasonry finds, embraces and develops points of value from other systems and, in doing so, frees itself from sectarianism, dogma and creed. Thus the exercise of toleration is not only made possible but becomes necessary to the full and proper dissemination of knowledge. It is only by the existence of amicable relations that men can propound difficult questions one to another, for nothing breeds dissension more quickly than fanaticism. Freemasonry emphasises this truth, impressively stressing the cordial relationship which existed between Solomon, King of Israel, and Hiram, King of Tyre, without which relationship the construction of the Temple would have been impossible. With this principle of toleration in view, the initiate has his attention directed to the necessity of exercising secrecy, fidelity and obedience for, unless these important features are practised, discord, in greater or lesser degree, must occur.

The contemplative Mason recognises that the Masonic institution enfolds some features not common to contemporary societies or associations, and he is encouraged, by the unassuming friendliness of his Masonic Brethren, to travel the road further ; to pause at intervals and contemplate some section of the whole picture which has, at this stage of his Masonic progress, come more plainly into view. The custom of seeing things superficially becomes converted into a desire to explicate symbolism and allegory.

Each degree in Freemasonry is designed to set a standard of attainment before the scene is changed. A candidate should not therefore be hurried through from one degree to another, for there is much to be learned from introduction into each. In every sincere candidate significant changes are occurring, changes which are not visible but which tend to humanise and spiritualize the individual. Meditation on things of Divine origin sooner or later affords conviction that Masonry cannot be divided into well-defined sections of weekday and weekend experiences, but that it is common to all days and that, if it is to be of any value, its tenets must be put into practice.

Some men possess remarkable attributes and, even in Freemasonry, are noted for their rhetorical prowess, their ceremonial perfection, their knowledge of governing principles. In their own way these things are worthy and commendable, but does a Mason's true glory lie in any of these things ? " Humility and docility are sure indications of merit " and, in a Mason of mature years, it is unusual to find these qualities omitted from his character. When visiting a Lodge it is not unusual to note the outstanding features, to measure its greatness by the grandeur of the ritual rendering, or by the efficiency of organized ability. Masons should however instinctively sense, not the acquirement of knowledge, not the cultivation of science, but an understanding of the laws governing the material and spiritual worlds. In such a conclave men are brought into close

contact with the highest degree of veneration and awe, and receive instruction which supports the existence, in antiquity, of similar ceremonies associated with Divine worship.

In our assemblies we may discuss and offer for consideration the impressions which Freemasonry make upon us as advancement in the various degrees is made, and much may be gained thereby. By this means we may reach out and draw upon the experiences of those Brethren who have learned to find rest and refreshment in Masonic teachings, for, within its sphere, Freemasonry offers companionship with men who have acquired the virtue of understanding. Such men know that to meet our very human needs there must be friendship and fellowship, for they, like ourselves, have found that life can, at times, be hard and difficult.

The tenets which Freemasonry continuously proclaims :—Brotherly Love, Relief and Truth, are not easily or quickly attained but, once accomplished, they are found to be but part of other virtues which our ancient and honourable code embraces. To be worthy of their high calling, Freemasonry charges its adherents to foster and maintain uprightness, honour, kindness and mercy, to devote themselves to the cause of humanity, to bring to bear a brave and resolute spirit which will induce others to hold the Order in veneration and esteem.

Freemasonry, like the ancient mysteries, teaches men to act calmly and behave rationally in the changes and affairs of life, to live virtuously and cultivate a disposition to do good. The Candidate for Freemasonry, in the course of his progressions from Initiation to Mastership, may, by studying the structure of the Order, learn great and useful lessons in morality and philosophy, and qualify himself in matters pertaining to his social responsibilities.

In Masonic teaching there is that which is beyond human knowledge to explain, and one is tempted to ask : “ Would it be wise to dispel the sense of mystery embraced in Masonic revelations ? ”

I suggest that the Masonic system needs no defence, for it has “ virtue for its aim, and the Glory of God for its object.”

That, Worshipful Master, concludes this paper.

I trust it contains something of interest, however imperfect its compilation or the manner of its presentation.

There may be various shades of opinion as to the meaning of the word “ research ” but, in the preparation of this paper I have taken the word as meaning “ to examine anew ” and this review has given to me, as I trust it may give to others, a stimulus in Freemasonry.

My gratitude is expressed to W. Bro. W. J. Bunney, without whose encouragement the paper would not have been attempted ; to W. Bro. Binns for his valued guidance and help, and to the members of the Literary Committee of the Lodge of Research, No. 2429, whose candid criticisms proved constructive.

A hearty vote of thanks was proposed by W. Bro. Binns and seconded by W. Bro. Very Rev. H. A. Jones, and carried with acclamation.

Hearty Good Wishes were given by the visiting Brethren and the Lodge was closed.

A conversazione was held afterwards.

Obituary.

“ There is no Death ! What seems so is transition ;
 This life of mortal breath
 Is but a suburb of the life elysian,
 Whose portal we call Death.”

Longfellow.

G. Bond, Lutterworth.
 W. M. Coleman, U.S.A.
 J. T. Carress, Thrapston.
 J. Coltman, Leicester.
 A. E. Cowling, Kirby Muxloe.
 J. B. Hindley, Ealing.
 H. Knight, Leicester.
 C. H. March, Coalville.
 Major F. P. Strickland, U.S.A.

BOOKS PUBLISHED BY THE LODGE.

Application for copies of these books to be made to A. F. Tomkins, 4 Shirley 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.
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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 A. F. Tomkins, 4 Shirley Road, Leicester.

THE LODGE OF RESEARCH, No. 2429, LEICESTER.

Dr.	Receipts and Payments Account, Session 1947-48.				Cr.
1946-47	<i>Receipts.</i>	£ s. d.	£ s. d.	1946-47	<i>Payments.</i>
£ s. d.				£ s. d.	
	To Subscriptions :—			227 2 6	By Printing Lodge Transactions
260 3 9	Correspondence Circle ..	329 2 0		88 0 0	Publications Fund ..
50 8 0	Members	53 11 0		36 15 7	Printing
- - -	Joining Fees	6 6 0		19 0 0	Stewards' Account ..
6 0 0	Building Society Interest ..	6 0 0		6 4 0	Grand Lodge Dues ..
72 6 4	Publications Fund	40 11 4		12 8 0	Provincial Grand Lodge Dues
	Total Receipts	435 10 4		12 12 0	Rent
				6 4 5	Postages
				1 4 0	Photographs
				5 0	Cheque Book
					Total Payments
	Balance at Commencement of Session :				457 19 4
	Leicester Permanent Building				Balance at End of Session :
300 5 0	Society	300 5 0		300 5 0	Leicester Permanent Building
248 19 11	Midland Bank Limited	228 2 6		228 2 6	Society
					Midland Bank Limited
		528 7 6			505 18 6
£938 3 0		£963 17 10		£938 3 0	£963 17 10

Revenue Account, Session 1947-48.

Dr.	Revenue Account, Session 1947-48.				Cr.
1946-47	<i>Expenditure.</i>	£ s. d.	£ s. d.	1946-47	<i>Income.</i>
£ s. d.				£ s. d.	
	By Printing of Lodge Transactions	362 13 8		263 13 9	By Subscriptions :—
227 2 6	Printing	49 1 10			Correspondence Circle
36 15 7	Rent	12 12 0		53 11 0	Members
12 12 0	Stewards' Account	18 18 9			
19 0 0	Grand Lodge Dues	5 18 6		- - -	Joining Fees
6 4 0	Provincial Grand Lodge Dues	6 9 4		6 0 0	Building Society Interest ..
6 8 0	Postages	8 6 1		- - -	Profit on Publications
6 4 5	Photographs	8 6 1			
1 4 0	Cheque Book	- - -			
5 0		464 8 8			
	Balance :—Being Excess of Income over Expenditure ..				
7 9 3		— - -			
£323 4 9		£464 8 8		£323 4 9	£464 8 8

Balance Sheet, Session 1947-48.

Dr.	Balance Sheet, Session 1947-48.				Cr.
1946-47.	<i>Liabilities.</i>	£ s. d.	£ s. d.	1946-47.	<i>Assets.</i>
£ s. d.				£ s. d.	
	Expenses Accrued :—				Cash at :—
- - -	Provincial Grand Lodge Dues		6 9 4	300 5 0	Leicester Permanent Building
				228 2 6	Society
	Accumulated Fund :—				Midland Bank Ltd.
	Surplus at Commencement of Session	597 16 5			505 18 6
590 7 2	Less : Excess of Expenditure over Income 1947-8 Session	61 17 3			Subscriptions Outstanding :—
7 9 3		535 19 2		4 14 6	Full Members
				39 0 0	Correspondence Circle :—
				20 0 0	41 Members, 1 year at 10/-
					16 Members, 2 years at £1
				5 14 5	
£597 16 5		£542 8 6		£597 16 5	Publications Fund ..
					— - -
					£542 8 6

AUDITORS' REPORT.

To the Members of the Lodge of Research, No. 2429 :—

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

Dated this 22nd day of September, 1948.

E. R. CARR, A.S.A.A., P.M. 3448, 4835, P.P.G. Reg.,
102 New Walk, Leicester.

GEO. E. PHIPPS, P.M. 3919, 1391, 2429, P.P.G. Supt. Works.

JOHN C. BURTON, P.M. 2429, 3419, 3919, P.P.S.G.W.

Auditors.