

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

for the

Year 1953=54.

(SIXTYSECOND YEAR OF PUBLICATION)

W. Bro. C. E. HAINES, P.Pr.G.Org.
W.M.

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W. Bro. C. E. HAINES, P.M. 2865
P.P.G.Org.
Worshipful Master.

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

EDITORIAL FOREWORD

Ambergate,
Carisbrooke Avenue,
Leicester.

The Editor tenders his apologies for the recent delay in publication of the Transactions. This was unavoidable.

He takes this opportunity to thank those who have been patient, and also those who have written letters of appreciation. His labours, although at times onerous, are labours of love, and he assures the Brethren that the arrears will be dealt with quickly now.

FOREWORD

*To the Members of the "Lodge of Research,"
No. 2429, Leicester*

Freemasons' Hall,
Leicester.
September. 1954.

Brethren,

It has been a privilege and an honour to preside over such an old and distinguished Lodge which has its links in all parts of the world, and I would like to thank all the Past Masters and Officers for their help and support. I would like to pay a further tribute to our Lodge Editor W. Bro. C. C. H. Binns, our Secretary W. Bro. W. A. Thorpe, and our Treasurer W. Bro. Edgar R. Carr. To each we owe a deep debt of gratitude for their untiring efforts which add so much to the success of the Lodge, and to this volume of Masonic work.

The attendances have been maintained and it has been gratifying to note the interest of so many Members of the Correspondence Circle, particularly from the Provinces, by their presence at our meetings. We cordially invite them to visit us more regularly, and see our unique Library of Masonic Treasures to further their Masonic Studies and Research.

The Papers in this issue are of the highest quality and have been written by Brethren of eminence, I trust that they will stimulate and increase the growth of Masonic knowledge.

May I request the Brethren to spread the light of Masonic Research by bringing forward more propositions for membership of the Correspondence Circle.

I regret to record the deaths of three of our Senior Past Masters in the persons of W. Bro. George Wm. Hunt, the Deputy Provincial Grand Master, who devoted so much time and loyalty to Masonry in this Province, and his highly esteemed contributions during his long membership have left us with happy recollections of a great Mason and friend. W. Bro. Frank Haines who was for many years Director of Ceremonies will be remembered by his most regular attendance until age precluded it. His greatest pleasure was to be of assistance to others. W. Bro. W. H. Wood, a distinguished operative as well as speculative Mason, whose contributions regarding Civic Architecture and Free Masonry have been significant.

In conclusion, may I say how much I have enjoyed my year in the Chair, and on behalf of all the Members of the Lodge, I tender hearty greetings to all Brethren wherever they may be at home or abroad.

Yours sincerely and Fraternally,

CHAS. E. HAINES.

Worshipful Master.

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. For Members resident in Leicestershire and Rutland it shall be £1. 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, 1953-54.

W. Bro. C. E. Haines (P.M. 2865, P.P.G. Org.) .. .. .	..	..	..	..	W.M.
W. Bro. C. C. Binns (P.M. 1560, P.A.G.D.C.)	I.P.M.
W. Bro. Ebb Murray (P.M. 4088, P.P.J.G.W.)	S.W.
W. Bro. A. G. Kilner (P.M. 1265, P.P.A.G.D.C.)	J.W.
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W. Bro. E. R. Carr (P.M. 3448, 4835, P.P.J.G.W.)	Treas.
W. Bro. W. A. Thorpe (P.M. 4835, P.P.J.G.D.)	Sec.
W. Bro. G. W. Wilkes (P.M. 4656, P.G. Std. Br.)	D.C.
W. Bro. A. Halkyard (P.M. 1560, 5682, L.G.R.) .. .. .	..	..	..	..	S.D.
W. Bro. A. E. Rossiter, (P.M. 2081, P.P.G. Reg.) .. .. .	..	..	..	..	J.D.
W. Bro. J. E. Foister (P.M. 3091, 5682, P.G. Reg.) .. .. .	..	..	..	..	I.G.
W. Bro. R. H. Dilworth (P.M. 1330, P.P.G. Reg.) .. .. .	..	..	..	..	Stwd.
W. Bro. D. Choyce (P.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.

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.*

HONORARY MEMBERS.

- * W. Bro. W. H. Barrow, Mus. Doc., P.M. 523, P.P.S.G.D.
- * W. Bro. W. J. Hughan, P.M. 131, P.S.G.D.Eng.
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P.M. 3232, 4209, 4538, P.P.G.W., Warwickshire.
- * W. Bro. G. B. Ellwood, 107 Cambridge Street, Leicester, P.M. 2429, 3448,
4088, P.P.S.G.W.

PAST MASTERS OF THE LODGE.

*W.Bro.	J. T. Thorp	.....	1892-3.	
*	„	W. M. Williams	1893-4.	
*	„	E. Holmes	.....	1894-5.
*	„	W. H. Staynes	.....	1895-6.
*	„	S. S. Partridge	.....	1896-7.
*	„	R. Pratt	.....	1897-8.
*	„	F. W. Billson	.....	1898-9.
*	„	Rev. H. S. Biggs	.....	1899-00.
*	„	Rev. H. J. Mason	.....	1900-01.
*	„	J. J. Knowles	.....	1901-02.
*	„	H. Howe	.....	1902-03.
*	„	G. Neighbour	.....	1903-04.
*	„	R. B. Starkey	1904-05.
*	„	L. Staines	1905-06.
*	„	W. A. Lea	1906-07.
*	„	J. R. Frears	1907-08.

* *Deceased.*

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†	„ G. D. Potts	1909-10.
*	„ G. Bonner	1910-11.
*	„ G. Bonner	1911-12.
*	„ Rev. C. T. Moore	1912-13.
*	„ A. Lole	1913-14.
*	„ T. G. Hunt	1914-15.
*	„ G. W. Hunt	1915-16.
	„ J. E. Pickard	1916-17.
*	„ F. H. Pochin	1917-18.
*	„ J. D. Johnson	1918-19.
*	„ A. H. Hampson	1919-20.
*	„ F. H. Doughty.....	1920-21.
*	„ F. Haines	1921-22.
*	„ W. J. Bunney	1922-23.
*	„ J. H. Hawthorn	1923-24.
*	„ C. F. Oliver	1924-25.
†	„ N. K. Lee	1925-26.
*	„ A. H. Hind	1926-27.
*†	„ C. S. Bigg	1927-28.
*	„ Rev. E. R. J. Biggs	1928-29.
*	„ H. Hyde	1929-30.
*	„ H. D. M. Barnett	1930-31.
‡	„ M. D. R. Richardson	1931-32.
†	„ W. H. Riley	1932-33.
*	„ G. B. Ellwood	1933-34.
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*	„ A. L. Macleod	1935-36.
*	„ W. H. Cotton	1936-37.
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	„ A. T. Shorthose-Smith	1949-50.
*	„ W. H. Wood	1950-51.
	„ F. W. Heaton	1951-52.
	„ C. C. H. Binns	1952-53.
	„ C. E. Haines	1953-54.

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

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 Charles, W., Leicester.
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- Dalby, A. M., Wigston Fields,
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 Dennant, F. J., Dovercourt, Essex.
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 Edwards, S., L. D. S., Leicester.
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 Evans, J. S., Dudley.
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- Foister, A. T., Barkby, Leicester.
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 Grimsley, R., Oadby, Nr. Leicester.

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 Geeson, T., Macclesfield.
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 Golding, F. A., Paris.
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 Heath, F. T., Leicester.
 Hendry, C. A., West Australia.
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 Durham.
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 Heaton, Wallace, London, W.I.
 Hawkes, H. A., London.
 Henochsberg, E. S., K.C.,
 Durban, South Africa.
 Hayward, L. G., Peterborough.
 Horka, S. L., New Jersey, U.S.A.
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 Harborow, C. W., Oadby, Near
 Leicester.
 Hancock, J. T., Warwick.
 Harms, T. A., California, U.S.A.
 Hinson, J. C., Leicester.
 Haynes, F. C., Loughborough.
 Harris, R. B., Washington, U.S.A.
 Hallam, S. H., Leicester.
 Harrison, E. T., Lutterworth, Leics.
 Haynes, A., Evesham, Worcs.
 Hickinbottom, J. S., Wednesbury.
 Hunt, J. C., Newport, Mon.
 Hobson, P. W., Sherwood, Notts.
 Haddon, E., Allestree, Derby.
 Hughes, H. A. L., Peterborough.
 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.
 Howell, Dr. E., Leicester.
 Holyoak, Dr. E. W., Leicester.
 Hatcher, J. R., Leicester.
 Hitchen, C. F., Cardiff.
 Herbert, H. D., Oadby.
 Harrington, C. W., Leicester.
 Hunt, Bert, Leicester.
 Howe, H. B., Croft, Nr. Leicester.
 Harrison, J., Scraptoft.
 Hern, F., Leicester.
 Haird, T. W., Cropstone.
 Haslam, T. P., Ashover.
 Harding, A. J., Syston.
 Heathfield, A. P., Evesham.
 Humphreys, B. B., Coventry.
 Hawley, J. W. E., Stamford.
 Holyoak, A. R., Watford.
 Hagger, W. F., British Columbia.
 Howell, E. E., Birmingham.
- Ibberson, W. G., Sheffield.
 Inglesant, H., Great Dalby.
- Jenkins, C. H., Auckland, N.Z.
 Jackson, E. W., Saltburn-by-the-
 Sea.
 Johnson, G. Y., York.
 Johnson, J. W., 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.
 Jesson, A., Duffield.
 Jones, J. R., Middlesborough.
 Johnstone, T. E., LL.D., London.
 Jeffcoat, W., Nuneaton.
 Jeater, E. A., New South Wales.
 Jole, A. R., Khartoum.

BRETHREN—*continued.*

- Keen, A. A., New Mexico, U.S.A.
 King, L. J., Leicester.
 Keene, W. D., Burrough-on-the-Hill.
 King, P. B., Uppingham, Rutland.
 Keen, A. E., Nottingham.
 Kibert, J. W., Leicester.
- Langton, E., Leicester.
 Lawrence, J., London, N.W.II.
 Lock, F. J., Banstead, Surrey.
 Lascelles, Dr. J. E., Islip, Kettering.
 Lea, G. L., Houghton-on-the-Hill,
 Leics.
- Lindquist, F. C., Leicester.
 Lenton, J. H., Leicester.
 Loasby, S. L., Kettering.
 Lord, A. J., Leicester.
 Lafitte, L. F., London, N.13.
 Leader, L. C., Melton Mowbray.
 Lodge, R., F.R.C.S., Leicester.
 Lea, W., Leicester.
 Lightbown, J., Lincoln.
 Lord, J., LL.B., Tasmania.
 Longworth, F., B.Sc., Cumberland.
 Lennox, J. W., Glamorgan.
 Lloyd, W. J., Burton-on-Trent.
 Lowther, G. M. J., Ipswich.
 Lakin, J. W., Market Harborough.
- Murray, S., Kirby Muxloe, Near
 Leicester.
 Musther, W., Orpington, Kent.
 Muddimer, E., Leicester.
 Morley, C. B. S., Leicester.
 Marshall, F. D., Woodhouse Eaves,
 Loughborough.
 McMullan, Dr. A. M., Birstall, Nr.
 Leicester.
 Minard, A. G., Earl Shilton, Nr.
 Leicester.
 McLaughlan, J. A., Leicester.
 Magnay, H. S., Gateacre, Liverpool.
 Mansell, Lt.-Col. R., Hythe.
 Minchin, R. G., Canada.
 McCurry, L. H. J., W. Australia.
- Martin, A. H., Ashby-de-la-Zouch,
 Leics.
 March, L. J., Leicester.
 Maxwell, T., Nottingham.
 Morrell, R. H. S., Leicester.
 Marriott, J., Nottingham.
 Millwood, E., Brighton.
 Manning, W. T., M.C., Leicester.
 Mills, T. H., Leicester.
 Meek, R. J., Whitehorse, Y.T.,
 Canada.
 Moreton, E., Derby.
 Manasseh, G. A., Edgbaston.
 Melbourne, W. J., Australia.
 Mathews, W. T., Leicester.
 Moore, W. H., Leicester.
 Marlow, F. J., Budleigh Salterton,
 S. Devon.
 Minto, J., Leicester.
 Milliard, H. L., Leicester.
 Mole, A. W., Sutton Coldfield.
 Mobbs, K. G., Leicester.
 Mirt, J. A., U.S.A.
 Matthews, M. E., Loughborough.
 McDonald, G. S., Sutton Coldfield.
 Moignard, T. A., Jersey.
 McCunn, D., Woodthorpe,
 Martin, A., Ipswich.
 Montargis, M. S. B., Hong-Kong.
 Martin, H. J., Warwick.
 Moss, A. R., Leicester.
 Marrs, D. M., Redhill.
 Martin, R. O., Ipswich.
 MacGregor, A. E., Toronto.
 Mason, M. C., Birmingham.
 Matthews, W. C. L., Ashby.
- Nisbet, Dr. G., Peterborough.
 Nice, A. E. C., London, S.E.27.
 Nixon, J. H. R., Loughborough.
 Nowell, R., Blaby, Leicester.
 Neale, C. E., Leicester.
 Neales, A. E., Thurmaston.
 Nicholls, N. A., Tunbridge Wells.
 Northacker, A. A., U.S.A.

BRETHREN—*continued.*

- Overton, W., Sutton Coldfield.
 Owen, Elwyn, Penarth, Glamorgan.
- Pennington, C., Burnham-on-Sea.
 Phipps, G. A., Leicester.
 Pollard, F., Anstey, Leics.
 Parr, A. R., Leicester.
 Pickering, E. F., Hinckley, Leics.
 Potter, Lt.-Col. J. A., C.B.E.,
 Oadby, Nr. Leicester.
 Pridmore, C. R., Leicester.
 Proctor, J., Barry, Glamorgan.
 Pickstone, W., Blackburn.
 Prentice, H. W. W., Woodhouse.
 Leics.
 Perry, H. G. B., Shanghai, China.
 Payne, K., Launceston, Tasmania.
 Perry, C., Ashby-de-la-Zouch, Leics.
 Porteous, Dr. L. D., Leicester.
 Partridge, A. S., South Wigston,
 Leicester.
 Potter, F., Kettering.
 Percival, J. E. J., Leicester.
 Pepper, N. E., Leicester.
 Payne, D., Oakham, Rutland.
 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.
 Parfekt, E., Rothley.
 Perry, H. G. B., Shanghai.
 Plowman, H. T., Leicester.
 Purcell, J., Glen Parva.
 Pearce, R. S., Oakham.
 Pick, W. H., Birstall.
 Palmer, B. L., Leicester.
 Pegge, P. W., Eastbourne.
 Patchett, R. V., Belper.
 Powell, T. E. J. N., Peterborough.
 Pedley, E., Leicester.
 Precious, G. N., Leicester.
 Payne, C. S., Newtown Linford.
 Parr, D. S., Aylestone.
- Parker, A. H., Truro.
 Pick, S., Leicester.
 Palethorpe, H. T., Alvaston.
 Prieso, N. W., Colorado.
 Poole, D. F., Epsom.
 Plaut, E. E. J., Buenos Ayres.
 Potter, S., Colorado.
 Parsons, J. W., Derby.
- Rae, T. H., Sunderland.
 Ridgway, W., Leicester.
 Robertson, A., London, E.C.3.
 Roker, E. A., Bournemouth.
 Rowlett, W. H., Oadby, Leics.
 Randle, J. O., Countesthorpe, Leics.
 Ramsden, F. G., Bolton.
 Read, R. H., Ashby-de-la-Zouch,
 Near Leicester.
 Rutherford, R. C., Dunedin, N.Z.
 Riley, E. C., Leicester.
 Rollason, A. H., Castle Bromwich.
 Reid, A. G., San Francisco, U.S.A.
 Ridgway, R. W., Leicester.
 Rist, L. S. G., S. Africa.
 Roberts, H. A., Nottingham.
 Reynolds, N. H., Nuneaton.
 Rawson, E. H., Wigston, Leicester.
 Ridgway, A., Leicester.
 Robinson, C. B., Lutterworth, Rugby
 Ratnett, A., Leicester.
 Reinhardt, G. W., Leicester.
 Reynolds, K. G., B.Sc., Nottingham.
 Richards, W. H., Leicester.
 Rich, J., Leicester.
 Ranson, Major G. H., Portsmouth.
 Redhead, W. F., Peterborough.
 Reid, D. R., Cardiff.
 Rutherford, L., Rangoon.
 Reinhard, M. J., Detroit.
 Ridgway, L., Leicester.
 Rogers, W. C., Lutterworth.
 Richardson, L. H., Australia.
 Rogers, Rev., E., Leicester.

BRETHREN—continued.

- Shardlow, H. W., Birmingham, 32.
 Sprigg, S., Melton Mowbray, Leics.
 Saunders, C. H., Leicester.
 Smith, A. J., Leicester.
 Shuttlewood, A. A., Leicester.
 Stanton, H. V., Worcester.
 Sturton, J., Brighton.
 Swift, J. T. B., Leicester.
 Smith, C. M. R., Countesthorpe,
 Leicester.
 Stephenson, J. H., Hinckley, Leics.
 Stubbe, E. V., Leicester.
 Sturton, Dr. S.D., Hong Kong.
 Saayman, E. H., Sherwood, Notts.
 Speak, G., Leicester.
 Shepherd, J. L., Bromley, Kent.
 Stevens, F. E., Shardlow, Nr. Derby.
 Spencer, R. C., Leicester.
 Sharp, D. E., Leicester.
 Shipman, T. S., Leicester.
 Stevenson, G., Lockerbie.
 Stebbings, T. G., Saxmundham,
 Suffolk.
 Smith, A. E., Leicester.
 Smith, H. R., Harrow, Middlesex.
 Segerdal, Dr. A. M. W., Coalville,
 Leics.
 Senior, E., Carlton, Notts.
 Seward, A. R., Ipswich, Suffolk.
 St. George, R. G., Solihull, Near
 Birmingham.
 Smith, A. G. T., Newport Pagnall.
 Solomon, A. I. A., Newcastle-on-
 Tyne.
 Samworth, J. W. L., Peterborough.
 Scott, E., Leicester.
 Sharp, A., Sutton Coldfield.
 Savage, J. A. H., L.D.S., Leicester.
 Sheen, R. C., London.
 Sculby, F. J., M.D., U.S.A.
 Strong, H. A., Lenton.
 Salter, A. P., London.
 Stokes, J. S., Ellesmere.
 Sandford, T. R., Devon.
 Singh, A., Amritsar.
 Stocker, C., Canada.
 Tucker, H. C., Pinchbeck, Spalding.
 Tysack, W. A., Dore, Sheffield.
 Taylor, G. S., Donington-le-Heath,
 Leics.
 Tanser, W. T., Leicester.
 Thompson, H. E., Leicester.
 Turner, D., Bilton, Rugby.
 Taylor, H. W., Leicester.
 Tompkin, S. E., Leicester.
 Turner, A., Loughborough.
 Taylor, L. C., Birstall, Nr. Leicester.
 Townsend, Capt. E. J., Leicester.
 Towlson, J., Leicester.
 Taine, H. V., Auckland, New Zealand
 Tandy, H., Leicester.
 Taylor, W., Leicester.
 Thimble-Thorpe, Rev. W., Chesham,
 Bucks.
 Turner, P. E., Bury St. Edmunds.
 Thomas, R. H., Rugby.
 Titley, J., Uppingham.
 Thomas, W. W., Braintree.
 Thomas, G. W., Wemsley.
 Tyler, A. E. L., Ipswich.
 Turner, W. C., Leicester.
 Taylor, G. E., Nuneaton.
 Taylor, J. E., Canada.
 Usher, S. J., Leicester.
 Upchurch, F. N., Rothley, Leics.
 Voss, A. J., Leicester.
 Wykes, G. D., Kibworth Harcourt,
 Nr. Leicester.
 Will, J., Dunedin, New Zealand.
 Whitcher, A. S., Leicester.
 Wade, H. J., Tavistock, Devon.
 Walker, H., Leicester.
 Howell, W., Leicester.

BRETHREN—*continued.*

- Walker, S. J., Hinckley, Nr. Leics.
 Williams, H. D., Kettering.
 Wilkie, T., Leicester.
 Whitby, F., Birstall, Nr. Leicester.
 Wileman, W.A., Earl Shilton, Nr. Leicester.
 Wheatcroft, H. L., Leicester.
 Woolmer, R. E., Leicester.
 Wacks, P. J., Wigston Magna, Near Leicester.
 Wesley, H. E., Leicester.
 Winn, R. C., Leicester.
 Walker, F., Allestree, Derby.
 Wilson, E. C., Colchester.
 Wilson, F. W., Blaby, Nr. Leicester.
 Wilson, C. B., Napier, New Zealand.
 Wakefield, J., Hucknall, Notts.
 Westley, C. L., East Bridgford, Notts.
 Walmsley, J., Tamworth.
 Worth, W. H., Leicester.
 Wilson, A. J., Australia.
 Weston, G. H., Burton-on-Trent.
 Wilson, C. D., Nuneaton.
 Watson, N. E., Newcastle-on-Tyne.²
 Webb, W. D., Leicester.
 Webster, E. A., Derby.
 Woodford, W. E., Birstall.
 Wilkes, E., Birmingham, 2.
 Wallbank, A. L., Edgbaston.
 White, J., British Columbia, Canada.
 Wilson, J. N. C., Leicester.
 Whitwell, J. N., Leicester.
 Woolgar, C. E., Worthing.
 Whitby, E., Leicester.
 Wardle-Knight, C. J., Littleover, Derby.
 Weishaupt, A. F., Switzerland.
 Wykes, C. L., Leicester.
 Wheldon, A. F., Nottingham.
 Wright, L. J., Australia.
 Wood, E. G., Saffron Walden.
 Wheeler, G. P., Leicester.
 Weil, S. K., S. Africa.
 Wilson, F. C. Canada.
 White, W. A., Derby.

**THE
THREE-HUNDRED-AND-NINTH
MEETING AND INSTALLATION**

of the Lodge was held at Freemason's Hall, Leicester,
on Monday, 28th September, 1953.

W. Bro. C. C. Binns presided, and the following Brethren were present, viz.:—

Members:—W. Bros. F. W. Heaton, I.P.M., C. E. Haines, S.W.; E. Murray, J.W.; E. R. Carr, Treasurer; W. A. Thorpe, Acting Secretary; A. Halkyard, Acting D.C.; A. G. Kilner, S.D.; A. T. Shorthose-Smith, Acting J.D.; A. E. Rossiter, I.G.; J. E. Foister, Steward; D. Choyce, Tyler.

Also R. W. Bro. Sir John Corah, W. Bros. W. Tomlinson, J. L. Smith, W. H. Wood, W. E. Boulter, S. Kay, R. H. Dilworth, W. H. Riley and A. J. S. Cannon.

There were present twelve members of the Correspondence Circle and three visitors.

The Minutes of the last Meeting were confirmed and the following Brother was elected member of the Correspondence Circle:—

S. Race, Masonic Hall, Goldsmith Street, Nottingham, Hon. Librarian,
Nottinghamshire Provincial Grand Lodge Library.

The Treasurer's accounts were received and adopted with thanks to the Treasurer.

The M. Elect, W. Bro. C. E. Haines, was installed as Master of the Lodge, according to ancient custom, by the retiring Master, W. Bro. C. C. Binns.

The newly-installed Master invested the following officers for the ensuing year, viz.:—

W. Bro.	E. Murray	..	..	..	..	S.W.
„	A. G. Kilner	..	..	..	..	J.W.
„	E. R. Carr	..	..	..	..	Treasurer
„	W. A. Thorpe	..	..	..	..	Acting Secretary
„	A. Halkyard	..	..	..	..	S.D.
„	A. E. Rossiter	..	..	..	..	J.D.
„	J. E. Foister	..	..	..	..	I.G.
„	R. H. Dilworth	..	..	..	..	Steward
„	D. Choyce	..	..	..	..	Tyler

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

W. Bro. F. Drewery was re-elected to represent the Lodge on the Library Committee.

The Master then delivered his inaugural address—

MAGIC AND THE TEMPLE.

The Worshipful Master first expressed his thanks to the Brethren for the honour conferred on him in electing him Master of the Lodge. He said that he was doubtful of his ability to rise to the high standard of the papers of his predecessors. He then continued . . .

Magic is the pretended art of influencing events by controlling nature, and was originally practised by the Magi or Priests of Ancient Persia. These wise men from the East used ancient "Temples" for the profession of their cult, the mysteries of their creed and the trickery of their "magic" in order to impose their ascendancy and power over the will and lives of the populace and its rulers.

In contrast was the Temple erected by King Solomon to the glory of the One True God, and for His adoration and worship—in the words of the ritual, "its costliness and splendour became objects of admiration to the surrounding nations and its fame spread to the remotest parts of the then known world". Its magic was its dedication to One God, and a new religion in contrast to the paganism of the surrounding nations.

The learning of the early Magi was chiefly based on what is called Astrology—the pretended art of telling the future by the stars, and this was the primitive stage of the science now known as Astromony.

One of the earliest magical problems recorded was performed in the ancient temple of Papyrus—about 3,000 B.C. The High Priest loosed a dove and commanded it to fly to the top of the building. It alighted on one of the highest pinnacles inside the temple which was lit up by the rays of a sunbeam—figuratively represented by the Blazing Star. At the correct moment the High Priest commanded the dove to fall to the ground dead. The secret of this trick was preserved for hundreds of years, during which time the Magi alleged that they could influence all the "destinies of life". The explanation of this so-called magic was that the dove died from slow poisoning, accurately timed. It is noteworthy that the dove, a symbol of peace and purity and also a masonic symbol is known always to return to the spot where it is fed and housed.

In conclusion let me state that magic is a vast subject and our data are insufficient for us to be dogmatic—most of our known data do not concern us as Freemasons.

One department of ancient magic depended on speculation based on numbers. In the magic of American Tribes numbers are important. The suggested connection between Kabbalism and Freemasonry must be remembered.

It is difficult to dissociate traces of mysticism, superstition and occultism from present day beliefs, particularly amongst those whom we call the "lower orders", or even from Freemasonry and our Temple.

The neo-platonists—the last school of pagan philosophy, showed a strong tendency towards magical speculation and sought to impress demons into their service. And yet they preached that a conglomeration of all the religions of antiquity, with their ritual intact, would form a stepping stone to a high mortality. This was, obviously, an important step in a progress from native-religion to true religion and a proper appreciation of the value of spiritual life.

W. Bro. C. C. Binns proposed, and the R. W. Pr. G. Master seconded, W. Bro. W. A. Thorpe, 33 Westfield Road, Leicester, as a full Member of the Lodge.

The W.M. referred to the loss sustained by the deaths of W. Bros. A. F. Tomkins and P. M. Webster.

Apologies were received from V.W. Bro. the V. Rev. H. A. Jones, W. Bros. J. Nightingale, H. Carr, L. H. Wesley, L. J. King, T. C. Thorpe, W. Payne and Bro. A. W. Eley.

Hearty good wishes were given by the visiting Brethren and the Lodge was closed. A conversazione was held afterwards.

THE
THREE-HUNDRED-AND-TENTH
MEETING

of the Lodge was held at Freemasons' Hall, Leicester,
on Monday, 23rd November, 1953.

W. Bro. C. E. Haines presided, and the following Brethren were present, viz.:—

W. Bros. C. C. Binns, I.P.M.; E. Murray, S.W.; A. G. Kilner, J.W.; V. W. Bro. the Rev. H. A. Jones, Chaplain; E. R. Carr, Treasurer; W. A. Thorpe, Acting Secretary; J. T. B. Swift, Acting D.C.; W. Tomlinson, Acting S.D.; J. E. Foister, I.G.; R. H. Dilworth, Steward and D. Choyce, Tyler.

Also W. Bros. W. H. Wood, S. Kay, W. E. Boulter, T. O. Judge, L. H. Wesley, F. M. Drewery, J. L. Smith and J. C. Burton.

There were twenty-seven members of the Correspondence Circle and nine visitors present.

The minutes of the last Regular Meeting were confirmed and the following Brethren were elected Members of the Correspondence Circle.

Bro. W. A. White, 77 Kedleston Road, Derby, Nos. 3338 and 7064.

W. Bro. S. Brittain, 81 London Road, Kettering.

V. W. Bro. the V. Rev. H. A. Jones was invested as Chaplain.

W. Bro. E. W. Goodwin and W. Bro. W. A. Thorpe were unanimously elected Full Members of the Lodge. The appointment of W. Bro. Thorpe as Secretary was then confirmed by the W.M.

W. Bro. T. J. Brooks, P.M. of No. 6794, then read a paper :—

A VISIT TO AN UNIQUE SWISS LODGE,
LA BELLE HARMONIE, NEUCHATED.

It is regretted that it is not possible to print the ritual in full. The imagery and symbolism are both beautiful. It is, however, possible to print extracts.

The Grand Lodge Alpina of Switzerland insists on very great care being exercised in the choice of new members, and the duties of the Brethren are pointed out to them very clearly.

The following is a translation of their directions and advice as regards a Freemason's duties.

THE DUTIES OF A FREE MASON.

If Freemasonry were, as has often been suggested, an association of men greedy for power, there would be no better way to attain this end than to flatter the masses, in imitation of certain political parties and others, by telling them always of their rights and never of their obligations. Freemasons would be seen lavishing their flatteries from rostrum to rostrum, and looking for converts amongst the malcontents, without informing them that, with every new right in the human family, there are corresponding new obligations.

But, this is not the way in which they are accustomed to act, their propaganda is diametrically opposed. From the moment that a neophyte presents himself in a Lodge, he hears mention made of moral pledges into which he will be made to enter before he is initiated; he is by no means told that he knows everything, but that he must learn to know himself; not that he will acquire privileges but that his duties and responsibilities will increase. When admitted to membership he finds that the ritual is silent concerning any amelioration of his material condition, but is full of symbols of rectitude, tolerance and devotion to one's neighbour. The further he advances, the more is the practice of the virtues forcibly impressed upon him.

It is indeed a strange method that the Freemasons have found to swell their ranks and attain power, during the age of deceptive promises through which we are passing !

Thus it must be acknowledged that Freemasonry has no desire to dominate States through force of numbers, and that its ambition is to develop what is good in the heart of man, without seeking to gain any advantage for itself outside this apostleship.

Duty ! This expression may seem vague and to lend itself to different meanings. There is a duty which is carried out mechanically, by virtue of a lesson learnt by heart and only half understood, and there is the duty which imposes an absolute mastership over the conscience of the enlightened man, the duty which contents itself with formulae of contrition or acts in which the heart participates only indirectly, and there is that duty which is based on the full and complete responsibility of the individual. It is the last one which Freemasonry imposes on its members. Freemasonry could have chosen the other one, easier to fulfill, and perhaps would have seen its membership increase more rapidly, but would then have played the role of a sect and would no longer have been Freemasonry.

Duty is a stern judge.
It signifies implicit obedience.
It controls the entire mind.
It allows no frivolous excuses.

But the objection may be raised that the idea of duty is by no means immutable, it depends on time and circumstance. A particular act considered to be just and good in the beginnings of human society, in barbarous times or in

the Middle Ages, could be regarded nowadays as unjust and evil, and a custom allowed in one country may be condemned elsewhere, for example polygamy. We do not deny it, and Freemasonry has no idea of condemning customs or traditions which are local conventions, provided that they commit no offence against that feeling of duty towards one's fellow-creatures which is at the bottom of the heart of every man who is conscious of the part which he must play here-below.

The ethical principle is one, and one only, in spite of the differences which can arise in the details of the application of its principles; it is the expression of the voice of conscience pointing out honestly the line of demarcation between good and evil without scholastic subtlety. It is sufficient to hear this voice to have healthy judgement and an upright conscience, and that is exactly what Freemasonry tries to develop in those whom it receives into its bosom, after being assured that they possess the requisite qualities to enable them to strive for their own improvement.

This sound judgement will direct the Freemason in his line of conduct when confronted with duties which, in certain circumstances, are apparently contradictory :—amongst others, duty towards the family, the Fatherland or humanity. And if, in these circumstances, he ponders in his innermost soul about his decision, he knows where to find the counsel of experience and of brotherhood, capable of enlightening his conscience.

Love for his fellow-being and a respect for his dignity are the two beacons which will always point out, to a man who is sincere with himself, the path which he should follow in the midst of the difficulties of life.

DUTIES TOWARDS THE FAMILY.

The moral obligations imposed by Freemasonry on its members refer above all to the family, the first focus of affection for the man who gives free rein to his generous instincts. According to an old formula, which has by no means lost its reality, the Freemason should be an honest virtuous man, a faithful husband, an honest father of the family and a citizen without reproach.

The masonic code insists more particularly on the great responsibility which rests on the father of the family as regards the education of his children, a sacred trust which T.G.A.O.T.U. imposes on him.

The father should inspire in his son, up to the age of ten years, an affectionate awe, up to the age of twenty years a friendship proof against everything and an unalterable respect up to the day of death.

“Take heed,” says this code, “to give your children good principles rather than good manners, so that they owe to you an enlightened respect and not a frivolous elegance ! Make them honest rather than clever !”

To live respected at home, to sacrifice, within reason, his own inclinations and convenience, in the intimacy of the home he has made, in such a way that his loved-ones welcome him joyfully when he is in their midst; to avoid at home

and elsewhere every vulgar act, every dishonest word, every peevish exhibition but, on the contrary, to raise the intellectual and moral level of his family by instructive talks which are within their grasp; to touch their hearts by narratives which incline their minds to goodness, justice and pity, this should be the role of a Freemason in the bosom of his family.

The education of children consists, as far as the parents are concerned, in steering them on the right path, in inspiring them with a respect for themselves and a love of goodness, since the school can only exert a beneficial action if assisted in the family circle.

The Freemason should be careful to have complete uniformity in the system of education of his children which is carried out in his home, taking into account their aptitude and their physical characteristics. The absence of an exact ruling in this respect and, more particularly, a habit of constant wrangling, will compromise the future of the children to a great degree. Let there be no excessive indulgence or excessive severity. The father ought, in his own home, to exhibit an even temper, even if this is not one of his qualities.

A want of mutual support may often be observed in some households, particularly at times when husband and wife are most in need of mutual understanding, to cope with the difficulties of life and to show affection in order to soften a sorrow. Impatience or "nerves" in ill fortune leave ineradicable traces, since they show a kind of wrong-headedness and narrow-mindedness which are remembered by those who suffer the results of it even when the first resentment has passed away.

The true Freemason is not only a faithful spouse but is also eager to make his companion happy by an affectionate manner, striving to understand her, respecting her dignity by allocating for his relations with her the utmost amiability of which he is capable, instead of dispensing it in the outside world, only to introduce surliness and irritability into the house.

He should make it an unailing rule to behave at home according to the behaviour which he observes in those households which he visits with pleasure, and where he feels that harmony reigns. The cares of the outside world or the difficulties of his profession are no justification or even an excuse for impatience in the head of a family. His first care, when he enters his home, should be to leave everything which could wound his family or inject discord into its midst outside the door.

The more the Freemason is upset by a sight of a household where egotism is dominant and where reciprocal concessions are unknown, where outpourings of the heart are stifled by a memory of a previous irritation, the more circumspect should he be with his wife and children, to avoid presenting such a sorry spectacle to others.

That is the secret of happiness, which is only the fulfilment of duty.

DUTIES TOWARDS THE FATHERLAND.

Every Freemason should love his country and be ready to devote himself to it in all circumstances—it is an enlargement of the family.

For the Swiss Freemason, this sentiment cannot be incompatible with reservations regarding the political system of the country, since the superior authority is, amongst us, only an expression of the sovereign will of the people, which allows no place for arbitrary government. Opinions may differ about this or that act of executive or legislative authority, on this or that article of a party programme, but the Swiss nation is mistress of her destinies, and governs herself in the manner which she judges to be the most useful for her collective interests. Her citizens can thus give unrestricted rein to the love inspired by their native soil.

The more a state enjoys liberal institutions, the more should those who comprise it try to make only a worthy and noble use of the liberties and rights which their country guarantees them.

That is why the Swiss Masonic Union expects from all its members submission to the laws of the country and respect for the will of the people.

Not only does the Lodge in no way hinder the scrupulous performance of civic duties, but it even imposes them on its members as a special obligation.

Here is what a pamphlet issued by the superior authority in 1873 states under the title :—

SWISS FREEMASONRY.

The Masonic Union respects every political opinion, but it expects that these opinions should be based on loyalty and conviction. By this attitude not only does it inspire neither lukewarmness nor civic apathy but, on the contrary, it favours that real fidelity to acquire convictions and courage of opinion which forms the most solid foundation on which a state, and particularly a republic, can rest. Masonry recognises the political differences which exist in our country and their right to be asserted ; it wishes neither to efface them nor destroy them. In return it tries to mitigate differences by looking at them from the more exalted point of view of the humanitarian principle of tolerance with regard to divergent opinions, and thus it aspires to the end that, at any rate in her fold, divergent opinions fight with blunt weapons only, and no harm is done to the respect due to the individual.

That is the attitude which Alpina has adopted since its foundation, in the disturbed era through which it passed in the first years of its existence from 1844 to 1848.

The love of the Fatherland connotes an ardent desire that it should progress to its future in peace and prosperity. But a nation is only happy in proportion to the degree of morality of the families and individuals which compose it. Thus the duty of a Freemason is to bring into public life the same desire for goodness, justice and beauty which the Lodges impose upon their members to practise in their families. If a man desires to exert a beneficial influence on the destinies of his country, he must, of necessity, be expected to be a just and benevolent man, a worthy son of the Fatherland.

Since the welfare of the entire nation is intimately connected with the intellectual and moral development of the people, it is of the utmost importance that the Freemason should work to the best of his ability and according to his station in life to develop the education of youth.

He should also help to found establishments for the public benefit in his environment, whenever he has the opportunity, and fight unceasingly for tolerance, as well as for the progress of enlightenment and civilisation in his country.

This is clearly pointed out in the terms of Articles VI and III of the "General Masonic Principles of the Grand Lodge Alpina of Switzerland".

"The Freemason is faithfully and entirely devoted to his Fatherland. He recognises the defence of the liberties and independence of his country as a sacred duty, in addition to contributing to its internal peace. Every Mason, as a citizen, is morally bound, in confirmation of his masonic principles, to interest himself in public affairs. He works, according to his convictions, for the welfare of his country."

"Furthermore, the Masonic Alliance strives to practise and to spread abroad its fundamental principles, to advance the instruction of the people, particularly the education of the young ; to support, even to found, as necessary, institutions of public utility, and to fight without ceasing for tolerance and progress."

DUTIES TOWARDS ONE'S NEIGHBOUR.

The moral horizon widens. It not only specifies the duties of a Freemason towards his family and his country, he is a man and should consider nothing human to be foreign to him.

If the birth-place is the image of the enlarged family, humanity represents a vast Fatherland, towards which every Mason has duties to fulfil, by virtue of the inescapable laws of conscience.

Patriotism and the love of a fellow-creature, of any country whatsoever, are not contradictory ; these two sentiments, on the contrary, perfect and refine each other. Indeed it would be quite possible to love one's country ardently without wishing the foreigner any harm, and take an honourable place in the human family without showing less affection for those who are nearer to one's heart. On this point, it is the duty of the Freemason to do to his neighbour as he would wish his neighbour to do to him, just as the most sublime expression of humanity is true and sincere brotherly love. This can pervade all the circumstances of life and manifest itself by beneficence and tolerance in daily intercourse.

The Lodge should be a school of human nature, where everyone strives to perfect himself, with a view to the betterment of his environment, and thus raise the standard of morality as well as the material prosperity of mankind. The Freemason, as an individual, fulfils his task if he utilises, to this end, his talents, his scientific knowledge, his literary or artistic aptitude, his inventive bent and his force of character and if he diffuses, unceasingly, an example of benevolence, faithfulness to duty and justice.

The masonic code, which one would like to see introduced into a great number of families, is very explicit in this respect. Here are the principal precepts comprised in it as regards oneself and one's neighbours.

Love thy neighbour.

Do no evil.

Do good for the sake of goodness itself.

Love that which is good, pity the weak, avoid evil-doers but hate no-one.

Speak soberly with the great ones, prudently with equals, gently with the very young, tenderly with the poor.

Do not flatter your brother, it is a breach of faith, if your brother flatters you, beware lest he should corrupt you.

Always pay heed to the voice of conscience.

Be a father to the poor, every sigh that you wring from them by your harshness will augment the number of maledictions that will fall on your head.

Avoid quarrels, prevent insults, always have right on your side.

Respect womankind, never take advantage of their weakness, die rather than dishonour them.

If you are ashamed of your position it is pride, remember that it is not your position which honours or disgraces you, it is the manner in which you discharge its duties.

Read and profit thereby, observe and imitate, meditate and work, make everything subservient to the benefit of your brethren—that is to work for yourself.

Be content at all times.

Rejoice in justice, rage against iniquity, suffer without complaining.

Never judge the actions of men lightly !

These precepts, as old as Freemasonry itself, are today as up-to-date as they were two centuries ago, but, since this time, the duties of mankind have become more complicated as the duties of individual to individual and nation to nation have developed.

Natural necessities have become more intense and binding, in proportion to the manner in which they accentuate differences in fortune, so that what was formerly an annoyance now presents an appearance of misery, contrasted with opulence and luxury.

Suffering is rarely absolute, but is none the less suffering, and a man who is sincerely charitable could not thrust it to one side under the pretence that it is not seen, or under the pretext that it is not complete penury. And yet the privations of the moment are not the only tribulation of poor families : the uncertainty of the morrow is often more poignant than the difficulties of today, and a hope for the future should not be the least of the good works to expect from the fraternal spirit.

In every civilised country an attempt is made, by charitable works, to narrow the gap between indigence and riches. It is the duty of the Freemason to open

his heart to these charitable acts, and his purse as widely as is consistent with his other obligations, but all has not been said when he, by donations and even by the sacrifice of part of his leisure, has helped to relieve misfortune : it is still necessary that he should at all times strive to reconcile extreme opinions about social institutions, to reconcile differences which appear irreconcilable, and to dissipate suspicions and hatred.

By this conduct he will show that, in the company of his Brethren, he has truly learnt to be a man, the essential goal of the Masonic Association to which he has the honour to belong.

SPECIAL DUTIES TOWARDS FREEMASONRY.

The majority of societies ask nothing more from their members than a regular payment of their annual dues. Freemasonry which, since its foundation, has pursued an ideal in spite of numerous difficulties, is obliged to demand something more than mere financial help from its members. It expects from them the practice of certain elementary virtues, amongst others discretion, disinterestedness and regard for their colleagues who should be regarded by them as brothers.

These obligations are contained in a solemn promise which every Freemason has to make at the time of his Initiation and which replaces an ancient oath which has fallen into desuetude.

There is nothing in this promise contrary to any duties towards the family, mankind or the Fatherland. It respects, moreover, religious and political convictions.

It conforms, moreover, in every respect to the following principles, which form the introduction to the Constitution of Grand Lodge Alpina in force at the present time.

I.

The Masonic Alliance is an association of free men which traces its origin back to the guilds or masonic brotherhoods of the Middle Ages.

It still recognises today the regulations of morality formerly in force in these guilds and preserved in various documents, notably in the one which is called "The Ancient duties of Freemasons".

II.

Freemasons regard each other as Brothers, and consider their union as a union of Brothers. They realise that all men, whatever the difference in their talents or their social position, are born with the same rights. Bearing in mind, however, that this truth is often disregarded in life, they consider it to be their duty to support and strengthen feelings of equality and fraternity, first amongst themselves and then amongst other men.

III.

The Masonic Union aims at the moral development of its members and the practice of humanitarian principles. Its methods are as follows :— the use of symbolism borrowed from Art and Architecture, mutual instruction in the higher interests of humanity, education by the kindnesses of friendship, encouragement of social duties by a good example and by the exercise of benevolence.

Furthermore, the Masonic Alliance strives to practise and to spread abroad its fundamental principles, to advance the instruction of the people, particularly the education of the young ; to support, even to found, as necessary, institutions of public utility, and to fight without ceasing for tolerance and progress.

IV.

The Freemason worships God under the name of the Great Architect of the Universe. Whatever his religion, the Freemason practises complete tolerance towards those who have other convictions. Thus the masonic union is neither a religious nor an ecclesiastical association, it demands no particular profession of faith from its members.

V.

The Masonic Union affirms liberty of conscience, belief and thought. It rejects every encroachment on these liberties. It respects every sincere conviction and condemns all persecution of a religious or political nature.

VI.

The Freemason is faithfully and entirely devoted to his Fatherland. He recognises the defence of the liberties and independence of his country as a sacred duty, in addition to contributing to its internal peace. Every mason, as a citizen, is morally bound, in confirmation of his masonic principles, to interest himself in public affairs. He works, according to his convictions, for the welfare of his country.

VII.

The Lodge is a peaceful and neutral environment where human passions cannot enter.

The Lodge forbids in its midst and also outside all interference in political and religious conflicts. And yet, for the purpose of mutual instruction, Freemasons can discuss everyday affairs at its meetings. Such discussions cannot aim at any vote whatever, or end in resolutions which would hamper the independence of its members.

VIII.

The Union admits free men of strict morals, who unite fraternally in the aim of moral improvement. This is done without distinction of creed, nationality, politics or social position.

The Union condemns, as unmasonic, all explicit attempts at recruitment. However, members of the Lodge are allowed, within the limits of discretion, to give references to men whom they consider to be worthy of entrance into Freemasonry.

IX.

The history, principles and aim of Freemasonry are in no way mysterious. However, it is not permitted to Freemasons to divulge the signs of mutual recognition or the peculiar ritual which safeguards the moral influence which the Lodge is called upon to exercise.

X.

Freemasons are required to observe the laws of the Lodge faithfully, to be scrupulously circumspect with regard to the proceedings in the Lodge, or the personal confidences of Freemasons and to defend, according to their strength, the honour and interests of their Lodge.

They may withdraw from the Association whenever their convictions or circumstances necessitate it, provided that they observe the necessary formalities.

THE METHOD OF APPROVAL OF A PROPOSED INITIATE
AND A FEW POINTS CONCERNING THE CEREMONY.

The Brother introducing him announces in open lodge that a profane whom he considers worthy has approached him and desires to become a Mason. No name is mentioned, but a committee of three Past Masters is appointed and his name is then disclosed to them. They subsequently make a report to the Permanent Committee, and this report is often not unanimous. The Permanent Committee then vote and if the decision is favourable the Candidate is requested to give a complete autobiography to the committee of three. This is submitted to the Permanent Committee and a ballot is taken.

About three-quarters of an hour before the ceremony, the Candidate is taken to a small solitary unadorned chamber with black walls on which are various sentences such as :— “If idle curiosity brings you here, retire quickly before it is too late.”

He is left alone for some time and then the Preparer demands written answers to the following questions :

“What idea have you of God ? ”

“What idea have you of the duties of men to each other, and the object of life ? ”

“What do you conceive to be your personal obligations to Society ? ”

In the Lodge his biography is read and his answers to the questions divulged.

When admitted to the Lodge, the Candidate has a varying number of questions put to him, at the discretion of the Master. G. L. Alpina has instructed all Masters to be thorough in this respect. He is then advised by the Master as regards his obligations to Freemasonry, this is somewhat similar to our own Charge.

Towards the end of the Ceremony a “Brother-Chain” is formed.

The Three Great Lights are identical with those in our ritual. In addition the Candidate is shown a picture of a broken column. He is told that it is a Symbol of Humanity—fallen—but still with the possibility of being rebuilt on a solid base. He is told that the device on it “Rise Humanity” expresses all the hope of Freemasonry.

When the Charity Bag is presented to the Candidate, and he appears embarrassed, the Master says :— “Do not think that Charity consists only in giving money, affection, sympathy and goodness of heart are precious auxiliaries. A simple word, a single look, is often better than silver but, alas ! we must have bread and for bread we need money.”

Finally, the Candidate is instructed to work on a rough stone by the Second Overseer and is told :— “that rough stone is the emblem of your heart. Work unceasingly to smooth it by removing irregularities and faults.”

Apologies were received from W. Bros. W. Taylor, C. B. S. Morley, G. W. Wilkes, E. W. Goodwin, F. Haines, H. Carr, W. C. Turner, J. T. Bouskell, and Bros. A. W. Eley, R. G. St. George, G. Haywood, T. G. Thorpe and F. C. Haynes.

Hearty good wishes were given by the visiting Brethren and the Lodge was closed. A conversazione was held afterwards.

**THE
THREE-HUNDRED-AND-ELEVENTH
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester,
on Monday, 25th January, 1954.

W. Bro. C. E. Haines presided and the following Brethren were present, viz.:—

W. Bros. C. C. Binns, I.P.M.; E. Murray, S.W.; A. G. Kilner, J.W.; E. R. Carr, Treasurer; W. A. Thorpe, Secretary; G. W. Wilkes, D.C.; T. O. Judge, Acting S.D.; A. E. Rossiter, J.D.; J. E. Foister, I.G.; R. H. Dilworth, Steward and D. Choyce, Tyler.

Also W. Bros. W. H. Wood, G. H. Fox, W. E. Boulter, W. Tomlinson, L. H. Wesley, S. Kay and F. W. Heaton.

There were eighteen members of the Correspondence Circle and eight visitors present.

The Minutes of the last Regular Meeting were confirmed and the following Brethren were elected members of the Correspondence Circle, viz.:—

W. Bro. Dr. G. Nisbet, Town Hall, Peterborough.

W. Bro. G. E. Taylor, 1 Ardern Rd., Nuneaton.

W. Bro. A. A. Northacker, 1055 New York Avenue, Brooklyn 3, N. Y., U.S.A.

Bro. L. A. Firminger, 420 Chester Rd., Castle Bromwich, Birmingham.

Bro. B. G. Ashwell, 536 Loughborough Rd., Birstall, Nr. Leicester.

Bro. A. C. Mason, 6 Land Lane, Marston Green, Birmingham.

Bro. E. E. Howell, 52 Horse Shoes Lane, Sheldon, Birmingham, 26.

Bro. W. G. Bissell, Three Horse Shoes Hotel, Sheldon, Birmingham, 26.

Bro. A. N. Creed, 17 Mirfield Rd., Solihull, Birmingham.

W. Bro. G. W. Wilkes was invested as Director of Ceremonies.

W. Bro. A. E. Bambury, 291 London Rd., Leicester, was unanimously elected a Full Member of the Lodge.

W. Bro. R. H. Dilworth then read a paper by W. Bro. W. F. Pugh, entitled

THE BUILDING OF KING SOLOMON'S TEMPLE.

The building of King Solomon's Temple may be regarded as the ideal on which craft Masonry is founded, and there could be no higher ideal for the Master Mason than the erection of a stately and superb edifice to the honour and glory of the Most High.

In compiling the following I have had reference to the volume of the Sacred Law, and Josephus's "Antiquities of the Jews," and an old book on the Antiquities of Freemasonry by the late W. Bro. the Rev. George Oliver, Vicar of Clee in the County of Lincoln, P. P. G. Chaplain of Lincolnshire, published in the year 1823, and to one or two other sources ; and I should like it to be recognized that the pervading theme is the continuity of the Spirit of Freemasonry from time immemorial to the present day, and, we hope, for ages to come.

The general plan of the Temple was practically identical with that of the Tabernacle erected in the Wilderness, and this plan was communicated to Moses on Mount Sinai by the Great Architect. The difference was that the Tabernacle was a temporary structure which served during a nomadic period, and the Temple was a permanent and costly edifice which, it was hoped, would "stand firm for ever."

Thus we must come to the conclusion that the Spirit of Masonry originated in the desire and resolve of our ancient brethren to erect a stately and superb edifice to the honour and glory of the Most High, and that this desire was implanted in their minds and hearts by the G.A.O.T.U.

To this noble fraternity, brethren, we humbly claim to belong.

It was the ardent wish of King David, father of Solomon, to build this Temple, but because of the constant wars and the great amount of bloodshed during his reign, he was not permitted to do so. He was, however, allowed to make preparations during his lifetime, and this he did on a most lavish scale.

From the time when King Solomon ascended the throne of his father a period of peace and prosperity ensued such as the Israelitish nation had never before enjoyed, and when this was firmly established, he entered upon the great undertaking with which he had been entrusted.

When the time of mourning for King David was ended, his faithful friend and ally Hiram, K. of T., sent an embassy to King Solomon to congratulate him on his succession to the throne of his father. Taking advantage of the continued friendship thus shown, King Solomon wrote in return a letter to King Hiram in the following terms :—

"King Solomon to King Hiram.

As thou didst deal with David my father, and didst send him cedars to build him an house to dwell in, even so deal with me.

Behold, I build an house to the Name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel. And the house which I build is great ; for great is our God above all gods.

But who is able to build him an house, seeing that the heaven and the heaven of heavens cannot contain Him? Send me now, therefore, a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple and crimson and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar trees, fir trees, and algum trees out of Lebanon; for I know that thy servants can skill to cut timber in Lebanon; and behold my servants shall be with thy servants, even to prepare me timber in abundance; for the house which I am about to build shall be wonderfully great. And, behold, I will give to thy servants, the hewers that cut the timber, twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

This letter was extremely gratifying to King Hiram, as it not only conveyed a very high compliment to his skill in the liberal arts and sciences, but would also tend to perpetuate his fame and that of his nation to future generations.

He therefore sent the following reply in return :—

"King Hiram to King Solomon.

Because the Lord hath loved his people He hath made thee King over them. Blessed be the Lord God of Israel that hath made heaven and earth, who hath given to David the King a wise son, endued with prudence and understanding, that might build an house for the Lord and an house for his Kingdom. And now I have sent a cunning man of Hiram, my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning of my Lord David thy father.

Now therefore, the wheat and the barley, the oil and the wine, which my Lord hath spoken of, let them be sent unto his servants, and we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."

Josephus states that, in his day, copies of these letters were still preserved in the archives at Jerusalem and at Tyre.

King Solomon now made preparations to carry into execution the great design entrusted to him, with the assistance of the "cunning man," whom Hiram, King of Tyre, had appointed :—Hiram Abiff.

He appointed Hiram Abiff Deputy Grand Master, Tito, (Prince Harodim) Senior Grand Warden, and Prince Adoniram, Junior Grand Warden.

He also appointed twelve Presidents, one from each tribe, whose duty it was to render a daily account to the Grand Master, and who were vested with power to reward or punish according to deserts. They were also responsible for distributing the daily wages to the workmen.

(For those who like to find a romance in every history, it is traditionally recorded that our Master, Hiram Abiff, eventually married the daughter of Prince Adoniram, and that she, from excess of grief at the untimely death of her husband terminated her own existence by casting herself over a precipice.)

The numbers of men employed, arranged, and classed, in the various departments of the work, were as follows :—

Harodim (Princes or Rulers)	300
Menatzchin (Prefects or Overseers)	3,300
Expert Fellowcraftsmen	80,000
The levy out of Israel appointed to work in Lebanon, one month in three, 10,000 in each month, under the direction of Adoniram, J.G.W.	30,000
<i>Total</i>	<u>113,600</u>

Besides these there were 70,000 men of burden, the remnant of the old Canaanites, who were not numbered among Masons. These were really slaves, and, as we are well aware, none but free men can be numbered among Masons.

All these workmen were employed for three years in preparing the materials for the building. The Masons were divided into Lodges, each Lodge consisting of a Master, 2 Wardens, and 77 Brethren.

When the preparations were completed King Solomon, in the second month of the fourth year of his reign, laid the first or foundation stone at the North East corner of the building on Mount Moriah (one of the three hills of Jerusalem) amidst the acclamations and rejoicing of his assembled subjects.

The building having thus been commenced in accordance with the plan given to Solomon by King David, no effort was spared to make it a perfect specimen of architectural art.

Every stone, every piece of timber, had been hewn, carved, marked and numbered in the quarries or in the forests, and nothing remained for the skilled workmen at Jerusalem but to join the materials together with accuracy and precision, on reference to the marks and numbers. This was effected without the use of axe, hammer or any iron tool ; so that nothing was heard at Zion save harmony and peace.

There appears to have been a peculiar idea of pollution in the use of iron tools in the erection of a Temple or other holy place.

In the directions given by God to Moses on Mount Sinai, respecting the construction of the Tabernacle the use of metal tools was strictly prohibited as conveying pollution.

The Temple was built of blocks of white stone resembling marble, so admirably fitted together that when it was completed it appeared to have been carved out of one solid block of stone.

Of this perfection of workmanship Josephus writes :—

“Now the whole structure of the Temple was made, with great skill of polished stones, and those laid together so very harmoniously and smoothly, that there appeared to the spectators no sign of any hammer or other instrument of architecture, but as if, without any use of them, the entire materials had naturally united themselves together, that the agreement of one part with another seemed rather to have been natural, than to have arisen from the force of tools upon them.”

King Solomon’s Temple was really a small building when compared with some of our Cathedrals and churches, its outside dimensions being 150 ft. long by 105 ft. wide. The inside measurements of the actual Temple, excluding the Porch and the surrounding rooms, was 90 ft. by 30 ft. — rather less than those of the Parish Church at Market Harborough.

(In the V. of the S. Law the measurements are given in Cubits—a Cubit being, according to the most reliable authorities equal to 18in. of our measurement).

The Temple, though comparatively small was lofty, reaching to a height of 60 cubits (or 90 ft.). It was built in three stories, called in the volume of the Sacred Law “Chambers.” This word (Chambers) is rather misleading, as with us it usually means “rooms,” but in this connection means stories or floors. Hence the winding staircase which led to the “middle chamber” where our Ancient Brethren went to receive their wages. The ground floor, (or chamber), the actual Temple, was 45ft. in height. Above this was the Middle Chamber reached by the winding staircase, and above that the upper chamber, reached by stairs or ladders, the latter accounting for the additional 45 ft.

It was built with an entrance to the East and a Shrine to the West. In the front of the building, Eastwards, was the Porchway or Entrance, 30 ft. from the North to South (i.e. across the whole breadth of the building) and 15ft. in depth (from East to West).

On each of the other three sides (North, West and South) there was a double wall, the intervening space, which at the base was $7\frac{1}{2}$ ft. wide. being occupied by rows of small rooms.

The interior of the Temple was panelled with choice wood—cedar, olive and cypress, and much of this was overlaid with plates of gold.

Inside the Temple, at the West end, was the Sanctum Sanctorum—that holy place in which was hoped that God would “establish there His Name for ever.” This sacred Shrine was 30 ft. long, 30 ft. wide, and 30 ft. high.

In front of the Porchway or Entrance were erected those two great Pillars which are given such prominence in our Ritual, and which are fully described in the 2nd. lecture.

The following is the description given by Josephus :—

“Moreover this Hiram made two hollow pillars, whose outsides were of brass ; and the thickness of the brass was four fingers breadth, and the height of

the pillars was 18 cubits, and their circumference 12 cubits ; but there was cast with each of their chapters, lily-work, that stood upon the pillar, and it was elevated 5 cubits, round about which there was network, interwoven with small palms, made of brass and covered with lily-work. To this also were hung two hundred pomegranates, in two rows.

The one of these pillars he set at the entrance of the porch on the right hand, and the other on the left hand.”

It is generally believed that these two Pillars did not act as any support to the Porch, but that they stood quite clear of the building, some distance in front.

They were placed thus by the express direction of King Solomon, in reference to that mysterious pillar of cloud and fire which played so prominent a part in the escape of the Israelites from their Egyptian bondage, and were meant to be a perpetual reminder to them, when they entered or left the Temple, of the mercy of God to their nation in that great deliverance.

Rich and glorious as the whole Temple was, the greatest skill and expenditure were devoted to the Sanctum Sanctorum, which was a room built in the form of a perfect cube, 30 ft. in length, breadth and height. It was wainscotted with cedar, and this was overlaid with plates of pure gold to the value of over £4,000,000 of our currency. In the centre of this most Holy Place was the Ark of the Covenant, resting on a pedestal elevated 3 inches above the floor. This Ark was a small chest 3 ft. 9 in. in length ; its depth and breadth were equal, being each 2 ft. 3 inches. It was constructed by Moses in the Wilderness of Sinai and, on the completion of the Temple was, by the order of King Solomon, carried by the priests into the Sanctum Sanctorum. The Tables of the Covenant and other precious relics were deposited in the Ark, and the Volume of the Sacred Law was placed in a coffer beside the Ark. The lid or cover of the Ark was called the “Mercy Seat” and was made of solid gold. It was 3 ft. 9 in. long, by 2 ft. 3 in. wide, and 4 in. thick and was, together with the cherubim which were placed upon it, formed from a solid mass of gold without the aid of solder or other cementing medium. The Cherubim, being placed at each end of the Mercy Seat, with wings outstretched towards each other, formed a cavity in the centre, which has been denominated “The Chariot of God.” In this “Chariot” the visible presence of God perpetually resided in the form of a bright cloud or shining luminous Body. This light was called the “Shekinah.”

Noteable among the many ornaments and utensils of the Temple were :— the Altar of Incense, the Table of Shewbread, the Altar for Burnt Offerings, a large number of lavers made of gold or brass (one of them so large that it was called the “Brazen Sea”) and the golden candlesticks.

The whole of the Temple, and all its furniture and utensils, were made from the best and costliest materials and fashioned with the most perfect skill.

The building of the Temple occupied about 7 years and seven months, and was completed in the eleventh year of King Solomon’s reign, when the copestone was placed in position amidst unfeigned rejoicings by the whole congregation.

These rejoicings were, however, soon changed to deep sorrow and lamentation by the tragic and untimely death of the principal architect, Hiram Abiff. The consternation caused by this melancholy event was much increased by the circumstances which prevented the usual ceremonies being performed before his interment. His eyes were not closed by his nearest relatives, his body was not washed with the usual formalities or anointed with oil and spices in accordance with recognized usage. To compensate for these omissions, after his body had been discovered, raised in due form, and conveyed to Jerusalem, the honours of his funeral were carried out with the utmost splendour and reverence.

The body of our Master was not removed to his native country of Tyre and buried among his own kindred because, on his mother's side he was of Israelitish descent, and in his life he worshipped the true God.

The Jews were extremely superstitious with regard to places of interment. They believed that if an Israelite were buried outside the land of Canaan he would not be entitled to a happy resurrection. As a special mark of honour our Master was buried within the precincts of the Temple, and as near to the Sanctum Sanctorum as the Israelitish law would permit.

The superiority of the Temple lay not in its size but in the richness of its materials and ornaments, and in the perfection of the work bestowed upon it.

The following particulars of its magnificence are given in the Second Book of the Chronicles, Chapter 3 :—

“The Porch that was in front of the House he overlaid with pure gold.

And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

And he garnished the house with precious stones for beauty.

He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold ; and carved Cherubim on the walls.

And he made the Most Holy House and overlaid it with fine gold amounting to six hundred shekels.

And the weight of the nails was fifty shekels of gold and he overlaid the upper chambers with gold.”

The expense of this superb edifice was prodigious though, unfortunately, it is not possible to form an accurate estimate of its cost, but according to the best authorities on the subject, the value of the Jewish talent of gold was about £225 of our money. In the Book of the Chronicles we are informed that King David provided :—

100,000 talents of gold and 1,000,000 talents of silver, and of brass and iron without weight, and timber in abundance, and precious stones.

And the Princes of Israel gave :

5,000 talents of gold, 10,000 talents of silver, 18,000 talents of brass, and also precious stones in great number.

The weight of the Jewish talent was approximately 56 lbs.

The late W. Bro. Oliver, to whom previous reference has been made, calculated that the total cost incurred by King David and the Princes of Israel was equal to about £800,000,000 Sterling. King Solomon probably expended quite an equal amount besides paying the wages of, and providing all the necessaries for, about 113,000 workmen for the space of 7 years and 7 months.

The total cost, according to the above figures appears fantastic, but Josephus gives the figures of the provision made by King David, as 10,000 talents of gold and 100,000 talents of silver. This would reduce the amount to one tenth of of that given above.

Even on this basis the total sum involved was enormous, but it must be remembered that, at that time, King Solomon and the Princes of his Kingdom were fabulously wealthy. Probably the whole outlay amounted to about two hundred millions of our own currency.

In this great undertaking nothing was spared which art and genius, aided by wealth and industry, could supply.

Tradition tells us that, before the Consecration of the Temple, it was formally inspected by Hiram, King of Tyre, and that, after a full inspection of all its parts, he pronounced it to be the highest achievement of architectural genius.

As soon as practicable after the completion of the Temple the twelve tribes of Israel were summoned to attend its solemn dedication, for which King Solomon made provision on a lavish scale. The ceremonies commenced with sacrifices and burnt offerings, after which the priests carried the Ark of the Covenant into the Sanctum Sanctorum, and placed it under and between the wings of the golden cherubim.

When this solemn and impressive ceremony was concluded, King Solomon ascended a brazen scaffold erected for the purpose in the centre of the Court of of the Temple, and kneeling in the sight of all the people spoke this solemn invocation to the Most High, known as the prayer of King Solomon :—

“O, Lord God of Israel, there is no god like Thee in the heaven nor in the earth, which keepest covenant and shewest mercy unto Thy servants that walk before Thee with all their hearts ; Thou which has kept with Thy servant David my father that which Thou hast promised him, and spakest with Thy mouth, and hast fulfilled it with Thine hand, as it is this day.

Now, therefore, O Lord God of Israel, keep with Thy servant David my father that, which Thou hast promised him, saying, there shall not fail thee a man in My sight to sit upon the throne of Israel ; yet, so that thy children take heed to their way, to walk in My law, as thou hast walked before me.

Now, then, O Lord God of Israel, let Thy word be verified, which Thou hast spoken unto Thy servant David.

But will God in very deed dwell with men on the earth ; Behold, heaven and the heaven of heavens cannot contain Thee ; how much less this house which I have built.

Have respect therefore to the prayer of Thy servant and to his supplication, O Lord my God, to hearken unto the cry and the prayer which Thy servant prayeth before Thee ; that Thine eyes may be open upon this house day and night, upon the place whereof Thou hast said that Thou wouldst put Thy name there ; to hearken unto the prayer which Thy servant prayeth towards this place. Hear Thou from Thy dwelling place, even from Heaven, and, when Thou hearest—forgive.”

When this solemn invocation was ended the holy fire came down from heaven and consumed the burnt offering and the Temple was filled with the Glory of the Lord. The assembled multitude, alarmed at this unexpected and miraculous occurrence, fell with their faces to the earth, exclaiming, “Praised be God, for He is good, and his mercy endureth for ever.”

The Lord vouchsafed to answer the prayer of King Solomon in a dream, and said to him :— “I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice. Now Mine eyes shall be open and Mine ears attend unto the prayer that is made in this place. For now I have chosen and sanctified this house, that My Name may be there for ever ; and Mine eyes and My heart shall be there perpetually. And as for thee, if thou wilt walk before Me as David thy father walked, and do according to all that I have commanded thee, and shalt observe My statutes and My judgements, then will I establish the throne of thy kingdom according as I have covenanted with David thy father, saying, there shall not fail thee a man to be ruler in Israel.”

“But if ye turn away and forsake My statutes and My commandments which I have set before you, and shall go and serve other gods and worship them, then will I pluck them up by the roots out of the land which I have given them ; and this house which I have sanctified for My Name will I cast out of My sight and will make it to be a proverb and a by-word among the nations.”

The feast of dedication continued for fourteen days, and was terminated by the sacrifice of 22,000 oxen and 120,000 sheep ; and the people returned to their homes, deeply impressed with the goodness of God to their nation, and with the magnificence of their King.

The fame of the great edifice soon prompted the representatives of other nations to travel to Jerusalem in order to view its excellencies : Prominent among these was the Queen of Sheba (Arabia), who, before returning to her native land, expressed her admiration in the following words :—

“It was a true report which I heard in my own land of thine acts and of thy wisdom. Howbeit I believed not thy words until I came and mine eyes had seen it, and behold, the one half of the greatness of thy wisdom was not told me ; for thou exceeded the fame that I heard”.

Before concluding may I briefly follow the theme which I have taken as the foundation of this address :— that is, the continuity of the Spirit of Freemasonry from time immemorial until time shall be no more.

In his old age King Solomon forsook the true and exclusive worship of the Most High and went after other gods, being principally led astray by the numerous women he had introduced into his household. The people also, after the death of all those worthy masons who had devoted themselves and all that they had to God's honour and glory, departed from the true spirit of Masonry which had so thoroughly animated their fathers, and thereby forfeited the promise of the G.A.O.T.U. that, "in strength He would establish this His house to stand firm for ever."

This glorious Temple was destroyed by Nebucadnezzar, King of Babylon, in the year 588 B.C., having stood as an example of perfect architecture for about 418 years. The gold, silver, and brass, and all the precious stones were carried away to Babylon; the carved work was broken up with axes and hammers and the structure of the Temple was razed to the ground.

The Jewish people, with Jehoiakim their king were taken as captives to Babylon, there to remain for 70 years as was foretold by the prophet Jeremiah.

This period having expired in the reign of Cyrus, King of Persia, it pleased the Almighty to inspire this great monarch to issue a proclamation allowing the Jews to return to their native land and rebuild the City of Jerusalem and the Holy Temple.

All the true descendants of the builders of the Temple who had remained faithful to the worship of the Most High and had followed the principles of Masonry inculcated by their forefathers, eagerly availed themselves of this opportunity of returning to their native land and taking part in the rebuilding of that Temple which they had mourned for 70 years.

They encountered the greatest difficulties in preparing the ground for the new structure as well as great dangers and hardships caused by the Canaanitish tribes who had occupied the land during their 70 years of absence. We are told that they prosecuted their work with trowel in hand and sword by side. Eventually these difficulties and dangers were overcome and the second Temple was erected under the directions of the three Grand Masters: Zerubbabel, Haggai and Joshua, but not with the splendour which distinguished the former one. In the words of the prophet Haggai, "Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing?"

The second Temple was completed in 516 B.C. It was desecrated by Antiochus Epiphanes in 168 B.C. but was repaired by Judas Macabeaus in 165 B.C. The Roman Emperor Pompey damaged it in 63 B.C. and King Herod inflicted further injury in 37 B.C. Herod, however, considered that it was politically advisable to conciliate the Jewish people, and therefore restored it about 20 B.C. at very considerable cost.

It was totally and finally demolished during the destruction of Jerusalem by the Romans under General (afterwards Emperor) Titus in A.D. 70.

Since then no attempt has been made to rebuild it, but Masonry, which was the guiding spirit in the days of King Solomon still continues and ever increases. The Spiritual Temple, not made with hands, is still under construction to the honour and glory of the Most High.

As after the commencement of the Christian era the worship of the Most High spread over all the world, so Masonry extended its beneficent influence throughout all countries. Operative Masonry increased and flourished, and most of the magnificent Cathedrals and Churches in Europe have been built by the operative members of the Craft, while the spirit of Free and Accepted Masonry has now become universal and the branches of our Ancient and Honourable Institution are spread over the four quarters of the globe.

May we conclude with the thought that the Spirit of Freemasonry, which achieved such glorious results in the reign of King Solomon, is still perpetuated in our Lodges, is, we hope added to and strengthened at every initiation, and that the work of every good and worthy Mason is still under the supervision of the G.A.O.T.U. Of this great truth we are constantly reminded by that Sacred Symbol which is situated in the centre of the Lodge.

“Then, brethren, let us remember that wherever we are, and whatever we do, He is with us and His All seeing Eye observes us ; and whilst we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duty to Him with fervency and zeal” which were so conspicuously displayed by our Ancient Brethren at the building of King Solomon’s Temple.

W. Bro. Dilworth concluded :—

I would like to explain why I am reading this paper to you tonight. As you are all well aware it is often difficult to find material for our meetings, and one day I was looking through some books in the library which I have helped to build up in connection with the Lodge of Instruction at Market Harborough and of which I happen to be the Librarian, when I saw this lecture which was delivered to St. Peter’s Lodge many years ago. I thought it might possibly be of some little interest to the Lodge of Research so I submitted it for inspection. As the writer of it, W. Bro. Pugh, is an old man, he asked me to read it for him.

I may say that I am not responsible for any of the views expressed in it.

Apologies were received from V. W. Bro. the V. Rev. H. A. Jones, W. Bros. A. J. S. Cannon, C. B. S. Morley, J. L. Smith, F. Haines, J. C. Burton, D. E. Cameron, J. T. Bouskell, L. J. King and Bros. G. G. Maynard and F. C. Haynes.

Hearty Good Wishes were given by the visiting Brethren and the Lodge was closed. A conversazione was held afterwards.

**THE
THREE-HUNDRED-AND-TWELFTH
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester,
on Monday, March 22nd, 1954.

W. Bro. C. E. Haines presided and the following Brethren were present, viz.:—

W. Bros. C. C. Binns, I.P.M.; E. Murray, S.W.; A. G. Kilner, J.W.; E. R. Carr, Treasurer; W. A. Thorpe, Secretary; G. W. Wilkes, D.C.; A. Halkyard, S.D.; A. E. Rossiter, J.D.; J. E. Foister, I.G.; R. H. Dilworth, Steward and D. Choyce, Tyler.

Also W. Bros. T. O. Judge, L. H. Wesley, A. T. Shorthose-Smith, W. Tomlinson, J. T. B. Swift, G. H. Fox, S. Kay, C. B. S. Morley, F. M. Drewery, W. E. Boulter and A. E. Bambury.

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

The Minutes of the last Regular Meeting were confirmed and the following Brethren were elected Members of the Correspondence Circle:—

- W. Bro. A. R. Jole, P.O. Box 551, Khartoum, Sudan.
- „ „ Amand Singh, Katra Bagh Singh, Kucha Tarkhana, Amritsar, India.
- Bro. C. Stocker, 435 Burdick Street, London, Ontario, Canada.
- „ J. E. Taylor, Morrison Rd., Oakville, R.R.2, Ontario, Canada.
- „ F. A. Golding, Capo 5053, 35 Avenue Montaigne, Paris 8, France.

W.M., Bro. C. C. Binns read a paper entitled

**THE RITUAL OF RAISING, GRAND ORIENT OF THE
NETHERLANDS.**

W.M., Bro. Ws. and Brn., on Jan. 22nd, 1940, Bro. Jan. F. Straatman, read a very intriguing paper on the Netherlands Orient Ritual, as practised in 1820 and continued up to 1865. He states that this ritual differed only in small details from that practised in the year 1760.

His account of the 1st and 2nd degrees is full, but that of raising is not so full, in fact it is scanty.

It occurred to me that the ritual of raising, as practised to day in Holland, of which a full account has come into my possession, would interest you. It should be read in conjunction with the paper published in the 1939-40 Transactions.

We commence with a specimen of an address given to the Candidate by the Bro. Preparer (a Deacon). I regret that the ritual itself cannot be printed in full. A copy has been placed in our Library.

One or two parts of the Ritual are of interest in comparison with the working of the English Constitution in former days.

1. On admission, the Brother Preparer is asked

Q. "What is his name and what is his age?"

A. "His name is S., and his age is 5 years."

2. After a description of the "manner of death," the Candidate is made to perambulate the Lodge and the penalties of the three degrees are mentioned. This is reminiscent of the old Scottish working, where the F.C. ruffians in the cave utter these three remorseful wishes.

It should be noted, also, that the Candidate is led in backwards, his attention being directed to the material world—the west—and away for the region from which light comes.

During his final perambulation, the Candidate's face is turned towards the black walls of the Lodge, all he sees is the names of Brethren who have passed away, and the Emblems of Mortality in front of the Altar.

Specimen of an Address by Bro. Preparer to the Candidate.

Bro. X., it is my duty to prepare you this evening for your reception as a "M.M." May I survey in thought, with you once more the Masonic path you have trodden up to now?

As a seeker you have come to us, and we have repeated to you the promise already pronounced in the Bible, "Seek and ye shall find." We have done more. We have given you advice as to the direction in which you must seek. You have learned that in Creation, there is a Strength which impels a man and humanity upwards, but there is also another Strength which forces the man and humanity downwards, a thwarting force. This opposition, which is found in the macrocosm, in all the components of nature, takes, in the microcosm, in man, the form of doubt and of temptation which strives to hold him back from righteousness and against which he must fight.

You were called to self-knowledge in the E.A. degree, because the scheme of the universe, world order, is found in self-knowledge.

We compare the E.A. with his inner being, to himself an individual,—to the crude stone—and teach him that the world of desire has no existence in itself, but is only the temporary appearance in which the real is concealed, whereas the Kingdom of the Soul comprises all essential reality beyond time and space. You have chiselled away the waywardness, the irregularity from the Rough Stone, and you have discovered therein planes of equality. By this means you have come to the conception of the principle of the Cube in the Rough Stone. You

have become conscious of a Higher Man in the Man-individual. Finally you have seen the light of Wisdom, which up till then, was not conceived of by him who lives in darkness.

Thereafter we have found you fit to be set forward on the life-journey with this consciousness, with this knowledge of one's own soul-life. We have found you worthy of being advanced along the road to fundamental consciousness.

With the working tools which we have placed at your disposal, you have learned to work further on the Rough Stone. You have learned to purify your thoughts, your desires and passions, and, by the directed Strength which is present in every life, and which overcomes the greatest difficulty, you have finally brought to light the Perfect Cube in that Rough Stone. The material (as opposed to the spiritual) is then overcome, you had no further need of working tools, and, when you undertook your last Fellow Craft journey with empty hands the Flaming Star rose for you in the East.*

The Light, which you, as E.A. had seen, has now taken Shape. The Ideal, which up to that moment gave direction to your life, you now see face to face. The fellow is then born in the Man, since Man has himself become purified. *That* is the summit in the life of the F.C.F.M.

But, Bro. F.C., this summit is no more than a transit point. There is a still higher spiritual state imaginable.

The spiritual life, as a process of growing consciousness, is impelled in the direction of that unity which is the unity of self with the Eternal—which can be realised in an "Eternal moment"—and, to obtain this self knowledge, the F.C. must obtain a full conception, a deep insight that mankind errs in spite of his efforts.

The man must continually overcome evil again and again—that conquest over human sensuality occurs not once but many times during a lifetime.

The "say no" must be repeated so that the "say yes" to his innermost self may be made possible.

The repeated "no" is the entrance to the eternal "yes", is finally the consecration to full Truth.

Bro. F. C., this ceremony, which now awaits you is beautiful and holy ; I hope that I have brought you somewhat into a frame of mind in which the most impressive of our ceremonies can speak to you with clear, distinct voice, and which will give you the material for fruitful reflection.

I wish you well on your journey !”

Arrangement of the Master's Temple.

The Temple is draped in black.

The T.B. is also black, upon which are placed, on the East side a pair of compasses, and on the West side a square.

Should the W.M. deem it advisable, a catafalque may be erected in the Temple.

When the Brn. enter the Temple, the Blazing Star is visible, just as in the procession to the F.C. Temple.

At formal meetings in the third, the same aprons are worn as in the first and second degrees.)

- * Note : There were five perambulations with :—
1. Chisel and mallet.
 2. Compasses and ruler
 3. Ruler and level.
 4. Ruler and square
 5. Without working Tools

RITUAL FOR RAISING.

W.M. Brn. ! We are gathered together here to raise Bro. X., F.C., to Master.

The necessary formalities being completed, the Masters' Assembly of our Lodge has deemed him worthy of the Master's wages. The moment for his Initiation as Master is at hand.

Bro. D. of C., you will enquire whether Bro. Preparer has concluded his work, and if so, bring the Can. hither before the Temple Door, with his back towards it, and showing the sign of a F.C.

(In the short pause now following, the Temple is darkened, and the Blazing Star extinguished.)

The W.M. can give to those present instructions regarding what they, during and immediately after the ceremony, should give attention to, i.e. what they should do in standing to order as noiselessly as possible, and giving the signs of the various degrees during the journey, and giving the Grand Master's sign at the Raising.

(Thereat he explains what the import of the ceremony should also bring to the Brn. assembled.)

When the Can. has been placed in front of the Temple Door in the above mentioned manner, the Bro. Preparer knocks on the Temple Door with the F.C. knocks.

The W.M. then says :

W.M. Bro. S.W., ascertain who knocks as F.C.F.M.

On instructions from the S.W. the Temple Door is opened slightly by the the Bro. I.G. who asks :

I.G. Who knocks here as F.C. ?

Bro. Preparer. A.F.C.F.M. who comes to receive Master's wages.

The S.W. transmits this answer, saying :

S.W. W.M. it is a Bro. Fellow who comes to receive Master's wages.

W.M. Bro. I.G. open then the Temple Door !

As soon as this is done, the W.M. says :

W.M. Bro. Preparer, what guides our Bro. hither ?

Bro. Preparer. The desire to come nearer to the fulfilment and perfecting of his life.

W.M. What is his name, and what is his age ?

Bro. Preparer. His name is S. and his age 5 years.

W.M. Is his Master satisfied with him ?

Bro. Preparer. We are confident that his Master is satisfied with him.

W.M. What does he bring with him ?

Bro. Preparer. Love for his fellow men.

W.M. These answers are sufficient, let him enter.

The Can. is led in backwards.

When the door is closed, the W.M. says :

W.M. Bro. S.W. why is our Bro. placed backwards to me ?

S.W. Because he is the man who, after having seen the Spiritual Ideal, of which the Flaming Star is the symbol, is unable by his spiritual vision to bring that Ideal into focus, but who repeatedly sacrifices the spiritual to the material, and allows the body to triumph over the spirit.

For this reason his sight is directed towards the West, the material world of mankind, and turned away from the East, the region from which the Light comes, the heavenly world. But the spirit shall triumph over the body, and the F.C. will undertake his last journey with this in view. His surrender then begins and is finally accomplished—the mystical union of the Divine with the Human.

That surrender is the triumph of the Spiritual over the Material ; for the spiritual man, sacrifice and repentance are the necessary conditions for redemption.

W.M. Bro. S.W. Is the Bro. F.C. worthy that his wish to become M.M. should be satisfied ?

S.W. The elevation to M.M. is too great for me to advise you without proving him.

W.M. I shall follow your advice and, as far as possible, investigate whether he is deserving of being made M.M.

Bro. Orator ! Give your testimony !

The Bro. Orator goes to his station in the W. by the T.B., faces E. and says :

When Solomon wished to fulfil his determination to build his Temple, he had need of an outstanding Architect to superintend the work, and properly organize all things. The King of Tyre, Hiram, was a friend of Solomon, and, in order to give proof of his friendship, sent him the Master Builder H.A.B.

He, amongst other regulations, directed that the workmen be divided into three grades, according to their ability. He made them Apprentices, Fellows and Masters. The wages of each were different, as is only just. The Masters received more than the Fellows, and the Fellows more than the Apprentices. H.A. stipulated that the Apprentices should receive their wages at the Column J., the Fellows at the Column B., and the Masters in the Middle Chamber.

Where several thousands were working on the building of the Temple, it was not possible to know each one personally, H.A. therefore gave a different word of recognition to each grade.

This rule had the best results, each was paid in proportion to his merit.

H.A. was accustomed to enter the Temple at High Noon, to pray to T.G.A.O.T.U. As he was returning homewards to enjoy rest, he was met by a Fellow at the South Door, who demanded of him the Master word. H.A. replied that it could only be obtained by merit, but the Fellow, not satisfied with this answer, smote him a blow on the t..... with a t..... f.... i.... g.....

H.A. now rushed to the West Door, where he also found a Fellow, who made a similar demand, and gave him a blow over the h.... with a s.....

H.A. then flew to the East Door, where he was met by a third Fellow, who attempted to extort the Master word, and who, when he was refused, struck a blow at the forehead of the Master, with a hammer, and slew him.

The three Fellows, who had devised the conspiracy and who had murdered H.A. carried the body outside the temple in order to conceal their crime. So that they could identify the spot, they placed a sprig of acacia in the ground, and fled in haste, tortured by remorseful consciences.

After a moment of silence, the W.M. says :

Now let the Fellow undertake his last journey, the journey to Mastership !

(The W.M. and Brn. sitting in the E. leave their seats and take up positions by the T.B. The W.M. stands by the Altar. Without further instruction all present stand to order with the lesser M.M. sign)

The journey is made walking sideways, with face to wall*, by the N. to the E., where the Fellow is halted, and the Orator exclaims :

* Candidates face is always turned towards the walls and his back is to the T.B. The Lodge appears to be empty—all he sees is black walls and the names of Brn. who have passed away, but he does see the emblems of mortality in front of the altar.

Even the E. is deserted !

Thereafter, the journey is continued to the S. where the Fellow is again halted and the Orator exclaims :

Ah ! I would rather have my t.... c.. a..... than participate in the crime against H.A. !

(At these words, all present change to the E.A. sign).

The journey is continued, and, as a halt is made in the W. the Orator exclaims :

Ah ! I would rather have my h.... t... f... m... b..... !

At these words all stand to order with the F.C. sign.

The W.M. ascends the Throne.

The journey is continued to the N. where, the Fellow having been halted, the Orator exclaims :

Ah ! I would rather have my b... s..... i... t... !

At these words, all present stand to order with the M.M. lesser sign. This is reminiscent of the old Scottish 3rd degree working, where the 3 F.C. ruffians in the cave successfully utter these 3 remorseful wishes.

As the Fellow comes again to the E., he sees the W.M. upon the throne.

He is halted there.

The Orator continues :

When it was discovered that H.A. had not appeared in the Temple at the rising of the sun, the Master Masons were apprehensive of his fate. They called him in vain, and traces of blood were found in the Temple. Solomon, being advised of this, sent first three, then five, and finally nine Master Masons to seek for him, and, because he feared that, with the Master, the Master W. and Master S. had been lost, he gave orders that another Master S. and Master W. should be given, and stipulated that the first Sn. and the first w. spoken when the Master was found once more, should be the new Master Sn. and Master W.

After a few moments of silence, the W.M. says :

It is a sad moment when I meet you once more. We are all plunged into the deepest gloom. Know then, that our Master is struck down, his w. was holy to us, and that w. is lost.

Are you prepared to try everything to recover the w. ? What is your answer ?

When the F.C. has answered in the affirmative, the W.M. says :

Bro. Ws. Lead the F.C. backwards to the T.B. and place him in the position well known to you !

The Ws. leave their seats, without gavels, and obey these instructions.

Thereupon the W.M. descends from his throne, advances to the F.C. and smites him on the left shoulder with his gavel, exclaiming :

Wisdom !

He then smites him on the right shoulder and exclaims :
Strength !

Then the W.M. smites him on the breast and exclaims :
Beauty !

The W.M. pushes the F.C. back with the third blow, and the Ws. lower him backwards to the ground. The D. of C. immediately covers him with the sheet, and lays thereon a sprig of acacia.

(The Ws. should take care that the F.C.'s h... lies on his b... and that the k... of the r... l... is raised in the form of a sq.)

Now a short period of silence.

W.M. Bro. J.W. Have you found the Master ?

J.W. I have found a mound, the earth of which appears to have been disturbed recently. A sprig of acacia is stuck in the mound, probably a sign by which to recognise the spot again.

I have attempted to remove the earth, but my strength was insufficient.

W.M. Bro. S.W. Have you found the Master ?

S.W. I have found everything as told you by Bro. J.W. but our strength was not sufficient to remove the earth.

W.M. Well then, Bro. S. and J.W., I will join you.

The W.M. proceeds to the F.C. and, on reaching him, raises the cloth.

He gives the Greater Master's Sign, and says :

W.M. M.B. !

(The G.M.S. is given by bringing the r... h..., with p... turned o..., to the f... of the f...)

All present give the G.M.S. likewise.

The W.M. then says :

W.M. Since you both, Bro. Ws. have not succeeded in your endeavours, I will therefore, try my own Strength, where Wisdom and Strength are united with Beauty !

(The method of raising is very similar to that of the E.C.)

Thereat the W.M. whispers in the ear of the F.C. :

W.M. M.B.

Immediately, the Temple is fully illuminated, and the Flaming Star made visible, thereupon the W.M. says :

W.M. I thank you Brn. ! Resume your seats!

The W.M. takes his place on the Throne, after which the other Brn. sitting in the E. resume their seats.

The two Ws. take up positions on each side of the Altar.

When this is done, the W.M. says :

W.M. Bro. D. of C., you will conduct the new Master to the Altar of Truth, and bid him kneel there, both hands placed on the Three Great Lights, in order that he may be confirmed as such.

As soon as this is done, the W.M. says :

W.M. To order Brn.!

In the name of the G.A.O.T.U., in commission from the G.O. of the Netherlands, and by virtue of the authority vested in me by that august Lodge, I declare you, Bro. X. by the Master Word, and by the f..... p..... of Mastership, to be a Master Mason.

The W.M. touches the left shoulder of the new Master with his gavel, and says :

W.M. "Wisdom."

Then, touching the right shoulder :

W.M. "Strength."

Finally, touching the forehead :

W.M. "Beauty"

After which he takes the two hands of the new Master in his two hands and raises him up, with the words :

W.M. Stand up, Bro. Master.

The W.M. ascends the Throne once more, the D. of C. escorts the newly raised Master to the W. side of the T.B.

The Ws. resume their seats.

W.M. Come Brn. ! Let us form the Bro. Chain.

Those present form the Bro. Chain so that the W.M. can retain his position on the Throne.

W.M. Worthy Bro., at our initiation into Freemasonry, we have all seen the Light, standing in the Bro. Chain, which was then the symbol of the tie which binds us to our fellow men.

Now, after the Raising to Master, we form the Chain once more, which, in this case, now that we have recovered the W....., being illuminated by Holy Light, is the symbol of the eternal coherence and unity in the Universe.

So not only mankind, but the whole of Creation stands before the All Seeing Eye, in the firm union of a descending and ascending Chain of Love, which binds as one, and binds together everything in the Universe, and which, in one mighty moment, returns everything to its Origin.

W.M. Unbind the Chain Brn. !

Resume your seats.

The D. of C. then conducts the newly raised M. to a temporary seat in the N. column :

W.M. Bro. X you, who have trodden a Master's Temple to-day for the first time, have ever since you were admitted to our Order, known that F.M. speaks to her followers only in allegory through her symbolism and ritual.

Thus, to the ceremony of your reception as Master, and also, as you have already understood, as E.A. and as F.C., there is attached an allegorical story, of which you have already heard the first part.

You will now listen to its sequel.

The Orator proceeds to his place in the W. by the T.B. and says :

The nine Masters dispatched by King Solomon searched first in the immediate vicinity of the Temple, then, gradually, further away, as if attracted in a miraculous manner to a spot where a gleam of light was perceptible. This proved to be from the Flaming Star. They found a mound by its rays, of which the earth appeared to have been recently disturbed, and upon which a sprig of acacia had been placed.

The Masters dug up the ground, and found the lost Master. They then made a sign of distress—thus.

(Here the Orator gives the Great Master's sign).

This sign was adopted as the new Master's Sign. One of the Masters attempted to raise H.A. with the E.A. g....., but it failed. A second then tried the F.C. g....., still equally unsuccessfully. Finally, a third made a more successful attempt, by taking a firm g..... of the wrist and by raising him on the f.... p..... of Mastership.

The bystanders, greatly moved by this, cried out "M.B." This word thus became the new Master W.....

W.M. You, then, are raised to Master Mason pursuant with the instructions of our Order according to this Myth.

The situation of the W.M. is upon the Throne ; for your sake he descended from it at the moment when you were prepared to make, in complete surrender, the greatest sacrifice that we, as men, can make, to the prin-

principles of Wisdom, Strength, and Beauty. Never forget that the highest Wisdom, greatest Strength, and the most perfect Beauty is Holiness. Only in moments of complete surrender can the Light, that shines in darkness, be comprehended. Only in sublime moments are we conscious of the eternal presence of T.G.A.O.T.U., in our innermost sanctuary, in which his name, the old Master w....., is for ever engraved.

Such a moment, my Bro. X must, for you, be the moment when you are raised to Master Mason.

Bro. D. of C. you will now conduct the newly raised Master once more before the Altar.

When this is done, the W.M. directs the newly raised Master to clothe himself as Master Mason, entrusts him with the secrets of this Degree etc., etc., and explains one and the other as far as he deems necessary, and thereafter says :
W.M. Bro. D. of C. you will conduct the newly raised Master to the Bro. Ws. so that he can prove himself as Master Mason.

When this is done, the S.W. says :

S.W. W.M., the newly raised Master has proved himself Master Mason.

W.M. Bro. D. of C., let the newly raised Master take his place in the Columns !

When this is accomplished, the W.M. says :

W.M. In order Brn. !

W.M. Bro. Wardens, I command you to proclaim to your Columns that from now on, Bro. X shall be acknowledged as Master Mason, so that all may rejoice to call him our Bro. Master Mason.

S.W. Brn. in the South Column, at the request of the W.M. I proclaim to you that from now on, etc., etc.,

J.W. Brn. in the North Column, at the request of the W.M. I proclaim to you that from now on, etc., etc.,

W.M. Be seated Brn. !

Bro. *S.W.* Upon what do the Masters work ?

S.W. On the Drawing Board, W.M.

W.M. The newly raised Master may now undertake his first Master-labour.

The D. of C. then conducts the new Master to the T.B. whither the W.M. also goes.

The D. of C. holds the drawing board in front of the new Master, the W.M. hands him a pair of compasses, with which the new Master draws a circle on the drawing board.

As soon as this is done, the W.M. says :

W.M. The eternal circle is drawn, of which the centre is everywhere, the circumference nowhere. A task worthy of the Master !

Bro. D. of C. you will conduct the new Master once more to his seat.

The W.M. also resumes his seat.

Apologies were received from W. Bros. J. T. Bouskell, S. G. Maynard, A. E. Cameron, J. C. Burton, F. Haines, J. L. Smith and H. Carr.

W. Bro. R. C. Winn, 37 Hannam Court, Leicester, was proposed as a full Member of the Lodge. The W.M. seconded the proposition.

Hearty Good Wishes were given by the visiting Brethren, and the Lodge was closed. A conversazione was held afterwards.

**THE
THREE-HUNDRED-AND-THIRTEENTH
MEETING.**

of the Lodge was held at Freemasons' Hall, Leicester,
on Monday, May 24th, 1954.

W. Bro. C. E. Haines presided and the following Brethren were present,
viz.:—

W. Bros. C. C. Binns, I.P.M.; E. Murray, S.W.; A. G. Kilner, J.W.;
G. E. Phipps, Acting Chaplain; W. A. Thorpe, Secretary; G. W. Wilkes, D.C.;
W. Tomlinson, Acting S.D.; A. E. Rossiter, J.D.; J. E. Foister, I.G. and D.
Choyce, Tyler.

Also W. Bros. F. Heaton, W. H. Wood, J. T. B. Swift, T. O. Judge,
A. T. Shorthose-Smith, G. H. Fox, S. Kay, F. M. Drewery and L. H. Wesley.

There were eighteen members of the Correspondence Circle, and eight
visitors present.

The Minutes of the last Regular Meeting were confirmed and the following
Brethren were elected members of the Correspondence Circle.

- Bro. J. R. Barlow, LL.B., 71 Rosemary Hill, Streetley, S. Staffs.
- „ W. C. L. Mathews, "Fairmount," Leicester Rd., Ashby-de-la-Zouch.
- „ Gurdit Singh Aurora, Bagh Jhanda Singh, Amritsar, India.
- „ Nihal Singh Aurora, ditto.
- „ Puran Singh Aurora, Bazaar Gunda Wala, Amritsar, India.
- „ A. Singh, Katra Bagh Singh, Amritsar, India.

W. Bro. R. C. Winn was unanimously elected a Full Member of the Lodge.

W. Bro. Ebb Murray was unanimously elected W. Master for the ensuing year.

W. Bro. E. Carr was unanimously elected Treasurer.

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

W. Bros. G. E. Phipps and J. C. Burton were elected Auditors of the Lodge
accounts.

Bro. C. M. Harrison, M.A., No. 2533, read a paper :—

GREEK MYSTERY RELIGIONS.

I should perhaps begin with a word about the choice of this subject for my paper. As a very junior and uninstructed Mason, who has so far regrettably failed to respond fitly to the exhortation delivered to initiates to endeavour to make a daily advancement in Masonic knowledge, I am of course not competent to give the Brethren a paper on a Masonic subject. W. Bro. Hardwick was however unwilling to accept this as a reason for declining his very kind invitation to me, and he suggested that since I posed as a classical scholar, I presumably knew something about the mystery religions of the ancient Greeks ; and he felt that this was a subject that must have some contacts with Freemasonry. We hoped therefore that it would not be without interest to the Brethren. But I must make it clear that neither he nor I are trying to palm off Greek mystery religions upon the Brethren as a kind of classical branch of Freemasonry. There are indeed a few superficial resemblances, but their differences are far more profound than their resemblances, and it would be hard to argue that what likenesses there are, are anything more than coincidence.

Indeed, in their essence the Greek mysteries are not merely different from Masonry ; they are antagonistic to it. They are primarily religious. Masonry, if I understand it, (and as I have already said I realise how ill-qualified I am to make any dogmatic statement upon it), is religious, but not primarily so. It is inescapably led to religion as a result of its researches into the hidden mysteries of nature and science : by contemplation of the perfect parts of the building we are led to acknowledge its Great Architect. In a word, Masonry is above all things rational. The Greek mysteries are profoundly irrational ; indeed they may be said to have entered Greece as a reaction against that rational temperament which was in the main typical of that people, and it was because that rationality reasserted itself in the teaching and speculations of the great classical philosophers that though the mysteries remained popular, they never really swayed or shaped the legacy that Greece left behind her. They did not make their appeal to the mind of man, but to his emotions, to the secret places of his soul where lie ecstasies sometimes heroic and saintlike, but sometimes also dark and terrible.

I have called them a reaction against rationality. They were also of course a reaction against the official religion of their day. This was a kind of rationalised pantheism. Starting from a belief that every manifestation of Nature was a divine spirit, the Greeks had gradually organized this vast array of gods and goddesses into an ordered divine community, a race of beings of supernatural powers, but in their dealings with one another behaving very like not too scrupulous men and women. Zeus was indeed endowed with royal power over the others ; but he could be cajoled or hoodwinked out of his intentions by those others only too easily. The Greek of Homer's age saw the gods very much as they saw their own great men : splendid and heroic but often quarrelling over trifles and occasionally suffering deserved humiliations. Such figures had to be placated and bribed into benevolence ; but they called forth no instinct to adore in the worshipper. And as the Homeric age with its feudal glories gave place to the enquiring democratic spirit of classical Greece, the Olympian religion steadily lost any real hold on the majority. It had four serious weaknesses.

It was, in the first place, aristocratic : the gods were not interested in the common man, though it might amuse them to intervene in the domestic affairs of royal houses. Secondly, it was impersonal ; the worshipper was given no reason to believe that his sacrifices could establish any sort of personal intimacy with the god ; they could only bribe him to toss them a casual favour. Thirdly it was amoral : the Olympians were scarcely interested in personal morality, and certainly did not practise it themselves. And lastly, and most important, it held out no hope of a happier life in the world to come. The Greeks certainly believed in a subsequent existence, but the Olympian religion saw it as a dim, ghostly existence to be dreaded by all alike, and the general attitude is well summed-up in the famous words which the ghost of Achilles addresses to Odysseus : "Better to be the meanest slave among the living than a prince in the halls of the dead." For all these reasons men sought an alternative. The more independent and rational took to philosophy and science, while the remainder sought the comfort of a religion, irrational, but warm and alive, personal, and offering promises of future bliss.

The religions from which the mysteries sprang are usually given the convenient name of Orphism, from the tradition that they were brought back from the lower world by the musician Orpheus. They have three main ingredients. First is the deliberate cultivation of a state of ecstasy, in which the worshipper feels inspired by a spirit from outside himself. He feels a superhuman strength and endurance, and a complete escape from his former self. The means of cultivating this ecstasy among the Greeks was mainly by dancing, a phenomenon that can be paralleled among many peoples,—notably the dancing dervishes of India and the Middle East. The second element is the prominent place given to the gods of the underworld, hitherto regarded as the grimmest of the gods, but now regarded as those to whose benevolent care the initiated mystic will pass after this life. The third is a belief in what we should call sacramentalism, the efficacy of ceremonial acts and observances to free the human soul from the ties that prevent it merging into the life of the god and of the community.

Naturally, Orphism did not displace the worship of the Olympian gods. A polytheistic system can always take in a few more gods, and the Orphic religion was simply incorporated, sometimes rather uncomfortably, into the Olympian. The Orphics associated the ecstatic frenzy with a Thracian god called Dionysus, and the Greeks claimed that Dionysus was indeed one of the Olympian hierarchy, being in fact a son of Zeus. Since the ecstatic frenzy was often to some extent encouraged by wine, and in any case shared some of the external symptoms of an excessive indulgence in it (a fact subsequently noted on the first Whit Sunday), Dionysus was identified with the god of the grape, and became later the genial Bacchus of the Romans and mediaeval painters ; but to the Greeks he always remained rather the mysterious wild element in the human soul which it is the purpose of civilization to keep in proper subjection. In the second great sphere of Orphism, that of the underworld, the link between the two religions was the goddess Demeter, or Mother Earth. To the Olympians she had been chiefly associated with the harvest ; but the Orphics thought of Mother Earth not merely as her who sustained life on earth, but as her who received the ashes of the dead. So grew up the legend of Persephone, the daughter of Demeter, which became the key-legend of the mysteries. Persephone was carried off by

Hades, king of the underworld, and for many months Demeter travelled the earth in search of her. During her wanderings, on one occasion, worn out with grief and fatigue, she rested on a rock at the village of Eleusis, outside Athens. Over this rock, the *agelastos petra* or sorrowful rock, a temple was afterwards built which became the great centre of the cult. At last Demeter learned where Persephone was, and was happily reunited to her daughter in the underworld. Thereafter Persephone spent half of each year with her mother, and the other half with her husband ; during this half of the year, Mother Earth remained in mourning, and thus the legend linked the primal facts of seedtime and harvest with the mysteries of life and death. The Dionysus and Demeter elements were further linked by the identification of Iacchus, a god of the underworld and son of Demeter, with Dionysus, though it is uncertain at what date this identification took place. The cult of Iacchus, however, was certainly very early a central feature of the ceremonies at Eleusis.

It was on these beliefs and legends, thus very summarily sketched, that the various mysteries centred. Far the most famous were of course the Eleusinian mysteries, and it is of these that I now wish to say something. It must however be understood that for the most part they remained mysteries. I do not mean that there are not learned persons who know a good deal more about them than I do ; I only mean that nobody knows very much. Many of our mysteries in Masonry have now been committed to print ; but if you can imagine a world at some future date from which Masonry had mysteriously disappeared together with all Masonic publications, and further imagine some scholar trying to piece together our ceremonies from what could be gathered from occasional indiscretions in the press or in contemporary novels, you would have some idea of the difficulty of the task.

First, we know that there were two Degrees in the Eleusinian mysteries, and peculiar secrets restricted to each. The first ceremony, the Initiation, was performed at the Lesser Eleusinia, a festival held yearly in February at Agræ on the river Ilissus. Little is known of this ceremony, but it contained at least three established elements. There was the sacrifice of a pig to the gods of the underworld ; there was a ceremonial washing of the candidate which recalls baptism ; and there was a great and solemn obligation administered by the hierophant or master of the ceremonies. After the obligation certain secrets were revealed to the initiates, but what these were is unknown. It seems, however, that they included a form of traditional history intended to make the subsequent ceremony intelligible.

This ceremony took place at the Great Mysteries, held in Athens and at Eleusis over a period of nine days in the month of September. As no Initiate (mystes) could be raised to the sublime degree of an Eye-witness (epoptes) within one year of his initiation, this in fact meant that the minimum interval was from February to September of the following year. For this festival visitors came from all over Greece. Some scholars think that originally the Eleusinia was confined to citizens of Athens, and this may have been so ; but at an early date the right to be initiated was extended to all except barbarians. Women and slaves could be admitted, and besides, many of the ceremonies were of a non-secret nature and were attended by the uninstructed and popular world.

The first day was called the *Agyrmos*, or day of Assembly. Probably no specific rites were performed on this day, but the initiates who had passed the first degree assembled at Athens. The ceremonies proper therefore began the next morning, when the Initiates went down to the sea-shore and were ceremonially purified in the sea. They were summoned to this by a priest reciting the words *Halade mystae* ("All Initiates to the sea!"), and the day was therefore called by this name. The third day was called *Nesteia*, or the Fast; nothing more is known about it except that a ritual meal of sesame-cakes and honey was consumed by the Initiates in the evening. It is possible that the rest of the worshippers held athletic contests on this day. It is certain that games did have their place in the Eleusinian ceremonies, as in most forms of Greek religion, but it is uncertain when they took place, some writers believing that they closed the festival.

The fourth day was called *Kalathou kathodos* (the taking down of the basket), and was devoted to procession through the streets of Athens. The procession was led by a waggon, drawn by oxen, and carrying a basket in which were placed pomegranates and poppy-seed. The significance of the poppy-seed is uncertain. The use of opium as a narcotic was of course known to the Greeks, and it is conjectured that it became a symbol of death; unquestionably one of the peculiar objects of the mysteries was to invite the initiated to reflect on this awful subject, and to teach that death had no terrors for the ceremonially purified believer. The pomegranates doubtless denoted, from the exuberance of their seed, plenty; Demeter was the goddess of the harvest, and as such the pomegranate was a natural symbol. The mystics however came to see in the pomegranates a connection with the central theme of the mysteries, the Persphone-legend, by saying that while Persephone was held captive by Hades she ate nothing but six pomegranate seeds; and that by the decree of the Fates she was doomed to spend one month in the Lower World for each of the seeds consumed. The waggon with its sacred basket was followed by women carrying small caskets which also contained significant symbols of the cult. On this day too, sacrifices were performed throughout Athens to the gods of the underworld.

The fifth day of the festival was called the day of Torches (*hemera ton lampadon*). It seems likely that little took place during the hours of daylight. As evening drew on, all Initiates who were candidates for admission to the higher degree, attended by a great concourse of other worshippers, formed a torchlight procession and marched from Athens to the temple of Demeter at Eleusis,—that same temple which had been built over the "sorrowing rock." It seems likely that this torchlight procession was a symbolic representation of Demeter's journeys in search of Persephone. On arrival at the temple, the candidates entered and remained there through the night, while the rest of the procession returned to Athens.

The next day, the sixth, was the grand climax of the festival, and was called by the name of the god Iacchus. As had been earlier stated, Iacchus came to be identified with Dionysus, but in the earlier tradition he was a god of the underworld and son of Mother Earth. The comedian Aristophanes makes it clear in his comedy, "The Frogs", that for him Dionysus and Iacchus are quite different persons. On the day called Iacchus, a huge procession, carrying the

statue of Iacchus garlanded and with a torch in its hand, repeated the journey of the previous day along the Sacred Road to Eleusis. The procession started in the pottery market at Athens and ended at Demeter's temple, and was accompanied by a concourse of as many as 30,000 people. During the procession sacred songs were sung in honour of the Mother (Demeter), the Maid (Persephone), and of Iacchus himself. It was during the night following this day that the candidates were raised to the sublime degree of an *epoptes* or Eye-witness. As we should expect, a few details are known of the ceremony. The presiding officer or Grand Master was, unlike the Master at the Lesser Eleusinia, appointed for life. He was attended by four officers, and it is interesting to note that the title of these officers was *epimeletae* or Wardens. There was certainly a fresh obligation and a fresh purification, and only after these were completed were the candidates restored to the blessing of material light. They were then singly and individually permitted to behold that which none but an Eye-witness was ever allowed to see. What the sacred visible mysteries were has never been known. The ancients remained true to their solemn obligation, and all suggestions have been mere guesswork. In later times horrific suggestions were put forward about the secret parts of the ceremony. It was said that living sacrifices were torn to pieces and devoured by the worshippers. It is quite true that there was a grim and bloodthirsty side of Orphism connected with the god Dionysus, but there is no evidence at all for connecting these elements with the worship of Demeter and Persephone. The real explanation of these stories is the great hatred felt towards the mysteries by the Christians, who in writing about them are the victims of ignorance and prejudice; at times Masonry has suffered from a similar prejudice. Of the spoken ritual two words alone have survived, and they are unintelligible: it is said that after each candidate had viewed the secrets, he was bidden by the Grand Master to retire by means of the mystic syllables *Konx ompax*.

On the next day the worshippers returned to Athens; but whereas the journey to Eleusis had been accompanied by holy hymns, the journey back was accompanied by uproarious merriment, expressed in bawdy songs and rude jests at the expense of members of the crowd or well-known public persons. This reached its climax at the bridge over the river Cephissus, whence the term *gephyrismos*, or "bridge-business," was given to the whole day, and came also to be used by Athenians as a term for scurrility or lampooning,—much as the word "Billingsgate" has come to be used for strong language in English. No doubt the psychological explanation of this feature of the festival was the reaction after the solemnity of the previous twenty-four hours; and may perhaps be not inaptly compared to the desire of the Brethren for gin and a cigarette after a moving ceremony. The mystics themselves explained it in the terms of their traditional history, and saw in it an allusion to the attempts, finally successful, made by a compassionate princess to bring a smile to the face of the bereaved Mother during the search for her child.

This day seems really to have closed the festival proper, although there were still two more days to run. The eighth day was believed by later Greeks to have been added for the benefit of any who by unavoidable accident had been prevented from being present at the earlier days. This would seem to imply that it was possible for those who missed the raising on the sixth day to be

raised on the eighth day instead. If so, it must have been a ceremony shorn of much of its glory, for we hear of no repetition of the procession and sacrifices of the genuine day. My own view is that it was not a supplementary raising but a supplementary first degree, open to some who had been prevented from being initiated at the Lesser Eleusinia of the previous February. This would explain why we are told that a year had to elapse between initiation and raising. As I have already pointed out, if the only initiation was at the Lesser Eleusinia, the minimum interval before raising would be in fact eighteen months ; but if it was possible to become an Initiate at the Great Mysteries also, one could become an Eye-witness a year later.

The last day, called *Plemochoe* or Water-pitchers, was devoted to the closing ceremonies. Once again these are obscure, but included the ceremony of emptying wine-vessels towards the east and towards the west, presumably typifying Orphism universal. This ceremony was accompanied by mystical words whose significance apparently was not known even in antiquity.

Such then is all that is known with any certainty about the Eleusinian mysteries, by far the most venerable and widely-known of all those in Greece. They had a long history ; for though the date of their institution is not certainly known, it can hardly be later than 800 B.C., and may be much earlier, while they certainly continued to be celebrated until the reign of the Emperor Theodosius in the 5th century A.D. It was of course the Christianisation of the Empire that doomed the mysteries, and they were threatened from the time of Constantine's conversion. When the apostate Julian became Emperor he tried to revitalise the mysteries, and succeeded for a time, but with the succession of another Christian Emperor their fate was sealed.

I conclude by trying to sum up what the Eleusinian Mysteries offered to the initiated. They represent the best of Orphism, since in them the cruel element associated with the Thracian Dionysus seems to have been wholly absent. The familiar words ". . . requires a perfect freedom of inclination in every candidate for its mysteries ; it is founded on the purest principles of piety and virtue ; it possesses great and invaluable privileges . . ." would have seemed to the devout worshipper at Eleusis a true and accurate description of his religion. Unlike the official Greek religion, it did really demand piety and virtue ; the man of corrupt life profaned the mysteries, and must be kept at a distance. The herald summoning the congregation explicitly bade those who transgressed the moral law to keep away. This was one of its great attractions, for man with all his weaknesses is a moral being and no religion has ever held his mind which did not offer him a moral law, however primitive. The great and invaluable privileges were principally concerned with the life of the underworld. As has been said, the Greek view of the after-life for the vulgar and uninitiated was dim and discouraging ; but the Initiates looked forward to an intensification in the world below of the sense of peace and light which they experienced in their mysteries, and a satisfaction of those yearnings which the mysteries expressed. And already in this life the mystic evidently found some of his reward, in the sense of union through the mysteries with each other, with the natural world, and with the Great Architect of the universe. Therefore, though I began by warning you against supposing the ancient mysteries

to be a form of Masonry, yet we see that in some ways they did in some fashion stretch out tentative arms towards sacramental religion on the one hand, and our ancient craft on the other.

Apologies were received from W. Bros. R. H. Dilworth, E. Carr, H. Carr, J. T. Bouskell, D. E. Cameron, F. C. Haynes, F. Haines, A. H. Parker, L. J. King, C. B. S. Morley, L. G. Hayward, J. C. Burton, A. W. Eley, W. H. Rae, F. Longworth and V. W. Bro. the V. Rev. H. A. Jones.

Hearty Good Wishes were given by the visiting Brethren and the Lodge was closed. A conversazione was held afterwards.

BOOKS PUBLISHED BY THE LODGE.

Application for copies of these books to be made to the Librarian, Freemasons' Hall, London 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.
Out of Print

“French Prisoners' Lodges.” By J. T. Thorp. New and revised Edition issued by the Lodge as a Memorial to its Founder. With many illustrations post free 5s. od.

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 the Librarian, Freemasons' Hall, London Road, Leicester.

