



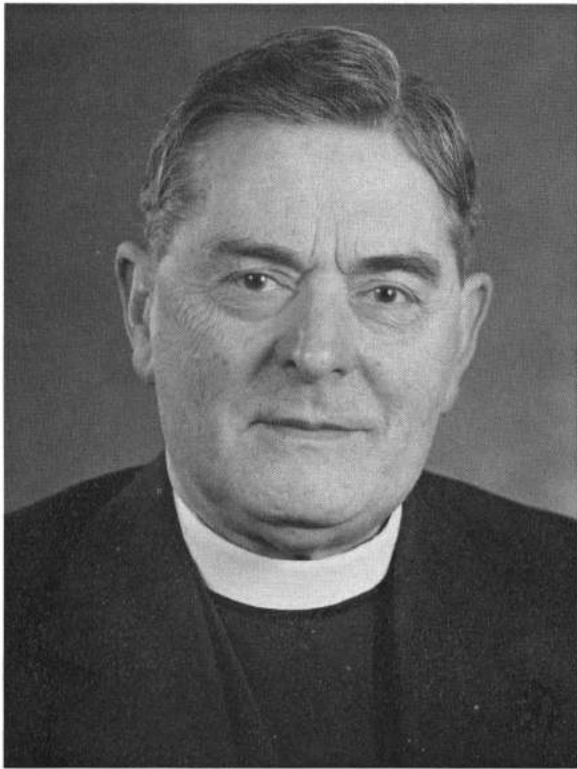
Leicester

The Lodge of Research

No. 2429

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W.BRO. REVD. CANON J. R. PROPHET

Master

EDITORIAL

The Lodge has once again been fortunate to hear an official delivery of the Prestonian Lecture, this year given by W.Bro. G. J. C. Hambling, D.S.C., on behalf of the late Bro. G. E. Walker, O.B.E. .

It is also pleasing to report that the tendencies of which mention was made last year did develop and that a number of original papers will therefore find their way into the Transactions. The first of these appears in this issue and is from the pen of one very young in masonry and from one of whom it is hoped that there will be further examples of interesting research to print in the future. Greatly is it hoped that this interest and development will continue for it is a most healthy sign of the extension of true masonic knowledge which can only bring lasting benefit to the Lodges of the Province.

Once again the Lodge was privileged to hear W.Bro. P. J. Dawson, O.B.E. and his third paper appears elsewhere in this issue. It is hoped that, as a result of the interest aroused by his trilogy, another article will be forthcoming (from a different source) and which will have as its theme the "Moira" Lodges.

The sudden and unexpected passing of W.Bro. W. J. Binns robs the Lodge of an enthusiastic member and, additionally, breaks a family tradition for his father was Master in 1902. It is also sad to report that R.W.Bro. W. G. Fox finds travelling a problem and so has resigned his membership—may he have many years in which to enjoy the benefits of the Correspondence Circle and to remain in touch with this Lodge to which he has over many years, contributed a great deal.

The Lodge of Research, No. 2429
1978-79

Worshipful Master

W.BRO. REVD. CANON R. H. PROPHET

Bro. HENRY STARMER (P.M.)	Senior Warden
Bro. JAMES E. R. TOMPKIN (P.M.)	Junior Warden
Bro. LESLIE J. KING, P.M.	Chaplain
Bro. ERNEST V. HAZELL (P.M.)	Treasurer
Bro. NORMAN B. ASHCROFT (P.M.)	Secretary
Bro. THOMAS FLINN (P.M.)	Director of Ceremonies
Bro. FREDERICK A. THORPE (P.M.)	Senior Deacon
Bro. ARTHUR F. BROWN (P.M.)	Junior Deacon
Bro. LEONARD STARMER (P.M.)	Assistant Director of Ceremonies
Bro. DENNIS E. SHARP (P.M.)	Organist
Bro. A. HAROLD JELLY (P.M.)	Assistant Secretary
Bro. FRANK A. STAFFORD (P.M.)	Inner Guard
Bro. IVAN RAYBOULD (P.M.)	Steward
Bro. DEREK A. BUSWELL (P.M.)	Steward
Bro. JOHN STURGES (P.M.)	Tyler

Immediate Past Master

W.BRO. T. MERVIN LL. WALTERS

Master-Elect

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Historical Note

The Lodge of Research, No. 2429, was consecrated on 26th October, 1892; W.Bro. J. T. Thorp, a masonic historian of outstanding note, being installed as the first Master.

The Lodge seeks to exchange opinions with Freemasons throughout the world, and to attract and interest Brethren by means of Papers on the historical and symbolic aspects of Masonry.

(Revised By-Laws, 1962)

Membership

The membership of the Lodge is limited in number. The members will, *as a rule*, be elected from among the members of the Correspondence Circle.

Papers

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

CORRESPONDENCE CIRCLE

The members of the Correspondence Circle are entitled

- to have posted to them, as issued, the Summonses convoking the meetings of the Lodge,
- to be supplied, gratis, with the Annual Transactions of the Lodge,
- to attend Meetings of the Lodge,
- to take part in discussions relating to any Papers which may be read, or subjects of general masonic interest which may be introduced,
- to read Papers and introduce discussions on masonic subjects (by arrangement).

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

A Candidate for Membership of the Correspondence Circle is subject to election by the Members of the Lodge by a show of hands.

The names of Candidates will be submitted to the Permanent Committee at their next Meeting after completed application forms have been received by the Secretary.

No entrance fee is required, and the Annual Subscription is £3.50 payable in advance in the month of July. Any member whose subscription is unpaid for the current year is not entitled to a copy of the Lodge Transactions.

The Lodge reserves to itself the full power to exclude 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.

The Three-hundred-and-ninety-fourth Meeting

on

MONDAY, 27TH NOVEMBER, 1978.

There were present W.Bro. T. M. Ll. Walters, *Master*; W.Bro. Revd. Canon J. R. Prophet, *Senior Warden*; W.Bro. H. Starmer, *J.W.*; twenty-one other Officers and members of the Lodge, eighty-nine members of the Correspondence Circle and seven visiting Brethren—a total of one hundred and twenty.

R.W.Bro. Gayton C. Taylor, Provincial Grand Master was saluted.

Forty-three Brethren were elected members of the Correspondence Circle.

The Master-Elect, W.Bro. Revd. Canon J. R. Prophet was presented by the Director of Ceremonies W.Bro. T. Flinn, installed by W.Bro. T. M. Ll. Walters and proclaimed in the Three Degrees.

After the Master had appointed and invested his Officers for the year he delivered his inaugural address entitled,

“The Temple and Masonic Tradition”.

After the Lodge had been closed, the Brethren retired for refreshment and conversation.

The Three-hundred-and-ninety-fifth Meeting

on

MONDAY, 22ND JANUARY, 1979.

There were present Revd. Canon J. R. Prophet, *Master*; W.Bro. H. Starmer, *S.W.*; W.Bro. J. E. R. Tompkin, *J.W.*; nineteen other Officers and members of the Lodge, sixty-four members of the Correspondence Circle and nine visiting Brethren—a total attendance of ninety-five.

Sixteen Brethren were elected members of the Correspondence Circle.

W.Bro. J. W. Reddyhof then delivered his paper entitled:—

“The Masonic Writings of Rudyard Kipling.”

The Provincial G. Master warmly thanked Bro. Reddyhof on behalf of the Lodge and the Brethren expressed their appreciation by applause.

After the Lodge had been closed, the Brethren retired for refreshment and conversation.

The Three-hundred-and-ninety-sixth Meeting

on

MONDAY, 26TH MARCH, 1979.

There were present Revd. Canon J. R. Prophet, *Master*; W.Bro. H. Starmer, *S.W.*; W.Bro. J. E. R. Tompkin, *J.W.*; twenty other Officers and members of the Lodge, fifty-one members of the Correspondence Circle and four visiting Brethren—a total attendance of seventy-eight.

Ten Brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:—

Master-elect: W.Bro. H. Starmer.

Treasurer: W.Bro. E. V. Hazell.

Auditors: W.Bros. F. W. Warburton and L. Starmer.

W.Bro. P. J. Dawson, O.B.E., then delivered his paper entitled, "Earl Moira in Scotland".

The S. Warden warmly thanked W.Bro. Dawson on behalf of the Lodge and the Brethren expressed their appreciation by applause.

After the Lodge had been closed the Brethren retired for refreshment and conversation.

**CENTENARY MEETING OF THE COMMERCIAL LODGE,
No. 1391**

at

FREEMASONS' HALL, LEICESTER

on

FRIDAY, 23RD FEBRUARY, 1979

**ADDRESS BY THE PROVINCIAL GRAND MASTER
R.W.BRO. GAYTON C. TAYLOR**

The Most Worshipful The Grand Master, having satisfied himself of the uninterrupted existence of this Commercial Lodge, No. 1391, for one hundred years, has issued a Centenary Warrant dated 8th February, 1979 and we are assembled this evening to celebrate that occasion.

We are greatly indebted to Bro. the Revd. G. F. Cooper, B.A., Mus.Bac., P.P.A.G.Chap. for a labour of love in compiling the History of the Lodge and you will hear later that like most Lodges, the Commercial Lodge experienced good fortune and adversity. Although the Lodge was consecrated on 1st April, 1872, it is only now able to celebrate its Centenary owing to a break in the continuity of its meetings in 1878/79. We are also grateful to W.Bro. D. A. Howles, P.P.J.G.D., the present Secretary of the Lodge, for a full explanation, not previously made public, of its early difficulties. How they were overcome is a lasting credit to the masonic faith and courage of its members of those days.

The vicissitudes of a Lodge and indeed of life itself are perhaps symbolised by the mosaic pavement in our Temples—that beautiful flooring of a Freemasons' Lodge, variegated and chequered, pointing out light and darkness, the joys and sorrows of man's existence. The original founders of the Commercial Lodge who occupied important official, professional and commercial positions in what was the old Town of Leicester must have realised the symbolism of the mosaic pavement. They must also have had great faith and courage; faith that the principles and teachings of Freemasonry would appeal to and satisfy some of the spiritual yearnings of an increasing number of men; and courage that would enable them under all the difficulties and conditions of the latter part of the nineteenth century to stand firm for what they believed. That they and their successors in this Lodge have been successful in a changing world is due to an abiding faith in the unchanging fundamental principles of our Order, a belief in the Supreme Being, a sense of responsibilities to ones neighbours and an awareness of personal duties—all based on the divine precepts and moral plans contained in the Volume of the Sacred Law, which as our ritual says 'were we conversant therein and adherent thereto would bring us to an ethereal mansion not made with hands, eternal in the Heavens'.

Life is a constant change and whilst it may have altered at a more leisurely pace in the days of our forebears we are perforce faced with rapid changes in this last quarter of the twentieth century. Could our brethren of a hundred years ago have conceived or imagined the speed and sophistication of our world today?—fast travel, instant communication in sound and vision throughout our planet, and beyond, into the incomprehensible vastness of the universe. Modern science, in the form of the nuclear age and the new technology of micro-chips holds out the promise of a new millenium, a Utopia where our lives will be so much better. Will they? Not if we accept these material improvements and neglect our basic inborn spirituality. This is where Freemasonry will face a great challenge in the next hundred years. We must stand four-square for those eternal verities so beautifully enunciated in our ritual so that we can utilise the benefits of our new age for the good of mankind and to the glory of God.

The danger is that love of material things, concern for comfort, the pursuit of wealth, acquisitiveness and covetousness may overshadow belief in noble goals, faithful endeavour, persistent hopefulness, charitable mindedness, unselfishness and generosity.

As our material lives improve so must our spiritual lives be enriched if we are to be worthy to build and to be capable of building a living Temple in our hearts fit for the habitation of T.G.A.O.T.U. .

We must therefore be prepared to face the challenges of the future which are bound to affect our lives and our Lodges in ways we cannot and perhaps dare not contemplate. We must be prepared to consider new ideas, new thoughts and the applications of new technology but we must ever be watchful or vigilant and try out and test the new by our tried and tested working tools so that material that is imperfect does not pollute or corrupt our Lodges. And similarly we must be just as careful and vigilant in our choice of candidates and never be afraid, if we have the slightest doubt, to speak out if a person does not measure up to our standards of morals and behaviour.

Provided we and succeeding generations of Freemasons hold fast to those divine precepts on which our Order is founded and by the practice of which it has withstood the test of time, then your celebrations today and your thankfulness for the Centenary of this Lodge will be recalled in a hundred years time by Brethren who will have inherited the same faith in the ultimate triumph of good over evil as you Brethren today have inherited that faith from the Founders and early Brethren of a century ago.

Worshipful Master it is my privilege to be present today on such a memorable occasion, to congratulate you and every member of your Lodge and to wish you all much success in the future.

I now call on the Provincial Grand Secretary to read the Centenary Warrant after which I shall have the pleasure to deliver it into the special keeping of the Worshipful Master.

THE TEMPLE AND MASONIC TRADITION

by

W.BRO. REVD. CANON J. R. H. PROPHET, *P.A.G.Ch.*

Master

The place where Masonic Lodges meet is normally called the temple but does the name itself hold any meaning for us today and if not, might we not dispense with it and respectfully consign it to the archives of our Ancient Order like some fond relic of antiquity?

On the other hand would it not be better to take a look at the word and what it represents to us as Freemasons, lest we rashly discard a precious gem to our eternal loss? This is the question which has prompted me to present a paper on the Temple to the brethren here assembled.

First, there is the use and meaning of the word. We say 'temple' to denote a sacred place where our belief in the great Father of the human race gives to us, His offspring, the sense of His presence. The Creator and created meet; He as Master and, as we say, Great Architect, we as servants, in all humility, honouring His Name and imploring His grace to perform His Will.

Whilst Freemasonry is emphatically not a form of religion, it can never be anything or even properly exist without the principle of a religious faith. It is in essence theistic. Our ethical aims depend upon spiritual inspiration. Our assembly and work in Lodges is heaven centred before it can be earth directed.

Next, when we are working together as Masons we speak of a Temple which, though it has no visible existence now, did exist in succeeding forms for a thousand years. Its position as the most authentic shrine of ancient Israel is still marked by the temple plain or space in the old city of Jerusalem. Its centre was within the area covered, since the seventh century by the great Mosque, the 'Dome of the Rock'.

Three very different temple buildings successively occupied that space in olden times. The first of these was the Temple whose foundation became emblematic to operative masons applying their tools to their craft, and later, to Speculative Masons applying their tools to their morals. It was King Solomon's Temple; the one with which we are predominantly concerned here.

But we must first refer back in history to those most ancient of days when the Israelite tribes were temporarily a nomadic people seeking a home on the west side of the river Jordan. Even then they had their oracle in what was called the Tent of Meeting. This was a portable arrangement. Its sections were carried before the people, as they journeyed, by the Levites and, wherever they rested, it was pitched in their midst. At its centre was set the Tabernacle of the Ark of the Covenant; a box in which were contained the tablets of the Mosaic Law given at Sinai. This represented the presence of the

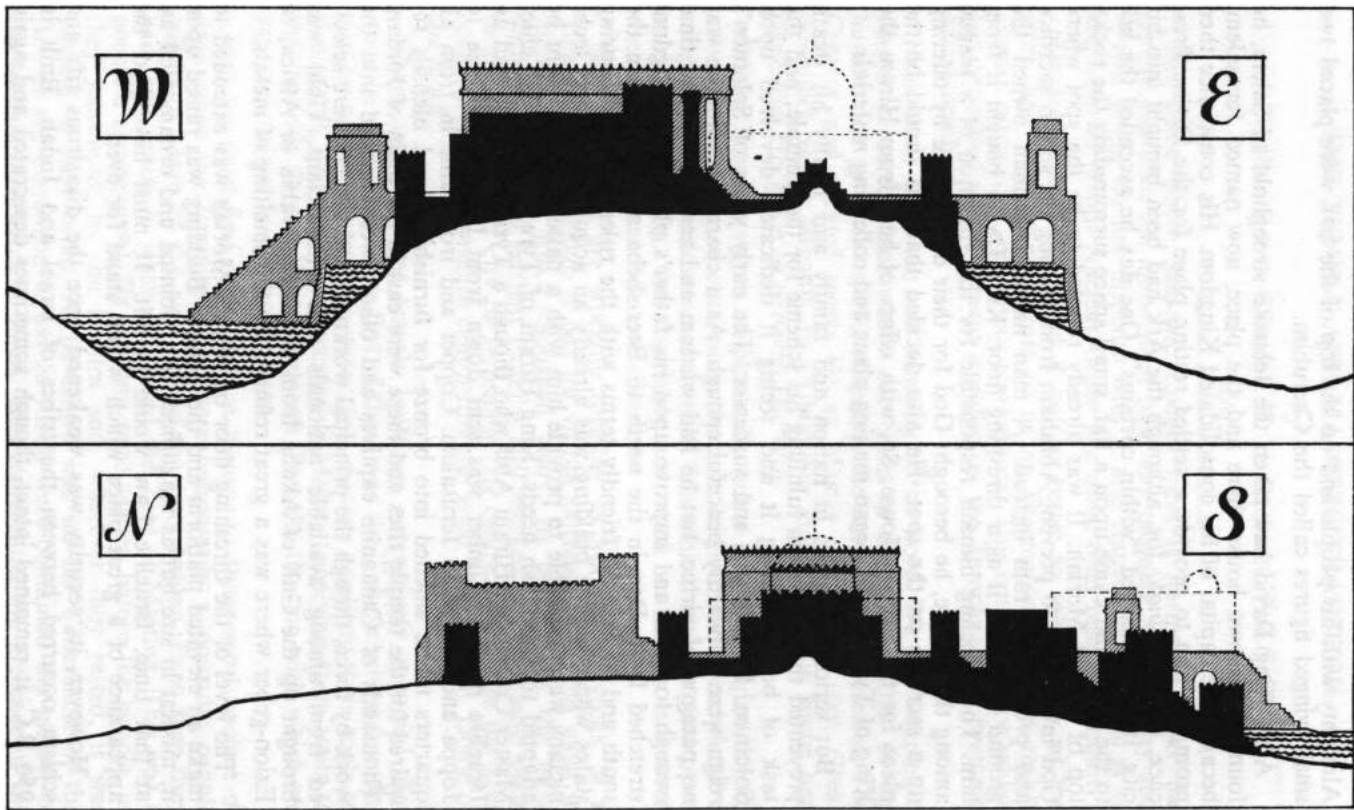
Almighty with his people and on the top of the box were placed two small winged figures called the Cherubim.

After King David had taken the Jebusite stronghold of Salem, he founded his own house there and the place, now named Jerusalem, became the capital of his consolidated Kingdom. His conscience then prompted him to provide a settled resting place for the Divine Presence, the *Shechinah*; for, although the Ark had been brought into his city, it still remained "within curtains". One day he ascended the hill to the north and came upon a flat, small space surrounding the rocky top of Mount Moriah. It was already reputed to be the spot where God intervened to prevent Abraham from slaying his son in sacrifice and provided a ram instead. A man named Araunah owned the ground and used it as a threshing floor. King David bought it from him. Then, feeling himself responsible for the visitation of a plague among the people, he besought God for their deliverance by offering up a sacrifice on the spot. He also decided that this should be the place for the Lord's House. So, with offers of help from Hiram the King of Tyre, David began making plans and collecting materials.

But serious troubles in nation and family and finally his death prevented the king from fulfilling his scheme for the Temple; and the task of both building it and seeing it dedicated devolved upon Solomon, David's son and successor. The early years of Solomon's reign were outwardly peaceful enough. As a character Solomon was no paragon of virtue, but he had wisdom and zeal, talent and time enough to build and improve upon his father's plans. His Kingdom stretched from Dan in the north to Beer-sheba and beyond in the south and he was on friendly terms with the rulers of neighbouring states where temple building was already an acquired art, and technicians were available to provide him with a pattern which might be adapted to Israelitish needs. King Hiram of Tyre sent him his chief Master Craftsman, Hiram Abif who though a Tyrian by birth had an Israelite mother. Timber was sent down from Lebanon by sea to Joppa and thence to Jerusalem. Copper and iron came in from all quarters to be smelted into bronze for furnishings and utensils required for the temple rites and these were cast in the plain of Jordan. Thousands of Canaanite captives and others were pressed into the work by force, though the principal workmen and officers were selected from among available nationals and Phoenicians. Gold was brought up the Gulf of Akaba from Southern Arabia or Africa, to Ezion-geber where was a great refinery for the smelting of metals.

The level of the threshing floor on Mount Moriah was extended to make an elevated platform and the Temple Building was raised upon it, modest in size but as magnificently appointed and ornamented as, at that time, Israelite Law would permit. It must have had the appearance of a great place which would stand for ever.

However, its security was weakened once the disastrous rift and schism occurred between the tribes of Israel and Judah. Built in 950 B.C. it remained intact, though sometimes desecrated and again



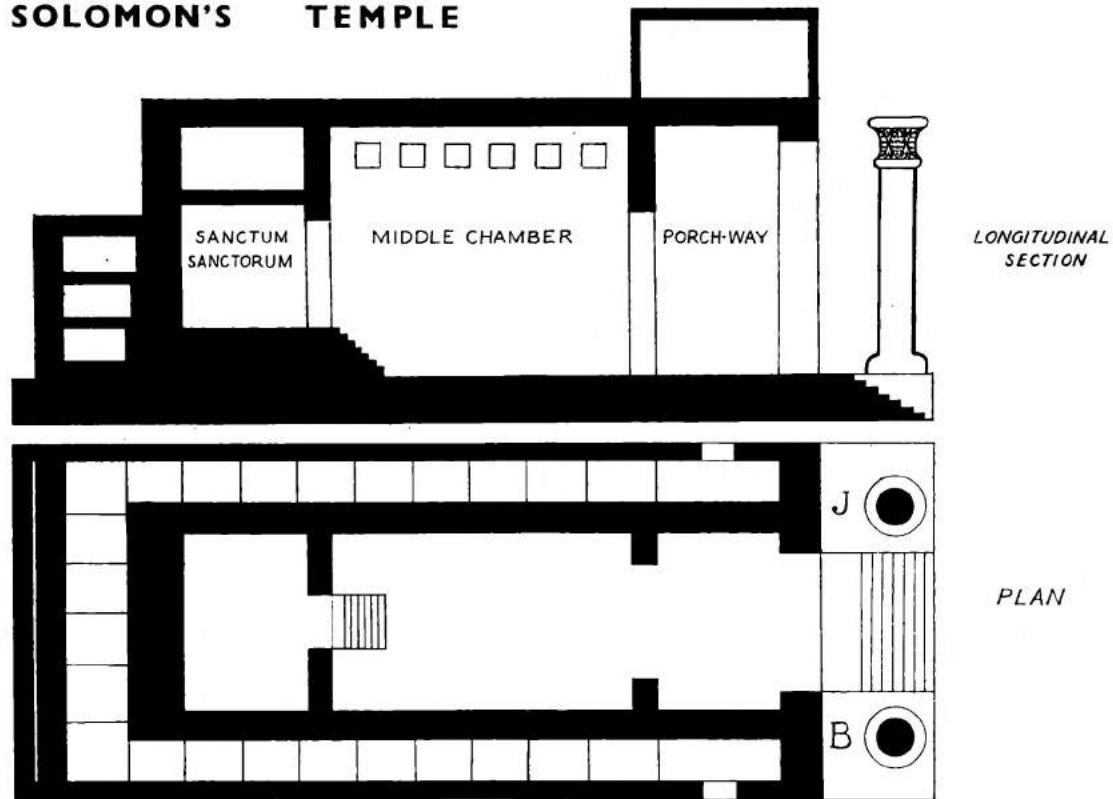
restored, for three-hundred and sixty-four years. It finally fell when the Babylonians invaded and laid waste the city. The Temple treasures were looted and all but a remnant of the people were deported to Babylon. There the Judaeans bewailed the loss of their city and shrine. There the prophet Ezekiel recorded his vision of the temple as it might be with God's deliverance but with its plan and measurements as it had been. The fulfilment of that vision is still something for which devout Jews pray.

Some of the Captivity were eventually allowed to return in stages to restore the walls and house of God in Jerusalem. But with stiff opposition from outside and some apathy within the city this proved a laborious task, and, this time, there was no Tyrian expert like Hiram to be called on for assistance. Instead, there was the zeal of Zerubbabel, the Prince of Judah, Haggai and Zechariah the prophets and Jeshua (Joshua ben Jehozadak) which prevailed and a second Temple was built and dedicated in 515 or thereabouts on the site of the first. The Hebrew Law with all its exacting enactments and the Temple cults of sacrifice were re-established. This Temple may have been a little larger, but it lacked the splendour of the former house and was furnished more strictly in accordance with the puritan and exclusive ideals upheld by the presiding authorities. It had again its Most Holy Place or Sanctum Sanctorum, but the Tabernacle contained only substitutes of the sacred emblems, for the originals were never recovered.

The Second Temple stood for five-hundred years, but suffered such profanation in the years of the Ptolemies and Seleucids that in shame the Jewish zealots had to restore and re-dedicate it when they had the power to do so.

Then came the Idumean puppet king Herod, despised by the Jews for his pro-Roman sympathies. He sought to appease them by devious moves; but his 'trump card' was the promise to build them a bigger and better temple. The Sanhedrin or priestly rulers, disinclined to trust Herod's word, said they would want to see all the building materials on the site before they could agree to the demolition of the old Temple. Herod kept his promise, asserting that he would build to the glory of God Whom he, along with all Jews, purported to worship. Some, however, were not sure that he did not really mean the gods of Rome, or Caesar or even his own glory.

The greatness of Herod, like that of Solomon, lay not in moral integrity or military might, but in his undoubted building prowess. The two were much alike in this. Solomon built the famous fortress of Megiddo, by the plain of Jezreel, besides a number of other places in Palestine where archaeologists in recent years have been at work, bringing to light valuable data, some of which has a bearing upon the possible construction of the Jerusalem Temple and its environs; where, up to the present, excavation has been forbidden. Herod, likewise, went in for a building spree, largely for his own comfort and security. To him must be ascribed his Palace on the Zion hill;

SOLOMON'S TEMPLE

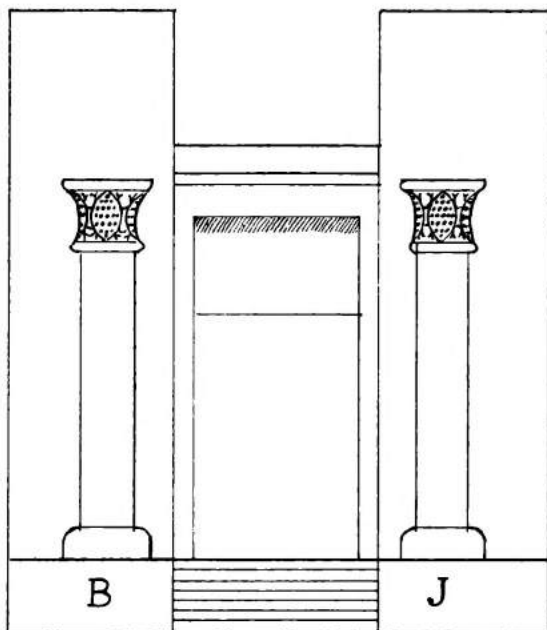
the Praetorium, named after Mark Antony, the Antonia, at the north-west corner of the Temple complex and which housed the Roman governor and garrison; and another palace fortress on a precipitous hill by the Dead Sea called Masada where the last of the Jews who escaped from the holocaust of Jerusalem in 70 A.D. defied the Roman legionaries to the last man.

Herod's Temple was built on a greatly enlarged platform which had to be supported by massive walls extending down to the valleys below. The principal Temple Building was probably standing complete before his ignominious death, but the inner and outer courts were not finished in all their glory until a short time before the whole area, including the Temple, was levelled to the ground by Titus and his troops in their fury. All that is visible today is a small part of the huge wall built up to the Temple area from the valley on the west. This, of course, is well known as the 'Wailing Wall' where orthodox Jews still pray for the millennium at Jerusalem. It is worth noting that, when the Israelis cleared this area, after they had taken over the city, broken blocks of masonry were found lying about on the original pavement which appeared chipped in such a manner as to suggest that these were temple stones which had been hurled down from the platform area above, when the wanton destruction took place.

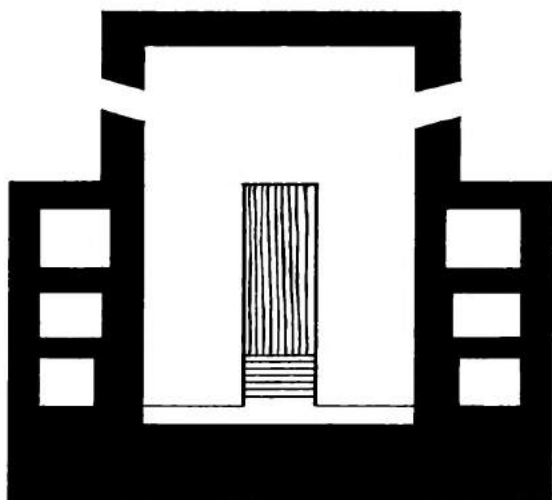
Now we must turn more directly to our Masonic Temple tradition in the light of our up-to-date knowledge of the Jerusalem Temple in history. As we have already said, the re-discovery of many ancient fortress and temple sites in the Near and Middle East has provided us with a clearer idea of the nature of things as yet still hidden beneath the undisturbed rubble and dust below the surface of the Temple area. And, as a result, some of our imaginary pictures as to what the Temple looked like in its three stages may need revising. In some respects this could call for a new look at our traditions, though this is not to say that the traditions must be swept away. What is really important is the knowledge that modern archaeology, as the work of excavation goes on, tends to resolve some, if not all, our former doubts as to the authenticity and, therefore, reliability of our Biblical evidences.

We do not pretend, I should think, that our Traditional History concerning the fate of Hiram Abif is more than legendary and allegorical, though we may still hold that it remains as suitable material for our Masonic purposes. Nevertheless, it is good to be reassured that our story is at least built around an historical Character, in spite of our need to make allowances for the story which took shape at a time in our own history when the only probes into ancient times, worth speaking about, could be of an imaginary and literary nature.

In the early chapters of 1 Kings and 2 Chronicles and, more indirectly, the Book of Ezekiel, we have the accounts of the building, the measurements and the furnishings of the Temple of Solomon.



FRONT ELEVATION



CROSS-SECTION AT THE CENTRE

These must have been the passages upon which operative masons of old based the connection between their Faith and their Craft. Being skilful but, probably, not literate, they would have been led in doing so by their reliance on their masters who were learned enough to deduce the essential link. It was not, however, until later on, as Freemasonry as we know it emerged, that the spotlight fell the more prominently upon Hiram the Master Craftsman, round whom was formed the legend of his especial excellence of character and manner of self-sacrifice; and the Degree of raising a Fellow-craft Freemason to the rank of Master Mason was formulated.

Some stretching of the actual evidences of Scripture, as regards the Temple, was bound to arise in the process and, as I have said, in the light of our improved understanding now, perhaps we ought to adjust some of our imaginary views.

Hiram helped to *complete* the Temple. That word 'complete' is important, because he was not exactly a master-builder but a master designer; not so much an architect in the exact sense as a metallurgist, and most of his greatest works for the Temple as a whole was done outside the main building in the courts or precincts.

This is what an American-Jewish author, Joan Comay, writes about Hiram Abif in her recent book on the Temple: 'Under his direction the courtyard before the Temple was furnished with a group of monumental works, such as the two huge hollow bronze columns flanking the main entrance to the Temple Vestibule. With their decorated capitals they were nearly 40 ft. high and 6 ft. in diameter. For reasons that are obscure they were called Jachin and Boaz'. This writer goes on to quote other accomplishments of Hiram Abif which, like the two columns with which we are familiar in Freemasonry, are mentioned, of course, in the Scripture passages within our V. of S.L. They need to be cited here if only to lay emphasis upon what Hiram achieved in completing the appointments of the Temple. In the forecourt, east of the columns and porchway entrance stood the Altar of Sacrifice, a great bronze-plated Altar with horns at its four ends; the "Molten Sea" or massive bronze bowl, 16 ft. in diameter, holding an estimated 16,000 gallons of water; and a number of smaller lavers cast in bronze and supported upon elaborately designed bronze carts on wheels. These were used for the priestly ablutions after the animal sacrifices. All of them, plus many bronze instruments and implements, were essential constituents to Hebrew Temple worship. But pagan influence in some of the features of the Temple might be detected in, for instance, the base of the great bronze bowl, just mentioned, which stood on the backs of twelve bronze oxen in four groups of three, facing the four cardinal points of the compass. The emblematic meaning here, if any were intended, was hardly in keeping with Israelite usages, being more reminiscent of Canaanitish fertility cults. It may be that King Solomon was not all that particular about some of the finer points and restrictions of Hebrew requirements and that he freely used architectural forms,

gleaned from Phoenecian and possibly Egyptian sources, in his Temple design, but without intending any alien religious or theological significance.

The Temple building was composed of three spaces, the Porch or vestibule, the Middle Chamber or Holy Place, which was the larger central section, and the Sanctum Sanctorum or Most Holy Place. There were also numerous rooms for priestly robes, consultations, stores and Temple accessories, round the walls on the north, south and west sides. These were built up in three storeys to a point just below the small windows which gave a little light to the Middle Chamber.

It needs to be remembered that the whole of this Temple Building apart from the Porchway, was reserved for the exclusive use of the Priesthood of Israel. No access was permitted to the general public, nor even to the king himself, into the main interior. We must not confuse the Temple with the cathedrals, churches and chapels of the Christian world, nor the mosques of the Islamic world, nor, indeed, the synagogues of Jewry, where the leaders of religion and the laity meet together for worship. The central shrine in Jerusalem was God's own preserve, not a place of assembly for the people, nor even for the priests except in so far as their sacred office demanded their dutiful attendance. The Holiest place at the far end of the building never saw the light of day nor heard the tread of feet, save only on the Day of Atonement when the high priest pulled the curtains aside and went in to propitiate for the sins of the people. For the people of Israel, to go up to the Temple was into its surrounding courts; For the king, it might have been into his suite within or above the ornate vestibule.

So what can we say about the "Middle Chamber of the Temple" to which we allude as the place into which our ancient brethren, few of them priests or Levites, went to receive their wages? Could they have done so? I should think, yes, if it was during the time before all things had been perfected in the building of the Temple and it was ready for its dedication as a place set apart. The outward structure of the building would have been finished possibly many months before the work within had been completed and, in the interval, Hiram Abif was the man in charge, working himself with hundreds of artificers and craftsmen, laying the timber for the floors and paneling the entire wall spaces with cedarwood, completing the hangings and decorating them and the walls and the door-ways with reliefs of flowers, palm trees and cherubim, preparing and placing in their proper places the sacred emblems, stands and fittings, and adding to almost every object an over-lay of gold. If, by the Middle Chamber in our Masonic tradition we really mean the Holy Place in the centre of the Temple, it clearly relates to the period when the building technically was incomplete. In any case we refer to the death of "Our Master, Hiram Abif" as having taken place just before the completion of King Solomon's Temple. At that time there would

have been no taboo against his presence within any part of the building; and the Middle Chamber, not yet dedicated, could well have served for administration and the payment of wages.

A little more problematical is the reference made in our ritual to a winding staircase leading to the Middle Chamber. In the Biblical reference no mention is made of this kind of stairway to the central part of the Temple but only spiral steps providing ascent to the two top floors of the galleries or rooms on the south side. One may suppose from this that the authors of our masonic texts possibly confused the Middle Chamber with one, perhaps the middle one of these.

The controversy over the twin pillars at the Porchway entrance, whether they were free standing or supported the portico of the vestibule has never been resolved, but we may say that archaeological research inclines us to the view, which coincides with the traditional view in Freemasonry, that they stood on their own as monuments with symbolical significance. I should like to quote briefly from a very recent *Archaeological Companion to the Bible* whose author Harry Thomas Frank, makes this statement: 'Among the many functions that have been suggested (for these pillars) the one noting that they were free standing columns designating a royal chapel has most to commend it. Considerable evidence from various historical periods points to this use of dual columns, free standing and otherwise, throughout the lands of the Eastern Mediterranean. Royal temples attached to palaces have been excavated in Mesopotamia, at Niniveh and at Khorsabad and in Syria at Tell Tainet, to note only a few'.

Then we also find that the names we give in Freemasonry to these two columns, Boaz and Jachin, are not only correct according to the Scriptures, but are also more or less interpreted correctly. Professor R. B. Y. Scott, the archaeologist thinks that the writings on Jachin began, 'God will establish thy throne for ever' or something similar, while those on Boaz may have begun thus, 'In the strength of God shall the King rejoice'.

We are quite entitled to think of King Solomon's Temple as both a royal and a spiritual house. It was not in the nature of things for the Israelites to extol their kings so highly that they almost paid them divine honours. The King as much as any man was subject to the supreme rule of the Almighty. Nevertheless the King had his place of honour within the Temple precincts. His palace stood near by and the Porchway area of the Temple, outside of which were the twin pillars and inside the Vestibule, was clearly designated as of royal significance. The Pillars represented respectively the kingly aspect through Boaz the King's ancestor, and the priestly aspect through Jachin. The spherical globes on the top of these pillars are clearly masonic imagery, but they remain as correctly indicative of both temporal and heavenly power.

Pictorial art, associated with Freemasonry has never really stood on its own in terms of originality or even excellence owing, one would suppose, to the limitations placed upon the artist by the esoteric nature of the subject he is called upon to illustrate. Not surprisingly, therefore, on canvasses, boards and charts, temple details are frequently portrayed in architectural styles more akin to the possible appearance of Herod's Graeco-Roman temple than King Solomon's, which was more likely to have looked like an early Phoenecian temple; and the Second Temple would not be very different. We have our special masonic reasons for being concerned with the noble orders of Architecture—Tuscan, Doric, Ionic, Corinthian and Composite, but we must not think that any of them were thought of in the time of King Solomon. What he and his retinue and visitors like the Queen of Sheba saw in its completed state high up on Mount Moriah could not have been a building setting forth the glories of the later Classical period. Solomon built on what he knew of temples raised to the glory of eastern deities, but adapting their styles, making them adhere to the worship of the One, True and Only God and Lord of Heaven and Earth, Who was too holy to be depicted in human imagery and too sacred to be seen of men in any physical guise.

The Temple was built in Judaeen stone prepared before it was brought to the site. Its walls were built up by laying three string-courses of masonry upon one of cedarwood. No nails or mortar were used. No sound of hammer or chisel was heard. Small windows, high up in the side walls gave what general illumination was allowed to the Middle Chamber, otherwise lit only by the standard lamps. The Sanctum Sanctorum was kept in complete and secluded darkness. The Porchway was probably the most elaborately styled part of the Temple Building, and the features on the capitals or chapters surmounting the twin pillars, outside the entrance, might well have been very much as in our Masonic view we figure them; namely, network, lily-work and pomegranates.

In conclusion we can say that nothing in all our more advanced knowledge of history, architecture and archaeology has transpired to negative or make nonsense of the objective symbolical uses we make in Freemasonry from details concerning the ancient Temple in Jerusalem. However, let it be perfectly clear to our minds that we are the more concerned with that perfect Temple which is from above and is of the heart; and that we, under the Supreme-vision of the Great Architect are appointed, in our time, to be His builders; for not yet is all complete.

THE EARL OF MOIRA IN SCOTLAND

by

P. J. DAWSON

It is a little surprising that so well known a soldier as the Earl of Moira, having just been promoted full General, should be posted to command the Forces in Scotland, the most isolated command at home, when war with Napoleon had recommenced and able Generals were required for more active service⁽¹⁾. Perhaps even this posting was arranged as a part of a Masonic plan to unite the Grand Lodges of England and Scotland under H.R.H. the Prince of Wales. At least the Scottish historians considered that there was such a plan hatched in England to this end⁽²⁾. Here we consider Earl Moira's activities in Scotland which, starting well, led to little.

In England, at the time of this appointment, it will be remembered that the Premier Grand Lodge, of which he was the Acting Grand Master, and the Grand Lodge of the Antients had just failed to unite resulting on the 9th of Feb. 1803, in the expulsion of Thomas Harper, Deputy Grand Master of the Antients, from the Premier Grand Lodge⁽⁴⁾. It must have been between June and November of that year that Earl Moira arrived in Scotland.

In the Scottish Constitution the procedure for the Election of Grand Officers was not the same as that in England. All Grand Officers had to be elected annually but it was usual for the Grand Master Mason to be re-elected for a second year. He appointed a Grand Master 'Depute,' who would usually succeed him unless the the Grand Lodge elected someone else as Grand Master 'Elect', who would then become the Grand Master 'Depute'. These were, usually, all noblemen and as travelling to Edinburgh was difficult in those days, a 'Substitute' Grand Master was also elected to preside who might be re-elected to that office for several years.

The first signs of any plan to unite between the Premier Grand Lodge and the Grand Lodge of Scotland can be seen in the minutes of the latter of 30th Nov. 1803 in which it is reported that the Earl of Dalhousie was elected Master Elect for the ensuing year. The Grand Master, the Marquis of Huntly, not being present, the Earl took the chair. After a church service, the annual Grand Festival of St. Andrews was celebrated⁽³⁾. At this feast Earl Moira, Acting Grand Master of England under H.R.H. the Prince of Wales and Commander in Chief of the Forces in Scotland, was the principle guest. It is reported that he made a stirring speech in which he referred to the misunderstanding which had existed between the two English Grand Lodges⁽⁴⁾ and called for closer ties between his Grand Lodge and the Grand Lodge of Scotland.

This was a change in policy on the part of the Premier Grand Lodge. Heretofore, they had not been prepared to enter into regular correspondence with any Grand Lodge which recognised or had fraternal links with their rivals the Antient Grand Lodge of England.

In fact correspondence had been proposed in 1782 but nothing had come of it⁽⁵⁾. The Grand Lodge of the Antients had established formal links in 1772 and had been in communication at an earlier date. Moreover, their Grand Master, the Duke of Athol, had previously been a Grand Master Mason of Scotland (1778-1780).

From then onwards, Earl Moira's impact upon Scottish Freemasonry increased enormously. His position in life, his wealth, his well known charm and good address all built up his reputation, but above all, he was the personal friend of H.R.H. the Prince of Wales. This reputation was enhanced when on the 12th of June 1804 he married Flora Muir (Campbell), an heiress and the Countess of Loudoun, a Scottish Peeress in her own right. He was then 50 years of age and she only 24. Despite this difference in age, they became a devoted couple and when he died in 1826, whilst Governor General of Malta, in his will he asked that his right hand should be cut off and placed in hers when she died. A morbid request, but it does demonstrate his affection for her.⁽⁶⁾ He was now associated as a Peer with England, Scotland and Ireland ⁽⁷⁾, and, as in those days noblemen possessed great authority and influence, these links gave him a unique position in the three realms to achieve Masonic Union under H.R.H. the Prince of Wales.

That year, 1804, W.Alex: Lawrie's "History of Freemasonry and the Grand Lodge of Scotland" was published and in its closing paragraphs he had this to say about the future—'From the presence of this Nobleman, the friends of the Grand Lodge of England anticipate a union between that respectable body and the Grand Lodge of Scotland. . . . From this period we may date the origin of a union between the Grand Lodge of Scotland and that of England which we trust will soon be effected. From such a junction, under the auspices of H.R.H. the Prince of Wales, aided by the distinguished talents and respectability of the Earl of Moira and the abilities and conciliating manners of the Earl of Dalhousie, Freemasonry we hope will receive additional respectability and vigour and preserve in those Kingdoms its primitive purity and simplicity.'

At the Quarterly Communication of the Grand Lodge of Scotland on 6th August 1804, Brother Alex: Lawrie, who was the assistant Grand Secretary as well as being the historian, moved—'That a communication be opened between the Grand Lodge of England under the auspices of H.R.H. the Prince of Wales and the Grand Lodge of Scotland and that necessary measures be adopted that the same friendly intercourse should take place between these Grand Lodges as at present subsists between the Grand Lodge of Scotland and the Grand Lodge of England under his Grace the Duke of Athole.'

This motion was adopted on the 5th of Nov: 1804 and a Committee appointed to consider the action to be taken. It was also recommended that a copy of this resolution should be delivered in person to Earl Moira by the Earl of Dalhousie, who was now Grand Master Elect.⁽²⁾

This reference to the Grand Lodge of the Antients was not perhaps what Earl Moira had hoped for, but there is no gainsaying that the friendly intercourse between the Antients and Scotland had been more than a figure of speech. As late as March 1803, at the Communications of the Grand Lodge of the Antients a letter was read from the Grand Lodge of Scotland and an answer prepared 'in the most affectionate and appropriate terms', and in June again letters were read from several Grand Lodges, including the Grand Lodge of Scotland.(8)

At the Grand Elections in Scotland on 30 Nov. 1804, Earl Dalhousie became the new Grand Master Mason and at the subsequent St. Andrew's Festival he referred to the presentation of the copy of the Resolution above to Earl Moira who was present and "replied in a speech of considerable length, ability and information in which he indicated that friendly intercourse would be opened with the other Grand Lodge." (Presumably this means the Grand Lodge of the Antients.) However there is no sign that friendly intercourse with the Antients was then started.

At the Quarterly Communication of the Premier Grand Lodge in England on 10 April 1805, the Grand Secretary reported that he had received a communication from the Grand Lodge of Scotland via Earl Moira.—'After due proposal and seconding it was UNANIMOUSLY RESOLVED that as the Grand Lodge of Scotland in its communication through the Rt. Hon. the Earl of Moira expressed its earnest wish to be on terms of confidential communication with the Grand Lodge of England under the authority of H.R.H. the Prince of Wales, this Grand Lodge therefore ever desirous to concur in fraternal intercourse with Regular Masons doth meet that disposition with the unmost cordiality of sentiment and requests the honour of the Acting Grand Master to make such declaration in their name to the Grand Lodge of Scotland.'

On the 5th of August 1805, the Grand Lodge of Scotland had before them the resolution of the Premier Grand Lodge of the 10th of April 1805. They in their turn—'RESOLVED it will be their study to promote and cherish that friendship and brotherly intercourse so happily begun . . .'

They also appointed a committee to return thanks to the Earl of Moira.

On the 4th of Nov. 1805 it was agreed that the Earl of Dalhousie should be re-elected Grand Master Mason for a second year but the choice of the Grand Master Elect was postponed because the Grand Master Depute, the Earl of Errol had declined to accept the office. Meanwhile the Premier Grand Lodge seems to have been so pleased with the efforts of Earl Moira in Scotland that at the quarterly communication of the 27th of Nov. the members proposed to dine together on the 7th of Dec., that being his lordship's birthday and this custom continued for several years. In Scotland, after a second adjourned meeting and only two days before the Festival of St. Andrew which was to be held on the 2nd of Dec. an announcement

was made by the Interim Substitute Grand Master in the Chair that he had been with the Earl of Dalhousie who had authorised him to propose that H.R.H. George Prince of Wales to be Grand Master Mason and Patron of the Craft whilst the Earl of Dalhousie became Acting Grand Master under his Royal Highness and that the Rt. Hon. the Earl of Moira be appointed Acting Grand Master Elect. This was the first time that Royalty had accepted the Grand Mastership of Scotland and so they copied the procedure of the Premier Grand Lodge in having an Acting Grand Master, but it was not left to the Grand Master to retain him for as long as he wished, as in England. These proposals were unanimously agreed and two days later met with unanimous approbation, Earl Moira, having been introduced in due form into the Grand Lodge of Scotland, was clothed and sworn into office. Upon entering the Kings' Arms Tavern, after a torchlight procession to celebrate the Feast of St. Andrew—'Owing to the great number of brethren who attended the procession and were anxious to get into the Great Hall a considerable degree of confusion was occasioned and continued for some time but this having at last subsided order and regularity was maintained for the remainder of the evening.' Although he had now been elected Grand Master elect, there are no signs of Moira ever having joined a Scots Lodge.

What was going on in Scotland seems to have been spread abroad in a surprisingly short time, for we find published in the south of England on December the 9th 1805 in "The Sussex Weekly Advertiser or Lewes and BRIGHTHELMSTON Journal" the following:—

'We congratulate the fraternity of FREEMASONS on the late instalment of his Royal Highness the PRINCE of WALES, as Grand Master of all the Masonic Lodges in Scotland. By this nomination, the old constitution of the Duke of Athol will be set aside, and the trifling distinction between ANTIENT and MODERN MASONRY entirely done away with. This union, which has been long wished for, and will greatly strengthen the purposes of a most benevolent and widely-extended body of men, was the laudable work of that EXCELLENT MASON, The EARL of MOIRA.'

However, this was corrected on April 14th 1806:—

'The London Prints, some months since, in speaking of the installation of the Prince of Wales as GRAND MASTER of Free Masons, in Scotland, observed, that a consolidation of the Antient and Modern Constitutions, would be the immediate consequence. This was taken for granted, and thus many have been led into error and disappointment; but who may in future avoid the same, by attending to the fact, which is, that no steps whatever, have as yet been taken to unite the Masons acting under the authority of the PRINCE, and those who are governed by the antient constitution, under the Duke of ATHOL, though it is probable, that his Royal Highness's election to the Chair of Scotland, may, in time, be productive of the best effects, by the assimilation of Masons in general. The misrepresentation seems to have originated in an

idea, that the Duke of Athol presided over the Lodges of both England and Scotland, which was a mistake, it being of the former only, that those who act under the Duke, considered him Grand Master.'(20)

The following year, Earl Moira was appointed the Master General of the Ordnance with a seat in the Cabinet and had to return to England. At the quarterly Communication of the Premier Grand Lodge on the 12th of Feb. 1806 he took the chair.

Earl Moira informed the Grand Lodge that during his residence at Edinburgh he had visited the Grand Lodge of Scotland and took the opportunity of explaining the extent and importance of this Grand Lodge and also the origin and situation of those Masons in England who met under the authority of the Duke of Athol. That the brethren of the Grand Lodge of Scotland had expressed themselves till then greatly misinformed of the circumstances, having been always led to think that this society was of very recent date and of no magnitude, but being now thoroughly convinced of their error they were very desirous that the strictest union and most intimate communications should subsist between this Grand Lodge and the Grand Lodge of Scotland and as a first step towards so important an object and in the testimony of the wishes of the Scottish Masons, H.R.H. the Prince of Wales has been unanimously elected Grand Master of Scotland.

The Grand Master in the Chair further informed the Grand Lodge that the Grand Lodge of Scotland had expressed its concern that any differences should subsist amongst the Masons of England and that Lodges meeting under the sanction of the Duke of Athol should have withdrawn themselves from the protection of the Antient Grand Lodge of England and hoped that measures might be adopted to produce a reconciliation, that the Lodges now holding irregular meetings would return to their duty and again be received into the bosom of the fraternity. That in reply his lordship had stated his firm belief that this Grand Lodge would readily concur in any measures that might be proposed for the establishment of Union and Harmony amongst the general body of Masons but that after the rejection of propositions made by the Grand Lodge three years ago it could not persist or risk its honor or the dignity of the Illustrious Grand Master in any further advances but it still retains its disposition to promote the general interests of the Craft and always be able to accept the mediation of the Grand Lodge of Scotland, if it should think proper to interfere in the subject.

Whereupon the motion duly put and seconded it was **RESOLVED** that a letter be written to the Grand Lodge of Scotland expressing the desire of this Grand Lodge that the strictest Union may subsist between the Grand Lodge of England and the Grand Lodge of Scotland and for that purpose the actual Masters and Wardens of the Lodges under the authority of the Grand Lodge of Scotland when-

ever they be in London, on receiving proper testimonial, shall have a seat in the Grand Lodge and be permitted to vote on all occasions.(9)

Scotland, obviously, could not ignore their fraternal communication with the Antient Grand Lodge, led by a Scottish Duke which had been formally set up so long ago. They must have been well informed of the situation and it is most unlikely that their Grand Lodge could have agreed with Earl Moira's interpretation above, especially after their statement of Aug. 6th 1804 above. However, a recent circular letter of the Grand Lodge of the Antients dated the 1st of Dec. 1802 in which reference is made to—'an Institution established in London for some years under high auspices'(4) might have given a false impression of relative antiquity. It was, of course, the high auspices and not the Grand Lodge which had been established recently. Scotland must have known the greater age of the Premier Grand Lodge and that the Antients had not seceded from them. As regards relative size, the Antients may have reported their 'increase' in number of Lodges compared with the losses of the Moderns and this may have been confused with the actual number of Lodges which were, of course, much fewer.

That year (1806) certain members of Lodges No. 234 and 264 of the Antients wrote to H.R.H. the Duke of Kent, without authority, asking him to become their Grand Master and he replied thinking that it had been sanctioned by their Grand Lodge. They were admonished for doing so.

On the 1st of Dec. 1806 at the Grand Elections in Scotland, H.R.H. the Prince of Wales was re-elected Grand Master Mason and Earl Moira was elected Acting Grand Master, and for two years therefore he was Acting Grand Master of both the English Premier Grand Lodge and of Scotland. He was not in Scotland that year and there was no Feast of St. Andrews. In fact he never attended the Grand Lodge of Scotland during his Acting Grand Mastership although he kept up a correspondence with them which, as we shall see, was rather a pity.

During Earl Moira's first year as Acting Grand Master of Scotland discussions began with the independent Lodge Mother Kilwinning and her satellite Lodges with a view to her returning to the fold. This ancient Lodge had left the Grand Lodge of Scotland in 1743 because it had not been placed at the top of the Roll of Lodges, having claimed to be the oldest and therefore the senior Lodge. An agreement was concluded on the 2nd of Nov. 1807. One of the terms was that Kilwinning was to be placed at the head of the Roll as Number 2000. This was rather a similar arrangement to that made when the Stewards Lodge was placed at the head of the Roll of Lodges of the Premier Grand Lodge with no number at all, in 1792. Gould considered that Earl Moira had been responsible for this.(10)

This decision naturally upset the Lodge of Edinburgh (Mary's Chapel) which was No. 1. and others who would be misplaced by daughter Lodges of Mother Kilwinning. No. 1. complained to Grand Lodge that they had had no opportunity to examine the evidence of

the claims as to the age of Mother Kilwinning, upon which a decision had been reached. In fact there was, and is, evidence that the Lodge of Edinburgh (Mary's Chapel) possesses the earliest written records of its existence. The role of Scots Lodges today demonstrate the complicated nature of the adjustment made. The succession of Lodges now being—0, 1, 1², 1³, 2, 3, 3bis, 4 . . .

There was another incident which occurred at this time which fanned the embers of revolt. On May the 4th 1807 a Dr. John Mitchell of Lodge Caledonia moved in Grand Lodge that an address be presented to H.M. the King thanking him for supporting the established religion of the country when he vetoed a bill to reduce the restrictions upon Roman Catholics. Clearly this was quite an improper subject to be discussed at a Masonic gathering. However, it was discussed and voted upon in Grand Lodge and the proposal was only lost by one vote (28—27) a scrutiny was demanded and refused.(19) Earl Moira himself had strongly supported this bill in Parliament on the grounds that it would help to pacify things in Ireland. In Scotland feelings ran high leading to threats of secession by Dr. John Mitchell and his Lodge which was supported by the Lodge of Edinburgh (Mary's Chapel) and their friends owing to their upset over seniority. On Jan. the 1st 1808, Dr. Mitchell was suspended and his case was referred to Earl Moira, now in England, as the Acting Grand Master of Scotland.(11)

This was discussed by the Premier Grand Lodge in England at their quarterly communication on 8th April 1803, Earl Moira being in the Chair—

'A communication from the Grand Lodge of Scotland relative to Dr. John Mitchell and the Caledonian Lodge in Edinburgh was read and the proceedings of certain individuals seceded with Dr. Mitchell from the Lodge were stated by the Grand Master in the Chair. Whereupon it was RESOLVED that the thanks of the Grand Lodge be transmitted with all cordiality to the Grand Lodge of Scotland for their communication. That it is absolutely necessary for the welfare of Masonry and for the preservation of the ancient Landmarks that there be a superintending Power competent to control the proceedings of every acknowledged Lodge and that the Grand Lodge representing, by regular delegation, the will of the whole Craft is the proper and understandable disposition of such power. It is contrary to the principles of Masonry for any Lodge to publish its sentiments about political subjects in as much as the agitation of any sort of political question or the discussion of any public affairs is strictly forbidden amongst Masons. The Grand Lodge itself, though acting for the interests of the whole Craft, not being justifiable for departing from this rule unless in some cases of obvious and extreme necessity. That this Grand Lodge confirms entirely in the justice of the opinions of the Grand Lodge of Scotland, thought itself bound to enforce and trusts no Lodge under the Constitution of England will in any shape countenance resistance to any authority exerted

upon principles universally recognised by all true and faithful Masons.'(9)

The above looks as if Earl Moira was linking together his two capacities of Acting Grand Master of England and Scotland, before any Union of the Two Grand Lodges had taken place, and this is supported by information he reports at the same quarterly communication:—

'The Acting Grand Master informed the brethren that he had received a communication from the Grand Lodge of Ireland applauding the principles possessed by this Grand Lodge in its declaration to the Grand Lodge of Scotland, desiring to co-operate with their Grand Lodges in every particular which may support the authority necessary to be maintained by the representative body of the whole Craft over any individual Lodge. The Grand Lodge of Ireland pledges itself not to countenance or receive as a Brother any person standing under the interdict of the Grand Lodge of England for Masonic transgressions.'(9)

At this time the Grand Lodge of Ireland also had a problem of secession by Alexander Seton in his attempt to form a Grand Lodge of Ulster. However, we here see a great step forward in co-operation and it demonstrates that Earl Moira had succeeded in changing the stupid policy of the Premier Grand Lodge in not having fraternal communication with any Grand Lodge which had recognised the rival English Grand Lodge of the Antients.

Unfortunately, in his handling of the Dr. Mitchell affair in Scotland, either through extraordinary ignorance or through forgetfulness, he made a very dangerous blunder in the following letter to the Substitute Grand Master:—

London.

April 25th, 1808.

Dear Sir,

You will long before this time have received the resolutions passed in the Grand Lodge of England, in consequence of the communication from the Grand Lodge of Scotland respecting the conduct of Dr. Mitchell and his adherents. I have lately laid the subject before the Prince of Wales. His Royal Highness is of opinion that the authority of the Grand Lodge should be strictly maintained, not only with a view to preserving Masonry from all the irregularities which would take place without the control of that body, but because in no other terms will the Government now permit the existance of Lodges, the general principle of which is of course to be applied by you only according to local expedience. I would recommend that the Grand Lodge should consider of a sentence of expulsion from Masonry against Dr. Mitchell for his contumacy to be followed by a similar sentence against every individual attending what is called a Lodge under him, in case they persevere in maintaining that illegal meeting. It will be for the Civil

Magistrate to determine whether he can, consonately to the Laws of the Country, permit a Society not recognised by any Grand Lodge to assemble under a professed oath of secrecy. I have to say that the procedure of the Grand Lodge of Scotland throughout this unpleasant business has the fullest approbation and concurrence of the Prince of Wales.

I have the honor, dear Sir, to be your very obedient and humble servant,

MOIRA. A.G.M.

To.— Wm Inglis Esq. S.G.M.

(My underlining.—P.J.D.)

Before continuing with this trouble, we must first digress and explain where Earl Moira was mistaken. In 1799, there had been a bill before Parliament for the more effective suppression of seditious societies which, without amendment, would have made all Masonic meetings illegal because they met in secret and administered an oath.⁽¹⁵⁾ Early in May that year, a deputation from the Hall Committee of the Premier Grand Lodge led by Earl Moira met Mr. Pitt, the Prime Minister, who asked them to submit suitable amendments.⁽¹²⁾ The Duke of Athol representing the Grand Lodge of Scotland and the Antient Grand Lodge may also have been present, because it was said that this was the first time that the Antients and Moderns had co-operated and the Duke had complained that he had done most of the work whilst Earl Moira took all the credit. The proposed amendment had been to the effect that Grand Lodges would sanction to the authorities the Lodges authorised to meet, that Lodges should be registered with a Clerk of the Peace and that every member should sign a declaration. However the Hall Committee had reported that some modifications had been made to this in the House of Lords.⁽¹³⁾ This plan, to make Grand Lodges responsible, was unsuitable in Scotland where there were still several most respectable and ancient Lodges such as Mother Kilwinning, who still worked independently of any Grand Lodge. On their behalf, a Colonel Fullerton, M.P. for Ayrshire, who was not a Mason, intervened in the debates which resulted in the Masonic exemptions to the Act being framed without reference to Grand Lodges.⁽¹¹⁾ Included in the Masonic exemption clause which passed into Law was—“that this

Exemption shall not extend to any Society unless two of the members composing the same shall certify on oath . . . that such a Society or Lodge has before the passing of this act been usually held under the denomination of a “Lodge of Freemasons”, and in conformity to the rules prevailing amongst the Societies or Lodges of Free Masons in this Kingdom . . . Provided also, that this exemption shall not extent to any such Society or Lodge, unless the Name or Denomination thereof, and the usual Place or Places and the Time or Times of its Meetings, and the names or descriptions of all and every member thereof, be registered with such Clerk of the

Peace as aforesaid within two months of the passing of this Act and also on or before the Twenty-Fifth Day of March in every succeeding year.'

The point to notice is that ALL Lodges and Chapters which could prove their existence before the passing of the Act were exempt from the provisions of the Act, provided they complied with the requirements of registration etc., irrespective of any Grand Lodge control, but no New Lodges were authorised.(14) The proof of the existence of any Lodge before the passing of the Act was generally recognised to be the date and number of the Constitution or Warrant. This Act generally favoured the Antients because they re-issued old Warrants and Numbers to new Lodges whereas the Moderns destroyed the Warrants of erased Lodges.(16)

The Grand Lodge of Scotland had consulted the Lord Advocate whether or not a Grand Lodge could be included as a Lodge and so enable a subordinate Lodge to be formed by them, but this interpretation was ruled against. However to overcome this difficulty, Lord Moira when Acting Grand Master Depute had advised them to assign numbers and warrants of dormant Lodges to new Lodges, as was then being done by the Premier Grand Lodge.(14)

From his letter it seems that Earl Moira could not have realised that his original proposal, to make Grand Lodges responsible for reporting irregular Lodges, had been omitted from the amendment to the Act, but even so it seems an abuse to report Masons to the Civil Authority for a disobedience which had nothing to do with sedition.

The fat was now properly in the fire. Acting on Earl Moira's advice, The Grand Lodge of Scotland first expelled Dr. Mitchell and those supporting him and suspended certain members of the Lodge of Edinburgh who had encouraged him. This led to the secession of the Lodge of Edinburgh and five other Lodges who formed a union of their own. This secession was now reported to the Civil Magistrate who ordered all their meetings to be suspended pending a decision of the High Court of Justice.(11)

These actions being reported to Earl Moira, he now made things worse by writing the following Official Letter direct to the Sheriff-Depute of Edinburgh signing it as Acting Grand Master for North Britain—

Donnington.

August 11, 1808.

Sir.

The proceedings of the Grand Lodge of Free Masons of Scotland, held on the 4th of July last, have been sent to me. It appears that the Grand Lodge, with due exertion of its authority, has expelled from the Society of Masons a number of individuals guilty of contumacious conduct. The justice and effect of this sentence cannot admit of doubt; for the principles upon which the Grand Lodge

of Scotland has acted in this case has been deliberated upon by the Grand Lodges of England and of Ireland, as coupled with the special circumstances; and the fullest concurrence in the nature of the proceedings has been signified by those bodies, who cannot have been swayed by any partialities. On this ground, I have felt it my duty, as Acting Grand Master, to desire that the Substitute Grand Master shall lay before you, Sir, a list of persons to be expelled and I certify to you that those persons are no longer Free Masons, according to the understanding in which the Legislature has permitted their meeting; and that any assembly of these persons, under the pretext of Masonry, is not a Lodge within the intent and meaning of the Act. I speak to this with decisive confidence because the exemption in favour of Masonic meetings was admitted into the Act in consequence of my assurance to Mr. Pitt that nothing could be deemed a Lodge which did not sit by precise authorisation from the Grand Lodge, and under its direct superintendence. I then pledged myself to his Majesty's Ministers, that should any set of men attempt to meet as a Lodge without such sanction, the Grand Master, or Acting Grand Master (whomsoever he might be), would appraise the Civil Government; an engagement which I now fulfil.

I have the honor, Sir, to be with much respect,

your very obedient servant,

MOIRA.

Act. Grand Master Mason for N. Britain.

James Clerk Esq.
Sheriff-Depute,
Edinburgh.

Confident of their success when the Magistrate temporarily suspended Dr. Mitchell and his Lodge from working, and being aware of Earl Moira's letter to the Sheriff-Depute, the Grand Lodge applied for the suspension of the Edinburgh Lodge Union meetings and submitted Earl Moira's previous letter to the Substitute Grand Master to the Court in evidence, which mentions that H.R.H. the Prince of Wales had given his fullest approbation and concurrence. This was too much for the courts of Law and the Procurator-Fiscal refused to act until the High Court had given their verdict. He pointed out that 'a pretence of the Public Peace being endangered was groundless'. The seceding Lodges were therefore able to hold their meeting on the Festival of St. Andrew on the 30th of Nov. 1808. From that date, Earl Moira was no longer Acting Grand Master Mason of Scotland and was succeeded by the Hon: William Ramsay Maule, later to become the first Lord Panmure.

It is noted here that, just before the 30th of Nov., the Charity committee of the Premier Grand Lodge on 18 Nov. and after full discussion RESOLVED unanimously—that this Committee do not consider it necessary for the Grand Lodge any longer to continue in

force those measures which were resorted to in or about the year 1739 respecting irregular Masons and do therefore recommend that the several Lodges be enjoined to revert to the ancient Landmarks of the Society.'—This was the beginning of the successful 'run up' of the Premier Grand Lodge to Union with the Antients.

In Scotland, on the 17th of Feb. 1809, the High Court gave its judgement. Having studied a copy of the Secret Societies Act itself, they removed the interdict on Dr. Mitchell and his Lodge and seriously criticised Earl Moira and his letter to the Grand Lodge, considering it—'highly indecent and improper to bring in the views of the Heir-Apparent on a question of Law'.—They assumed that the letter in question must have been sent in confidence and blamed the Grand Lodge for producing it, ordering it—'to be burnt by the Public Executioner'.—The Grand Lodge naturally failed in their appeal but were exonerated from all blame and the Court removed all reference in the evidence to the Heir-Apparent—'because this might have very dangerous consequences indeed'.—However, the Grand Lodge were ordered to pay all the costs of the case, which they could only do by raiding their Charity Fund.⁽¹⁷⁾ Not exactly a happy ending to Earl Moira's Acting Grand Mastership of Scotland.

Earl Moira returned once more to Scotland in October 1809 when he laid the foundation stone of the George III Eastern Bastion at the Fort at Leith and then presided at the first Grand Communication of the Grand Lodge of Scotland in the Cecilia Hall when that building was consecrated as a Freemasons' Hall. In 1806 he had contributed £100 for its purchase. On this occasion he seems to have excelled himself, for the minutes record—

'In a speech of great eloquence and most translucent ability he gave a luminous exordium on Masonry, the force of which was felt by every individual in the Hall but which is impossible here to do justice in any attempt at recapitulation'.⁽²⁾

Long winded speeches seem to have been popular in those days and Earl Moira is said to have excelled at this in England previously.⁽¹⁸⁾

It would appear that his experiences in Scotland had decided Earl Moira that Union with the Antients was essential and this he had failed to do by treating them as secessionists rather than on terms of equality. As already mentioned, first actions had already been taken by the Charity Committee on the 18th of Nov. 1808 and their recommendation was accepted by the Premier Grand Lodge on the 12th of April, 1809. In October that year a special Lodge of Promulgation was warranted to act upon this recommendation. Their work eliminated at one stroke all the real impediments which had stood between the two Obediences for so long. Finally on the 17th of Nov. 1809, the last indignity was removed when the expulsion of Thomas Harper, the Deputy Grand Master of the rival Grand Lodge, was recommended to be rescinded by the Committee of Charity 'in consequence of late occurrences' and was confirmed by the Premier Grand Lodge in Feb. 1810.

Just as all was ready for Union, Earl Moira was selected to hold the most powerful appointment under the Crown, that of Commander-in-Chief of the Forces in the East Indies and Governor-General Of Bengal. This was a position which gave him infinite scope for his unbounded ambitions and energy. At almost the same moment, H.R.H. the Prince of Wales resigned as Grand Master of the Premier Grand Lodge because his duties as Regent would no longer permit him to do justice to the position. In Scotland, however, he remained the Grand Master Mason and the title of Grand Patron was added. Upon his ascending the throne as George IV, he relinquished the title of Grand Master Mason but retained that of Patron.

This left the field open to a new team in England to effect the Union headed by H.R.H. the Duke of Sussex on the side of the Premier Grand Lodge. Quite extraordinary pains were taken to ensure that the Union was made between two equal and honourable Grand Lodges. The Duke of Athol resigned as Grand Master of the Antients and he was succeeded by H.R.H. the Duke of Kent so that the Union was made between two Royal Princes. However, the team supporting the Antients remained the same. Thomas Harper was still their Deputy Grand Master and after the Union he and the other two Past Deputy Grand Masters, James Perry and James Agar, continued to serve the new Grand Lodge on various Committees for many years. Meanwhile, the Grand Lodge of Scotland went upon its way—separately.

References:—

- (1) As a young man he had been a great success in the American War of Independence. He was in command of the Forces which rescued H.R.H. the Duke of York and his 'ten thousand men' in the Netherlands in 1794-95 and in the landing in Quiberon Bay which failed to establish French Royalist troops there.
- (2) Grand Lodge of Scotland Year Book, 1963. "A missing Grand Master Mason."—H. V. Lorey, Ast. G.D. of C.
- (3) This corresponded with the annual Feast of St. John of the Premier Grand Lodge.
- (4) Leicester Research 197. "Failures to Unite."—P. J. & W. R. C. Dawson.
- (5) Gould Vol. IV. p.479.
- (6) Rulers of India series.—"The Marquis of Hastings."—Major Ross Bladensburg
- (7) 1st. Baron Rawden of Rawden in Yorkshire.—2nd. Earl of Moira in County Down, Ireland and now Loudoun of Ayrshire, Scotland.
- (8) Minutes of the Grand Lodge of the Antients.
- (9) Minutes of the Premier Grand Lodge.
- (10) Gould Vol.V. p.64-65.
- (11) History of the Lodge of Edinburgh (Mary Chapel) p.286-287.—D. Murray Lyon.
- (12) Hall Committee minutes of 30 April 1799.
- (13) Hall Committee minutes of 27 July 1799.

- (14) Gould Vol.IV. p.486-487.
 - (15) Statute—39 Geo:III.c.79.
 - (16) The Moderns re-issued the Country Stewards Lodge Warrant (lapsed 1802) to the Royal Lodge of Faith and Friendship, Berkeley, Glos: (Now 270.)
 - (17) History of the Lodge of Edinburgh (Mary Chapel) p.292-293 & 295-297.
 - (18) Freemasons' Magazine Vol. IV. p.284; Vol.V. p.50 & Vol. VI. p.359.
 - (19) Gould. Vol. V. p.66.
 - (20) AQC Vol. LV. p.334. Inaugural address of W. I. Grantham.
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Thanks:—

Grateful thanks are given to the Board of General Purposes for permission to study and quote from Grand Lodge minutes. More especially I would like to thank Rt.Wor.Brother George Draffen of Newington, Past Substitute Grand Master of Scotland, for his advice and help.

CHAPTER No. 779

ST. AUGUSTINE'S CENTENARY CONVOCATION, SEPTEMBER 15TH, 1977

ADDRESS BY THE GRAND SUPERINTENDENT

Companions—whenever I have been able to visit St. Augustine's Chapter in Ashby-de-la-Zouch, it has always been a great pleasure; and today, on the occasion of your Centenary Meeting, here in the headquarters of the Province, and in the presence of many of your friends, it is a red-letter day. I am especially pleased to be accompanied by the Deputy Grand Superintendent, the Second and Third Provincial Grand Principals and other Officers of Provincial Grand Chapter. It is also a happy coincidence that one of your own members, Excellent Companion Lawrence Insley is the Provincial Grand Haggai.

Although, as you will be hearing later from Excellent Companion Roughton, St. Augustine's Chapter was originally consecrated on the 24th June, 1847 and met for some years in Leicester before transferring to Ashby-de-la-Zouch in 1863, it had a somewhat chequered beginning and it is only since 1877 that sufficient proof is available of the uninterrupted existence of the Chapter for 100 years in order to justify the granting of this Centenary Charter as required by Royal Arch Regulation.

The original founders and especially those members from Ashby-de-la-Zouch who joined in 1859 and who were obviously so zealous and far sighted as to warrant the Chapter being transferred to Ashby-de-la-Zouch and attached to the Ferrers and Ivanhoe Lodge, possessed great faith and courage: faith that the principles and teachings of the Royal Arch would appeal to, and satisfy some of the spiritual yearnings of, an increasing number of Craft Masons; and courage that would enable them, often against great odds, to stand firm for what they believed, under the difficulties and conditions of a former age. Thus has been transmitted to the present generation of Companions in St. Augustine's Chapter, a basis or foundation on which you yourselves have constructed a platform from which I hope our ideals will be launched to an ever-widening number of good men and true in future generations. In this connection we should bear in mind that past generations of Royal Arch Masons often had more time to devote to detailed consideration of matters of ritual and the manner in which the degree should be practised and we are extremely grateful for what they have passed on to us, but it is only right that we should regard our participation in the light of the changing needs of modern society, if we are to attract the more sophisticated body of masons in the last two decades of this exciting twentieth century and beyond.

Our governing body, the Supreme Grand Chapter of England is very much alive to the nature of these changing times and devotes much thought and consideration to these very points as is obvious in the Reports of its Proceedings during the last few years. And in this

Province the booklet "Guidance on Administrative and Ceremonial Procedure", as recently revised, is a most useful exposition of modern thought and suggestions as far as the Royal Arch Province of Leicestershire and Rutland is concerned. But whatever transpires in the future we must never lose sight of the eternal truths on which the Order is based, leading to the most refined ideas and thoughts of God as The Creator, in whom we live, and move, and have our being.

We live in an age when established customs and ideas are being challenged. The ability of the mass media to project ideas to the whole population can be frightening and in this permissive society little is sacred. And if glib-tongued, persuasive and cynical individuals often pour forth filth, lasciviousness and depravity, it is necessary more than ever before, for right-minded individuals to set examples of purity, decency and wholesomeness in their daily lives. A great responsibility falls upon us, for Royal Arch Masonry has virtue for its aim and the glory of God for its object. It is not, however, sufficient to practise our ideals of morality amongst ourselves. That can lead to ostracism and declining influence. Our members are drawn from a wide cross-section of society; all the Companions of St. Augustine's Chapter are, in some way, persons of influence in the community and must be prepared in their particular callings to stand fast and hold to that which is good. This close association with common interests in the community of Ashby, Coalville and district is your opportunity to strive for the welfare of your fellow creatures beyond the confines of your Chapter and at the same time to be an influence for good as far as your Chapter is concerned.

This Supreme Degree seeks, in the Mystical Lecture, to deal with the metaphysical aspects of the Creator. In this highly scientific era, immeasurably different from the more leisurely time of a century ago, when moon travel is taken for granted when inter-planetary travel is no longer a theory and when even interstellar journeys are beginning, man may easily consider that his grasp of science and his understanding of the cosmos in a material sense makes him a god, with power over nature and human fortunes and that he is sufficient in himself. How utterly foolish! With this attitude and when so many people will believe only those things their physical senses can comprehend there is a tendency to overlook or ignore spiritual matters. That man has a spiritual nature and requires spiritual sustenance, just as much as his other instincts crave satisfaction, is acknowledged and stimulated in the Royal Arch degree and this appeals to Companions today just as much as it did one hundred years ago.

With all the cynicism, despair and decline in moral standards about which we hear so much let us realise that there are forces for good working in the world and that Royal Arch Masonry is one of them and that its influence is increasing.

One hundred years ago there were only four Chapters in this Province—now there are twenty one; there were approximately one hundred and fifty Companions in Leicestershire and Rutland—now

there are getting on for one thousand. Here is a measure of the increase in our influence for good but only if we continually practise those precepts that are constantly impressed upon us in our ceremonies.

Your namesake, the great Saint Augustine, in his Confessions tells of his struggle, intellectually and physically against false gods and against iniquity in the notorious cities of Carthage and Rome in the fourth century A.D., and of his search for truth. His life has a special appeal, because he was subjected to great temptation and perplexing problems, but eventually became a great Saint, and greatness is all the more admirable if achieved against odds, so whatever the difficulties that may pursue you, Companions, as individuals or as a Chapter, aim to emulate St. Augustine in his wrestling with the forces of evil and in his search for truth and overcome as he did in the Name of T.T.A.L.G.M.H.

And, finally, Companions of St. Augustine's Chapter, always bear in mind that you practise Royal Arch Masonry in Ashby-de-la-Zouch through the foresight and strivings, often against great odds, of previous generations. It is now your turn to have a vision of the future and to work for that future in the present so that a hundred years' hence Companions will praise the good works you performed to the honour and glory of The Most High and for the welfare of your fellow creatures, present and to come.

CONSECRATION OF THE GATEWAY CHAPTER No. 6513 ORATION OF THE THIRD PROVINCIAL GRAND PRINCIPAL

Companions—the purpose of our assembly this day is one clearly understood by all present but it would not be, at this point, inappropriate to reflect for a few moments upon the past.

It is highly probable that the secrets and traditional history of the Royal Arch were originally communicated in the Master Mason's degree of which it is, without doubt, the true complement. Well indeed may this account for the peculiar wording of the Second Article of the Act of Union viz. ' . . . that pure Antient masonry consists of the three degrees and no more—Entered Apprentice, Fellow Craft and Master Mason, including the Supreme Order of the Holy Royal Arch'. This was construed by our Supreme Grand Chapter in 1813 as an acknowledgement that the Holy Royal Arch is not a separate degree but the climax or perfection of the Masters' degree.

The Royal Arch was not, as has been suggested, an invention or fabrication attributable to either Dermott or Ramsay—nor was it introduced by the Antient or "Atholl" masons—rather was it a systematic and lawful development of ancient doctrine involved in the growth of the three degrees themselves. Consequently it must, of necessity, have been known to Anderson by 1723 when he produced his first Book of Constitutions. The Third degree developed between 1717 and 1723 due entirely to the requirements for further time and space so as to allow of the communication of its weighty moral teaching than had been available under the system of two degrees. Hence its concluding portion had become consolidated into a further degree entitled and styled the Royal Arch.

You are all familiar with that section of craft ritual which contains the passage ' . . . where the tide regularly ebbs and flows . . . ' How very true this was in the early 18th century when by this means, came to the port of Bristol ships of all kinds—including military vessels—bearing goods, passengers and visitors with masonic interests particularly from France and Ireland. This was probably the very first masonic gateway and it is to Bristol that we must look for the earliest recorded evidence of an actual Royal Arch Lodge or Chapter. The minutes, dated 1758, refer to a Lodge meeting held at the Crown Inn in Christmas Street and they made it plain that from its origin the Royal Arch was not restricted to Past Masters but was, as at present, open to all Master Masons.

Basically this degree seeks to emphasise that that which has been lost may be recovered by zeal and diligence and that despite the most shattering of tribulations re-building is always possible provided genuine effort be made and true faith employed. From the destruction of a unique and majestic Temple—the loss of homeland and freedom—ultimately came the welding of a nation by the determination to reestablish by faith and with labour—all that had been

destroyed. In this so materialistic present day let the gateway of opportunity ever be opened—as is depicted on the shield or badge of the Gateway Lodge—by a determination to put daily into practice the fundamentals of masonry inherent within Royal Arch teaching so that the world may see masonry operative in every companion. It is in this respect that, at present, Freemasonry is so lacking in impact upon the communities within which it practised for its members all too frequently shed its principles and abandon its tenets when they disrobe at the conclusion of its ceremonies.

Let it be that this Chapter which we are about to consecrate shall provide as regular a gateway to opportunity as did the tide in Bristol of old, for its Founders to display, in its formative years, skill in guidance, patience in building and wisdom in the selection of its companions, so that the future may be a true and lasting tribute to their zeal. May all who subsequently become members of this Chapter—all who visit it—receive from and give to it the spirit of true companionship so that throughout the years ahead all shall have the ever open gateway to opportunity of continually putting into practice the masonic principles amply demonstrated and clearly defined by its ceremonies.

A BACKGROUND SKETCH TO THE EXPLANATION OF THE SECOND TRACING BOARD

by

REV. D. BRO. M. WILSON, M.A. .

After King Solomon had established himself on the throne of his father David, a new day had indeed dawned in ancient Israel. The history of Solomon's succession to David's throne is one of the major literary masterpieces in the Hebrew Scriptures, comprising 2 Samuel chs. 9-20 and 1 Kings chs. 1 & 2. . It stands alone among the historical writings of ancient Near Eastern cultures because of its deep analysis of human character, ambitions and activities. The history of King Solomon's succession portrays David his father realistically compared with the later Hebrew account of him (nowadays comprising 1 Chronicles chs. 11-29.). This later account eulogises David and heroically attempts to gloss over the king's mistakes. This is the usual purpose of Hebrew historical narrative, but the earlier account of how Solomon came to the throne illustrates how willing and able the writer was to picture King David in all his strengths and weaknesses, and even to expose the seamy side of his life. The writer is concerned with telling the whole story and is remarkably free from censure and generalisation. He is perhaps the only Old Testament writer who comes near to understanding that historical events are the result of human actions. Only occasionally in his narrative does the writer pause to express a judgment. He appears absolutely intent on telling the events as they have happened.

Due to the intimate detail and the familiarity displayed in the events narrated, one can conclude that this story of Solomon's succession to the throne was indeed written during Solomon's actual reign. The final disruption which brought about the collapse of the kingdom suggests, too, that it was all written during the lifetime of the King. So the writer was a contemporary who lived through the experiences depicted, perhaps holding a position within the court itself. He was motivated to prove from the events themselves that the rule of Solomon as David's successor was entirely justified. Most probably it was written in the early years of King Solomon's reign when sentiments regretting his succession were still held by some.

Why do I start with the Succession Story of King Solomon when considering the theological and cultural strands disclosed by the expl. of the 2nd. TB? Simply because we have to be clear in our minds that the Volume of the S L does contain a narrative of remarkable historicity for the time it was written—a narrative which reliably introduces us to the kind of society and culture of which K S T was a supreme expression.

Unlike the earlier succession story of 2 Samuel chs. 9-20 and 1 Kings chs. 1 & 2, the later account of King Solomon's reign, contained in 1 Kings chs. 3-11, is of a diverse nature, amassed from various sources. But it is important nevertheless. It includes the

preparations for and the building of K S T, relying upon popular saga, royal annals and public archives. There is no overall chronological structure, but, from these varied traditions, we can realise that the long years of Solomon's reign were dependent upon three stabilising factors which David had struggled to achieve but had not enjoyed:

First, military organisation ensured that Solomon's reign was almost completely free from warfare with any foreign power. Unlike the time of David, this was a period of political consolidation. Solomon introduced chariots into his military organisation. Chariotry required a highly professional military elite and the building of extensive facilities for training and upkeep. To house his chariot force he had several chariot cities constructed. One such site has been well excavated at Megiddo, and displays barracks, supply depots and stables. Also, many towns and strategic positions were extended, rebuilt or fortified. There were interesting building innovations here: city walls with casemate construction (i.e. parallel walls with intermittent cross-walls), and the development of a special type of city gate with four buttresses flanking the entrance.

We can ask why this was necessary considering the propensity for peace during Solomon's reign. The years of peace were maintained only by hard work in military matters, by supreme skill in internal administration, and by zeal in trade and commerce. Israel was not the only powerful nation at the time. The Arameans in the Damascus area were re-asserting a political independence. Egypt had also regained sufficient power to be an influence in Palestinian affairs. We shall see, too, that there was a relatively free flow of cultural influences, and that neighbouring states were carefully watching one another regarding the balance of power.

Secondly, Solomon showed skill in internal administration, dividing his kingdom into at least twelve areas. 1 Kings 4:7-19 provides a list of high officials, but it could not have been compiled early on in his reign, because it contains the names of two of his sons-in-law. These administrative districts were set up for the purpose of government efficiency with regard for military conscription, taxation, and a levy to provide for the needs of state maintenance and enterprise. There is evidence to suggest that Solomon ruled over a kingdom united on the surface, but bipartite in deeper principle and practice, composed of Israel and Judah. Special favouritism seems to have been shown to Judah in this administrative organisation. Israel tended to bear much more taxation than Judah. The text can suggest that Israel and Judah were administered separately, and that the union of the two was the exception rather than the rule.

Thirdly, Solomon achieved much in trade and commerce. Foreign trade flourished by caravan commerce between Israel and Asia Minor & Mesopotamia in the North, and Egypt & Arabia to the South. Solomon imported horses from Cilicia and chariots from Egypt, exporting them again to neighbouring states. He engaged in a sea-trade enterprise jointly with Hiram, King of Tyre, constructing a fleet of

ships and a seaport at Ezion-geber on the Gulf of Aqabah. This gave Solomon opportunity to acquire copper and iron from African and Egyptian arcas, which his neighbouring states were eager to purchase from him. From this business come the legends of King Solomon's Mines, and the visit of the Queen of Sheba from Southwest Arabia.

There is truth, therefore, in the way that tradition has considered Solomon an "enthroned merchant". We must remember that all such considerable enterprises were entirely a royal monopoly, and enormous wealth built up. Here is an account of provisions for one day of his needs (1 Kings 4:22/23): 'Solomon's provision for one day was 30 cors of fine flour, and 60 cors of meal, ten fat oxen, and twenty pasture-fed cattle, 100 sheep—besides harts, gazelles, roebucks and fatted fowl.' 1 Kings 10:27 makes that comment that 'the King made silver as common in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephelah', but perhaps there may be some exaggeration—especially when one remembers the royal monopoly. He taxed his international trade routes heavily, and was not averse to hard dealing. 1 Kings 9:10-14 records how he overcame a deficit in the national balance of trade by transferring twenty cities in the land of Galilee to Hiram, King of Tyre. Hiram, the account avows, was not very impressed with them.

It is in this grand milieu that tradition remembers the "enthroned merchant" as the master builder. Solomon's construction of the great complex of royal buildings in Jerusalem constituted the most notable work of his internal development. He had much practice already in connexion with the chariot cities, military depots and fortifications elsewhere. A complete appreciation of this grand milieu is expressed in a fine way at the start of the expl. of the 2nd. T B — 'When the Temple at Jerusalem was completed by King Solomon, 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'. We must notice the care of this wording, for it is extremely accurate—men admired the building's costliness and splendour, because, in reality, the Temple building was not very large. It was modest in size compared with the proportions of the new royal palace, but nevertheless exquisitely wrought in the finest tradition of Phoenician architecture. Solomon extended the royal city of Jerusalem, whereas King David had been satisfied with the old and narrow Jebusite city. On capturing the site of Jerusalem, it is not clear what David did. Either he built a modest new palace, or, as some scholars believe, he merely extended the Jebusite palace. 2 Samuel 5:11 reports

— 'And Hiram, King of Tyre, sent messengers to David and cedar trees, also carpenters and masons who built David a house.' The old City of David did not, however, meet Solomon's needs. The volume of the S L recalls that he reconstructed the walls of Jerusalem and undertook other building works, but chiefly the attention is focussed on the building of the royal palace complex and the Temple of God (Yahweh) associated with it. Soon after his succession, Solomon added

a new piece of land to the north of the city for extensive palace buildings. According to 1 Kings 6:1 & 37, Yahweh's Temple formed part of this new complex of buildings, and was begun in the fourth year of his reign, circa 957 B.C.. This enormous group of royal buildings was encompassed by a wall, towering above the old city and taking up easily as much space. 1 Kings 7:1 mentions that the palace buildings as a whole took 13 years to build, and the 'sanctuary of the Temple' took 7 years to build: 'In the fourth year the foundation of the house of the Lord was laid, in the month of Ziv. And in the eleventh year, in the month of Bul (which is the eighth month) the house was finished in all its parts, and according to all its specifications. He was seven years in building it.'

In addition to the royal house and the Temple, there was the 'House of the Forest of Lebanon' used as an arsenal and as a treasury also the 'Hall of Pillars', which probably served as a diplomatic and commercial receiving area; and the 'Hall of the Throne', which was the royal audience chamber, containing the highly decorated gold and ivory throne. (cf. 1 Kings 10:18-20).

There is little evidence in the biblical narrative as to why the Temple of Yahweh was placed on its particular site (now occupied by the Haram-esh-Sherif with its Muslim shrine called 'kubbet es-sakhra'—the Dome of the Rock). The 'adyton' (from the Greek meaning 'the place where one cannot enter') of the present Muslim building is indeed over the actual site of the Holy of Holies of King Solomon's Temple, and would have towered above the entire palace area. This highest elevation is the 'sacred rock', still clearly visible today (were one granted admittance). Presumably this rock had been a sacred spot from time immemorial!—in fact, an ancient 'high place' in pre-Israelite times.

The city-state of Jerusalem (of which "Zion" was the fortified acropolis (= Gk. "tip of a city")) became an Israelite possession and a place sacred to Yahweh only at the time of King David—that is, at a fairly late stage in Hebrew history. Most likely this high rock had been taken over by the Israelites from the Canaanites who had held it as a religious sanctuary. Such was the mutual influence between Israelite and Canaanite religion at the time that King Solomon could not have desecrated it with a secular building, no matter how splendid or royal. The place must have been considered very important because the King had the entire lay-out of the palace area so designed that the sanctuary of the royal Temple should stand on this ancient holy site. The Phoenician splendour of the Temple was presaged by earlier Canaanite design and custom. For a start it was an urban sanctuary, whereas the Israelites had been used to rural shrines. In their gradual, sporadic and fairly recent adoption of urban culture they tended to be influenced by the Canaanite culture which preceded them. Considering also that King Solomon used Phoenician crafts-men, many cultural strands converged and found expression in the royal buildings. We shall find that the building style was even influenced by customs from

Mesopotamia dated 2000 B.C., and that there are perhaps Egyptian elements as well.

Before we consider aspects of King Solomon's Temple we should ask the basic question: What was it all for? 1 Kings 8:12 tells us that the Temple was conceived as a dwelling-place for the Deity—in particular the Holy of Holies (the dark and dim Adyton which no-one, except rarely the High Priest, was permitted to enter)—for God had “said that he would dwell in thick darkness”. Solomon moved into this dark Adyton the ancient tribal relic of the Ark of the Covenant which David had brought up to Jerusalem. In Mosaic times, the Ark was a portable box, representing in an “imageless” way the throne of Yahweh, which accompanied the Hebrews both in their wanderings and in battle. Many have conjectured as to what this box contained; Exodus 25:16 says the stone tables of the Law were kept in it, and a New Testament reference in the Epistle to the Hebrews gives evidence of a tradition that the rod of Moses and a jar of Manna from the wilderness were also with these stones (Hebrews 9:4 — ‘. . . and the Ark of the Covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the Covenant . . .’). By the time the Ark found its way into the Temple of Solomon it had become a powerful symbol of the God who accompanies his wandering people, and any other definite intense meaning had been lost. Previously at encampments the Ark used to be placed in a tent, though one Pentateuchal source (E) says ‘outside the camp’ and another (later) Pentateuchal source (P) says ‘inside the camp’. When Israel began to settle it was stationed in its first sanctuary, within what can definitely be called a Temple, at Shiloh,—probably the kind of temple used amongst the more urbanised Canaanite communities for many centuries previously. By bringing the Ark to Jerusalem, King David made the city the primary religious centre of the Israelite nation and the focus of very ancient tribal traditions and intense national and religious sentiments. The importance of Zion was both religious and political, and this was given expression in the concept of the Holy City, taking elements both from Israelite and Canaanite cults and beliefs. The Psalms so often portray these powerful sentiments.

Zion was identified with the cosmic “mountain of God” — a common phenomenon of faith in the Near East. Canaanite deities were conceived of as living in mountains, and some devotees of ancient Mesopotamian religion had even built artificial mountains called ‘ziggurats’. The confluence of religious themes can be seen clearly in the actual identification of certain features of the Canaanite gods El and Baal with the Israelite Deity, Yahweh. Psalm 46:4 speaks of a ‘river whose streams make glad the City of God, the holy habitation of the Most High’. In this instance, ‘Most High’ is in Hebrew precisely the name of the Canaanite god El or Elyon. The Psalm then goes on to show that clearly Elyon's habitation should be understood as Mount Zion—even though there is, of course, no river at Jerusalem. Rivers are mentioned because, in the El mythology of

the Canaanites, El dwelt "at the source of the two streams, in the midst of the source of the deeps". It is interesting to note how the rivers of the Garden of Eden, mentioned in the Book of Genesis, also became identified with the Israelite theology of Mount Zion. Yahweh, then, is associated here with Baal, the other main Canaanite god, in that he is a mountain Deity. From earliest times, Yahweh had been known as the mountain Deity at Sinai. A constant theme of the Psalms is the strength and stability of Zion (cf. Pss. 46, 78 & 76). Though the nations rage, armies assault, though the mountains quake and the earth melt, Zion is to remain secure and to be witness to the destruction of Israel's enemies. The volume of the S L shows that this theology was expressed in various celebrations, and, in these, King Solomon's Temple was the focal point. There was an annual celebration commemorating the founding of the city and the beginning of Yahweh's kingship in Zion over the nations of the world. This was an autumn festival including new year celebrations—the traditional coronation time in Israel. The feast was a re-enactment of that primordial time when David first brought the Ark of the Covenant to Jerusalem (2 Samuel, ch.6), setting it 'in its place, inside the tent which David had pitched for it', and when Solomon later placed it in the Temple 'in the inner sanctuary of the house, in the most holy place, underneath the wings of the cherubim.' (1 Kings 8:6). Both of these events were in their time accompanied by solemn assemblies of the people, sacrifices, processions, and royal blessings. It is even possible that, at this feast, the Ark was removed from the Temple and ritually "lost", to commemorate the fact that it had once been captured by the Philistines, whom many misfortunes then befell—so many in fact that they pushed the Ark back to an Israelite encampment rather than keep it any longer. (1 Samuel chs. 4-7).

The Temple at Jerusalem therefore had a dual purpose. It served as a dynastic shrine and royal chapel served by priests who were royal officials. Also it was the central shrine of the Israelite tribes—a national shrine because it housed the Ark, the formless symbol of the invisible Divine Presence.

In order to understand the use of the Temple as well as its significance, we must examine the main archaeological evidence of the Near East.

I. In the Bronze Age, temples began to be reconstructed, and we look first of all at the evidence of one at the place the Old Testament calls Ai. This earliest clear example of a Palestinian temple discloses an anteroom, and a main room with a very small inner sanctum tucked away in the corner to the left of the main room doorway or entrance. This inner sanctum was cut off from the rest of the interior by a wall. Evidence shows three 'favissae' (pits) to catch the refuse from the sacrifices at the altar. This temple could have been built 2,100—1,900 years B.C. .

II. A later middle bronze age temple was uncovered at Shechem, and dates from between 1,900 and 1,600 B.C. . This is a very long

room surrounded by a very thick wall, with an open porch flanked by 'antae' (primitive entrance buttresses). It appears that the ceiling of the long room was supported by two rows of three pillars, most likely to have been wooden, whose stone pedestals and voluted capitals have been partially recovered. In this case, no separate inner sanctum was perceptible, but there may have been a place for the figure representing the god or the religious symbol, because there are the remains of a base for it, and beneath that, the pit. But, in this particular construction, perhaps the most interesting feature for us is evidence of two 'masseboth' in front of the 'antae' on either side of the porch.

III. A late bronze age temple has been discovered on a site at Lachish—date: circa 1,400 B.C. . Again it was built in the form of a long room to be approached through a porch—this time set very slightly to one side. The roof was again supported by wooden poles on stone bases. The long room this time has a Holy of Holies, an 'inner sanctum', which reminds one of the general plan of King Solomon's Temple built centuries later on.

Now, what are these interesting 'masseboth'? According to Old Testament information, part of the furnishings of rustic (as opposed to urban) sanctuaries were 'masseboth' and 'asherim'. 'Asherim' were wooden poles and 'masseboth' stone 'stelae'. The wooden poles have not survived, but were probably representative of trees, being regarded as fertile symbols. The ancient Canaanite city of Mari at circa 2,000 B.C. is thought to have housed two wooden asherim upon the altars dedicated to Dagan—around which libations were poured, judging by the drainage holes which survive to this day.

Baal-worship has them, too. In the Old Testament, in Judges 6:25ff, we are told how Gideon was ordered by God to 'take your father's bull, the second bull seven years old, and pull down the altar of Baal which your father has, and cut down the asherah that is beside it; and build an altar to the Lord your God on top of the stronghold here, with stones laid in due order. Then take a second bull, and offer it as a burnt offering with the wood of the asherah you have cut down'.

In the Baal-worship of Ras-Shamra, at about 1,900 B.C., (which was a lucrative trade terminal), 'asherim' were also used. A beautiful ivory unguent casket has been unearthed there which depicts the Mother-goddess, in Cretan dress, holding *heads of corn* as an offering before two 'caprids' (figures half human and half cloven hoofed animal). This is important, because, usually, such caprids were depicted flanking a date-palm. The association between the tree and the goddess explains the significance of the 'asherah', which might be either a natural or stylised tree, at local Canaanite sanctuaries so abominated by the prophets in the Old Testament. Incidentally, the city of Mari possessed a 'ziggurat' (mentioned earlier), or perhaps two even. It is known now that the story of the Tower of Babel (Genesis 11: 1-9) was directly inspired by these tiered buildings so

common in Mesopotamia. Archaeologists have now demonstrated details of these enormous buildings (constructed entirely of unbaked bricks), forming the base for a temple built at the top. The god entered this upper temple after his voyage in heaven, then went in procession down the long flights of steps to the lower temple where he lived. His stay there brought fertility to the land. The description in Genesis of the building materials is quite accurate.

After this digression to include 'asherim', 'caprids' and 'zigurats', what, then, about the 'masseboth'? They are a widespread Near Eastern phenomenon from many eras. Masseboth have survived fairly well. They are 'menhirs', great pillars of stone. These menhirs seem to have been thought of originally as dwelling-places for the deity. In the courtyard of the temple at Mari stood a massebah around which the devotees of Ninni-Zaga walked in procession. Generally, masseboth are standing stones, conical in shape, standing upright on a base of unhewn stones. Sometimes over-zealous archaeologists have mistaken tall stone doorposts for masseboth, but the genuine ones are thought to show the place of an intense spiritual presence. This happens in Genesis 28:22, when Jacob, awakened from his dream of the ladder set up from earth to heaven, says: 'and this stone which I have set up for a pillar shall be God's house: and of all that thou givest me I shall give a tenth to thee.' So the place, originally called Luz, became known as 'Beth-el' (literally: God's house). Genesis records this as happening twice. Whether they are different occasions or two descriptions of the same event with varying interpretations, is in dispute. In the first, Jacob views the stone he has slept on as in some way also representing the deity, because he poured oil on top of it as a libation to acknowledge the power of God. This action is also mentioned later on, when Jacob sets up a pillar after God declares He has changed Jacob's name to 'Israel'. Genesis 35:14 reads—'And Jacob set up a pillar where God had spoken with him, a pillar of stone; and he poured out a drink offering on it, and poured oil on it. So Jacob called the place where God had spoken with him, Beth-el'.

According to the Old Testament, these pillars became special memorial stones for a manifestation of God, or for something similar. They were later used definitely as monuments, for, at the death of Rachel in giving birth to Benjamin on the road to what is now Bethlehem, 'Jacob set up a pillar upon her grave; it is the pillar of Rachel's tomb which is there to this day.' (Genesis 35:20).

In the same spirit in later times, Absalom, because he had no son, set up a monument to keep his own name in remembrance—and 2 Samuel 18: 18 records that 'he called the pillar after his own name, and it is called Absalom's monument to this day.' There is now no monument, but curiously enough, nearby, there is an ancient ritual complex of some sort complete with two stone pillars and an altar, with pottery dated circa 800 B.C. . This shrine may have been one of those High Places of the Gates which Josiah closed down in order

to centralise worship as part of his great reform (2 Kings 23: 8). The relatively unworked menhirs, characteristic of the rustic sanctuaries and attested in Scripture, cannot be considered conclusive archaeological evidence of a particular religious custom, but these masseboth eventually came to be worked in connexion with urban temple sites.

The earliest worked massebah has been found on a temple site at Bethshan—a temple built in the late bronze age and specifically influenced by Egyptian designs. It is a low menhir, 'but, on both sides of the late bronze age temple at Shechem, the masseboth there were in form like large stone slabs, rounded at the top in the normal form of a stela. Stelae usually have inscriptions worked upon them and perhaps also portrayals. Known inscriptions have royal connotations or cultic, ritual meanings. Evidence has come that, as well as standing outside, some menhirs were close to the altar or even on the altar. An historian, Gressman, conjectures that the altar masseboth came to be placed at the four corners, representing the horns of the altar'. A primitive, horned, limestone altar has been found at Megiddo, of the type mentioned in Exodus 27:2—'And you shall make horns (for the altar) on its four corners; its horns shall be one piece with it, and you shall overlay it with *bronze*.' The same sort of horns are mentioned again in 1 Kings 2:28 when Joab seeks sanctuary from Solomon—'Joab fled into the tent of the Lord and caught hold of the horns of the altar'. But these horns could equally be developments of wooden asherim or stone masseboth.

When people of the Bronze Age developed Megiddo, a large public building, described as a "temple fortress", was built—in construction evidently resembling the pattern of King Solomon's Temple at Jerusalem. Archaeologists are of the opinion that it had "three rows of hewn stone and a row of cedar beams". One room, found by a Dr. Schumacher, contained two masseboth — one with cupmark, one with a depression in it at the top—together with a stone altar, a layer of charcoal, and a pit of animal remains.

The early rustic Middle Bronze Age shrine at Shechem (II) has bases for two huge pillars which serve no structural purpose and are most easily interpreted as sacred masseboth. At a later date, the shrine was redesigned, and two sacred standing stones were erected outside so as to flank the new doorway exactly. There is evidence to suggest that a third pillar, huge and freestanding, appeared later. A late Bronze Age holy place at Tirzah discloses that the Hebrews deliberately raised the massebah from one stratum to another as they built and rebuilt—despite prohibitions and condemnation by the prophets. These pillars are most definitely a legacy from Canaanite times. This illustrates the permanency of such religious customs, and the syncretistic character of the cult of Yahweh in Israel. One pillar of stone in the Negeb is well-dressed, hard limestone with traces of red paint preserved on it. The ornamentation of such pillars had rustic and humble beginnings.

So, with ample evidence of antecedents, the entrance to King Solomon's Temple was flanked by two freestanding pillars called Jachin and Boaz—each 18 cubits (one reference says $17\frac{1}{2}$ cubits) high, and crowned by decorated capitals 5 cubits in height. Serving no obvious structural function, they must be understood, according to biblical and archaeological evidence, as the traditional pillars associated with the high places, or perhaps as representations of the mythological pillars that supported the eastern sky, the mountain supports of the cosmos between which the sun rises.

We heard earlier how the traditional characteristics of Zion's fortress were strength and stability. Psalm 24 reflects the entrance-ritual of Temple worship, probably enacted at the outer gate of the Temple. The re-entry of the Ark of the Covenant was so timed as to co-incide with the rising sun of the autumnal equinox, whose morning rays blazed through between the pillars Jachin and Boaz into the heart of the sanctuary. The actual, glorious occasion was accompanied by this shout of triumph: 'Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, that the King of Glory may come in'. (Ps. 24: 9). 1 Kings ch. 7 has most of the detail but we find out from the later account of the destruction of the Temple, in Jeremiah 52: 21, by Nebuzaraden (captain of Nebuchadnezzar's Babylonian bodyguard), that the two pillars were hollow. We therefore cannot say what happened to the archives to Masonry, nor speculate what befell the constitutional rolls which these pillars contained. We know for certain that the pillars were cast between Succoth and Zaredathah (Zarethan) from 1 Kings 7: 48, and that they were actually made of bronze (translated in the Authorised Version as brass (2 Chronicles 2: 14 and 1 Kings 7: 15). The man in charge of all this was, of course, Hiram-abi. This Phoenician craftsman had to be hired because the Israelites were lacking in skill. The account of the ornamentation of the capitals of the pillars, given in the expl. of the 2nd T B, is a remarkably good rendering of very obscure and difficult Hebrew. Scholars translate that the two spherical balls Masons allude to were "rounded projections". Although like masseboth in size, the ornamentation would better characterise the asherah or tree of life — the ancient fertility symbol in Canaanite mythology. That they are memorials to the saving acts of God is absolutely right, when we remember Jacob. Precisely *which* saving acts means choosing from a whole list, and the expl. of the 2nd. T B describes the escape of the children of Israel from Egyptian bondage.

It is good to remember this theme of escape from slavery and bondage when the expl. moves on to aspects and conditions of employment at the time of the Temple's construction. Masons are free men, and **this** is important when considering the organisation of labour to build the royal palace buildings and the Temple. An enormous labour force was required, because all the basic operations were done by hand. Forced labour had to be used—that is, King Solomon compulsorily used vast numbers of his subjects for the carrying-out of the work. There is no detailed evidence of how groups of forced

labourers were selected or for how long they were required to serve. We do know that forced labour had already existed under King David (2 Samuel 20: 24a mentions a 'chief of forced labour'), but records give scarcely any details of David's building enterprises. However, as in David's reign, Adoniram was still over the forced labour when King Solomon started to build. (1 Kings 4: 6b). With reference to King Solomon's régime, 1 Kings 5: 27 says the compulsory labourers were conscripted out of Israel but 1 Kings 9 v. 15 and vs. 20 and 22 emphasise that only the non-Israelite population from the old Canaanite city states, now incorporated into Israel and Judah, were called upon to supply forced labour. There is further ample evidence to suggest that Canaanite labour was enforced—but not Israelite workmen—in the first chapter of the Book of Judges. This says: 'when Israel became strong'—i.e. when, with the consolidation of the monarchy, she had finally been able to conquer the Canaanite cities—the Canaanite population was compelled to perform enforced labour (Judges 1: 18, 30, 33, 35).

Whilst there is evidence to suggest the free men of the Israelite tribes were legally liable for army service, they were not necessarily liable for forced labour. It would have been a monstrous infringement of their legal rights on the King's part to have compelled them into such work. On the other hand, in the Canaanite cities, the King had at his disposal a slave population already accustomed to performing conscripted labour for their own city rulers,—now having to do it for the Israelite King at Jerusalem. But it depends what sort of view one has of Solomon. There is equally good evidence from biblical sources to support the fact that the King did go so far as to inaugurate enforced labour levies (corvée) amongst his own people in Israel. 1 Kings 5: 13ff states: 'King Solomon raised a levy of enforced labour out of all Israel; and the levy numbered 30,000 men. And he sent them to Lebanon, 10,000 a month in relays; they would be a month in Lebanon and two months at home; Adoniram was in charge of the levy.' Perhaps the King did not go quite so far in enslaving his own people as he did members of the non-Israelite tribes, but the timber-felling in Lebanon was a severe drain on manpower, a bitter dose for free-born Israelites to swallow, and a chief cause for abiding complaint against Solomon. After the King's death, when Rehoboam his son was proving an even harder taskmaster, Israel rebelled against their monarch, eventually destroying the unity of Israel and Judah. His own people stoned Adoniram to death. Perhaps there was indeed the utter necessity for skilled, free craftsmen to be extremely cautious as to whom they allowed amongst their number, for the privileges they enjoyed must have needed very careful guarding.

So we come to the final arrangement of the Temple itself. It had a threefold division—an open porch, a main sanctuary (called hekhal = the Holy Place), and the inner chamber (called debir = Holy of Holies) which was a perfect cube. The décor was traditionally Canaanite—from cedar panelling and goldleaf to fertility motifs of lilies, palms and pomegranites (these latter revered for the number of

seeds each fruit contains). Inside there was a great bronze basin, 15 feet in diameter and resting upon the backs of twelve graven oxen. The basin was filled with water (perhaps to represent the subterranean fresh-water cosmic ocean, symbolising fertility and the source of life), a theme so central to Near Eastern mythology. Its water was also most probably used in rites of purification. A short stairway led into the innermost chamber where the Ark of the Covenant was kept. The chamber was adorned by two caprids (half human and half cloven-footed animal), mythological creatures called the winged cherubim (= powerful ones). This Ark was the imageless throne of Yahweh, occupying the place where pagans would doubtlessly place their idols. The chamber was shrouded in darkness. It was an adyton—no-one dare enter it, except for the High Priest once a year.

What was this religious belief which caused the Temple to have this Holy Place which was unapproachable? Scholars are of the opinion that Solomon's prayer of dedication has a couplet which is an important clue. It could almost be an inscription for this innermost, and yet remote, seat of Yahweh's power. And when we take into account what occasions these lines, added intensity is the result. The entire episode is most impressive: 'Then the priests brought the Ark of the Covenant of the Lord to its place, in the inner sanctuary of the House, in the most holy place, underneath the wings of the cherubim. For the cherubim spread out their wings over the place of the Ark, so that the cherubim made a covering above the Ark and its poles. And the poles were so long that the ends of the poles were seen from the holy place before the inner sanctuary; but they could not be seen from outside, (and, says the writer), they are there to this day. There was nothing in the Ark except the two tables of stone which Moses put there at Horeb, where the Lord made a covenant with the people of Israel, when they came out of the land of Egypt. And when the priests came out of the Holy Place, a cloud filled the House of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the House of the Lord'. (1 Kings 8: 6-11).

We can imagine this awesome scene with the entire congregation bowed low because of the great intensification of the numinous presence of God. In response, Solomon enunciates these remarkable lines: 'The Lord has set the sun in the heavens, but has said that he would dwell in thick darkness. I have built thee an exalted house, a place for thee to dwell in for ever.' (1 Kings 8: 13/14). This shows that, despite the cultural mixture, despite syncretism, despite the Canaanite ornaments and décor, the essential truth of Yahweh, the God of the wanderers in the desert, has been retained—not only in word, but in experience also. He is the Lord of the hot desert days and of the dark desert storm-clouds. His palpable presence in the Temple at its dedication reminds us of that miraculous pillar of fire and cloud which had two wonderful effects—the reminders of which are placed at the entrance to the Temple as the most proper and conspicuous situation for the Children of Israel to have the happy

deliverance of their forefathers continually before their eyes in going to and returning from Divine Worship. Notice, too, the shape of the Ark of the Covenant containing the tables of the sacred Law. There are no other grounds for saying so, but, by analogy, one parallel line might represent Moses, the other King Solomon, and, were we as conversant in that Holy Book and as adherent to the doctrines therein contained, as those parallels were, it would bring us to him who would not deceive us, neither will he suffer deception.

The biblical account of the furnishings of the Temple is drawn from various and sketchy sources. The narrative of the skirmish of Jephthah's forces with the Ephraimites shows how the Hebrews had a tremendous gift for vivid story-telling and pictorial writing, but they had no traditional, no exact technological insight. It was all borrowed, and indeed the Hebrew language lacks a technical vocabulary. Whilst the appropriate account in 1 Kings intends to give a sufficient description of the Temple, the resultant picture is lacking in many details and is blurred in others. From the biblical account it is impossible to picture accurately the rows of chambers around three sides of the Temple structure—most of which may have been used for storage. 1 Kings 6: 5/6 tells us: 'Solomon also built a structure against the wall of the house, running round the wall of the house, both the nave and the inner sanctuary and he made side chambers all round. The lowest storey was 5 cubits broad, the middle one was 6 cubits broad, and the third was 7 cubits broad; for, around the outside of the house he made offsets on the wall in order that the supporting beams should not be inserted into the walls of the house.'

The arrangement of these side-chambers in three tiers is interesting, and sheds light possibly upon where F Cs received their wages. Either the 2nd T.B.'s middle chamber of the Temple means the nave part or Holy Place, or it means the middle tier of the side chambers reached through a south porch and up a staircase. 1 Kings 6: 8 says—'The entrance for the middle storey was on the south side of the house; and one went up by stairs to the middle storey, and from the middle story to the third.' The translation of this (much later) into the Greek Targum amends this by saying that the lowest tier of side chambers could also be reached by means of an entrance on the south side, as well as the second and third up staircases. Perhaps, indeed, the nave of the Temple could have been used for this during the construction of the building. It could be either place. Since the Temple porch and nave were on one level when approaching from the East, it is conceivable that, when approaching from outside from the south side, a staircase would have had to be employed to get up to that particular level. There is of course happy symbolism with E As being placed at the N E corner by the Temple porch, F Cs being allowed to enter the nave, and M Ms having progressed further.

The allusion to E As receiving their wages in kind—i.e. in corn and wine and oil—is very accurate. Hiram, King of Tyre, had contracted to supply timber and to enlist expert craftsmen, of whom there was

a shortage in King Solomon's predominantly rural kingdom. In return, Solomon agreed to maintain a regular supply of wheat and olive oil to the commercial city state of Tyre, which had little agricultural land. There is, of course, no biblical allusion as to how Masons administered their own craft, and so I end abruptly. The expl. of the 2nd. T.B. draws the attention of the brethren to certain Hebrew characters in the middle chamber of the Temple (which means that F Cs could have gathered in the Temple nave during building operations--non-Israelites were excluded after its dedication). These Hebrew letters denote Yahweh (God) who appears to Solomon after his prayer at the dedication, and says: 'I have consecrated this house which you have built, and put my name there for ever; my eyes and my heart will be there for all time.' (1 Kings 9: 36).

THE LODGE OF ANTIQUITY

by

W.BRO. C. BIRKITT *

The Lodge of Antiquity was one of the four very old English Lodges which, in 1717, formed the first English Grand Lodge. It met at the Goose and Gridiron Tavern in St. Paul's Churchyard and was constituted in 1691 although it had existed at a much earlier date. The members of the Lodge in those years were said to be men of very high social standing. About 1760 there was a general tendency for Lodges to cease to be called by the names of their meeting places and this Lodge was then given the name "The West India and American Lodge." This title was held for ten years and the Lodge was then finally named the Lodge of Antiquity under which designation it is still known. It is also one of but three Lodges in which the office of Orator, usual throughout Continental Masonry, is still listed and for which the Book of Constitutions does not specify a jewel.

Apart from Charles Wesley two of the early Masters of the Lodge deserve special mention. The first of these is William Preston who was initiated at the age of twenty in an 'Antients' Lodge now known as the Caledonian Lodge. In 1772 he was the author of a very popular publication called "Illustrations in Masonry". He joined the Lodge of Antiquity in 1774 and in three months was elected its Master. His new Lodge held peculiar fascination for him and he worked very hard indeed to popularise it. Preston composed and delivered many Masonic lectures. He is also reported to have said that Sir Christopher Wren was a regular attender of the Lodge and to have presented to it three mahogany candlesticks and the mallet used by Charles II when he laid the foundation stone of St. Paul's Cathedral. A statement which, however, has never been confirmed. William Preston split the Lodge during the strife between the 'Antients' and the 'Moderns', helped to form the Grand Lodge South of the River Trent and he, with his associates, finally transferred their allegiance to the 'Moderns'—after which the Lodge of Antiquity became the Modern Lodge No. 1.

Preston died in 1818 and left £300 in Consols as an endowment for the now well known Prestonian Lecture, which has been delivered, with but few exceptions, annually ever since.

The other celebrated Master of the Lodge of Antiquity was the Duke of Sussex who was one of the younger sons of George III. He was a 'Modern' and became Grand Master of the 'Modern' Grand Lodge. When the United Grand Lodge was formed he became its first Grand Master, which office he held for thirty years. It is said of him that he ruled in an arbitrary and dictatorial manner. It was he who delayed the formation of the Masonic Benefit Society, proposed in 1799 by one Dr. Crucifix, on the grounds that a third charity would harm those already in existence—the Girls' School and the Boys' School. Eventually in 1842 he launched a rival scheme of his own

called the Royal Masonic Benevolent Annuity Fund. The treasurer absconded with £620 of the funds but despite this the scheme prospered and in 1849 the foundations of a new home for fifty annuitants were laid in Croydon. The original proposer of the idea half a century earlier, Dr. Craafix, did not live to see his plan brought to fruition.

* obit.

MOIRA LODGES

by

W.BRO. N. J. B. ROBBIN

Following on the excellent papers presented by W.Bro. P. J. Dawson on various aspects of the Earl of Moira it might be interesting to members to note that his name is perpetuated in five Lodges meeting today and bearing his name. Details of these are as follows:—

Moira Lodge No. 92 (London) was Constituted on 17th June, 1755 and the Certificate of Constitution is recorded in the first Minute Book of the Lodge on the Petition and was signed by Dr. T. Manningham, D.G.M. and six other Constituting Officers.

In those days Lodges took their names from the Taverns in which they met but in 1777 the Lodge assumed the name of Honour and Ease but three years later became Lodge of Freedom and Ease. It is not known for certain when the Lodge adopted the name of Moira but it is thought to have been 1803/4 although this is a period covered by one of the two missing Minute Books. There is no likelihood that he ever visited the Lodge, certainly not prior to 1802 nor after 1813 as he was then on his way to India. However, H.R.H. the Duke of Sussex, Grand Master, attended the Lodge on 7th December, 1816, a significant date.

In the possession of the Lodge are several of his Aprons such as those he wore in Grand Lodge (blue), his Apron as Acting Grand Master in purple silk lining, another as Acting Grand Master in blue embroidered with the Grand Masters Jewel in the flap and heavy gilt fringe and also probably worn by him as Acting Grand Master for India. The Lodge also has other items of Lord Moira's clothing relating to other Masonic Degrees. The famous Moira Jewel—minus the valuable stones and gold chain—is also in the collection.

A special Toast is given "To the Memory of Earl Moira" on Installation Night which is arranged as near as possible to 7th December, that being the date suggested by Grand Lodge that "the Fraternity should dine together, it being the birthday of the Earl of Moira".

The style of the Admission Ticket issued by the "Society of Free and Accepted Masons of England" to attend the Masonic Festival on 27th January 1813 in honour of the Earl of Moira is the format of the summons issued by the Lodge today but with the exclusion of the footnote reading "The Brethren to attend unarmed and clothed agreeable to the Laws of Grand Lodge".

In 1884 the Petition of the Quatuor Coronati Lodge bears the recommendation of the Master and Wardens of Moira Lodge No. 92.

Among the Lodge's prominent members was W.Bro. Robert Freke Gould the author of "The History of Freemasonry" who was Master of the Lodge and followed by several years as Secretary.

The Lodge is a Hall Stone Lodge, was a Founding Lodge of Freemasons' War Hospital, now the Royal Masonic Hospital and is a Patron Lodge of all the Masonic Institutions. The first girl the Lodge had elected to the Royal Cumberland Freemason School, now the R.M.I.G., was in 1795.

Moira Lodge of Honour No. 326 (Bristol) was Constituted in 1809. At that time the only way in which a new Lodge could be formed was by taking over the Warrant of a Lodge that had ceased to work. A petition was submitted to the Province but the four existing Lodges disagreed with the addition of another one. The Petitioners having more or less failed at Provincial level made application to Grand Lodge and were successful in taking over the Warrant of the Royal Mecklenburgh Lodge. The Warrant of Constitution was issued by the Earl of Moira, A.G.M. and the Lodge assumed the name of Moira Lodge No. 606.

In the early days of its existence the members wore a distinctive dress, sometimes known as the Moira uniform, but it was discontinued in 1845. The Lodge also introduced the Moira Apron which was of white satin, lined and edged with red and trimmed with gold fringe. It had neither fall nor rosettes, practically the whole front being covered by a well-drawn coloured allegorical picture. It bore a portrait of the Earl of Moira at the top and at the bottom contained a tribute to him for his wisdom, eloquence, valour, patriotism and benevolence. This was worn by several Lodges but was discontinued in 1813 when United Grand Lodge of England laid down the design of the Masonic Apron.

Whilst the Lodge suffered severe loss of jewels, furniture etc. in the bombing of Bristol in 1940, it possesses all the Minute Books from 1809 to date. As with all 33 Lodges in the Province of Bristol they perform the Ceremonies to the very descriptive and dramatic Bristol ritual.

In 1948 members of the Lodge founded a daughter Lodge which bears the name of Francis Rawdon Lodge No. 6726 in the Province of Bristol. At each meeting there is a formal Toast to the Mother Lodge and includes the tribute to Earl Moira included in the Moira Apron.

Moira Lodge No. 11, Belleville, Ontario, Canada was Constituted in 1801 and was issued a Warrant under the Atholl Constitution. It assumed the name Moira in 1852 but due to loss of Minute Books it is not certain how or why this name was adopted. In the area is a River Moira and a township of Rawdon. It has been sponsor to eight other Lodges in Canada but none of these bear any name reference to his Lordship.

Members on visits to the U.K. have attended Lodge No. 92 and on one such an occasion the Masters of the other Moira Lodges were in attendance and all participated in the Ceremony.

Over the years the Lodge has sent many gifts to Moira Lodge No. 92 such as columns, gavels, working tools, charity plate and heavy mawl in the handle of which is a scroll commemorating the visit made by a Past Master. At the end of the war members sent food parcels to the London Brethren. When the new Temple was opened in Belleville in 1951 Moira Lodge No. 92 sent them three ornate Tracing Boards which are used by all the other Lodges meeting in the Temple. The new building is a far cry from the first meeting place which was a log cabin and, when it became destroyed by fire, members for a short time met in members private houses. In those early days moving from place to place, including Lodge meetings meant the use of Indian trails through the forests.

Moira Lodge No. 324 in the Province of Cheshire was Constituted in 1806 and was given the number of 602. Over the years its number has been changed and the present number was allocated in 1863. Like Moira Lodge in London there is a formal Toast to the "Memory of Lord Moira" given on the Installation night at the beginning of December.

A daughter Lodge was formed in 1946 but there is no reference to Earl of Moira included in its title.

There have been four other Moira Lodges, two in India and two in Canada, all of which have subsequently been erased by Grand Lodge.

The total number of years service to Freemasonry by the five Lodges bearing the Earl of Moira's name is 776. There are Moira Chapters in London, Bristol and Belleville.

There is a regular interchange of visits by members of the English Lodges having a common Patron.

THE SYMBOLISM OF INITIATION

by

W.BRO. L. R. COLLIER.

The ceremony of initiation as well as the explanatory lecture are necessarily brief; want of time and the danger of overburdening the candidate require that they should be. The Mason, therefore, who relies solely upon what he sees and hears in the Lodge will obtain a very inadequate conception of Freemasonry. He may, and doubtless will, be more or less affected by our ceremonies; it could scarcely be otherwise, so solemn and impressive are they, but he will fail to discover and understand some of the greater truths which lie hidden beneath the surface and can never become, truly speaking a 'bright Mason'. First, be it understood, I attempt to exhaust no topic upon which I touch, but only to stimulate the interest and curiosity of Brethren to pursue the subject further for themselves. Approaching the branch of symbolism which at present concerns us, it may be asserted in the broadest terms that the Mason who knows nothing of symbolism knows little of Freemasonry. He may be able to repeat every line of the Ritual without an error and yet if he does not understand the meaning of the ceremonies, the signs, the words, emblems and figures, he is *uninformed Masonically*. It is often distressing to see how much time and labour is spent in memorising the work and how little in ascertaining what it all means.

The importance of letter perfection in rendering our Ritual is not underrated. In no other way can the symbolism of our emblems, ceremonies, traditions and allegories be accurately preserved, but I do maintain that if we are never to understand their meanings it is useless to preserve them. The two go hand in hand; if either be lacking the beauty and symmetry of the Masonic Temple is destroyed. It is in its symbols and allegories that Freemasonry surpasses all other societies; *the symbolism of Masonry is the soul of Masonry*. The moment we forget that the whole and every part of Freemasonry is symbolic and allegorical, we begin to grope in the dark. Its ceremonies, signs, tokens, words and lectures become meaningless and trivial. The study of no other aspect of Freemasonry is more important, yet I believe the study of no aspect of it has been so much neglected. A little study will reveal to us the great vital underlying idea sought to be inculcated by the several degrees considered collectively, and which runs entirely through the system, is to give a symbolical representation of human existence not only here but hereafter, and to point the way which leads to the greatest good both in this life and in the life to come.

Our ceremonies and symbols, while beautiful and impressive in and of themselves, teaching valuable lessons of morality and industry, all cluster around and contribute to this central idea. To get clearly in your minds the point I emphasise and which I shall attempt to demonstrate, namely, that every sign, symbol and ceremony in the

first degree, in addition to any primary signification it may have, is also designed to illustrate allegorically some moral phase of human existence.

Initiation is now, as it has been for countless ages, employed as a symbol of birth and development of the human mind and soul. The E. A. Degree represents birth and the preparatory stage of life, or, in other words, youth. To Initiate a man is to make him a Mason, to admit him into the Craft in accordance with the ancient Masonic rite, to make him a Brother among Masons. In "The Wisdom of Solomon" one of the books translated in the 16th century, we read: — 'For she is initiated into the knowledge of God'. The Church Fathers in their homilies commonly referred to the baptised Brethren as the initiated. Literally, the initiate makes a "beginning".

Preparation The physical preparation of a candidate for initiation is in close accord with tradition. The Officer responsible for the preparation is the Tyler, who should be an experienced Craftsman well able to ensure, both his knowledge and his personality, that the candidate enters upon his preparation in the right spirit. The preparation of the candidate and the plight in which he is admitted an E.A. strikingly typifies the helpless, destitute and ignorant condition of the newly born; but, initiation means more than this. It is a symbolical representation of the process by which not only the child has been brought into existence and educated into a scholarly and refined man, but of that by which the race has been brought out of its primal state into civilisation. In the ceremonies connected with the mysteries of thousands of years ago, as much care was taken with the preparation of the candidate as with the initiation ceremony which followed. Biblical texts can be given that tend to show there is a strong Jewish influence in the traditional preparation of a Masonic candidate. Mackey quotes the Talmudic Baracoth, which insists that 'no man shall enter the Temple with his staff, nor with shoes on his feet, nor with his outer garment, nor with money tied up in his purse'.

Hoodwink. It can be well understood that candidates for the mysteries all through the ages, have been required to be blindfolded, and it follows naturally that in every mystery, including Freemasonry, the hoodwink is an emblem, not only of secrecy, but of the darkness that vanishes in the light of initiation.

Milton's words, "*What in me is dark, illumine; what is lowe, raise and support*", should be the prayer of every candidate, whose physical darkness symbolises his spiritual ignorance. Here is part of an old catechism of the 18th century: —

Q. Why was you hoodwink'd?

A. That my heart might conceal nor conceive, before my eyes did discover.

Q. The second reason, Brother?

A. As I was in darkness at that time, I should keep all the world in darkness.

Slipshod The more we study the question of the candidate's "slipshodness", the more we are likely to believe that this item of the candidate's preparation was not casually introduced but, on the contrary, that it possessed originally very great significance. It is highly probable that the candidates' slipshod shoe came into Masonry chiefly, but not perhaps entirely, from folklore, and part of its original purpose was to avert danger from him. Danger of what? We must assume it to be the danger, or risk, of his violating his obligation, but we cannot entirely rule out that the risk in mind was that of the candidate's failing to be "Born again" into a state of true enlightenment. The slipshod condition is usually associated with two ancient Jewish traditions, the one providing the suggestion that the slipshod condition is a gesture of reverence, and the other that it is the confirmation of a covenant. Now with regard to the first of these, the reference is to be found in Exodus III: 2, 5, 'Put off my shoes' etc. the second is to be found in Ruth IV: 7-9, where we learn that to unloose the shoe and give it to another person was a gesture of sincerity, of honest intention, a confirmation of a contract that had been made between the two parties. The inference to be drawn from this in itself a token of fealty or fidelity.

Cable Tow is regarded as a noose or halter. It is probable that in some of the ancient mysteries the C.T. was the means by which the candidate was led symbolically in a state of bondage through part of the ceremony. It has, however, a deeper symbolism. The word is characteristically Masonic, and represents those forces and influences which have conducted not only the individual but the human race out of a condition of ignorance and darkness into one of light and knowledge.

Circumnambulation. By this circumnambulation of the Lodge the candidate is being ceremoniously but very effectively presented to the Brethren.

This long word, from the Latin means "walking around" and frequently is confused with another from the Latin "perambulation", which means "walking through". Of all religious rites, circumnambulation is one of the most ancient, and made its mark upon popular custom probably thousands of years ago. Circumnambulation always proceeded sunwise—that is, in the direction assumed to be taken by the sun. In the mysteries and religions of all ages there has been the formal procession three times around the sacred place or object, and, always sunwise—that is, with the devotee's right side on the inner side of the procession. The Romans of old closely observed the custom: indeed, it was part of their ceremony of expiation and purification, and their word "Lustratio" implies not only purification by sacrifice, but, a moving in a circular direction. It was inevitable that, in the course of time, the stately rite of circumnambulation should be adopted by the Christian Church. Everywhere the Church still observes it. Whether, therefore, Freemasonry took the rite from the religion of either ancient or mediæval days, we recognise that in the

circumnambulation of the candidate an element of most, or of all the mysteries, stretching back, probably before the dawn of civilisation.

Working Tools One of the first things noticed in the E.A. degree and contained throughout all the degrees is the employment of the tools of the Operative Mason as emblems of moral qualities; they are worthy emblems of the highest and noblest virtues. The very stages of human advancement are named from the character of the tools that were employed during them: The Stone Age, Bronze Age and Iron Age. It is frequently assumed that the Working Tools associated with the first degree represent the tools used by apprentices in operative work, but actually they are an arbitrary or conventional choice, for at no time could an apprentice have been limited to the use of a few simple tools. He soon learns to use a whole range of tools, likewise the Mason to enable him to work true and square on a foundation. It follows, then, that some of the speculative explanations must not be taken too literally. In Ezekiel XL and XLII mention is made of the *Measuring reed* (or measuring rod). Such a rod, rule or gauge, however marked or graduated in inches being actually an old English measure. The word "inch" originally meant a twelfth part—that is, the twelfth part of a foot. The twentyfour inch gauge symbolises the 24 hours of the day, and is, therefore a symbol of the passage of time and, in particular, of time well spent. The gavel, actually the iron axe, or pick, having a steel edge, or point, with which the quarreyman roughly trims the stone, represents the force of conscience. The form of gavel adopted for the speculative's convenience, is a wooden mallet, itself a small form of the maul. A Chairman's mallet as well as the Master's gavel, is a wooden hammer whose outline suggests that of the operative's axe, but also resembles the end wall of a gabled house, for which the latter reason, it is said—but whether truthfully or not, we do not know—it derives its name of gavel, a name of apparently American origin, and not known in England before the 19th. century.

We are taught as Freemasons that the purpose of the Chisel is to smooth and prepare the stone for the hands of the more expert workman, and that as a symbol it points out the advantages of education, by which means alone we are rendered fit members of regularly organised society. The lessons taught by the chisel are chiefly associated with the two stones known as the rough and perfect ashlar, which have their own respective places in every Craft Lodge and typify the E.A. and the mature Mason respectively.

MISCELLANIA

'Freemasonry has nothing to gain and much to lose by changing to a Service Club type of organisation. Masonry's teaching of the principles of Brotherly love, relief and truth will naturally induce many masons both to participate and to assist in the worthwhile activities of such organisations. Freemasonry however must maintain the great appeal it has in being different—providing for Brethren a haven of rest and relaxation from the pressures of business and the frantic pursuit of material wealth—with time to reflect upon the more important things of life.'

The Bicentennial Committee provided, at the 162nd Annual Communication of the Grand Lodge of Tennessee, biographical accounts of three prominent masons in Tennessee history. The first was Gov. John Sevier, known as "Nolichuky Jack" who was the first Master of the second lodge formed in the State. Next was M.W. Bro. General Andrew Jackson, who was Grand Master in 1822, and who, with M.W. Bro. Harry Truman, the only Past Grand Masters to have served as President of the United States. The third was Bro. General Sam Houston, who was a comrade of Jackson's and later served as President of the Republic of Texas.

A further interesting historical note reads as follows:—

'At an official dinner about 1783, the British Ambassador proposed a toast:—England . . . the sun . . . whose bright beams enlighten and fructify the remotest corners of the earth'. The French Ambassador proposed—'France . . . the moon . . . whose mild, steady and cheering rays are the delight of all nations, consoling them in darkness.' Benjamin Franklin proposed—'George Washington . . . the Joshua who commanded the sun and the moon to stand still, and they obeyed him.'

The Grand Master of Tasmania states—

'Freemasonry devotes all its benign energy and influence to enabling the souls and strengthening the characters of individual men—the role is to be exemplified through the individual rather than through the Order.'

From Ontario, at the conclusion of a banquet, the guest speaker—the M.W. Bro. the Most Revd. L. Wright said—

'Masonry, in its final analysis, is a very personal thing, founded upon the dignity of the individual and his relationship, as an individual, to his God and his fellow man. Instead of trying to **make** Masonry conform to the modern world, or to anything else, it is suggested that each of us, as Masons, try the obvious solution of practising what we preach and teach. Let us keep Masonry intact, and let us encourage and teach our Brethren, from the smallest Lodges on up, to spread the principles of Masonry through our daily lives.'

The Polaris Lodge—instituted at Goose Bay in 1950, largely to serve the members of the Royal Canadian Air Force and of the United States Air Force—is now, because of changing conditions, meeting at Happy Valley, Labrador and depends more upon the local civilian population.

The following is an extract from the Dublin Weekly Journal dated 1725:—

‘Thursday last, being St. John’s Day, Patron of the Most Antient and Rt. Worshipful Society of Freemasons they met about Eleven o’ the Clock, at the Yellow Lion in Warbroughs Street, where there appear’d above a 100 Gentlemen. After some time spent, in putting on their Aprons, White Gloves and other parts of the Distinguishing Dress of that Worshipful Order, they proceeded over Essex Bridge to the Strand and from thence to the Kings Inns, in the following Order. The Officers of the Order in Hackney-Coaches (it being a very Rainy Day) the 12 Stewards in 3 Coaches each having a Mystical White Wand in his Hand, the Grand Master in a fine Chariot. The Grand Wardens, the Masters and Wardens of the Six Lodges of Gentlemen Freemasons, who are under the Jurisdiction of the Grand Master, the Private Brothers, all in Coaches.’

The W.M. of the Victoria Lodge of Education and Research (Vancouver) wrote:—

‘We love the past because there is a mystery about it that seems to sustain and attract much of our reverence. We delight in contemplating pyramids, temples, operative masonry, craft guilds and so on, but we should be careful not to shut our eyes to the future by closing out the present. We remember the great historical associations of Freemasonry and the work of famous individual freemasons like Benjamin Franklin, Voltaire, Michael Ramsay, Garibaldi and George Washington, but we must not forget that the ancient craft guild was formed in consideration of the individual, the common man seeking craft perfection and looking for some way to reconcile his personal place in the society of his day. For if we remember this we will remember that one of Freemasonry’s main tasks is still to help fit each of its brethren into that increasingly complicated society which is growing up around him.’

‘ . . . was talking to you about W.Bro. J. W. Stallebrass who is a member of his Lodge—Peterborough and Counties No. 2996—now almost 100 years of age and having a quite outstanding Masonic record . . . ’

Some of the details of this record are herewith appended:—

Wor. Bro. James William Stallebrass, P.P.G.Org. was the first Initiate of the Peterborough and Counties Lodge in which he was Initiated in October 1903, Passed the following month and Raised at the December meeting. In May 1906 he was appointed Provincial Grand Organist for the Province of Northamptonshire and Huntingdonshire. He was W.M. of No. 2996 in 1911 and became an Honorary member of the Lodge in 1962. W.Bro. Stallebrass is also a member of the Caldwell Lodge, No. 3201 which meets in March in the province of Cambridgeshire.

CORRESPONDENCE

1. Bro. Graham Young a member of the Correspondence Circle writes from Bulawayo, ' . . . we are blessed by having all four Constitutions working here at the same time and although only a small community we have no less than fourteen Lodges in Bulawayo—four of them English, three Irish, two Netherlandic and five Scottish. We have, of course, over the years had quite a number of visitors from the U.K. who, without exception have expressed surprise at being able to attend meetings of different Constitutions and all comment on the differences between the methods of working which, though they do vary quite a lot, all achieve the same end. Above all it proves the true comradeship of Freemasonry, as we really do work together and certainly no Installation meetings are ever held without someone from all four Constitutions being present. . . . among my prized possessions is an autographed copy of Harry Carr's book—"The Freemason at Work" which has provided me with endless inspiration, guidance and pleasure.'
2. W.Bro. E. D. Sidgwick writes from Stockton, Cleveland, 'The point I am trying to make is that in this area we are not producing knowledgeable masons . . . although as I move about in the area I do detect, among a number of Brethren, that they would welcome the opportunity to learn something about the fraternity of which they are members. At the moment there are three possible sources of instruction viz. the Lodge (but it is organised for the purpose of "making" masons; the Lodge of Instruction—purely a Lodge of Rehearsal—and the Lecture Lodge which employs random speakers to address master masons only upon self selected subjects. Whilst I admit that these three sources do have and do play a useful part, the fact remains that no explanation of any kind is considered necessary to apprentices or fellow-crafts and consequently we are not, as already said, producing any knowledgeable masons'.
3. Bro. J. W. Reddyhof who delivered a paper entitled "The Masonic Writings of Rudyard Kipling" writes 'I am glad that your members found my address satisfactory . . . I have given a good deal of thought to the printing of my paper—the paper I based upon one by Harry Carr. Would it not be possible to state the nature of my address and refer your members to A.Q.C.? The article is entitled "Kipling and the Craft" and is to be found in Volume 77 (1964), pages 213 to 53, with additional notes in Volume 78 (1965), pages 207 to 8'.

It is hoped that many of our readers will follow up the address of Bro. Reddyhoff by reading according to the information quoted above the excellent work of Bro. H. Carr. (Ed.)

LODGE TRANSACTIONS

Surplus copies of the Lodge Transactions are available for disposal as follows:—

Years

1924/25, 1925/26

1928/29 to 1930/31 (inclusive)

1932/33

1934/35

1942/43 to 1973/74 (inclusive)

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at £2.00 per yearly issue—plus postage

PUBLICATIONS

1. 'MASONIC ORATIONS'

by W.Bro. Revd. Canon J. R. H. Prophet, B.A., L.Th.,
A.L.C.D., P.A.G.Ch.

Provincial Grand Chaplain, Leicestershire and Rutland

This booklet contains the transcript of seven Oration delivered at the Consecration of Lodges and two at the Dedication of new Lodge Rooms in this Province from 1966 to 1972.

Not only has the Provincial Grand Chaplain dealt wisely with "the nature and principles of the Institution", but his Oration have also much literary merit; and this collection of them will be a valuable addition to a Brother's masonic library. 30p per copy.

(By the generosity of W.Bro. Harold Cave, P.P.S.G.W., the proceeds will be devoted to the Leicester Freemasons' Hall Extension Fund).

2. FRENCH PRISONERS' LODGES

by John T. Thorp, F.R.Hist.S., F.R.S.L.

This standard work is sub-titled: 'A brief account of Fifty Lodges and Chapters of Freemasons, established and conducted by French prisoners of war in England and elsewhere, between 1756 and 1814—Illustrated by forty-one plates consisting of facsimiles of original documents, etc.—Second edition, augmented'.

The book is full bound linen cloth, 304 pages. 9½in. x 7in. (post free) home £1.00; overseas £1.25.

3. 'BUILDERS IN STONE'

by R.W.Bro. Brig. C. B. S. Morley, Provincial Grand Master

(A history of the Provincial Grand Lodge of Leicestershire and Rutland from 1739 to 1961, with epilogue to 1971, with explanations of the symbolism in the decoration of the Lodge Rooms at Freemasons' Hall, Leicester) 15p per copy.

4. 'OUR MASONIC CHARITIES' (Revised Edition)

by W.Bro. S. Brown

(A simple explanation of the four great Masonic Charities and of the Leicestershire and Rutland Masonic Charity Association.)

25p per copy.

5. 'MORE MASONRY IN MEN'

by W.Bro. H. Rayne, 10p per copy.

Application for any of the above should be made to the Hon. Librarian, Freemasons' Hall, 80 London Road, Leicester, LE2 0RA.

Cheques etc. for Nos. 1, 3, 4, 5 to be made payable to the Provincial Grand Treasurer, and for No. 2. to the Treasurer, Lodge of Research, No. 2429, at the above address.

NOTE ON TRANSACTIONS

Each year we try to include in Transactions, in addition to the three addresses at the regular meetings, articles on topics of general masonic interest; and from time to time we have been able to add under the title of Miscellanea a section dealing with answers to questions submitted by the Brethren, short news items, and so on.

It will be appreciated that the continuation of this policy depends on the good will and enthusiasm of the members of the Lodge and of the Correspondence Circle, and we appeal for the co-operation of the Brethren in helping us to create a pool of material for future consideration.

While we cannot promise to publish every contribution, we have no doubt that any effort in this direction must add to a Brother's delight in engaging in lines of masonic research for which our Lodge was established, and possibly provide both pleasure and instruction for his fellow-members.

MEMBERS OF THE LODGE

Foister, J. E., P.S.G.D., P.M. 3091, 5682, 7896, P.M.
Dilworth, R. H., M.A., P.A.G.D.C., P.M. 1330, P.M.
Kay, S., P.M. 779, P.M.
Morley, Brig. C. B. S., C.B.E., T.D., D.L., P.M. 3091, P.P.G.M., P.M.
Flinn, T., P.M. 5247
Haird, T. W., P.J.G.D., P.M. 3091, P.M.
Sharp, D. E., P.A.G.D.C., P.M. 4711
Wheatcroft, H. L., P.M. 4874, P.M.
*Neale C. E., P.M. 6803, P.M.
Smith, C. M. R., P.A.G.D.C., P.M. 523
Westmoreland, K. G., P.M. 1265, P.M.
Brown, S., T.D., D.L., P.D.G.Swd.B., P.M. 3091, 5042
Smith, R. G., P.M. 1782, 7778, P.M.
Jackson, V. Revd. L., A.K.C., O.C.F., P.M. 7801
King, L. J., P.M. 4088, P.M.
Prophet, Revd. Canon J. R. H., B.A., L.T., P.A.G.Ch., P.M. 4852
Steele, W., P.A.G.D.C., P.M. 1265, 8033, P.M.
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Donald, B. G. S., L.G.R., P.M., 4227, 8033
Starmer, H., B.Sc., P.M. 4711
Hazell, E. V., P.M., 7778
Thorpe, F. A., O.B.E., J.P., P.M. 2028
Tompkin, J. E. R., P.A.G.Supt. Wks., P.M. 6514, 8320
Ashcroft, N. B., P.M. 8276
Brown, A. F., P.M. 6514
Starmer, L., P.M. 7767
Stops, T. G. N., P.A.G.D.C., P.M. 4088
Gaskell, B., W.M. 3431
Stafford, F. A., P.M. 7744
Taylor, Gayton C., P.M. 2028, Prov.G.Master
Raybould, I., P.M. 2028
Buswell, D. A., P.M. 4874
Jelly, A. H., P.M. 279.
Sturges, J., P.M. 4835, 7767
Hurwood, D. S., P.J.G.D., P.M. 4874
Warburton, F. W., P.M. 6514
Wiles, Revd. T. C., P.M. 6406
Ridge, J. A., P.M. 7841
McCrory, R.M., M.B.E., P.M. 7762
Roworth, T. F., P.M. 2081

*Obit

HONORARY MEMBERS

R.W.Bro. Cyril Robinson, D.L., Prov. Grand Master for Bedfordshire
R.W.Bro. C. H. V. Elliott, T.D., M.A.,
Prov. Grand Master for Nottinghamshire
R.W.Bro. Capt. John Spencer, M.B.E., D.S.O., D.C.M., Prov. Grand Master for
Derbyshire
R.W.Bro. R. A. Palmer, T.D., Prov. Grand Master for Northamptonshire and
Huntingdonshire
W.Bro. H. Carr, P.J.G.D., P.M.
W.Bro. A. R. Hewitt, P.J.G.D.
V.W.Bro. L. M. Sherwood, P.D.G.D.C.(N.S.W.), O.G.R.(Eng.)
Official Lecturer (N.S.W.)
W.Bro. T. O. Haunch, P.A.G.Supt.Wks.
R.W.Bro. John E. Shepherd, Prov. Grand Master for Lincolnshire

REGISTER

Revised 1977

FOUNDERS

- *W.Bro. S. S. Partridge, P.M. 523, 1560, P.A.G.D.C.
- *W.Bro. J. T. Thorp, F.R.Hist.s., P.M. 523, P.P.G.W.
- *W.Bro. W. M. Williams, P.M. 279, P.P.G.W.
- *W.Bro. W. H. Staynes, P.M. 279, P.P.G.Std.B.
- *W.Bro. R. Pratt, M.D., P.M. 1560, P.P.G.D.
- *W.Bro. F. W. Billson, LL.B., P.M. 1391, P.P.G.Reg.
- *W.Bro. Revd. H. S. Biggs, P.M. 523, P.P.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. Bilson	...	...	...	...	...	...	1898-9
* " Revd. H. S. Biggs	...	...	...	...	...	...	1899-00
* " Revd. H. J. Mason	...	...	...	...	...	...	1900-01
* " J. J. Knowles	...	...	...	...	...	...	1901-02
* " H. Howe	...	...	...	...	...	...	1902-03
* " G. Neighbour	...	...	...	...	...	...	1903-04
* " R. B. Starkey	...	...	...	...	...	...	1904-05
* " L. Staines	...	...	...	...	...	...	1905-06
* " W. A. Lea	...	...	...	...	...	...	1906-07
* " J. R. Frears	...	...	...	...	...	...	1907-08
* " H. J. Grace	...	...	...	...	...	...	1908-09
* " G. D. Potts	...	...	...	...	...	...	1909-10
* " G. Bonner	...	...	...	...	...	...	1910-11
* " G. Bonner	...	...	...	...	...	...	1911-12
* " Revd. 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
* " Revd. E. R. J. Biggs	...	...	...	...	...	...	1928-29

*W.Bro.	H. Hyde	...	...	...	...	...	1929-30
*	"	H. D. M. Barnett	...	...	...	...	1930-31
*	"	M. D. R. Richardson	...	...	...	...	1931-32
*	"	W. H. Riley	...	...	...	...	1932-33
*	"	G. B. Ellwood	...	...	...	...	1933-34
*	"	A. J. S. Cannon	...	...	...	...	1934-35
*	"	A. L. Macleod	...	...	...	...	1935-36
*	"	W. H. Cotton	...	...	...	...	1936-37
*	"	W. R. Bridger	...	...	...	...	1937-38
*	"	J. T. Cooper	...	...	...	...	1938-39
*	"	G. E. Phipps	...	...	...	...	1939-40
*	"	F. G. Fleeman	...	...	...	...	1940-41
*	"	E. H. Stork	...	...	...	...	1941-42
*	"	J. C. Burton	...	...	...	...	1942-43
*	"	T. O. Judge	...	...	...	...	1943-44
*	"	G. W. Wilkes	...	...	...	...	1944-45
*R.W.Bro.	Sir John Corah	...	...	...	...	...	1945-46
*W.Bro.	P. M. Webster	...	...	...	...	...	1946-47
*	"	S. F. Herbert	...	...	...	...	1947-48
*	"	W. Tomlinson	...	...	...	...	1948-49
*	"	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
*	"	E. Murray	...	...	...	...	1954-55
*	"	A. G. Kilner	...	...	...	...	1955-56
	"	J. E. Foister	...	...	...	...	1956-57
	"	R. H. Dilworth	...	...	...	...	1957-58
*	"	J. Lees Smith	...	...	...	...	1958-59
	"	S. Kay	...	...	...	...	1959-60
*	"	W. E. Boulter	...	...	...	...	1960-61
R.W.Bro.	C. B. S. Morley	...	...	...	...	...	1961-62
*W.Bro.	G. H. Fox	...	...	...	...	...	1962-63
	"	H. Carr	...	...	...	...	1963-64
V.W.Bro.	W. G. Fox	...	...	...	...	...	1964-65
*W.Bro.	E. Muddimer	...	...	...	...	...	1965-66
	"	T. W. Haird	...	...	...	...	1966-68
*	"	W. H. Russell	...	...	...	...	1968-69
	"	E. Thomas	...	...	...	...	1969-70
*	"	O. Farrant	...	...	...	...	1970-71
	"	H. L. Wheatcroft	...	...	...	...	1971-72
*	"	C. E. Neale	...	...	...	...	1972-73
	"	K. G. Westmoreland	...	...	...	...	1973-74
	"	L. J. King	...	...	...	...	1974-75
	"	R. G. Smith	1975-76
	"	W. Steele	1976-77
	"	T. M. Ll. Walters	1977-78
	"	Revd. Canon J. R. H. Prophet	1978-79

* *Obit.*

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