



Leicester

The Lodge of Research No. 2429

CONTENTS

	<i>page</i>
Frontispiece—Portrait of the Master (W.Bro. J. E. R. Tompkin) ...	
Editorial	3
List of Officers (1980-81)	4
Historical Note, Membership and Object of the Lodge	5
Lodge Meetings	6
'... than the vast extent of a Lodge' (<i>W. Master</i>) ...	8
The Eternal Symbols in Masonry (<i>W.Bro. Revd. Garratt</i>)	18
The Modern Hiramie Legend (<i>L. M. Sherwood</i>)	28
The Greatest of the Three Great Lights (<i>P. J. Dawson</i>)	47
Past Masters Jewel (<i>D. Bevan</i>)	49
The Consecration of the Granite Chapter (<i>G. C. Taylor</i>) ...	52
Oration—Consecration of the Granite Chapter (<i>E. A. Crane</i>)	53
The History, Emblems and Symbols of the Holmes Temple (<i>W. J. S. Booton</i>)	55
Dedication of the Banner of the Lodge of Research No. 2429 (<i>J. R. Prophet</i>)	67
Where is your Brother? (<i>L. R. Collier</i>)	69
A Fragment of History (<i>H. S.</i>)	70
The Hinckley Knights of Malta Lodge Board (<i>H. S.</i>)	72
Miscellanea	74
Correspondence	77
Copies of Transactions and Publications for sale	79
Register of the Lodge ...	82



W.BRO. J. E. R. TOMPKIN
Master

EDITORIAL

A pleasing feature of the past year has been the marked increase in the number of Brethren who have become involved in some form of research work resulting in the presentation of several papers to a variety of masonic assemblies in the Province. A resurgence of interest has also led to greater attendances at the meetings of the Lodge and considerable expansion in the discussion that has long been a feature of the after proceedings. To an editor this is indeed a tonic and it is with confidence that one may look to the future and the opportunity to print the results of the work undertaken. It is further hoped that with this renewed interest the membership of the Correspondence Circle will also continue to grow at a rate which will more than make good the natural wastage that time inevitably brings.

This issue of Transactions contains papers from some of the longest serving contributors viz. W.Bros. Sherwood, Dawson and Bevan who reside respectively in Australia, Jersey and Canada which clearly illustrates the width of appeal of Freemasonry and to each of them is extended good wishes and grateful thanks for their sustained interest in the Lodge and its work.

W.Bro. L. J. King—W.Master of the Lodge in 1974 and who died in April will be greatly missed by all who have occasion to visit the Library or Museum where, for so many years, this kindly and most helpful Brother was always available. In his quiet and dignified ways Bro. King typified all that is best in Christian brotherhood in general and was no less conscientious in his practice of true Freemasonry. Bro. King was meticulous in every aspect of his library work and consequently nothing escaped his attention so that, at all times, everything was to hand in its appointed place.

The Lodge of Research, No. 2429

1980-81

Worshipful Master

BRO. J. E. R. TOMPKIN

Bro. ARTHUR F. BROWN (P.M.)	Senior Warden
Bro. ERNEST V. HAZELL (P.M.)	Junior Warden
*Bro. LESLIE J. KING (P.M.)	Chaplain
Bro. A. HAROLD JELLY (P.M.)	Treasurer
Bro. NORMAN B. ASHCROFT (P.M.)	Secretary
Bro. A. E. TYLER (P.M.)	Director of Ceremonies
Bro. LEONARD STARMER (P.M.)	Senior Deacon
Bro. FRANK A. STAFFORD (P.M.)	Junior Deacon
Bro. IVAN RAYBOULD (P.M.)	Asst. Dir. of Cers.
Bro. DENNIS E. SHARP (P.M.)	Organist
Bro. A. HAROLD JELLY (P.M.)	Assistant Secretary
Bro. DEREK A. BUSWELL (P.M.)	Inner Guard
Bro. JOHN STURGES (P.M.)	Steward
Bro. FREDERICK W. WARBURTON (P.M.)	Steward

Immediate Past Master

W.BRO. H. STARMER

• Obit.

Master-Elect

W.BRO. A. F. BROWN

Treasurer's Address

69 Letchworth Road, Leicester, LE3 6FL

Tel. Residence 858743: Business 22681

Secretary's Address

Freemasons' Hall, 80 London Road, Leicester LE2 0RA

Tel. 545325

Editor

W.BRO. H. STARMER

Editor's Office

Freemasons' Hall, 80 London Road, Leicester LE2 0RA

Tel. 545325

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 Four-hundred-and-first Meeting

on

MONDAY, 24TH NOVEMBER, 1980.

There were present W.Bro. H. Starmer, *Master*; W.Bro. J. E. R. Tompkin, *S.W.*; W.Bro. A. Brown, *J.W.*; twenty-six other Officers and members of the Lodge, eighty members of the Correspondence Circle and visitors—a total attendance of one-hundred-and-nine.

Eleven Brethren were elected members of the Correspondence Circle.

The Master-elect W.Bro. J. E. R. Tompkin was presented by the Acting Director of Ceremonies, installed by W.Bro. H. Starmer and proclaimed in the Three Degrees.

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

“ than the vast extent of a Lodge”.

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

The Four-hundred-and-second Meeting

on

MONDAY, 26TH JANUARY, 1981.

There were present W.Bro. J. E. R. Tompkin, *Master*; W.Bro. A. Brown, *S.W.*; W.Bro. E. V. Hazell, *J.W.*; twenty-one other Officers and members of the Lodge, seventy-nine Correspondence Circle members and visitors—a total attendance of one-hundred-and-three.

Twenty-seven Brethren were elected members of the Correspondence Circle. Two Brethren were elected members of the Lodge and presented with copies of the By-Laws.

The W.Master invested W.Bro. A. H. Jelly as Treasurer.

W.Bro. Revd. J. W. Garrett then delivered his Paper entitled,
“The Eternal Symbols in Masonry”.

The Provincial Grand Master warmly thanked W.Bro. Garrett 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 Four-hundred-and-third Meeting

on

MONDAY, 23RD MARCH, 1981.

There were present W.Bro. J. E. R. Tompkin, *Master*; W.Bro. A. Brown, *S.W.*; W.Bro. E. Hazell, *J.W.*; twenty-seven other Officers and members of the Lodge, ninety-nine Correspondence Circle members and visitors—a total attendance of one-hundred-and-twenty-nine.

Eleven Brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:—

Master-elect: W.Bro. A. F. Brown.

Treasurer: W.Bro. A. H. Jelly.

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

W.Bro. W. J. S. Booton presented his paper entitled "The History, Emblems and Symbols of the Holmes Temple", W.Bro. Revd. Canon J. R. Prophet a short address on the Temple model and W.Bro. H. Starmer an account of the Ivanhoe Boards and of the Hinckley—Knights of Malta—Board.

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

“... THAN THE VAST EXTENT OF A LODGE.”

by

W.BRO. J. E. R. TOMPKIN, *B.Met., P.A.G.Supt.Wks.*

‘It is now for me, in accordance with precedent, if not with ancient custom, although I trust that as years roll on it will develop into ancient custom, to address a few words to you who have honoured us with your presence on this occasion. It is sometimes said that when a man begins to talk about his family, you may regard him with suspicion as an undesirable companion. Well, I am going to take the risk and talk about my family, or rather our family, a branch of that honourable body of which we are all so proud to be styled Brethren’ Apt, but not words of mine. They were spoken by one, also honoured to occupy this Chair but some seventy-nine years ago, the tenth Master of this Lodge, W.Bro. J. J. W. Knowles, (P.M. 1007), P.P.S.G.D., at the conversazione following his Installation.

In a year when it is intended that all of the Papers presented at our Meetings should be by local brethren, I hope that the many Honorary Members, Members and Members of the Correspondence Circle whose abode is some distance from this Province will excuse a few rather insular observations with regard to the infancy of this Lodge and to the work of its early Masters in particular. However, let us not forget the great debt of gratitude which we owe to the two hundred and fifty Correspondence Circle Members not resident in this Province, many overseas, to whom we are linked by our ‘Transactions’, and it is to the very early editions of these that I owe the majority of my few remarks this evening. Let us look to the pearls of masonic wisdom contained in those early works. As Bro. Revd. F. Tibbits, M.A., Prov.G.Chap. said in his Oration at the Consecration of this Lodge and for the edification of the younger brethren amongst us I would point out that Bro. Tibbits had only been Initiated some three and a half years earlier ‘Nothing can supply a better subject to think about than the vast extent of a Lodge. It is impossible to think too highly of our Order, to attach too much importance to its antiquity.’

Every family needs a father and I am sure that I have no necessity to remind you that ours was W.Bro. J. T. Thorp. F.R.Hist.S., P.M. 523, P.P.S.G.W., the moving spirit behind the foundation of the Lodge, a masonic historian of great international repute.

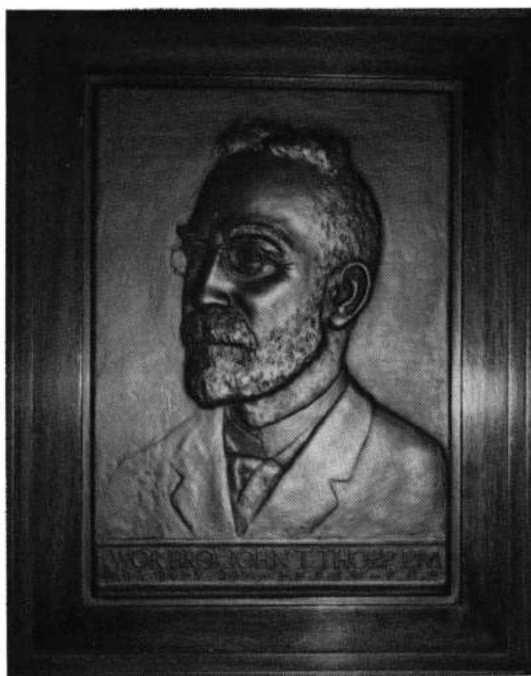
The Lodge was Consecrated by W.Bro. S. S. Partridge, P.A.G.D.C., Deputy Provincial Grand Master, to whom I shall refer later as a Master of the Lodge, at the Annual Communication of the Provincial Grand Lodge on 26th October, 1982, the Meeting being held under the Presidency of Sewallis Edward, 10th Earl Ferrers, the Provincial Grand Master. The meeting took place in the Masonic Hall, Halford Street, Leicester, for which Lord Howe, the first Provincial Grand Master for the combined Province of Leicestershire and Rutland,

had laid the foundation stone in February 1859, the building being Consecrated on 11th September of the same year.

W.Bro. Thorp was Installed as the first Worshipful Master by W.Bro. G. W. Speth, a Past Master of and the then Secretary of Quatour Coronati Lodge, No. 2076, who was, along with R.W.Bro. William Kelly, P.P.G.M., and W.Bro. W. H. Barrow, Mus.Doc., P.M. 523, P.P.S.G.D. elected to Honorary Membership of the Lodge at the Consecration Meeting.

W.Bro. Thorp gave a Paper at the First Regular Meeting on, 'Mediaeval Masonry — A Retrospect', to introduce the lines upon which the work of the Lodge was to be conducted, followed by another Paper at the third meeting in March, 1893. This latter described the Extinct Leicestershire Lodges, the first of which as was usual in those days had no name, but was numbered 179. Warranted on 7th December, 1739, it had met at the Wheatsheaf Inn, Humberstone Gate.

The Fourth Regular Meeting was most important for at that Meeting the scheme for a Correspondence Circle was approved. It had an



*W.Bro. J. T. Thorp, F.R.Hist.S., P.M. 523, P.P.S.G.W.
A bronze plaque in the Library & Museum, Freemasons' Hall, Leicester.*

Annual Subscription of five shillings, compared with the Full Member's subscription of One Guinea, so in both cases inflation has served us well today. By the end of the first six months the Correspondence Circle had eleven members . . . not a difficult task for W.Bro. Biggs, the Lodge Secretary.

The second Master was W.Bro. W. M. Williams, P.M. 279, a Past Provincial Grand Registrar when Installed, but who later became Provincial Senior Grand Warden. No Paper was given at the Installation, but at the conversazione which followed there was an exhibition of books and curios assembled by W.Bro. Thorp, who had by now taken over the Secretaryship of the Lodge. This exhibition was probably the initial step which led to the foundation of the Museum of which this Province is so justly proud.

Unfortunately, the Master was ill at the time of his Second Meeting, but a notable Paper by W.Bro. Thorp was presented regarding 'Evidences of Freemasonry in the Plays of Shakespeare'. However, he found no conclusive proof of the Bard being of our Order.

During the Lodge's history several Papers have been presented on the musical aspects of Freemasonry and many brethren will recall a recent one by the late W.Bro. Harry Wheatcroft, P.M. 2429, P.P.J.G.W. The first of these Papers was presented by W.Bro. W. H. Barrow, who you will remember was a Doctor of Music, at the Seventh Meeting, a dissertation worthy of note.

The then Provincial Grand Secretary, later to become Provincial Grand Master in 1913, W.Bro. Edward Holmes, was Installed as the third Master in 1894. He had been a founder of the Lodge, as he was to be of the Lodge *Semper Eadem*, No. 3091, in 1905. A brother who revitalised Freemasonry in the Province, a man of small stature but tremendous energy. It is said that, when visiting a certain Lodge as Provincial Grand Master, he decided to conduct the Raising Ceremony himself. Later in the Meeting he remarked that the Ceremony was the worst which he had ever seen and he trusted that the standard of work would be improved by the time of his next visit.

The Correspondence Circle had now increased in number to forty-nine, with members living as far apart as Bengal and Boston, U.S.A. However, only four of these members attended the Installation Meeting.

At the twelfth meeting of the Lodge some thirty-seven brethren were proposed for membership of the Correspondence Circle and it was at this meeting that W.Bro. W. H. Staynes, P.M. 279, P.P.G.Std.B., presented a leather case to contain the Warrant of the Lodge. W.Bro. Staynes also had a very musically talented daughter who sang at the Festive Board on several occasions during his year as Master.

The fifth Master, to whom I referred earlier as the Consecrating Officer was the Deputy Provincial Grand Master, W.Bro. S. S. Partridge, P.M. 523, P.M. 1560, P.A.G.D.C., a Mason of great repute, he did much work in holding the Province together during the long absences of Earl Ferrers. It is interesting to note that his portrait which hangs in the Holmes Temple was exhibited at the Royal Academy, and that the wife of our Past Provincial Grand Master, Mrs. Morley, is directly descended from W. Bro. Partridge.

At W. Bro. Partridge's Installation, a striking Paper was presented by W. Bro. Thorp on 'Distinguished Freemasons of Leicestershire.' He related that before 1790, when St. John's Lodge, now numbered 279, was Consecrated, many brethren who resided in the County held very high office in the Craft, but none had taken an active part locally. One such brother, Elias Ashmole, 'that eminent philosopher, chemist and antiquary' as he is styled by his fullest biographer, Dr. Campbell, (Biographica Britannica, Vol. 1, 1747) was the only child of Simon Ashmole of Lichfield, in which city he was born, on 27th May, 1617. When he was sixteen he went to reside in London with his cousin Baron Paget. In 1638 he married Eleanor Mainwaring of Smallwood, Chester, and in September of that year became a Solicitor in Chancery. In 1641 he lost his wife and in the following year retired to Smallwood to study and then in 1644 went to Oxford. In 1646 he was made a Captain in Lord Ashley's Regiment at Worcester. After the town surrendered he again withdrew to Cheshire. The founder of the Ashmolean Museum, Oxford, he was made a Free Mason (note the two separate words) in 1646.

He records in his diary that the Ceremony took place in Warrington, Lancashire, on 16th October, at 4.30 p.m., and he further notes the receipt of the Summons for the Meeting in March, 1682, at 5.0 p.m. on the previous afternoon. He left Cheshire at the end of October for London. In 1649 he married again, settled in London, becoming, in 1661, a Fellow of the Royal Society. He died in 1692.

This paper also referred to the appointment of Col. Sir Thomas Fowke as Provincial Grand Master for Leicestershire in 1774.

A Doctor of Medicine, W. Bro. R. Pratt, M.D., P.M. 1560, P.P.J.G.D., was Installed by Dispensation in 1897, being Master of Albert Edward Lodge, No. 1560, at the time. Again, during the year, W. Bro. Thorp presented a Paper, this time referring to our Rutland brethren and Lodge No. 91 in particular. This Paper ran to a booklet of some fifty-eight pages, so you may imagine what wealth of Masonic knowledge poured from his pen.

A Founder and the first Inner Guard of the Lodge, W. Bro. F. W. Billson, LL.B., P.M. 1391, Prov.G.Reg., was Installed in 1898. You may have noticed that the organ console in the Holmes Temple was presented by his nephew in his memory. W. Bro. Billson, like many brethren in those days, had a meteoric rise in Freemasonry. During



The Ashmolean Museum, Oxford.

the six years from our Consecration to his Installation he gave three excellent Papers and took part in discussion on many occasions. Similarly, in his Mother Lodge, Commercial Lodge, No. 1391, he rose from Steward to Master in four years. At his Installation, the Lodge of Research was honoured by a Paper from W.Bro. Henry Sadler, Grand Tyler, who said, "The feeling uppermost in my mind at the present moment is something akin to astonishment at my own temerity in venturing to appear before an audience so well versed in Masonic Lore as the members of the Lodge of Research are well known to be . . .", which must have gone down well, for they proceeded to elect him to Honorary Membership.

In these days, when it sometimes proves difficult for Lodges to meet their financial dues, perhaps we must be careful not to copy the Knights of Malta Lodge, No. 50, for we learn in a Paper given during 1898 that by the year 1854 no dues to Provincial Grand Lodge had been paid for seven years due to lack of funds and that this was further delayed for at least one more year.

The last Founder of the Lodge to reach the Chair was W.Bro. Revd. H. S. Biggs, B.A., P.M. 523, P.P.S.G.W., a Master at the Wyggeston Grammar School for Boys from 1880 to 1920, and who

was responsible for writing the Chapter on 'the School and the Great War, 1914-1919', in the School Jubilee Book, 1877-1927. His theological background led him to present a Paper on 'The Triads of Masonry', but his conclusions regarding the Holy Trinity caused very earnest discussion in the Lodge. Another noteworthy Paper that year on 'The Life and Career of Revd. William Dodd' made mention of his being appointed Grand Chaplain in 1775, re-appointed in 1776, expelled from the Order in 1777 and executed at Tyburn for forgery in the June of that year.

By now, the Correspondence Circle had grown to one hundred and twenty members, of which about half resided locally and no less than eighteen lived overseas, twelve being from the United States of America.

Some most interesting Papers were presented during 1900, when W.Bro. Revd. H. J. Mason, P.M. 1146, P.P.G.Ch. occupied the Chair. When we have difficulty in parking our cars outside these Halls, let us remember what we are told of Bro. Revd. Samuel Oliver who was Initiated into St. John's Lodge, No. 279 (then No. 471) in 1797. 'On Lodge nights he set off from Lutterworth, where he was Headmaster at the Grammar School, after his day's work, usually on foot to Leicester, some thirteen miles distant, returning after Lodge business was over, and notwithstanding the distance attended the Lodge as regularly as any of the other Members'.

The Accounts presented at the Installation Meeting in 1901 when W.Bro. J. J. Knowles, P.M. 1007, P.P.S.G.D. was Installed by the Deputy Provincial Grand Master show that the subscriptions for the year amounted to forty-six pounds, but twenty-six pounds remained unpaid. Nevertheless, the second Meeting of the year brought forth one of the first outside speakers, other than from London, W.Bro. F. J. W. Crow, of Torquay, whose address on 'Masonic Clothing' was illustrated by an exhibition of some seventy-one aprons. Like W.Bro. Sadler before him, he too was elected an Honorary Member for his efforts.

Five Papers by W.Bro. Thorp were added to the Transactions of that year. One, "Women Freemasons," describes how Queen Elizabeth I, hearing that masons had certain secrets that could not be revealed to her, (for that she could not be Grand Master) and being jealous of all secret assemblies, sent an armed force to break up the Annual Grand Lodge, at York, on St. John's Day, 27th December, 1561.

Another of W.Bro. Thorp's Papers, dealing with a more local aspect, but illustrating the differences between today and yesteryear, tells of the erection of a statue of John Henry, Duke of Rutland, in 1852, near to the Victoria Parade, Leicester, from where it was moved, in 1872, to its present situation in front of the Corn Exchange.



*Statue of John Henry, Duke of Rutland,
Corn Exchange, Leicester.*

The Provincial Grand Lodge, having been opened 'in due form' at the Three Crowns Hotel, some eighty brethren, led by the Provincial Grand Master, processed to the Market Place to join local school-children, Oddfellows, Foresters and others. The Provincial Grand Master, R.W.Bro. Sir Frederick Gustavus Fowke, Bt., was invited by the High Sherriff to inaugurate the statue which he proceeded to do with 'corn, oil and wine'. The mallet used in the ceremony was afterwards presented to John of Gaunt Lodge, No. 523.

The year 1902 saw the Installation of the eleventh Master, W.Bro. H. Howe, P.M. 1391, P.P.S.G.W. He gave no address during his year

but was an outstanding Provincial Grand Director of Ceremonies, as was his son some years later and by whose hand, if you will forgive a personal aside, I had the privilege of being Raised.

W.Bro. G. Neighbour, P.M. 523, P.P.S.G.W., was Installed as Master from the Junior Warden's Chair and during his year in Office the Inner Guard, Bro. G. D. Potts, gave a review of our Transactions from which we might all learn a useful lesson, 'To my mind it is a privilege to have these volumes, but it is not sufficient merely to possess them, shutting our eyes the while to the treasures contained in them.' How very true.

Having remained for two years as Senior Warden, W.Bro. R. B. Starkey, P.M. 1391, P.P.S.G.W. became Master in 1904, and at his Installation the Masters of Lodges 279, 523 and 1391 were all elected to Full Membership of the Lodge.

W.Bro. Thorp, having recently been honoured by the M.W. The Grand Master with the rank of Past Assistant Grand Director of Ceremonies, presented a Paper at the Installation of W.Bro. Lawrence Staines, P.M. 523, P.P.J.G.W. in 1905, his subject being 'Masonic Convivialities'. Referring to a Festive Board where, amongst other things, some twenty bottles of Port were consumed by sixteen brethren, he wrote, 'At that time the customs, habits and language of the people, even of the educated classes, were not those of the present day. It was a time when the excesses of the table were freely indulged in, to be in a state of inebriation was not considered an offence against good manners, and the social refinements of our times had not been attained.' W.Bro. Thorp also presented a Paper at a later meeting during that year.

Many of you, I am sure, will remember a drapers shop at the junction of Charles Street and Humberstone Gate which was demolished to make way for the Haymarket Shopping Centre. That drapery business was founded by our Master of 1906-7, W.Bro. W. A. Lea, P.M. 523 and 2865, P.P.G.P., who took a great part in the discussions of that period regarding the purchase of the site on London Road for a new Masonic Hall. His view was that the site could not be afforded and, in any case, Leicester would not expand to the South. However, in July 1909 a special meeting of the Provincial Grand Lodge was held and Earl Ferrers laid the Foundation Stone of this present Masonic Hall. He was also present when on April 25th, 1910, the building was Consecrated by the Pro Grand Master, the Rt. Hon. the Lord Amphill who was assisted by the Grand Director of Ceremonies, W.Bro. Grenville Grenfell, M.A. This occasion saw the largest Masonic Assembly then seen in the Province, nearly five hundred brethren being present.

An exciting Paper was given during the year by Bro. Sydney Taylor of Buxton, Derbyshire, describing Village Freemasonry in that area some hundred years earlier. Imagine all that time ago an Initiation

Fee of Five Guineas, a nightly subscription of eight shillings, a fine for refusal to take Office varying from five shillings for Master to one shilling for Deacon. The Installation Ceremony took place after dinner as was usual in those days; even the Grand Master was so Installed as we read in the extracts from James Anderson's Revised Edition of the Book of Constitutions, 1738, when the Duke of Norfolk was Installed by Lord Kingston, the then Grand Master. In the case of this Lodge at Buxton the liquor for the dinner was bought by the Junior Warden with half of the proceeds from a one shilling donation from each Brother. The other half was for the relief of indigent brethren.

From draper to baker, our next Master was W.Bro. J. R. Frears, P.M. 2081, P.P.S.G.D., who was to become Deputy Provincial Grand Master some years later. During a Paper on 'Masonic Relics' presented that year, W.Bro. Thorp displayed an early jewel of around 1550, almost identical to that worn by The Grand Master today one of many links between operative and speculative Masons.

W.Bro. Henry Jinks Grace, P.M. 2028, P.P.S.G.W. was Master in 1908. He lived at Enderby and it is a corner of his garden which is depicted in the crest of Enderby Lodge, No. 5061.

During this time, W.Bro. Thorp suffered a period of ill-health, being absent, as far as I am able to ascertain, for the first time since the Consecration of the Lodge, missing both the Installation and the First Meeting. He then advised the Brethren that another should be appointed as Secretary for the following year. He went on to give valuable years of service as Editor of the Transactions, but perhaps this change of Secretary and a change of Meeting Place to the Masonic Hall at Syston early in the following year indicates the end of an era. A Resolution of Thanks to W.Bro. Thorp was carried unanimously at the Installation Festival on 26th September, 1910, and an engrossed copy of it, bound in leather, presented to W.Bro. Thorp.

How fortunate the Lodge had been to have such a stalwart as W.Bro. Thorp to nurse it through its early years. We have been equally fortunate by the presence of a succession of worthy, distinguished and learned brethren over the years. For two years our Chair has been occupied by a reigning Provincial Grand Master and perhaps we may look forward to such an honour again in the not-too-distant future. But surely, the great secret of our success has been the world-wide link of the Correspondence Circle and the Transactions.

Perhaps I should end by quoting from the letter written by W.Bro. Frears in the Transactions at the close of his year in the Chair 'In furtherance of the Lodge's work, as Master of the Lodge, I ask

the Brethren, whatever their rank and wherever they reside, to send to the Secretary Papers and Notes upon Masonic subjects for publication in the Transactions and to obtain the names of Brethren interested in the special work of the Lodge, as Members of the Correspondence Circle.' a comment as valid today as when it was first made.

THE ETERNAL SYMBOLS IN MASONRY

by

W. BRO. REVD. J. W. GARRATT

Definitions

My College Principal used to say, "Come now, define your terms of reference." It was always good advice and that is where I must start. What is Freemasonry? We all know the answer, we learnt it for our Passing ceremony — 'A peculiar system of morality, veiled in allegory, and illustrated by symbols.' What it is not, however, and can never be, is a Religion. Let me quote from "Religion in Masonry" by W. Bro. Revd. Canon J. R. H. Prophet, your present Chaplain, "Masonry can never be a Religion. It is a society where men of divers religious attitudes, loyalties and interests are able to come, with the support of their theological and moral beliefs and principles, to a central point upon which the circle of Masonry, standing for goodwill and charity, can revolve. Masonry cannot be a religion, but the living Religion the different members bring must permeate Masonry and be in the service of the religious ideal of a God-centered brotherhood." There is no need for rivalry between Religion and Masonry, they both exist on belief in God and the fellowship of men.

When I came to look for a definition of a Symbol I found two. The first stated that a Symbol is a thing regarded by general consent as recalling something by association in fact or thought: An inanimate object or drawing bringing to the mind a special thought. E.g. The Man who was asked to say a Latin grace; he developed total amnesia at the very moment he was called upon. Lifting his eyes to Heaven for inspiration towards the windows he beheld 3 poster symbols, whereupon he bowed his head and said, "Domestos Kolynos, Fray Bentos, Amen." To my mind, however, to limit a Symbol to be inanimate only seems wrong. Surely a person is an animate symbol — a living being who recalls something by association in fact or thought. Thus the first definition for my purposes this evening is that a Symbol may be a person, carved figure, ornament, tool, action or any other object in use by a society or nation. The second definition said, a Symbol is like a parable, an earthly story with a hidden message. Both of these definitions are of use. Hence the importance of striving to understand some of the ceremonial symbols of the Craft that we may become more aware of the deep and abiding links which exist between God and Man, Life and Death, Past and Present, Time and Eternity. The more a Freemason understands and digests the Symbolism of Freemasonry, the more healthy will be his outlook. It is important, however, that no Freemason should come to think more of symbols than he does of Ceremonies and people. Symbols are meant to enlighten our understanding, help us to regulate our actions, and to keep us in bounds with God and our brethren in Freemasonry. It is only in the proper

use of Symbolism that we shall have a healthy outlook and more feeling for what Jeremy Taylor, the Chaplain to King Charles the 1st, called and wrote, "Holy Living and Holy Dying."

The words "Eternal", "Eternity", "Everlasting", "for Ever", in ordinary circumstances may not always be strictly understood. On the one hand they can denote length of time. E.g. "I will give to thee and thy seed the land of Canaan for an everlasting possession." Again we have the phrase, "the everlasting hills", which denotes their antiquity, stability and duration. Again, "I will establish this mine house to stand firm for ever." Indeed, whenever the word "everlasting" or "forever" is applied to the Jewish rites and privileges it usually signifies no more than, until the coming of the Messiah. On the other hand, "Eternal," when God is the subject in question, always denotes something never-ending. E.g. "The Lord shall reign for ever and ever." Again, "The Eternal God is thy refuge and underneath are the everlasting arms." Eternity when applied to God denotes a situation the human mind finds difficult to grasp, simply because it is a human mind and Eternity is a Divine conception.

Time and Eternity

Time is always passing; or rather, the passing of the things we see gives us the idea of time and leads us to draw distinctions between what is passing and what is permanent. St. Paul says, "the things which are seen are temporal; but the things which are not seen are eternal." That which is seen is for ever dying; that which is unseen never dies. God is the same yesterday, to-day and for ever. People, roses, animals die, and yet the Creative power never dies. Time is not permanent, Eternity is.

Yet to those who have belief in God, Eternal Life is something we possess while on earth, we rejoice in it, and enter at last into the full consummation of that eternal life in what we sometimes call Heaven. When we speak of Heaven and Eternity we quickly reach the limit of thought and expression. E.g. to the Charwoman it is a place to do nothing for ever and ever, a place of indolent repose made to her own requirements. To the mystic St. John, in the Book of Revelation, Heaven is a place of Worship. "I beheld a great multitude, which no man could number, of all Nations, kindreds, peoples and tongues stood before the Throne . . . and all the Angels and the Elders fell before the Throne and worshipped God, saying, Amen, Blessing and glory and wisdom, thanksgiving honour, power and might be unto our God for ever and ever Amen."

To the Prophet, Heaven or the 'New Jerusalem' is un-like any earthly city. There is no sorrow, sin, tears, weariness, hunger nor thirst, no night, no obscurity of vision. His language in positive description is symbolic and redolent of the East. Light is expressed in Jewels and Crystal, streets of pure gold, 12 gates like 12 pearls. The English idea of the eternal Heaven is pictured as a land of pure delight, of never withering flowers, sweet fields dressed in living

green. Whatever the personal viewpoint may be which colours the view of an eternal Heaven, only one plain, positive fact or truth emerges from the V. of the S. Law which sums up Heaven's wonder and blessedness — God reigns there.

Eternal, Eternity or for ever, when applied to belief in God, presupposes for those who accept the words, the truth that existing personality survives the grave, that death, as revealed in the 3rd degree by skull and cross bones and open grave, is not the end of life but the beginning. The physical body we inhabit is but a temporary vehicle of an immortal spirit, and when the "dust returns to the earth as it was then the spirit shall return to God who gave it." So those admirable words from Ecclesiastes, Chapter 11, tell us quite clearly that the eternal life or spirit we possess is a gift from God, and that as stewards of that gift we are destined to give an account when we return it to the God who gave it.

In Greek and Roman days eternity was a state of a dim and gloomy under-world, where all was sad, silent and desolate. The "Old Testament" puts the dead in the pit, Sheol, a dark, hopeless place, with no light, order, joy, praise nor recollection of God. To-day we can answer Job's question "if a man die shall he live again" with the joyous words of the Scriptures, "Death is swallowed up in victory." Freemasonry also reminds us that all Master Masons are raised on the symbolic five points of fellowship 'from a figurative death to a re-union with the former companions of their toils.' Re-united after death through resurrection to a life eternal, rounded and complete.

Now let us turn to look at these symbols in Freemasonry which have some bearing upon Eternity as far as we can understand it. The first Masonic symbol we must consider is the Candidate himself. Every Masonic candidate, as he enters the Temple and stands upon the threshold of his first ceremony, is a symbol of Eternity for good or bad, Heaven or Hell. "What is Man that thou art mindful of him?" asks the Psalmist in the V. of the S. Law. The answer as he sees it is that when first created by God, the powers and operations of Man's mind were extensive, capacious and perfect. He was capable of contemplating upon works of God with pleasure and delight while performing the Creator's Will without any deviation. Then sinfulness against his Creator changed him. He became a dual personality. Corrupted and debased Man found himself in a ruined, lost and pitiable state. The brilliant mind of St. Paul reduced this situation to a single verse when he wrote, "For the good that I would, I do not; but the evil which I would not, that I do." Thus in our eternal, symbolic Candidate in his first entrance we see natural Man as a creature fallen from his high estate, divested from every personal comfort, blind to his surroundings, his feet prepared for a journey and led by the hand. The Candidate may be a person of exquisite natural accomplishments, he may have improved his reasoning to the highest possible pitch, he may have grouped together many

material blessings, but he stands upon the Masonic threshold a blind, denuded symbol of spiritual degradation hoping for such wisdom and understanding that will lead him on to eternal and everlasting light.

We know that to initiate is to make a beginning. The early Church Fathers in their homilies commonly referred to the baptised brethren as the "Initiated." It is also interesting to note that in the early Church, Baptism, like Masonry, demanded a long time of preparation which culminated in the 6 weeks of Lent as the final period of preparation. Freemasonry likewise demands at least 6 months of careful checking of the Candidate's suitability of character, home life, and moral worth before initiation can take place. As also in the Church, without Baptism other ceremonies could not follow, so Freemasonry, without initiation neither passing nor raising can follow. Again as in the Church, Baptism was the new and early life; Confirmation the strong middle life, and Holy Communion the fulness of life, so in Freemasonry, Initiation is the new and early life; Passing the middle stage of progress, and Raising symbolises the fulness of Masonry. Another similarity between the Baptised and the Initiate ought not to be over-looked. The former acknowledges God by faith and is Baptised in His Name, the latter also acknowledges God by faith and is then Initiated.

We have looked at natural man as an individual but we are told in the V. of the S. Law that "it is not good that man should be alone." Thus we come to realise that the Candidate represents another eternal symbol, namely, the Body of the Lodge. He is no longer a man apart but through initiation becomes "a brother among Masons." We pass from the lost person, ignorant and ruined, to the man now educated into a refined and scholarly person making up a new race of people brought from primaeval darkness into civilisation. Person with person creates the Nation; Mason with Mason creates the Lodge, "just, perfect and regular." The deepest elements in our nature are not solitary but corporate. Minds that agree with the Eternal Mind must agree with one another. It is our experience that tuned instruments unite to create the symphony or the grand opera. Thus we learn from the V. of the S. Law that the eternity of Heaven is a social life, represented as a Kingdom, Community, Assembly, City or Home. This corporate sense is very obvious as we open and close every Lodge. "Brethren assist me."

The Lodge as a corporate body of men, is controlled by the 'three great though emblematical lights in Freemasonry' — The V. of the S. Law; the Square and the Compasses. The Lodge is to be recognised by these three eternal symbols which are to lead us on to the Grand Lodge above.

The V. of the S. Law is the guardian of all that is good, true and wise. It contains the whole Will of God necessary to Salvation. It gives us the ultimate Faith and Hope in eternal life. Upon this great treasure of Divine Law men have placed their hands and kissed its

pages to make the most solemn vows and binding promises in living out their lives day by day. In this volume God has promised Eternal life. Yet this Divine promise has a two way system. Eternal life can be won or lost. There is a white and a black ball. If it is won, then we hear the words, "Enter thou into the joy of thy Lord." If Eternal life is lost, then we hear the words, "Depart from me, I never knew you." "Not everyone that saith unto me Lord, Lord, shall enter the Kingdom." There is Eternal life with God and Eternal life without Him. This quite reasonably leads us to the symbol of the Square which is to regulate our conduct. In the Charge to the Initiate we have it beautifully laid out for us. After being urged to regulate our actions by the divine precepts of the Scriptures and to reverence God's name, we are charged to serve our neighbour 'by rendering him every kind office, relieving his necessities, soothing his afflictions and doing to him as you would wish he would do to you.' We are also to exercise a prudent and well regulated course of discipline as will preserve our body and soul 'in their fullest energy so that we may exert those talents where-with God has blessed us both to his Glory and the welfare of our fellow men.' There is a simple truth, but a truth often forgotten that we need God's help to be good before we can do good. We cannot pull ourselves up to God by our own unaided efforts. History does not support that view. That is why there is so much Masonic prayer to ask God to help us in our conduct that we may so pass through things temporal that 'we finally lose not the things eternal.' Our duty to God is to pray to Him that by his Grace we may the better be enabled to understand and perform our duty to Him. Our duty to Men, particularly our brethren in Freemasonry, is the Golden Rule, "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them." Value of 1st and 3rd degree prayers.

"Endure with a competency of Div. Wisdom."

"Impart Thy Grace."

It is the complete difference between conduct which is natural based (human) and conduct which is super-natural (divine). Square conduct means that in the long run fidelity is rewarded and selfishness always meets its inevitable end, namely, retribution.

It is right to look for a reward. As it is the hope of reward which sweetens labour so it is the hope of Heaven, i.e. Eternity with God, which makes us believe and act, through His Divine Power, in His Divine way.

We cannot keep happiness, we can keep character and develop it. We cannot keep popularity, we can keep love. We cannot keep our mortal life but we can keep our souls. We ourselves are the gift that God wants. It is the whole business of life that when the wrappings are taken off and the present arrives on "the other side," the character of Soul which has been fashioned should be such as may be kept without strangeness in the Heaven of God the Father.

The Compasses are to 'keep us in due bounds with all mankind, especially our Brethren in Freemasonry.' Here we have the means of making the circle, the Eternal and Everlasting symbol of God Himself. The Square 'regulates our actions. The Circle is the reward of that conduct. It speaks to us of a crown of glory as well as of a crown of thorns. To the victorious athletes of Greece and Rome were given laurel wreaths as garlands to proclaim their victories, but they are not remembered as those early religious martyrs whose memories are proclaimed in wood, glass, and stone haloes. To the Mason, the circle is the sign and symbol of eternal unity, first, of God; and secondly, of man himself as a steward of the mysteries of God. Nature, Art and Science are Masonic stewardships.

Thus our thinking and acting in these areas should be, as far as possible, eternally orientated. In Nature masons should be Conservationists, careful to protect the beauties of the countryside which are all in danger of defilement and in some cases extinction. He should not be swayed by mercenary or other unworthy motives to allow the vandalising of whole areas of land in a fast shrinking environment. In Art masons have a duty to protect the beautiful and glorious art forms from the ugly and often monstrous creations which masquerade under the title of Art. It is not without significance that all the best paintings, sculptures, and other art forms which Nations prize above all else, spring from a belief in God and are religious both in content and theme. In Science masons should watch with care, concern and prayer, the use of experimental drugs in medicine leading to Thalidomide victims, and also the progress of germ and Atomic warfare. In these three spheres, Nature, Art and Science, Masons are stewards for the G.A.O.T.U., which means seeking (to do) the best for the Master's Creation.

Again, the Mason who is not thorough, who uses his Masonry unworthily, who is careless about attendance, performance and home-life, is not only lowering his own standards, but also lowering the standards of those with whom he has any dealings. The influence of a bad or careless Mason is to make others subtract from their sense of responsibility and to betray the stewardship of influence. Influence is a sacred trust. Those who have this power to influence others have the stewardship of a mystery which may do untold good or evil inasmuch as they are faithful or not. At the centre of the circle in Freemasonry is the point from which a Master Mason cannot err, namely, the G.A.O.T.U., so the circumference based upon HIM, begins with the restoration of earthly light and is completed by the vision of eternal light, — The Crown of Glory. Thus is brought home to us in no uncertain manner the fact that any conduct in earthly life, and that includes Masonic conduct, affects the quality of our eternal life.

Tradition has it that there is a strong Jewish influence in the preparation of a Masonic candidate. The Jewish Law specifically

stated that no-one should enter the Temple with his staff, nor with shoes on his feet, nor with an outer garment or money. This is also paralleled with the words of Jesus as he prepared the disciples for their ministry. "Provide neither gold, nor silver, nor brass in your purses, neither coats nor shoes nor stave." So the Initiate is tested, "to evince to the brethren that you had neither money nor metal substance about you," coupled with the removal of coat and shoes before entry into the Lodge. All this eternal symbolism speaks of humility and trust before the Great Architect and is to remind us that this world's material goods cannot buy God, Freemasonry, or a front seat in Eternity. "We brought nothing into this world and we can carry nothing out."

The eternal symbol of the HOODWINK is not only an emblem of secrecy but also of that darkness which vanishes in the light of Initiation. "What is the (predominant) wish of your heart?" The answer given has always been man's greatest desire — LIGHT. The Sun is the spring of light; the dawn speaks to us of the "dayspring from on high who hath visited and redeemed his people"; there is the light of knowledge from the V. of the S. Law. There is the Great Architect of the Universe who lights and enlightens his people by constant visitations in Mind and Soul. There are 182 references to "light" in the Scriptures from "let there be light" to "neither shall the sun light on them nor any heat." Again the Hoodwink recalls the blindfold which encircled the eyes of Jesus when his enemies tormented him and blasphemed against him, mocking him and saying, "Who struck thee?" Thus every Freemason who takes upon himself the hoodwink symbolically shares the mockery of his eternal God, by the ignorant and unenlightened people of this world, until he comes to the moment of eternal light and revelation in this or the next World. As the prayer over the Initiate clearly shows, 'by a competency of Divine Wisdom and Masonic art he is better enabled to unfold the beauties of true god-likeness (godliness).' Thus as he unfolds true godliness he is better able to share and to bear the mockery which follows from believing in the Eternal God. Perhaps, also, Falconry has something to teach us. The hunting hawk remains hooded until the very last moment so that he is better able to see the prey he is to reach without any previous distractions. In passing could it be that the darkest times of our life are meant to make us concentrate our inner vision upon eternal life and values. Sickness, when we are laid aside for an operation or any intense period of illness, concentrates the mind wonderfully.

The symbol of the SLIPSHOD is associated with two ancient Jewish traditions, one as a gesture of Reverence, the other as the confirmation of an Agreement or Covenant. In the first instance, Moses, having turned aside to see the bush which burned but was not consumed, was told by the voice of God to "put off thy shoes from thy feet, for the place whereon thou standest is holy ground." Joshua, also, on another occasion was told by an angel to do the

same. In many religious temples abroad to-day, visitors and worshippers must leave their shoes at the entrance before approaching to view or worship. In the second instance, the Covenant, we find that to unloose the shoe and give it to another person was a gesture of honest intention and the binding of a contract between two parties. Ref. the Book of Ruth, where Boaz bought the field of Naomi to give to Ruth. When the kinsman said, "buy it for thee", Boaz drew off his shoe. Again, to cast a shoe at a person was an act of aggression. "Over Edom will I cast out my shoe" which was on a par with flinging down the gauntlet as an act of defiance. In modern day Jewish ceremonies there is still the use of the shoe, e.g. Synagogue floor sacred so slippers or sandals are worn rather than boots or shoes. It is also of interest to note, that in very ancient times a sign of direction was not a pointing finger or hand but a foot-print. A man was tracked not by hands or finger-prints but by the path of his feet. As we come into the help and shelter of Freemasonry we are reminded by the Psalmist of the physical and Spiritual dangers we face in life by a reference to the feet, "But as for me, my feet were almost gone, my treadings had well nigh slipped."

Here, surely, we must place that other eternal symbol, namely, the first regular step in Freemasonry. This is vital because it begins the communication of the secrets of the degree — Sign, Token and Word. It is the first movement of acceptance and involvement, and compares with that timeless of all activities, namely, that of the child taking his first step in this world towards that final step in the eternal world. It links with that first step into the unknown which man took when he walked upon the Moon. We are, also, reminded, by the Masonic steps we take that the steps of a good man are ordered by the Lord; that we are following in the footsteps of the G.A.O.T.U., whom we love and serve, and which leads us on to the Glory which shall be revealed in us. "For even hereunto were ye called; because He also suffered for us, leaving us an example, that ye should follow his steps." The PENAL SIGN or penalty of obligation running through the three degrees shows the importance attached to the secrets and mysteries of Freemasonry. It has always been so in human society. The greater the mystery, the greater the loyalty demanded in keeping both Secrets and mysteries even unto death. There are two kinds of death, Physical and Spiritual. The first involves the separation of the Soul from the Body. The second, the separation of Soul and Body from God's favour, i.e., eternal spiritual death. The use of the Penal signs reminds Candidates and all Masons, not only of an obligation to faithfulness and loyalty, but also of an eternal and spiritual death should they fail God and their fellow brethren. "Inasmuch as ye did it to the least of these, my brethren, ye did it unto ME." The penalty of our Masonic obligation compels us to believe in the certainty of a future penalty for sin, by our experience of the great law of life that character leads to permanence. "Whatsoever a man soweth, that shall he also reap." Not

something else but that. It is well summed up in the old saying, "Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." So the Penal sign reminds us that we have a choice of destiny. First, through failure, the penalty of being for ever condemned to a place of perpetual darkness and silence where the light of Masonry exists not, and the voice of the True Word is not heard. Second, through fidelity, the joy of being raised to a place of eternal light where the Great Architect lives and reigns for ever. Fidelity and Loyalty have always ranked highly in life, and especially among Masons, as character qualities. We have nothing but contempt for people who betray and are disloyal. Pontius Pilate remains enshrined in History and Church Creeds as one disloyal to Truth, Innocence and Justice when faced with his own self interest. The loyalty of a Freemason is a quality to be highly prized, and every time a Mason salutes with a Penal sign he reminds himself of Death and Glory — the death of the spirit of selfishness to reveal the Glory and the beauty of true Godliness.

The use of the Grip or Hand in greeting is not ancient. In early days people clasped each other breast to breast (the Russians still do). This descended later, through the Western world, into a clasping of the arm up to the elbow and finally descended into the now familiar handshake. The use of the right hand to give the masonic grip is deliberate. It springs from the Roman era, when the right hand, called in Latin, Dexter, denoted power and strength, as opposed to the left hand, called in Latin, Sinister, which denoted evil or bad omens. The Scriptures speak of the Son of God as sitting at the right hand of the Father: The place of honour. Hence the Senior Deacon, representing the most important of the assistant officers in the Lodge, sits at or near to the right of the W.M. The grip is to distinguish a brother by night as well as by day. In secret societies it has always been necessary to distinguish friend from foe. In the early days of Christian persecution symbols and signs were used for that same purpose, e.g. The Cross and the Fish (ichthus). The Grip indicates friendship, brotherhood and welcome which the W.M. (or Sub.) passes on from the whole Lodge when passing on the secrets of the degree. The fulness of this act is then finally cemented at the Lodge meal when all the Lodge members join hands in song, thereby fulfilling both the physical and spiritual qualities of true brotherhood. Thus the grip is an eternal symbol in Freemasonry, representing a physical unity with our fellow masons, and a spiritual alliance with an eternal God through the breaking of bread together, the Bread of Eternal Life.

There are many other symbols too numerous to mention in this talk, but I will close with the POIGNARD. It symbolises one of man's earliest weapons, the knife or dagger. It is quite possible that in ancient times the poignard was a real protection from undesirable candidates in a very elemental world. The commonest knife can end the noblest life. e.g. Julius Caesar. To present the poignard to the

naked left breast, and thus the heart, is surely a warning to every Mason that he should not rush into matters which do not concern him, nor should he ever attempt to advance himself in the Craft. The heart, to which the poignard is presented, is to-day only thought of as a muscle which can be transplanted at will. To King Solomon and the Jews of his day, the heart was the centre of wit, love, understanding, courage, grief, pleasure and generosity. The V. of the S. Law speaks of an honest and good heart, of a broken and burdened heart, of a clean and pure heart, of an evil and hardened heart, thus making the heart the very centre and seat of all emotions. It is significant that Freemasons still hold with King Solomon and the V. of the S. Law when we place the right hand on the left breast "emblematically to shield the heart from the attacks of the insidious." So the Poignard is an Eternal symbol as it points to the heart, for as the Scriptures so rightly tell us, "God seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." The all-seeing eye of God pierces to the inner heart of a man and is able thereby to judge what is good or bad in the light of eternal values.

All the Symbols which have been mentioned and which are in the main peculiar to Freemasonry have as their ideal, the building up of a true and steadfast brother, spiritually enlightened, eternally orientated, and a credit both to his Nation and the human race, the difference between the rough and the smooth ashlar, a fit and proper person to spend eternity with the G.A.O.T.U.

I conclude with this part of a Prayer for the Dedication of a Lodge, "We especially and affectionately commend to Thy especial care and attention all the members of the Fraternity; and may they increase in knowledge of Thee, and love of each other. And, finally, may we finish all our work here below with Thy approbation and then leave this earthly abode for Thy Heavenly Temple above, there to enjoy Light, Bliss and Joy evermore."

THE MODERN HIRAMIC LEGEND

Its Sources and Development

by

BRO. L. M. SHERWOOD,

P.Dep.G.D.C. & Official Lecturer (NSW) O.G.R. (England)

Synopsis of the Paper

Imagine a mountainous area called the Mountains of the Dim Past and issuing therefrom seven streams, Streams of Masonic Lore. These streams have a confluence in a lake called the Legend of Hiram. From the lake there issues a stream of amelioration which empties into an inlet of the ocean called the Legend of Hiram Abif.

The Legend of Hiram was the allegory that made the main theme of The Master's Part which was the name of the third degree which appeared in the third decade of the 18th century, somewhere about 1725. In my story 'The Master's Part' represents the confluence of the seven streams of Masonic Lore available to the ritual writers early in the 18th century, namely:

- The Scriptural stream relating to Hiram, the bronze-caster
- The stream relating to King Solomon and his temple (to Jehovah)
- The stream relating to King Solomon's Master Builder
- The stream relating to Noah
- The stream relating to Bezaleel
- The stream relating to the f.p.o.f.
- The stream relating to One Knows Not What.

After recording the emanation of the Master's Part in a short Chapter 2 then each of the above-named streams is dealt with in separate chapters.

The 10th Chapter relates the emergence of the first Hiramic Legend which obviously was a compilation from the aforesaid streams of Masonic Lore.

Chapter 11 deals with the amelioration and refinement of the first Hiramic Legend including the change in the name of the Master Builder from Hiram to Hiram Abif.

In Chapter 12 other theories as to sources of the legend are dealt with shortly and Chapter 13, likewise briefly, deals with other versions of the legend not used in the third degree.

Finally, in the Chapter headed "Acknowledgment" there are some views on the nature of much of current Masonic Research and recognition of my debt to the Masonic authorities.

The Master's Part

The earliest record of the conferring of a third degree was by a London musical society with a long Latin name on 12 May, 1725. The society was not a Masonic Lodge but its members had to be Masons. Those seeking admission who were not regular Masons were made masons by the society (irregularly).

The earliest record of a regular conferment was on 26 March, 1726 by Lodge Dumbarton Kilwinning in Scotland. (H. Carr: Freemason at Work, p. 374).

Of course, there may have been earlier conferments but of them there is no surviving record.

On 30 October, 1730 Samuel Pritchard (who professed to have been a member of the "pernicious society" of Freemasons but now interested in the public good) published a 31 page pamphlet which claimed to be an exposure of the proceedings in the three degrees of Masonry. It was called "Masonry Dissected".

Pritchard's publication enjoyed wide-spread and long-continued popularity, running to more than 30 editions over 70 years in England and Scotland indicating, perhaps, its acceptance as being authoritative ritual, even though bare of procedural details.

Pritchard called the third degree: The Master's Degree (in capitals) at its beginning but as The Master's Part at its end. It was catechetical in form starting thus:

Q. Are you a Master Mason?

A. I am; try me, prove me, disprove me if you can.

The main theme of the degree is related in Chapter 9.

It is clear from Pritchard's exposure that the Master's Part contained material (i.e. lost word) which subsequently became one of the elements of the Royal Arch Degree which did not evidence itself before 1744. (The Mark Degree, a requisite preliminary to exaltation here in NSW, did not emerge in Britain until some 10 years later. The Mark Degree had its seeds in the Scottish Schaw Statutes of 1598 which required every mason to have his name and mark entered in the Lodge Book). Source : H. Carr: Freemason at Work, p. 395-6.

I will return to the third degree later. Now, I will deal with the seven streams of Masonic Lore, parts of which the ritual writers brought together to compose the Master's Part.

The Scriptural Stream relating to Hiram, the bronze-caster

The story in I Kings v. is as follows:—

When Solomon had been anointed King of Israel, Hiram, King of Tyre (a city state in Phoenicia, about 100 miles or 160 km. north of Jerusalem) sent greetings to Solomon.

Solomon replied that he proposed to build the house in honour of the Lord God of Israel that his father had been prevented from doing and sought from King Hiram building materials. It was a barter arrangement: timber from Lebanon with grain and oil from Israel in exchange. The timber-cutters were Israelis under the superintendency of Adoniram (Adoram), David's tax-collector. Also there were 300 foremen superintending the quarrymen in Israel. The V.S.L. refers to no other persons exercising management or oversight of workmen, unless it was Solomon himself who "built the house and finished it" (I Kings vi, 14) and when complete Solomon furnished it.

From I Kings vii, 13-4 we learn that King Solomon "fetched" (=caused to come) from Tyre one, Hiram, "a worker in brass . . . filled with wisdom and understanding, and cunning to work all works in brass". Hiram carried out all Solomon's requirements in brass (bronze) which are named in verses 15 to 50.

The II Chronicles story, in Ch. ii, iii & iv, is a somewhat condensed version of that in I Kings. The chief difference is that the brass-worker in Kings is "Hiram" and in Chronicles is "Hiram" (except in one place where it is "Hiram").

In respect to the name The New Bible Commentary (1962) p.306 & 354 and Smith's Bible Dictionary tell that:

"Hiram" as used in I Kings v, II Samuel v, 11 and I Chron. xiv

and

"Hiram" as used in II Chron. ii, 3 & 11; iv, 11 & 16 and elsewhere

and probably also

"Ahiram", one of the sons of Benjamin (Numb. xxvi, 38) are forms of the Hebrew name.

The point arises was the Biblical Hiram the same Hiram, in a Masonic context? I think not, as will be explained later. In this connexion it is not without interest that Clement and Eusebius (3rd and 4th century writers) mention Hiram as an architect rather than as a brass or bronze-caster but not as such by any later authors (AQC lxvi, 95).

The Stream relating to King Solomon's Temple.

The Regius Poem (c. 1390) and the Cooke MS (c. 1410), the oldest surviving documents about masons written for masons, are likely to have had a common source, at least in part. (The Cooke MS at lines 418-24, 564-5 and elsewhere refer to the existence of "olde bokys (=books) of masonry" and the charges therein.) It is thought that both the Regius and Cooke were derived from writings put to paper in the third quarter of the 14th century which themselves had been collated from verbal versions. (AQC xvi, 8 & 15 and Knoop, Jones & Hamer, "The Two Earliest Masonic MSS (1938), p. 1-6.)

The Cooke MS, in a mythical history of Masonry, at lines 548 ff., tells that by the making of Solomon's temple the king showed he loved masons Thus, from the very beginnings of the Craft King Solomon's Temple has been a traditional background. Why it was adopted remains one of the unsolved mysteries of Masonry. The link has continued unbroken for 600 years as may be discovered from many documents surviving from that long period. However, with the passage of the centuries King Solomon's Temple acquired gradually an allegorical and spiritual significance, so that it ultimately became an integral part of the Speculative Freemasonry of to-day. (H. Carr: Grand Lodge 1717-1967, p. 1-2.)

There was a time when every Mason believed that it was at King Solomon's Temple that Masonry was first organized and where the rites of initiation were introduced. Even to this day, the Lodge remains a symbol of the Jewish Temple, each Master is the representative of King Solomon and occupies that King's chair. Many of our ceremonies are based on the temple of Solomon and matters relating thereto. Some critical modern historians deprecate such suppositions. But Freemasonry is veiled in allegory and it is pleasant to retain our traditions even though they are, in fact, only fable.

The Stream relating to Solomon's Master Builder

Lines 558-61 of the Cooke MS tells, in modern English: "That Solomon had 80,000 masons at his work" (i.e. the temple construction) "And the King's son from Tyre was his (Solomon's) Master Mason". But the Cooke MS did not name that Master Mason. Knoop & Co. seem to think it was the Biblical Hiram because in "The two Earliest Masonic MSS" (1938) at p. 170-1 they suggest that the mistaken belief (in Cooke) was that the Biblical Hiram was the King of Tyre's son arose out of the confusion resulting from Hiram Ab(if) in Chron. ii, 13 & iv, 16 being translated as Hiram my (or his) father in the Authorized Version of the Bible. Apart from the fact that there was no Authorized Version of the Bible in 1410 Knoop & Co. seem to ignore the fact that there is nothing in the V.S.L. to suggest that Solomon's Hiram was any more than an artificer in brass.

(Note: In Biblical times a copper-tin alloy was called brass but when a copper-zinc alloy was invented just before the Christian era it was called brass and the copper-tin alloy which had been in use for 2000 years was changed in name from brass to bronze. The copper-tin alloy was metallurgy's first achievement—it had been preceded by only stone, bone and wood. (Encyclop. Britannica)

The Dowland MS is a transcript of probably the oldest original of any MS other than the Regius and Cooke (AQC lxxx, 13); the Dowland is dated 1500-50. In the Dowland and also in Grand Lodge No. 1 (1583) MSS the hitherto unnamed Master Mason was named Aynon. In other MSS of that period he had other but somewhat

similar names. For example: in the York No. 1 (early 17th century) and the Wood (1610) which “modernized” an earlier writing the name of the Master Mason was Amon and Aymon, respectively. In the Tew MS of uncertain date but probably early 18th century the Master is called Hyman, said by Hebrew scholars to be a corruption not of Hiram but of Aymon.

However, the Master Builder was named Hiram for the first time in the Clapham MS (c. 1700). Likewise he was Hiram in the Cama and Dumfries No. 4 MSS (1700-25).

In Andersons First Book of Constitutions (1723), at p. 11 & 12, there is printed of “Hiram or Hiram, King of Tyre”: “Above all he sent his namesake Hiram, or Hiram, the most accomplished Mason on Earth” However, in a long footnote (of 47 lines) to the last quoted passage we read: “And this Reading makes the sense plain and compleat, viz. that Hiram, King of Tyre, sent to King Solomon his namesake, Hiram Abif, the Prince of Architects”

The nature of Anderson’s footnote affords strong presumptive evidence, it is said, that the name Hiram Abif was familiar to Masons at that time. But although named as “Prince of Architects” Hiram Abif was confounded with the bronze-founder because Bro. Rev. James Anderson said he was “filled with wisdom and understanding and he was cunning (=skilful) to work all Works in Brass”. Compare these with the words in I Kings vii, 14 AV): “. . . a worker in brass and he was filled with wisdom and understanding and cunning to work all works in brass” which related to Hiram the bronze -founder or -caster. This seems a strange confusion on the part of the clergyman.

As far as the Old Charges are concerned there seems to be no evidence of the name Hiram Abif prior to the MSS of the Spencer family all of which are dated post-1723, i.e. post-Anderson’s First Constitutions, except for the doubtful Inigo Jones MS (falsely dated 1607 because internal evidence shows that it could not have been written before 1655-80, probably not until 1725) where Hiram Abif is printed in large capital letters.)

The above is the legend stream relating to Solomon’s Master Builder up to the time when the Master’s Part (i.e. third degree) was introduced into Masonry — about 1725. From Pritchard’s exposure it would seem that the ritual authors used the name Hiram for the Master Builder, ignoring Anderson’s Hiram Abif. In Chapter 10 I will report developments resulting in a greater use of the name Hiram Abif.

The Stream relating to Noah

As indicated earlier, myths are part of the cultural background of ancient people. Early Masons were not exempt from this characteristic. For example: they had a series of legends and myths on the

long succession of events from the time of the Great Flood (c. 3500 BC) onwards. Some of those legends find expression to-day in the Additional Degrees, e.g. Royal Ark Mariner, Noachite, etc.

Anderson's Constitutions of 1723, at p. 3, recounts one of those myths, namely that Noah fabricated The Ark by geometry and according to the rules of Masonry and that his three sons were "all Masons true". This plus other early 18th century references have been taken to be indicative that Noah may have been a feature of rituals of the Dim Past to a greater extent than is the case to-day. Modern English rituals generally seem to give Noah but one mention. It is in the 4th Part of the First Lecture where Noah is said to have been a just and upright man and a teacher of righteousness, which is probably a Masonic assessment rather than Biblical because the Old Testament tells little of Noah's character. The NSW 1979 Ritual Textbook gives the same mention in the First Lecture but includes it also in the Explanation of the First T.B. at p.48.

In 1936, however, there came to light the Graham MS, a Mason's aide-memoire, dated 1726. The origin of its contents is unknown — it is thought to be a compilation from sources no longer available. Whereas the first part of the MS records a catechism for proving a stranger, the second part chronicles three legends, the first of which relates to Noah. That legend is summarized below:—

Noah dies without passing on a secret he was known to hold. His three sons decided to raise the body from the grave. They had agreed beforehand that if they did not find the genuine secret then the first thing they found was to be to them as a secret. They found nothing in the grave "save the dead body almost consumed away; taking a grip at a finger it came away, so from joint to joint, so from the wrist to elbow, so they reared up the dead body and supported it setting foot to foot, knee to knee, breast to breast, cheek to cheek and hand to back and cried out Help Us, O Father one said there is marrow in the bone so they agreed to give it a name as is known to Freemasonry to this day". (The text of the MS has been translated into modern English.)

(It is worthy of note, perhaps, that the alternative word had been revealed in the Sloane No. 3329 MS of c. 1700. In this Sloane the word was spoken in a whisper in association with the left hand close to the other party's backbone. However, neither of the two words were clarified into their present spelling until they appeared in the exposure "Jachin and Boaz" in 1762. Bro. R. A. Wells in his "Some Royal Arch Terms Examined" (1978), at pages 10-21, explains that gradual clarification.)

The Graham MS is the earliest record of a raising and the only surviving record of Noah being associated with the f.p.o.f.

Knoop and Jones ("The Mason Word", 1939, at p.95) make an interesting comment: In Northern England, the likely source of the Graham MS, "marrow" meant, at that time, "partner", "Fellow" or "Mate", hence "marrow in the bone" may be a reminder that fellowship was the essence of Masonry.

Further evidence of a Noah connexion with Masonry of yester-years lies in the use of the word Noachidea (= sons of Noah) which may be a form of the word Noachin (= pertaining to Noah) which latter the Oxford Dictionary has traced back to 1678. The Jewish Encyclopaedia vii, 648-50 is said to use the word Noachin to describe the whole human race because, as stated in Genesis x, all had sprung from Noah. Rabbi Rosenbaum in "Johanan Ben Zakkar", at p.16, says Noachidae, signifying sons of Noah, was applied by ancient Hebrews to members of non-Jewish nations who practised the principles of Jewish morality etc without adhering to the Jewish faith. In Collier's Encyclopedia such persons were called Noachin and the relative Jewish law was called Noachide.

The earliest known Masonic use of the term Noachidae, meaning Brethren, was in an official letter from the Grand Lodge, London written to a subordinate Indian Lodge in 1735.

Three years later it appeared on page 4 of Anderson's Second Book of Constitutions in its mythical history of the Mason craft: "After the flood, Noah and his three sons . . . as they journeyed from the East . . . towards the West they found a Plain in the Land of Shinar (= the Chaldea or Babylon of later years) and dwelt there together as Noachidae, or sons of Noah . . ."; a side note says Noachidae as "the first name of Masons, according to the old traditions". On page 23 of the same Constitutions Anderson charges every Brother to "carefully . . . the 3 Articles of Noah", a phrase that doubtless conveyed something to the Masons of Anderson's day.

Noachidae appears also in the Royal Ark Mariner degree which was founded in 1770.

Thus it may be presumed, I think that to our Masonic forefathers Noah was a much more important character Masonically than he is to-day.

The Stream relating to Bezaleel

After the Exodus from Egypt (c. 1290 BC) the twelve tribes of Israel camped for several months at the foot of Mount Sinai which Moses ascended several times to commune with the Lord God of Israel. It was then that the Lord ordained the tenets of faith the children of Israel were to follow. The first ordinance given by Moses after proclaiming the Law related to the ordering of the tabernacle to contain the Ark, the symbol of Divine Presence, and other appurtenances of worship. The superintendence of the work was entrusted to Bezaleel and his assistant, Aholiab. Bezaleel's qualifications were similar to those of the Biblical Hiram: Bezaleel was

a worker in metal, wood and stone "filled with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship" (Exod. xxxi, 3-5 AV).

Jones (Compendium, p. 315) says that the earliest Masonic reference to a Bezaleel tradition is in the Graham MS of 1726. But H. Carr (AQC lxxxiii, 342) finds a continuing earlier hint of a Bezaleel legend in the Dumfries MS (1710) and "The Grand Mystery of Freemasons Discovered" (1724) where the words "man born of a woman, brother to a king" etc appear as they do in Bezaleel's epitaph in the Graham MS.

Although the Royal Arch Degree did not emerge before 1744 there are many allusions to its main motif in mediaeval writings— the first, perhaps, in the Grand Lodge No. 1 MS, dated 1583. The names Bezaleel and Aholiab are of major importance in the degree; clearly descended from several references to Bezalcel and of a triple voice in the said Graham MS. By Bezaleel's death the inner secrets were lost because of the absence of a "triple voice".

The two immediately preceding paragraphs indicate that, in the early 18th century, there had been in Masonry a Bezaleel tradition issuing out of the Dim Past without revealing itself.

The second legend in the Graham MS concerns the tabernacle and Bezaleel. However, Moses is replaced by a legendary King Alboyne. Bezaleel knew, by inspiration, secrets of the Godhead and "he builded upon them". Two brothers of King Alboyne sought instruction in the theoretical and practical parts of Masonry. Bezaleel agreed conditionally upon their not disclosing it "without another to themselves to make a triple voice". The condition was accepted on oath. After Bezaleel's natural death and burial it was believed that the secrets of Masonry had been lost because the King's two Brothers lacked a third voice to reveal them, but the inner secret remained with the dead Bezaleel because he did not disclose it to the King's brothers. Yet it is to be believed that such a holy secret could never be lost while any good servant of God remained alive on earth because every such servant will have part of that holy secret, although they know it not themselves, nor the means to make use thereof.

The story of Bezaleel and of Noah, bear little resemblance to events recorded in the historical sections of the Old Charges. Both stories are similar in necromantic flavour. (Necromancy = the pretended art of revealing information by means of communicating with the dead. From the 11th to 14th centuries it had been practised widely by women in England and in Europe—the only other intellectual career open to women at that time was the convent, in Greece priests practised it. It persisted as a mediaeval folk-belief. The classic example is the witch of Endor of whom Saul demanded: "Tell me my fortune by consulting the dead" (I Sam. xxviii, 8).

Brethren will have noted the similarity of passages in the Bezaleel narrative to parts of the third degree and of the installation board.

(Legend 3 in the Graham MS relates to King Solomon's Temple but is of special interest to Mark Masons — a degree that was not to evolve until after 1750.)

The Stream relating to the f.p.o.f.

The seeds of a Master Mason degree are to be found in the oldest surviving ritual documents and related to the late operative period. These documents were the virtually identical Edinburgh Register House (1696), Chetwode Crawley (c. 1710) and Kevin (c. 1714) MSS. They describe the Scottish system of two degree working — the "Entered Apprentice" and the "Master Mason or Fellow-craft". The texts are confirmed as being authentic by a fragment of a page from the Minute Book of the old Lodge at Haughfoot which existed 1702-63. The "word of entry" was conferred in the second degree in the course of a posture described as the f.p.o.f. but none of the texts give details of the accompanying words nor is there any mention of the name Hiram (H. Carr: AQC lxxxvi, 36-7).

When a third degree came to be framed the then existing second degree (with the main theme of the Hiram legend added) became the third degree, originally called The Master's Part. Thus the f.p.o.f. became part of the new degree. The former first degree was split into two parts. The first part retained the name Entered Apprentice. The latter part had new matter added (winding-staircase, middle chamber, the letter G) and was called the Fellow Craft degree (without any mention of Master Mason which had been associated with Fellow-craft previously. (H. Carr, *idem* p.43).

Knoop (AQC liii, 43) confirms that the f.p.o.f. were part of the formalities associated with the Scottish Mason Word. He suggests that the Noah legend in the Graham MS was likewise formulated in Scotland. English Masons accepted the f.p.o.f. from Scotland. He suggests that the English found the Noah story too gruesome and so elaborated the story which Pritchard exposed in 1730.

In respect of the age and source of the f.p.o.f. Knoop & Jones's "The Scottish Mason and the Mason Word" (1939) has interesting information. The earliest printed reference to the Mason Word is in 1638 but it is also mentioned in several 17th century Lodge Minute Books. Knoop & Jones deduce from provisions in the Schaw Statutes of 1598 that the f.p.o.f. were associated with the Mason Word at that time but must have become associated shortly afterwards. They suggest, however, an early 17th century introduction of the f.p.o.f. "from witchcraft or folklore, without any explanation given in the first instance, Scottish working-men at that period being not unacquainted with such practices". They suggest also that an explanation of the f.p.o.f. as provided possibly in the second half

of the 17th century, utilizing, in part at least, existing traditions that were to be formulated later in the Noah story related in the Graham MS, already mentioned.

The f.p.o.f. mostly were 5 in number but had only 4 in the Graham and even 6 in other catechisms of the period. Nor have they always been the same, e.g. breast to breast in Graham became hand to hand in Pritchard thus: hand to hand, foot to foot, cheek to cheek, knee to knee, hand to back. But the bringing of the two bodies into juxtaposition with the object of passing knowledge possessed by one remained elemental.

To summarise: The source of the f.p.o.f., being necromantic, may have been in Scottish witchcraft early in the 17th century with words supplied from the then existing lore later in the same century. It became associated with the Scottish Mason Word in the same century. Later it was accepted in England. Its existence is confirmed by the Haughtfoot rituals (1696-1710) and the Graham MS (1726). The f.p.o.f. were brought into the Hiramic Legend of the third degree at about the same time as it appeared in Graham.

The Stream of One Knows Not What

The former stream of One Knows Not What is now no more than a fluidless gully. When flowing it supplied to the compilers of the third degree Masonic Lore of which we, to-day, are unaware.

The First Hiramic Legend

As stated previously, the first Hiramic Legend appeared in Pritchard's "Masonry Dissected" in 1730. This is the story in that publication: obviously it was a compiling from existing material:—

Three Masons murdered Hiram (not Hiram Abif), Solomon's Master Builder, in an attempt to secure from him the secrets of a Master Mason. On his being missed, 15 Fellow Crafts were ordered to search for him. The searchers agreed previously that if they did not find the word in or about the dead body, the first word they heard would be the Master's word. The Master's body, after a search, was found buried in a grave covered with green moss. King Solomon ordered that the body should be re-buried decently. In the exhumation, when they took the corpse by the forefinger the skin came off, whereupon they took a firmer grip of the hand and raised the body from the grave on the f.p.o.f. Pritchard tells of a word ending in ah signifying the Bxxxxx is smitten (not the Graham MS word).

Brethren will notice a striking resemblance of the motifs of the Pritchard story with that of each Noah and Bezaleel, in particular:—

a murder

a necromantic motif of seeking information from a corpse

The intention to provide a substitute secret if the genuine one not be discovered

a raising on f.p.o.f.

In the first Hiram Legend the gruesome nature of the Noah legend and the strong necromantic savour in both antecedents were lessened. The Master Word (which had appeared previously in 4 writings) and its association with the f.p.o.f. (which had appeared in 3 previous texts) were retained. Further, the first Hiram Legend retained a connexion with the operative craft by siting the story at King Solomon's Temple. However, in Pritchard's exposure there is no part of an ancient Jehovah theme which had appeared in two contemporaneous (1725) writings.

Thus it was that the first Hiram Legend was compiled from several streams of Masonic lore and became embodied in ritual some few years before exposure in 1730 — the date the legend first appeared in print. The legend is not likely to have burst upon the Masonic scene with any suddenness — doubtless it had existed in diverse forms outside the ritual for some years.

The Amelioration of the First Hiram Legend

The length of this chapter indicates the amount of searching that had to be taken in an endeavour to trace the amelioration which had, indeed, been very gradual.

Let me start with a short recapitulation: The first Hiram Legend pertained to Hiram, the name given to Masonic writings, first in c. 1700, to Solomon's Master Builder and, in I Kings vi, to Solomon's bronze caster who was "fetched" from Tyre. An earlier Masonic MS, the Cooke, c. 1410, related that the "King's son from Tyre was his (Solomon's) Master Mason" but gave him no name. From c. 1500 to c. 1700 in Masonic writings the Master Builder was named Aynon or similar, not Hiram.

But, as we know, in the Hiram Legend of to-day the name Hiram has been changed commonly, but not exclusively, to Hiram Abif. The change was a gradual one extending over, perhaps, 150 years or more. This chapter traces, in some detail, the change in name and the Legend's attainment of excellence.

First, let us discover the name Hiram Abif. The Abif part was invented by the German theologian Martin Luther, early in the 16th century to overcome a difficulty in translating the Hebrew Scriptures into German. To overcome his obstacle he transliterated the not understood Hebrew word into Latin letters yielding Ab(i) or Abiv(f). All German Bibles based on Luther's first edition of 1534 until at least 1923 referred to Hiram Abif(f) in Chron. II ii, 13 & iv, 16 although he was plain Hiram elsewhere (e.g. II Chron. ii, 12 & iv, 11) (AGC xxxvi, 185). The English Bibles of Coverdale (1535), of Mathews (1537) and of Taverner (1539) copied Luther but used the

name Hiram Abif in place of Hiram Abif. Thus was Hiram Abif born, though no man with the double-barrelled name ever existed, factually.

Those English Bibles named above were suppressed by Henry VIII (1509-46) and Mary I (1553-8). Thus the name Hiram Abif disappeared from the English Scriptures until it reappeared in the Revised Standard Bible of 1952 and the Jerusalem version of 1966 (AQC lxi, 132 & lxxii, 31).

Further, there is no surviving record of the name Hiram Abif (or Abiff, as often used later) in any English record written between 1539 (Taverner's Bible) and 1723 (Anderson's First Book of Constitutions). However, the name Hiram Abif does appear in the Inigo Jones MS which is dated 1607 but internal evidence shows that it could not have been written before 1655-80 and probably not until 1725.)

In a long footnote to page 11 of his 1723 Constitutions Anderson wrote, *inter alia*, "Hiram, King of Tyre, sent to King Solomon his name-sake Hiram Abif, the Prince of Architects". As mentioned earlier, commentators point out that Anderson did not find it necessary to explain the name of Hiram Abif, consequently it may be assumed reasonably that it was a name with which Masons of that time were familiar, even though no written record survives. Even so, Pritchard in his 1730 exposure of the Master's Part used the single name Hiram, not Hiram Abif.

In the second edition of his Constitutions, published in 1738, Anderson embellished his 1723 simple reference to Hiram Abif. On page 12 thereof we find: "Hiram Abbif, the most accomplished Designer and Operator on Earth, who in Solomon's absence filled the Chair as Deputy Grand Master, and in his presence was the Senior Grand Warden or principle Surveyor and Master of Work". (The substance of the 1723 footnote referred to earlier was included as a footnote to page 12 of the 1738 edition.) The 1723 edition did not mention the death of the Master of Work but the 1738 book does so on page 14, thus: The completion of the temple "was celebrated by the Fraternity with great Joy. But their Joy was soon interrupted by the sudden death of their dear Master Hiram Abbif, whom they decently interred in the Lodge near the Temple according to ancient usage"—no murder, no search, no raising, no f.p.o.f., despite the use in Lodges as exposed by Pritchard in 1730. Also, on page 113 of those 1738 Constitutions it is recorded that Grand Master Montague on 24 June, 1721 installed his Deputy "in Hiram Abiff's Chair". Again there is no comment on the "new" name, indicating Masonic familiarity therewith. (The Minutes of the Grand Lodge did not start till 1723 so no confirmation of the term is available therefrom.)

H. Carr (*Early French Exposures*, p. xi) says that "there is good reason to believe that the three degree system was adopted rather slowly at first, there can be no doubt that "Masonry Dissected" must have played a major part in the stabilization of ritual practices in England". He continues by stating that between 1730 and 1760 little that was new about ritual was published in England. But Masonry had spread from England to France c. 1725. Beginning in 1742, there came a stream of valuable French exposures that filled the English 30 year gap in information relating to ritual developments.

However, Leicester Masonic Reprint No. IX presents an exposure "Rite Ancien de Bouillon"; despite the French name the ritual was printed in English. Was it an import from France, translated? The Rite Ancien purported to give the ritual of The Master's Degree worked at Ben Jonson Lodge, No. 94 at Spitalfields, London in 1740. (The Lodge was erased in 1755 after censure for refusing to receive visitors.) There is a good deal in the third degree ritual of Lodge 94 with which we are not familiar but there was a slaying, a search and a raising on six p.o.f. It has been suggested that the unfamiliar third ceremony may have been an Ancients' working. It refers always to "our worthy Grand Master Hiram Abif" — Cf. Andersons 1738 Constitutions. There is another interesting thing (particularly to Royal Arch Masons) in the Lodge 94 ritual, namely: the earlier Jehovah theme which had not been included in Pritchard's exposure was maintained.

A contemporary "Dialogue between Simon and Phillip" (c. 1730-50) has one reference to "Hiram the Grand Master in Solomon's Temple", none to Hiram Abif.

Also, the name Hiram Abif evidently had not reached Florence, Italy by 1739 where John Coustos was the secretary of an English Lodge. Masonry had been banned by the Papal Bull of 1738. After arrest for participating in a banned society, Coustos was tried before a Portuguese Inquisition. The recorded proceedings of the trial tells that Coustos, in his evidence, referred always to "Hiram, Grand Master Architect of the Freemasons". (AQC lxxxii, 72).

Returning to the French exposures: The first of major importance, says Carr, was "Le Secret des Francs-Maçons", published in 1742. It was followed by the more significant "Le Catechisme des Francs-Maçons" of 1744. The latter used the name Adoniram in place of Hiram or Hiram Abif for the Master Architect. The Master's Word, Jehovah, was included together with a substitute word "M....ac". Otherwise the story is based on Pritchard.

"L'Ordre des Francs-Maçons Trahi" was published in 1745. Mostly it was little different to "Le Secret . . ." and "Le Catechisme . . ." but had certain important additions, e.g. interlaced fingers (as used now in U.S.A.), a call for help from the sons of the widow, pass

words not previously printed but in a different order to those used in England at that time.

Thus, by 1745 all the principal elements of The Hiramic Legend had evolved in France. When the English exposures resumed in 1760 it was clear that the advances indicated in the French exposures had been included in the English ceremonies.

Notwithstanding that the English Grand Lodge had resolved, on 27 November 1725, that Lodges may "make Masters at their discretion" yet, as indicated earlier, in England, in the period to 1760, the third degree was slow in attracting candidates — one estimate was 1 in 100. York Lodges, between 1729 and 1734, raised only 35. Therefore, Lodges could have worked the third degree but rarely. (AQC lxxxiv, 148 and Hughan's "English Rite" (1925) pp. 50, 54, 58.)

In 1762 the exposure "Jachin and Boaz" (hereinafter referred to as "J & B") was first published, in England. In the next 50 years it was reprinted more than 30 times, indicating its value to Masons of the day as a ritual aide-memoire. A cursory examination of each the 1786 and 1812 editions revealed that they were identical in wording.

J & B has been acclaimed as authentic, broadly representing basic practice of the time — English ceremonies were not standardized but in the main were similar, those of the Antients being a little longer than those of the Moderns. Thus J & B may describe ceremonies in the Lodges with which the author was familiar and may be somewhat incorrect in respect of others. Its great use by Brethren doubtless resulted in it having a major influence in stabilizing ceremonies in England in the late 18th century just as Pritchard's "Masonry Dissected" of 1730 had done earlier. (AQC lxxix, 104-5; lxxxiv, 146, 149, 168.)

J & B shows that Pritchard's Hiramic Legend had been expanded by 1760 to the level of drama. In J & B the 15 F.C. are discovered and put to death and it was now on King Solomon's orders that spectators have the task of recording the first sign and spoken word. The degree continued to be named The Master's Part.

In J & B, the Master or Grand Master was called Hiram a dozen times. He was called Hiram Abiff twice only — right at the end of working.

A minute of the Grand Lodge of All England (York G.L.) of c. 1772 mentions Hiram Abif as one of the three Grand Masters.

Hutchinson's "The Spirit of Masonry", 1797 edition, refers to Hiram, not at all to Hiram Abif. (I think H. Carr has said somewhere that Hutchinson, along with Calcott had much to do with the refinement of the Hiramic Legend.)

J & B probably was the working when the Lodges of Promulgation (1809-11) and of Reconciliation (1813-6) reviewed the rituals of each the Moderns and the Antients as part of the 1813 union of the two Grand Lodges.

Thus on the evidence presented, we have arrived at the 19th century with the name of Hiram preferred to Hiram Abif although both names were used.

The minutes of the Lodge of Promulgation, in their exasperating brevity, tell that on 16 February, 1810 "the several ceremonies of exaltation were arranged" and adapted for future use in raising candidates to the third degree (AOC xxiii, 42). Even less information is available concerning the proceedings of the Lodge of Reconciliation. Following demonstrations of the workings of the whole of the three degrees on 20 May, 1816, the ritual pertaining thereto was "approved and confirmed" by the Grand Lodge. But none knows truly what was approved — the one Brother who did record certain information had his notes confiscated and destroyed in a "high sense of disapprobation".

B. E. Jones (Compendium 1957, p. 255) observes that the Grand Lodge did not order universal adoption of the Lodge of Reconciliation ceremonies except in respect of obligations and openings and closings. Therefore, all that was approved of degree ceremonies were the essentials thereby permitting variation in non-essential detail. This applied also in respect of the Scottish Grand Lodge.

However, a printed ritual, accepted as regular, was published by George Claret in 1838. It was followed by six other editions. The fourth of c. 1848 and the fifth of c. 1850 contained "very considerable improvements" (AOC lxxxvi, 162-3 & lxxxvii, 17-8).

Claret, from 23 November, 1812, had attended weekly the Burlington Lodge of Instruction to learn the ritual changes divulged by the Lodge of Promulgation. He also attended meetings of the Lodge of Reconciliation. Such attendances brought Claret into association with the outstanding preceptors of the time including the renowned Peter Gilkes, from whose work stemmed the Emulation Ritual, the connexion going back to 1825. Thus, Claret's Ritual is probably the best and most reliable authority that we have relating to the then newly constructed ritual. ("Emulation, A Ritual to Remember, 1973, p. 29, 52; AOC lxxxvii, 11.)

I have examined two editions of Claret. The ritual of the third degree refers to Master Hiram 8 times and to Hiram Abiff, twice. Thus the name Hiram Abif had by no means become universal by the mid 19th century.

In similar measure, in the "Text Book of Freemasonry", a ritual published in 1870, Hiram is mentioned 5 times and Hiram Abif only twice.

"The Perfect Ceremonies", first published in 1870, claimed to present the ceremonies "in strict accordance with the Emulation working" (as taught by Peter Gilkes). This ritual refers to Hiram Abif 4 times and to Hiram once. The 1944 edition of the same ritual names the Master as Hiram Abif 5 times and Hiram once. Also it is 5 and 1 in favour of Hiram Abif in the first official ritual of the Emulation Lodge of Improvement, published in 1971. The last named ritual is acclaimed to be the ritual that "survived and flourished . . . from the works of Peter Gilkes . . . (avoiding inadvertant change in ritual forms laid down . . . (and) avoiding the addition of frills and bringing up to date" (Emulation, A Ritual to Remember, p. 29). Incidentally, the Nigerian Ritual (which until Emulation Lodge of Improvement published its first ritual in 1971 was much used by members of that Lodge (including myself) has Hiram Abif 5 times and Hiram once, as is to be found in the official Emulation Ritual. (Well over half the 8000 E.C. Lodges are said to use the Emulation Ritual.)

The prescribed New South Wales "Textbook", 1979 edition, in the third ceremony, uses the name Hiram Abif no less than 11 times and Hiram not at all, exactly the same as in its 1889 edition. In both editions the son of the widow of Tyre is named Hiram Abif (not Hiram as in the V.S.L.). This indicates that the N.S.W. ritual compilers decided that Hiram and Hiram Abif were interchangeable names for the same person and that the latter was to be preferred, despite I Kings v. (N.S.W. Regulation 63 provides that there be a ritual committee with "powers to decide all questions of ritual practice" etc., hence the word "prescribed", above.)

Accepting the 1965 edition of "Ronayne's Hand-Book of Freemasonry" as being approximately representative of the ritual worked in the United States (which a knowledgeable U.S. correspondent informs me is so) one finds in a much longer and somewhat different ceremony that the Grand Master is named Hiram Abiff 32 times and Hiram 6 times. In the U.S.A. (which took the basic ceremonies from England in the 18th century) the three assassins are F.C.'s named, respectively: Jubela, Jubelo and Jubelum. These names may have been derived in the mid 18th century from "ghiblim", meaning a stone-cutter, — it is suggested that in their passage through France the English hard "g" became a soft "j". "Ghiblim" was a name given commonly to a F.C. in England in the 18th century and appears as "gebalites" in I Kings v, 18 (R.V.) for the stone-squares in the same place in the A.V. (Jones, Compendium p. 312-3 refers.). Also on p. 70 of Anderson's 1738 Constitutions there is a reference to "John de Spoulee, called Master of Ghiblim, who re-built St. George's Chapel", in the reign of Edward III (1327-77).

Thus with the refinement of the Hiramic Legend over the last century and a half the Grand Master Builder's name has been changed very gradually from Hiram to Hiram Abif, but not exclusively.

Other theories as to Sources

No comprehensive writing on the Hiramic Legend should omit reference to the book "The Hiramic Tradition" (1934) by Bro. Canon Covey-Crump, Master of Quatour Coronati Lodge in 1926. The introduction to this book (written before the discovery of the Graham MS in 1936) starts thus: "Numerous indeed, and widely various, have been the attempts to solve the age-long mystery surrounding the traditional which is so constantly referred to in the ceremonies and literature of our Craft . . . but no conclusive answer has usually been forthcoming". He then examines many suggested sources, including:

Rosicrucianism

Was Master Hiram the Biblical Adoniram?

The story relating to the Biblical Hiram

Is it a variant from the Osirian or other Mystery?

Did its origin lie in some old story about a murdered builder?

Is it derived from the murder of Thomas a'Becket at Canterbury?

Does it relate to the death of De Molay or a Knights Templar story?

Is it from a Compagnonnage legend?

Is it an allegory relating to the fall of man through the death of Jesus?

Bro. Covey-Crump did not reach a conclusion in respect of any of the hypotheses he investigated. I hope that this paper gives the lie to the lot. (At least two of the above theories have been put to me recently. This indicates that some worthy Masons of to-day hold untenable conjectures in respect of the Hiramic Legend.)

B. E. Jones (Compendium p. 320) writes also of a possible connexion of the Hiramic Legend to an ancient foundation sacrifice of confining some live person in the foundation of an intended structure. Also he mentions the Apprentice Legend wherein a jealous skilled apprentice murders his master.

Other versions of the Legend

I have already referred to the long, dramatic United States' Version.

Jones (Compendium p. 313) related another that tells of Tubal Cain's help to Hiram in respect of a bronze-casting difficulty. Balkis (i.e. Queen of Sheba) falls in love with Hiram who is murdered by King Solomon's instruction.

Another (idem p. 314) tells that Hiram, King of Tyre, appointed the father of Hiram Abif to be Grand Architect. When the father became ill, Hiram Abif was appointed to succeed him and then

follows a story more applicable to the Royal Arch than the third degree.

Rabbi Morris Rosenbaum, Hollier Hebrew Scholar, University of London, published in 1904 a lecture entitled "Hiram Abif: The Traditional History Illustrated by the Volume of the Sacred Law". Rosenbaum believed that there were two Hiram's, father and son, and that "we should be convinced that the legend of the third degree is something more than a legend: that it is historically true and that they who assert that the Biblical records are entirely silent upon this point have themselves not yet seen the light".

Several American Brethren (Mackey's Ency. I, 457-8) also believed that there were two Hiram's, father and son.

Bro. J. S. M. Ward in his book "Who was Hiram?" said Hiram represented a Phoenician god, an enemy of Jehovah.

Finally, here are three short items:

The name Hiram or Hiram means noble-born, a strange name perhaps for a worker in bronze of mixed stock (I Kings vii, 14).

A hiram is a name given to the Master's gavel because as the workmen at King Solomon's Temple were controlled by Hiram so are the Brethren in Lodge assembled controlled by the Master's gavel.

Certain U.S. Clubs, exclusive to Freemasons, who look upon Hiram as a person of moral excellence worthy of emulation, are called Hiram Clubs.

(Source: Mackey's Encyclopedia I, 455 & 458.)

Acknowledgment

To-day there can be little true originality in ordinary Masonic research, particularly in this country of Australia.

In literature there can be nothing more original than the archetype, or earliest version, maybe of a writing that no longer exists, or to the quintessential elements thereof reconstructed by another. In Australia few or no archetypes are available (except in regard to parochial matters); I would think that not many remain for discovery in Britain.

Researchers, therefore, must be filchers who collect, combine and present, in a new form, as skillfully as their competence permits, the knowledge of others and in such measure as any factor of time or publishing space may prescribe.

Copyright, where it exists, may be a limitation to researchers. In Australia, copyright prohibits extensive quotation of a copyrighted authority otherwise it relates only to the form of expression. Therefore, it is lawful for the filcher to quote short extracts and to record

additionally the sense of the authority's writing in a different form of words (The Bulletin, Sydney, 16/12/80 p. 35). Thus where long quotations are barred it is important that the opinion of the authority be reported accurately (with references given) and be distinguished from any interpretation thereof by the filcher.

This my paper on the development and sources of the Hiramic Legend is a completely new presentation the form of which I have not seen elsewhere in Masonic literature. It is a summation and, I hope, a clarification of hundreds and hundreds of pages written on the subject. Therefore, simple honesty demands acknowledgement of the sources that form the basis of the views that I proffer.

References are inserted liberally throughout the text. But authorities having a more general impact are listed below:—

- AQC xxxvi, 179-92; I, 5-29; lxx, 8-35. 70-108; lxxxvii, 31-2;
- H. Carr: 600 Years of Craft Ritual AQC lxxxi, 153-205; lxxv;
- H. Carr: A Freemason at Work pp. 374-5, 395-6;
- B. E. Jones: Freemasons' Guide and Compendium (1957);
- Knoop, Jones and Hamer: Early Masonic Catechisms;
- A. Horne: King Solomon's Temple in the Masonic Tradition (1971) 280-345;

I am grateful also to the Sydney Masonic Centre Librarian for facility to peruse Jachin & Boaz and Claret Rituals, sources of information not available in my own library.

As the 17th century proverb says:

In every art it is good to have a master.

THE GREATEST OF THE THREE GREAT LIGHTS

by

W. BRO. P. J. DAWSON, *P.J.G.D.*

Our Craft is termed 'Speculative', being a system of Morals veiled in allegory and illustrated by Symbols upon the meaning of which we speculate. The allegories used are to do with the Building Trade and the Symbols are selected from the tools used by the Masons employed therein. In other words, we strive to build up our lives upon a strict moral basis. For example—tonight we speculated upon a moral interpretation of some of the working tools of a Mason.

Let us always remember the very first things that were pointed out to us when, as a Freemason, we were 'Brought to Light', namely—the Three Great though emblematical Lights in Freemasonry. The V.O.S.L., the Square and the Compass. These symbols are the basis of our whole Masonic System, of which the greatest by far is the Volume of the Sacred Law.

During our Obligation, we laid our hands upon this book because it symbolises the revelations from above which are binding upon our conscience. All over the World, in every Regular Lodge at work, whatever be its ritual, that book must be open and exposed to view, as our hearts should be exposed to its symbolic meaning.

It is absolutely essential for a Regular Freemason to have a belief in GOD, the Supreme Being, but otherwise his religion is no concern of ours, although we may hope that our work will help him to practise it. Our Volume of the Sacred Law is the Holy Bible, but when an Obligation from a member of another persuasion is required the book that he considers most sacred should be provided for him to lay his hands upon. For a Mohammedan it would be the Koran, for a Parsee the Zendavasta, for a Sikh the Granth Sahib, and so on. The teachings in these Books vary but they are not read in Lodge. It matters not, because to us as Freemasons they are each a Symbol of the deepest standard of Truth and Justice that we are capable of understanding. All represent the same thing, the Will of the Great Architect of the Universe, the greatest First Unknown and Unknowable cause which is manifest in his Universe. To us it is an open book with one word written upon it and that word is GOD. Our Lodges are therefore open in the sight of GOD.

During the last century it is unfortunately true to say that Irregular Lodges and Grand Lodges came into being in which it was not necessary to have belief in GOD or to have the V.O.S.L. ever open at their meetings. These Lodges were generated by the French Revolution and continued by the Communists and those that have no belief in GOD. Towards the end of that century, we were forbidden to recognise them as Brother Freemasons. The most recent

advent of the 'Permissive Society', greatly encouraged by the communists as a means of weakening the resolve of the Free World, has resulted in a tightening up of our rules to prevent intercourse of any kind with Irregular Freemasons. The wisdom of this course cannot be denied. No atheist could possibly be a Regular Freemason, except as a spy, because clearly he cannot believe in religious truth or virtue. Such Lodges may well become a cover for subversive activities against Church or State.

Some think that Freemasonry is a Secret Society. It is not, because all our aims are public property and the authorities have the name of everyone of us. However, its meetings are in Secret and it has secret means of identification, but it teaches nothing new although its methods of doing so are its own.

Admission to our Society is not free. Candidates must be known to be good citizens and be living above the subsistence level. Yet in our teachings emphasis is put on Charity which blesses him who gives as much as him that receives. We are completely opposed to the view, now so often expressed, that Charity is a 'dirty word' because it is supposed to be undignified to receive, except from the State, and shows some kind of superiority to give. However we do believe in giving and receiving anonymously.

The great purpose of our Craft is to practise outside the Lodge what we have been taught within it and so to prove to the World its happy and beneficial effects. Alas the World is not a happy place at present. All about us we see selfishness and greed. Brethren we should not avoid the issues of today. As the Prophet Haggai said to encourage the builders of the Second Temple to GOD at Jerusalem — "Be Strong and so build your life in Strength". In this connection, I am reminded of that beautiful piece of prose which was quoted by our late Sovereign, King George VI, in his Christmas broadcast of 1939, when War had broken out and all were aghast:—

"As I said to the man who stood at the Gate of the Year, — Give me a Light that I may tread safely into the unknown. — And he replied — Go into the Darkness and put your hand into the hand of GOD. That shall be to you better than a Light and Safer than a known way. —"

This has much the same meaning as a very old Masonic Motto. —
'A Light shining in the darkness. But the Darkness comprehended it not. —'

Brethren, let us never forget that the first of our Great Lights is there to Rule and Guide our Faith.

**PAST MASTERS JEWEL: RETURNS HOME TO
Grenville Lodge No. 1787 United Grand Lodge of England
at Buckingham in the Province of Buckinghamshire
1880-1980**

by

R.W.BRO. D. BEVAN, P.D.D.G.M.

The Centenary Meeting was held by Dispensation No. 1379 on February 12th 1980, in the Yeomanry Hall, Hunter Street, Buckingham at 4.30 p.m., W.Brother G. H. Stanton, Worshipful Master.

The Centenary Warrant was presented by the R.W.Provincial Grand Master, Brother Lt-Col, the Hon. Lord Burnham.

A short commentary on the Lodge History was read by Brother M. M. Coombs, Steward. Although the Charter or Warrant from the United Grand Lodge of England, signed by John Harvey as Grand Secretary and the Earl of Skelmersdale as Deputy Grand Master, was dated 29th October 1878, the Lodge was not Consecrated until Thursday, 19th January, 1880, by V.W.Brother The Rev. J. S. Brownrigg, Past Grand Chaplain of England.

The Founding Principal Officers were — The Revd. A. J. Riddle, W.M., Bro. J. R. Slater Senior Warden and Bro. J. K. Tibbetts Junior Warden. This and other early meetings of the Lodge took place in the Town Hall. It is interesting to note that after the Consecration Brother J. R. Slater was not only invested as the first S.W., he was also appointed to the Offices of Secretary and Treasurer. The Book of Constitutions would not allow this today!

The first Regular meeting of the Lodge was held on Tuesday 24th February 1880, when five of the seven visitors were asked to act as Officers of the Lodge.

At the second meeting the Worshipful Master was not present and his place was taken by a Past Master of Watling Street Lodge No. 1639 who promptly passed the first four Candidates. At the next meeting the same Master completed the promotion of the same four.

The early Brethren of Grenville Lodge seemed to be determined to get on with the work. If more evidence is required, one of the four, Brother T. C. Hudson was Junior Deacon by October and Senior Warden by January 1881, but was not installed as Worshipful Master until 1892.

This may be an appropriate place to give a history of Grenville Lodge Premises.

In February 1889 several Past Masters and Officers of the Lodge visited the premises of Brother John T. Marshall a builder of 28 High Street, Buckingham. In April the Brethren accepted the offer

of Brother Marshall to alter his premises to provide a Lodge Room, on a twenty-one year lease, for an annual rent of eight pounds sterling plus 4% interest on the capital outlay required—the whole not to exceed fifteen pounds a year. The alterations, which can still be seen in 1980, provided a lofty room, 40 ft. x 23 ft., with three windows on to the High Street. There was an alcove for the Master's Chair, with imitation Pillars and an archway above. The words "Masonic Hall" appear over the entrance, new rooms were built at the rear of the Hall to accomodate the Marshall family.

In April 1890 the new home of Grenville was dedicated by V.W. Brother Revd. Brownrigg in a Ceremony which commenced with a service in Buckingham Parish Church, and was completed in the new Temple.

In 1892 the sum Fifty Pounds Sterling, provided new carpets for the Temple and adjoining rooms.

In 1905 John Thornton Marshall was Worshipful Master. In 1909 the Lodge premises were sold and W.Brother J. Thornton Marshall and his family emigrated to Canada. The Lease on the Lodge premises continued. It is interesting to record here that W.Bro. John Thornton Marshall returned to Europe in 1914 with the first Canadian Forces, and died in battle in France. His son Jack followed him into Freemasonry in Victoria B.C., in 1928. After serving as Worshipful Master in 1940, of Victoria Columbia Lodge A.F.& A.M. No. 1. B.C.R. Victoria B.C., and by special dispensation from Grand Lodge, a bar and diamond were added to his Father's Grenville Past Master's Jewel. Mrs. Marshall presented the Jewel to Grenville Lodge and it was used again in October of the Centenary year 1980.

The Installation Meeting and Banquet of Grenville Lodge No. 1787 in the Province of Buckinghamshire was held in Ycomanry Hall, Hunter Street Buckingham, on Wednesday October 8th 1980. in their Centenary Year.

After the Secretary W.Brother Peter J. Wagland read the names of the Elective and Appointive Officers, the Worshipful Master Brother G. H. Stanton proceeded to install the Worshipful Master Elect.

The newly Installed Worshipful Master, Brother H. Meakin having been duly proclaimed in the three Degrees, continued the Installation Ceremony with the assistance of the Assistant Provincial Grand Master, W.Brother Eric Deung P.S.G.D. who invested W. Brother G. H. Stanton as the Immediate Past Master, after which W.Brother H. Meakin called on R.W.Brother David Bevan P.M. United Service Lodge A.F.& A.M. No. 24 B.C.R. to present W.Bro. Stanton with the Grenville Past Master's Jewel, which was presented to the late W.Bro. John Thornton Marshall on leaving

the Chair January 1906, and later worn with pride by his son Jack, who followed him into Freemasonry in 1928 in Victoria Columbia Lodge A.F.& A.M. No. 1, British Columbia Registry. After serving as Worshipful Master in 1940, he was presented with his father's Jewel January 1941. He served as Grand Historian 1964-1973, researching, editing and publishing the book "History of the Grand Lodge of British Columbia A.F.& A.M. 1871-1970".

His outstanding contribution to Freemasonry was recognized in 1971, at the Centennial Communication of Grand Lodge, when the Honorary Rank of Past District Deputy Grand Master was conferred on him. After his death in 1975 Mrs. Marshall returned the Past Master's Jewel to Grenville Lodge No. 1787.

R.W.Brother David Bevan from Victoria, B.C. visited Grenville Lodge in Buckingham England on this auspicious occasion and pinned this famous Past Master's Jewel on the Immediate Past Master, W.Brother G. H. Stanton.

The first inscription on this Jewel reads—

'Presented to W.Bro. John Thornton Marshall on his leaving the Chair January 1906.'

The second inscription reads—

'His Father's Jewel, redecorated with a diamond and re-presented by Victoria Columbia Lodge No. 1, to W.Brother John T. Marshall on completing his term as Worshipful Master January 1941.'

**THE CONSECRATION OF THE GRANITE CHAPTER No. 2028.
SEPTEMBER 23rd, 1980**

The Address given by the M.E. Grand Supintendent in and over
The Province of Leicestershire & Rutland,
E.COMP. GAYTON CUSLEY TAYLOR

The Consecration of the Granite Lodge, No. 2028 at Narborough in February 1884 made the number of Craft Lodges in the Province of Leicestershire and Rutland eleven, and at that time there were four Royal Arch Chapters in the Province, one each in Leicester, Melton Mowbray, Ashby-de-la-Zouch and Loughborough. Today there are sixty seven Craft Lodges and we are assembled to consecrate the Granite Chapter to give a total of twenty three Chapters.

Royal Arch Masonry which in a historical sense is the natural sequel to the three degrees of craft masonry has as its object the welfare of our fellow creatures but, above all, the honour and glory of the name of The Most High and it is this sense of being a part of the Grand Design and of endeavouring to put into finite terms aspects of our Creator, which we, with our limited intelligence can comprehend, that has drawn together members of the Granite Lodge along with like minded Brethren from other Lodges (all Royal Arch Masons) so that a larger number of Craft Masons can in the future appreciate the beauties and spiritual values taught by this Order. In this transitory existence, deep-thinking Brethren can satisfy an innate longing through the thought-provoking ideas of God's infinite and eternal existence, as expounded in the Royal Arch Degree. It is the truly thoughtful Mason that this Chapter along with the other Chapters in the Province is seeking to encourage and I congratulate you Petitioners on your faith in the future of this Order and on your desire to extend its sublime teachings to a greater number of your brethren.

This is the reason for this new Chapter and we are here today to constitute and consecrate it to the glory of T.T.A.L.G.M.H.

CONSECRATION OF THE GRANITE CHAPTER

Third Provincial Grand Principal's Oration at the Consecration of the Granite Chapter, September 23rd 1980. (E.Comp. E. A. Crane).

Companions — Lawrence Dermott the Grand Secretary of the Ancient Grand Lodge of England founded in London in 1751 first popularised "Holy Royal Arch Masonry In Chapters Assembled" and defined it as "The Root Heart and Marrow of Masonry". (a).

In Companion Dermott's time our Order consisted mainly of Rulers and Past Rulers of the Craft who having taught others in the third degree about "Reunion with companions of their former toils" wished to strengthen their belief in God. Appropriately they met on Sundays as a Chapter of their Lodge.

The Consecration of a new Holy Royal Arch Chapter is a very important occasion in the history of the Province, but it is also a matter of encouragement and strength to the Companions of this Order and to Craft masons alike. The Granite Lodge since its Consecration in 1884 has played an important part in the life of freemasonry in this Province. Many worthy Masons have worked conscientiously and well for the craft in general and the Granite Lodge in particular and it is very proper that a Chapter be formed to such a famous Lodge.

The opening ceremony of any Royal Arch Chapter reminds us that every Royal Arch Mason acknowledges that the True and Living God Most High has access to our innermost hearts, that he knows our desires however intimate and has possession of every secret we may retain. We believe that this supreme Being whose presence we acknowledge is capable of cleansing our minds. As Royal Arch Masons we confess that God actually intervenes in man's affairs and that truly he can part the Red Sea and stay the pestilence and the plague.

It is surely a matter for rejoicing that in this secular world Companions should join together to form this new Granite Chapter and confess that their whole lives are governed by the Supreme Being.

But they are doing more than this. Royal Arch Masonry is founded upon the Religious conception of God but does not define God further. The object of our Order is God and not self and we are called upon to strive to exercise that sense of affinity with immortality and by the virtues of Faith, Hope and Charity to be led from the temporal to the eternal. (b).

Royal Arch Masonry is concerned with the comprehension of the incomprehensible. It is a striving and searching after the nature of God and in the words of a prayer used by a Lodge at Tiverton in 1767 an asking for "Wisdom and Knowledge of thy sacred Holy and sublime Truth that we might instruct each other therein".

Brother Welbourn Owston an Auctioneer from Ashby-de-la-Zouch was initiated in the Tyrian Lodge No. 253 at Derby on the 24th May 1796. Shortly after he was raised his wife gave birth to a son who was christened Hiram Abiff Owston. (c). That would seem to be an example of misplaced Masonic enthusiasm. I would rather leave you with another story from Ashby of an inhabitant who in the 16th century on his return to the town lost his way and wandered nearly all night in great peril. When he had become almost exhausted and overwhelmed with fear he heard the sound of the Church clock in the tower of St. Helens Church, which guided him to the right path and so home in safety. In gratitude for his providential deliverance he made a gift of land to the School Trustees, one of the conditions being that the Church bell should be rung for a quarter of an hour at 4 a.m. each morning, hence arose the Day-Bell Charity. (d). Such humility reminds us that the weakness of human nature is unable to resist the powers of darkness, unless assisted by that light which is from above.

So we acknowledge our whole frailty and confess that we can do no manner of good and acceptable service but through Him from whom all good counsels and just works do proceed.

In these times when moral standards are low and permissiveness the norm, and evil masquerades as good, a strengthened and more firmly established belief in God is one of the greatest importance. Brother P. J. Dawson reminds us that Plato the Greek Philosopher reasoned that man consisted of good and evil and said that if he could not aspire to become a god, he would descend to the level of a beast. That aspiration is the essence of the Holy Royal Arch whilst the descent to the Beast seems to be the chosen course of too many today.

Indeed then we can join with Companion Dermott in affirming that Royal Arch Masonry is the "Root Heart and Marrow of Masonry".

May this Chapter that we are now about to consecrate provide a firm and solid base for all those Royal Arch Masons who shall be companions of it in their search for the nature of the True and Living God Most High. May that base indeed be of Granite — one of the most durable rocks known to Nature. And may those companions and all those who join with them at meetings of this Chapter in the future ever remember that the genuine sincerity and friendliness of this Order can only be sustained by the promotion of happiness.

- (a) Transactions 1975. W.Bro. P. J. Dawson. "The Essence of Holy Royal Arch Masonry in Chapters Assembled".
- (b) Transactions 1971-72. Lodge of Research Leicester. "Religion in Masonry" Revd. Canon J. R. H. Prophet.
- (c) Kirkland papers 1979. Leicestershire County Library. E. A. Crane.
- (d) Ashby-de-la-Zouch. W. & J. Hextall 1852.

THE HISTORY, EMBLEMS AND SYMBOLS OF THE HOLMES TEMPLE

by

W.BRO. W. J. S. BOOTON

In 1883 under the auspices of the Deputy Provincial Grand Master, W.Bro. Edward Holmes, 80, London Road was acquired for £2,500 and after 50 years in Halford Street, the Freemasons' Hall moved to this site in 1909, with the Foundation Stone laid in the North East part of the building on 17th July of that year by R.W.Bro. the Rt.Hon. the Earl Ferrers, P.G.M.

As a matter of record, the last meeting held in the old building in Halford Street was in December 1909 and at that time the number of Lodges had risen to five and the number of Brethren to more than 600.

The silver trowel and ebony maul used by the Provincial Grand Master at the Foundation Ceremony are encased above the stone in the North East part of this Temple, to the left of which hangs his portrait. In that stone is a phial containing copies of that day's issue of the two local papers, a copy of 'The Freemason' in which there is an account of the stone-laying ceremony, the current Provincial Year Book and coins of various value from a farthing to one pound.

This new Temple was dedicated by M.W. the Pro. G.M., Bro. the Rt. Hon. the Lord Amptill on 25th April 1910. The original Foundation Stone from Halford Street is now to be found on the Main Stairs, opposite the Library and Museum.

Returning to the main theme it was not until 1936 that the Temple was named after R.W.Bro. Edward Holmes who was Provincial Grand Master from 1913 to 1928, whose portrait now hangs to the right of the foundation stone.

The order of architecture employed in the Holmes Temple is Roman Ionic, the ceiling being in the form of a barrel arch, divided into three sections of moulded ribs. Each section is pierced with a semi-circular opening, draped with crimson and gold damask, and is again broken by broad bands of fruit and flowers in high relief. These bands run the whole length of each side of the Temple, cutting off the semi-circular openings. Each bay has a further band of fruit and flowers, corn, lilies, pomegranates with branches of acacia running round the four sides, forming a square, with a recessed square corner in each of the four angles. The whole ceiling is full of emblems and symbols, in modelled relief, picked out in gold, silver and colours.

At this point I am sure the Brethren will be interested to learn of the two men who were responsible for the actual craftsmanship, so evident in the plaster reliefs on the ceiling. Two men, Haddon and Sharp, came from Macclesfield, and although not Freemasons, they were truly operative Master Masons. They came to Leicester to work

on the Fire Station, De Montfort Hall, Grand Hotel and lastly Freemasons' Hall. They never saw the full beauty of their work as appreciated by others, because they both went blind, caused by the lime in the castings made from Plaster of Paris Moulds.

These moulds were seen by Jack Haddon's grandson, Bro. Roy Hadley, now S.D. of St. Denys Lodge, No. 8276 — so demonstrating a link between operative and speculative masonry, albeit two generations apart.

The celestial canopy of our Masonic Temple is liberally strewn with representations of the heavenly bodies; sun, moon and stars shine out in almost bewildering profusion.

The principle figure in the group of emblems in the centre of the bays is a splendid representation of the Blazing Star or Glory in the centre, a seven pointed star in gold which refers us to the Sun which enlightens the earth and by its benign influence dispenses its blessings to mankind in general.

There was a star in the centre of the ceiling of the old Operative Lodges from which a plumb line was dropped to the V.S.L. This was the Pole Star and formed an important feature in their ceremony, but as we find repeated mention made of the Blazing Star or Glory in the centre in almost every description of a Masonic Lodge and no mention of the Pole Star, I think we shall be correct in our assumption that this is the Blazing Star or Glory in the centre.

In the centre of the star is the ALL-SEEING EYE, the symbol of the G.A.O.T.U.. In the ritual of 1735 the Blazing Star is detailed as part of the furniture of the Lodge, whereas in the First Degree Tracing Board it is described as one of the 'ornaments' of the Lodge with the Mosaic pavement, and the indented or tessellated border, to remind us that wherever we are and whatever we do, God is always with us and His all-seeing eye observes us.

Proceeding onwards from East to West along the middle of the ceiling, the next group consists of the Moon and seven Stars. The Moon is one of the lesser lights in Freemasonry, the one that governs the night, while the seven Stars by their mystic number remind us of the perfection of the Almighty Architect.

Further along towards the West there is the Setting Sun, representing men's declining years, it is there in the West that the Senior Warden presides, who when the sun sets in the West to close the day, closes the Lodge after having seen that every brother has had his due, as when our sun sets God will pay us our due.

Let me now call your attention to the Star constellations. For those Brethren who have more than a passing interest in astronomy, particularly airline pilots and ships navigators, you will appreciate that the original designers of this ceiling were amateur astronomers and the positions and identification of the various Stars are not necessarily correct.



Holmes Temple (West End)

In the Eastern Bay there is **Castor and Pollox**, these two stars are known as the twins and are the two brightest stars in the constellation of Gemini.

In the Centre Bay we have **Ursa Major** or the **Great Bear**, commonly known as The Plough or Charles's Wain. The Pole Star was used symbolically as a very important part of an Operative Lodge Ceremony where, as already mentioned, the P.R. was suspended over the V.S.L.

The Mystical number seven might have arisen from the seven stars of the Great Bear.

The Centaur. In this constellation we have the two bright stars Alpha Centauri and Beta Centauri. It is interesting to note that the horse with the human body for the head, depicted by Sagittarius the Archer, originated from drawings found after Alexander conquered Asia. The natives had never before seen riders on animals and they thought man and beast to be one.

Western Bay, **Cygnus** or the **Swan** sometimes called the **Northern Cross**. It represents a Swan in flight with its neck outstretched.

Zodiacal Signs

In each corner of the three bays are found one of the twelve signs of the Zodiac.

Most of you will recognise your own birth sign as described in the astrological charts published daily in the newspapers.

The connection between the Zodiacal signs and Freemasonry is very doubtful and the only reference will be made to Cancer and Capricorn as distinguishing the Summer and Winter Solstices, to which I will refer later when describing the two parallel lines touching a circle.

Aries the Ram	March	Libra the Balance	September
Taurus the Bull	April	Scorpio the Scorpion	October
Gemini the Twins	May	Sagittarius the Archer	November
Cancer the Crab	June	Capricornus the Goat	December
Leo the Lion	July	Aquarius the Water Bearer	
Virgo the Virgin	August		January
		Pisces the Fishes	February

In each of the divisions are four tassels, which in the first Tracing Board Lecture are said to represent the four Cardinal Virtues which were held in high esteem by our ancient Brethren, viz. Temperance, Fortitude, Prudence and Justice. 'let Temperance chasten us, Fortitude support us, Prudence direct us and Justice be the guide of all our actions.'

Below each of the divisions are panels containing figures, words or letters which refer to the three principal Masonic degrees or rites, which are worked in the Temple, viz. Craft, Royal Arch and Mark. Freemasonry is now more organised than in the 1900's and only Craft and Royal Arch Masonry being accepted by and under G. Lodge jurisdiction. Mark Masons, etc. all under their own constitutions and have their own headquarters at M.M. Hall in London. So in any new Temples their insignia would not appear.

The Ark Mariner degree is shown by an Ark on the waters. The Ark is said to have contained all the elements of creative power. The Ark is a symbol of safety and was constructed by Shem, Ham and Japhet under the superintendence of Noah and in it, as a chosen tabernacle of refuge, the patriarch's family took refuge until the floods subsided.

Three sets of three letters referring to the ancient rulers of the Craft and the second or sacred Lodge, viz. SKI., HKT., and HAB., the Grand Masters who, according to tradition, presided at the building of the Temple at Jerusalem.

The Double Triangle within a circle commonly called the Seal of Solomon and the Shield of David, an emblem especially associated with the Royal Arch Degree.

A Triangle and Circle on a Key-stone familiar to all Mark Masons. The name Key-stone is given to that stone which is built into the crown of an arch, whose purpose it is to hold all the other stones in position, thus preventing the arch from collapsing.

The old Craft Motto— Aude, Vide, Tace — Hear, See, Be Silent.

The Triple Tau — an important emblem in Royal Arch Masonry and found on all Masters' and Past Masters' Aprons.

Surrounding these panels are beautifully designed and conventional groups of lilies, pomegranates and acacia in gold leaf. The bands dividing the sections are broken up into panels, coloured light blue, dark blue and red. In each is depicted in gold one of the twelve jewels worn by the Officers of Provincial Grand Lodge.

The emblems are displayed upon a ground of three Masonic colours, viz. Light Blue, Dark Blue and Crimson. The reason assigned for the adoption of these colours by the Masonic Brotherhood is of considerable interest.

Down to about the year 1717 the Masons wore plain leather Aprons, without any decoration whatever. Soon however they began to trim them with white ribbon, and by 1730, light blue was in general use for both ornamentation and lining.

Among the prominent Masons at that early date were the Duke of Montagu (G.M. 1721) the Duke of Wharton (G.M. 1722) the Duke of Richmond (G.M. 1724) Lord Kingston (G.M. 1728) and others, many of whom were knights of the Order of the Garter, the Highest Order of Chivalry in England. The Clothing and Regalia of this distinguished Order was of a Light Blue colour and it is thought probable that it was through the influence of these distinguished Brothers that Light Blue was adopted by the Masonic Fraternity.

Later on when a colour was required to distinguish the Grand Stewards, crimson the colour of the Order of the Bath, the next highest Order of Chivalry was adopted for that purpose.

About the year 1740 when the Jacobites were causing much trouble in England and the Old Pretender was rewarding his adherents with the Garter, King George II ordered that the colour of that Order should be changed to a darker shade of blue. Henceforth to be called 'Garter-blue' in order to distinguish the regular from the spurious

Knights. The Masonic Fraternity, while leaving the rank and file of the Craft in possession of the light blue, adopted the darker shade for Grand Lodge and Provincial Grand Lodge Officers. When, after Culloden, the Jacobites ceased from troubling, the colour of the Garter by Royal Command reverted to light blue, the Masons decided to make no change but to retain light blue for the Craft generally, dark garter-blue for the Grand and Provincial Grand Lodge Officers and crimson for the Stewards, and so it still remains. Since then the Masonic Orders have been segregated into two — one called BLUE Masonry, that is the Craft, Mark and Ark Mariners. The other called RED Masonry incorporating the Royal Arch, Knight Templars, Rose Croix and the military and religious orders.

It is interesting to know that the colour of the Scottish National Order of the Thistle -- green -- is the colour worn by the Scottish Grand Lodge and light blue -- the colour of the Irish Order of Saint Patrick -- is worn by the Grand Lodge of Ireland.

Emblems in the Coloured Panels

The **Cornucopia** and calipers or dividers, not you will note, compasses as shown on the Stewards' jewels. The Cornucopia is commonly called the Horn of Plenty and is particularly suitable as the symbol for the Stewards.

The **Lyre** — Jewel of the Organist.

The **Protractor** — Jewel of the Grand Superintendent of Works.

Pens in Saltire — Jewel of the Secretary.

The **V.S.L.** — Jewel of the Chaplain. The triangle with rays emanating from its sides and the letter 'G' in the centre is emblematical of the Almighty Architect.

The **Level** — Jewel of the Senior Warden and is a symbol of equality. It is given to the Senior Warden because he has charge of the Brethren while at labour and because when so occupied they are on a common level of subordination.

The **Plumb Rule** — Jewel of the Junior Warden and is symbolical of rectitude of conduct and integrity of life. It is assigned to the Junior Warden who has charge of the Brethren whilst at refreshment.

The **Key** — Jewel of the Treasurer. The key is an important symbol in Freemasonry apart from its being the jewel of the Treasurer of the Lodge. It has been adopted as his jewel because he has command of the purse but in older times it was a symbol of power. It is a very ancient symbol, being used by the Egyptians as a hieroglyphic of the opening of the heart and disclosing of its secrets in the Kingdom of Death at the time of trial and judgment. In the 18th Century an



Holmes Temple (East End)

allusion is made to a key in the Ritual of the First Degree, which is said 'to hang and not to lie', because it is always to hang in a Brother's defence and not to lie to his prejudice. It was said to hang by the thread of life at the entrance and is closely connected with the heart because the tongue ought to utter nothing but what the heart dictates.

The **Dove** and The **Olive Branch**—Jewel of the Deacons and signifies a messenger because a Dove was used as such by Noah who sent one forth from the Ark in order to ascertain

if the Floods had subsided and which returned with the Olive Branch to show that the anger of God was over and all was peace.

Wands in Saltaire — Jewel of the Director of Ceremonies.

Swords in Saltaire — Jewel of the Sword Bearer.

The Sword — Jewel of the Tyler.

This then completes the jewels of the Officers of Provincial Grand Lodge.

In the centre of each rib there are two interesting jewels. The one nearest the East is the Jewel of the Worshipful Master, the Square. The Square here depicted is not correct, in as much as it has equal arms, whereas one should be longer than the other. It is one of the most important symbols of the Craft. It is of very ancient date and was familiar to all operative Masons and from them was adopted by the speculative Masons as one of the symbolical working tools. It is given to the Worshipful Master as a sign that he has attained knowledge and is to remind him that having that knowledge he is placed in the position where he can best impart it to less fortunate Brethren — as the operative Mason literally uses his square to try the rude and prove the perfect mass.

In the centre of the Western rib is the jewel of the Past Master, the Square with the 47th problem of the first Book of Euclid. The 47th Prop. has been called the foundation of all Masonry being the proof of Pythagoras' Theorem of the 3, 4 and 5 right angled triangle. The Masonic importance of 3, 4 and 5 is depicted in the construction of the First House of Stone by Jabal. The first dwellers on the earth who erected habitations to live in contented themselves with tents and many generations probably passed away before houses were erected.

Western Wall

On either side of the Organ are two more ornamental panels. At the bottom of each is the monogram of the Pro. Grand Lodge of Leicestershire and Rutland.

Over this monogram is a very interesting symbol consisting of two parallel lines touching a circle which has a point at its centre. There are two explanations of this symbol — the most popular comes from part of the first Tracing Board. In all regular, well-formed and constituted Lodges, there is a point within a circle around which the Brethren cannot err, this circle is bounded between N and S by two grand parallel lines, one representing Moses and the other King Solomon.

The other explanation is derived from the close association of the original operative stone-masons and the church. The main work for

the operative ancients was provided by the proliferation of the great churches, cathedrals and monasteries in the Middle Ages and the parallel lines represent the two Saints, John the Baptist and John the Evangelist, both of them being patron saints of Freemasonry. St. John the Baptist's festival falls on or about 24th June and the festival of St. John the Evangelist on or about 27th December.

The dates of these two festivals are important in considering the emblem. The two parallel lines touch the edges of the circle which represents the course of the earth round the sun, and at these points are found the Zodiacal signs of Cancer and Capricorn, distinguishing the Summer and Winter Solstices. The dates of these two solstices coincide within three days of these festivals. This accounts for the subsequent application of the parallel lines to the two Sts. John whose anniversary the Church has placed near these days and which in the early days of Freemasonry were the days of special meetings.

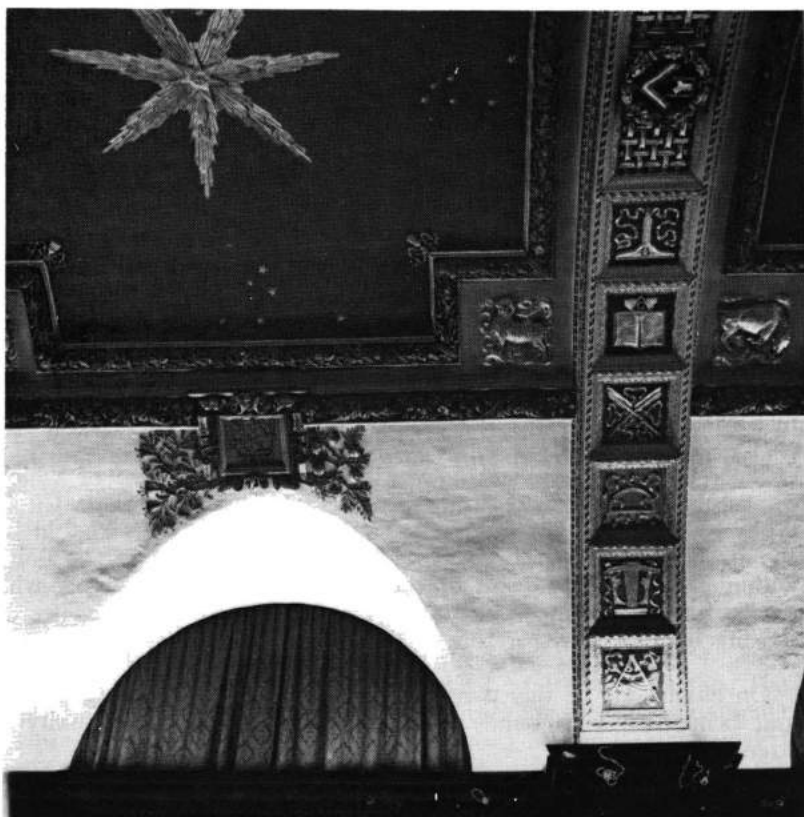
Thus the circle typifies the world, at the very centre of which dwells the Almighty Creator, represented by the point. The Circle typifies also the life of man at the centre of which there should be the dwelling place of the Great Architect of the Universe. The Point within a Circle reminds us of the perfection of the Almighty who dwells for ever at the centre of all created things; at the centre of the life of man and therefore at that point one cannot err.

On either side of this panel are sheaves of corn denoting plenty, and being tied with bands they also denote strength, for unity is strength.

Over the Organ pipes a representation of a Coffin upon which are depicted the Emblems of Mortality together with a sprig of Acacia — Masonic emblems of Death and Immortality, to both of which Freemasonry teaches us that man is the heir and serves to remind the Brethren of their inevitable destiny.

The Twelve green marbled pillars give the appearance of supporting the barrel roof of the Temple — in fact they are hollow — not I suspect to serve as archives to Masonry but to allow the inquisitive to tap them to see if they are hollow! and thus awaken their neighbour during lectures of this sort.

There are 3 Pillars which support and Freemasons' Lodge — Wisdom, Strength and Beauty — but as there are no orders of architecture by those names we refer them to the three most celebrated — namely Ionic, Doric and Corinthian. The W.M.'s column is of the Ionic order and refers to the Wisdom of King Solomon, the S.W.'s column is of the Doric order — representing the strength of H.K. of T. and the J.W.'s column is of the Corinthian order which signifies the beautiful workmanship of H. AB..



Holmes Temple (Centre Section)

The walls are covered with a decorated canvas on which hang twelve portraits in oils of present and past Provincial Grand Masters, D.P.G.M.'s and Grand Superintendents.

The most valuable painting is that of William Penn, which used to hang over the fireplace at Halford Street and was so damaged by smoke that it was restored in 1918 and now again needs attention.

If you look closely, the portrait of R.W.Bro. Morley (painted when he was D.P.G.M.) you will see that his apron and regalia differ from those of R.W.Bros. G. Taylor and Sir John Corah.

The portraits hanging in the outside room are Grand Lodge Officers who hold executive positions in the province.

The Black and White mosaic carpet is one of the Ornaments of the Lodge and points out the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate part. It also represents Light and Darkness, Joy and Sorrow, Success and Failure of our chequered existence. Surrounding the carpet is a tessellated border which refers us to the Planets and which symbolises the mystic tie which surrounds and binds the craft together over the face of the Globe into one bond of Brotherhood.

W.M. in the concluding part of this paper I now call your attention to the group of emblems at the East end of the building. The principal figure in the group is a splendid representation of the Sun, that glorious luminary of nature, which, rising in the East, regularly diffuses light and lustre upon all that comes within the magic circle of its influence. Super-imposed on this figure of the Sun is the letter G, enclosing an All-seeing Eye, an emblem to us and to all Masons everywhere and for all time, of the constant presence and watchful care of the Great Architect, and Grand Overseer of the Universe.

At the top of the group is an Hour-glass and at the foot, the Emblems of Mortality to remind us that even when the sun of life shines brightly, we should never forget the flight of time, but prepare ourselves by the practice of moral truth and virtue for our inevitable destiny.

It was a custom among the ancient Egyptians, whenever a feast was being held and rejoicing was at its greatest height, that a mummy-case should be carried round among the assembled guests to remind them that joy and sorrow, life and death, are ever close together.

Over the Master's chair is a carved and illuminated representation of the Coat-of-Arms of Grand Lodge. It is interesting to note that the use of this Coat-of-Arms in this decoration and on the old Provincial banner, is a practice which is now forbidden by Grand Lodge. To complete the Arms as now used, two Cherubin were added as supporters, also a representation of the Ark of the Covenant as a crest with the Hebrew words KODESH l'ADONI—Holiness to the Lord—and the old Masonic motto Audi, Vide, Tace.

And now, finally, I call your attention to a beautiful piece of symbolism in the Temple—I refer to the two human faces which are placed one on each side of the Master's Chair, one with closed eyes and the other with eyes wide-open. These constitute an emblematical representation of the Masonic Initiation—the shedding of Masonic light upon darkened eyes. The Candidate enters the Lodge in the West, in a state of darkness and helpless indigence; his mind also a blank to all that Freemasonry is, and means. He is led up

the North to the East, his condition typified by the face with closed eyes, emblematical of darkness and ignorance. While in the East he learns something of what Freemasonry is, he is made acquainted with its principles and its objects, physical light is restored to him; the Great Lights of the Craft are revealed and explained to his attentive ears and waiting mind; the distinguishing characteristics of a Freemason's heart are exemplified; — and when he finally passes on from East to South, from South to West, his eyes are open and his mind illuminated and enriched by the revelation vouchsafed him — typified by the second face, the eyes of which are wide open. I trust Brethren, that your eyes are still open!

**THE LODGE OF RESEARCH No. 2429 IN THE PROVINCE OF
LEICESTERSHIRE AND RUTLAND
THE DEDICATION OF THE LODGE BANNER**

by

W. BRO. REVD. J. R. PROPHET

Brethren, we are told in the V.S.L. that when our Grand Master Moses led the Children of Israel through the wilderness he was, in the Divine Providence aided in that prodigious task by the guidance of a pillar of cloud by day and a pillar of fire by night. Ever since through the Eagles of the Roman Legions the surcoats of the middle ages and the innumerable banners and flags, pennants and badges of all generate men have delighted to devise various signs and emblems to be the means of identifying themselves in times of war and peace, to be the symbols of their allegiance, the expressions of their rejoicings and their ideals, and the pledge of their determination to uphold those ideals, to cherish their laws and to fulfil their duty. The purpose for which we are met today places us within that tradition.

May this our Banner indeed remind us of the gratitude that we owe to the G.A.o.T.U. for the ideals that we learn and are helped to practice through our Order and our Lodge, and may it constantly challenge us the better to maintain those ideals throughout our lives.

Our new Banner has a royal coloured background with our crest superimposed, outlined in Gold which has many significances in Heraldry and Symbolism for the Craft. One of the best is of the poet who said:—

“Make new friends, these are of Silver, but keep the old, those are of Gold.”

Gold reminds us that, our Order is a fraternity and it expresses our gratitude for the many friendships it brings to us, that we are instantly friends among strangers. May the gold of our brotherly love one to another ever flourish and abound.

The Lamp surmounting our Crest is to lighten our path into the hidden mysteries of Nature and Research.

The Pen and Pencil crossed over an open book reminds us, not only that our words and actions are recorded, but that they are a permanent account of our Historic Order, as seen in our annual Transactions.

The cinque foil ermine-pierce is on our City, and our Provincial Coat of Arms, and reminds us of the five noble orders of Architecture.

The sprig of Acacia is to remind us of that which was lost and with our industry and research we hope to find.

I trust that in these thoughts there may be something of benefit to us and in ensuring that this Lodge will continue beneath its banner to the Glory of God, the honour of the Craft, the good of mankind and the satisfaction of its members.

Finally, I would like to express the grateful thanks of the Lodge to our Junior Warden, W.Bro. Ernest V. Hazell, for the generous gift of the Banner and for all the good work and interest he has always shown to the Lodge, and to W.Bro. Peter Outridge and his good lady for designing and producing this beautiful banner for us.

WHERE IS YOUR BROTHER?

by

W. BRO. L. R. COLLIER, P.P.S.G.D.

In the Volume of the Sacred Law we find recorded in the book of Genesis the story of the confrontation of brother against brother resulting in the murder of Abel. When the Lord inquired of Cain — "Where is your brother Abel?" Cain answered, "I do not know, am I my brother's Keeper?" Or as we might hear today, "Don't myther me man, he's a big boy, he can take care of himself!"

It has been said by several Masonic Ritualists — that the first glimmerings of Masonry began when man first began to realise that he indeed was "his Brother's keeper," a concept which finally became one of the foundation stones of our Craft.

The question asked in the story of Cain and Abel could just as well be asked of we Freemasons today. Mason, where is your Brother? Is your Brother in need? and what are you doing about it?

In our modern transient society it is so easy for our Brethren to become separated from their Lodge. Yes, to become lost by moving from the vicinity of his Home and Lodge, or by moving into the maze of our larger Cities. At a time when our society was truly rural we were able easily to identify a Brother in need and the Lodge could quickly respond to that need. The Brethren would gather together and bring in food or goods for a sick Brother or even a little money to help him over a rough spot.

Today we find ourselves in quite a different situation. While some of our Brethren are in small towns a great number are living in large Cities. Many of these Masons are far from their Home Lodge, creating a potential for their being unknown to the Lodges in the area. Indeed there are numerous such Brethren in this Country, possibly some of them in need. At the same time Brethren of our Lodges are residing in other jurisdictions and while Freemasonry is Universal, the records are not.

Therefore our Lodges have a twofold duty, first to know the location and condition of their members, and second to be of service to the sojourning Masons in our jurisdiction.

Brethren let us unite and make a positive effort to know the situation of our Brethren who are known to you. Do not be indifferent to their needs — this will involve maybe a considerable undertaking, especially for Lodges with a large and widespread membership.

We are bound by our tradition and obligations to be of service to our Brothers. The question now comes full circle — "Are we our Brother's keeper?" Are we responsible for our Brother's welfare, and bound actively to assist when we find him in need?, the answer is as before, Freemasonry began with the realisation that we are obliged to help our Brethren and remains so dedicated today. "Where are our Brothers? what is their condition? What are we doing about it?"

A FRAGMENT OF HISTORY

The Lodge of Antiquity was one of four very old English Lodges which, in 1717 formed the first English Grand Lodge. It met at the Goose and Gridiron Tavern in St. Pauls' Churchyard and was constituted in 1691 although it is thought that it existed at a much earlier date. The earlier members of the Lodge were said to be men of a very high social standing. About the year 1760 there was a tendency for Lodges to cease to be called by the names of their meeting places and it was then christened the West India and American Lodge. This title it held for ten years and it then became known as the Lodge of Antiquity under which name it is still known. It is also one of but three Lodges in which the office of Orator, usual throughout Continental Masonry, is still found and for which no jewel is specified in the Book of Constitutions.

Apart from Charles Wesley two of the early Masters of the Lodge are worth special mention. The first is William Preston who was initiated at the age of twenty in an Antients Lodge now known as the Caledonian Lodge. In 1772 Preston wrote a very popular publication entitled "Illustrations in Masonry". He joined the Lodge of Antiquity in 1774 and in three months was elected its Master. Thus his new Lodge held fascination for him and he worked hard to increase its popularity. He also composed and delivered many Masonic lectures. It was probably Preston who reported that Sir Christopher Wren was a regular attendee at the Lodge and it is also alleged that he presented to the Lodge three mahogany candlesticks and the mallet used by Charles II when he laid the foundation stone of St. Pauls Cathedral. This however has not been confirmed. William Preston split the Lodge of Antiquity into two parts 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 Modern Lodge No. 1.

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

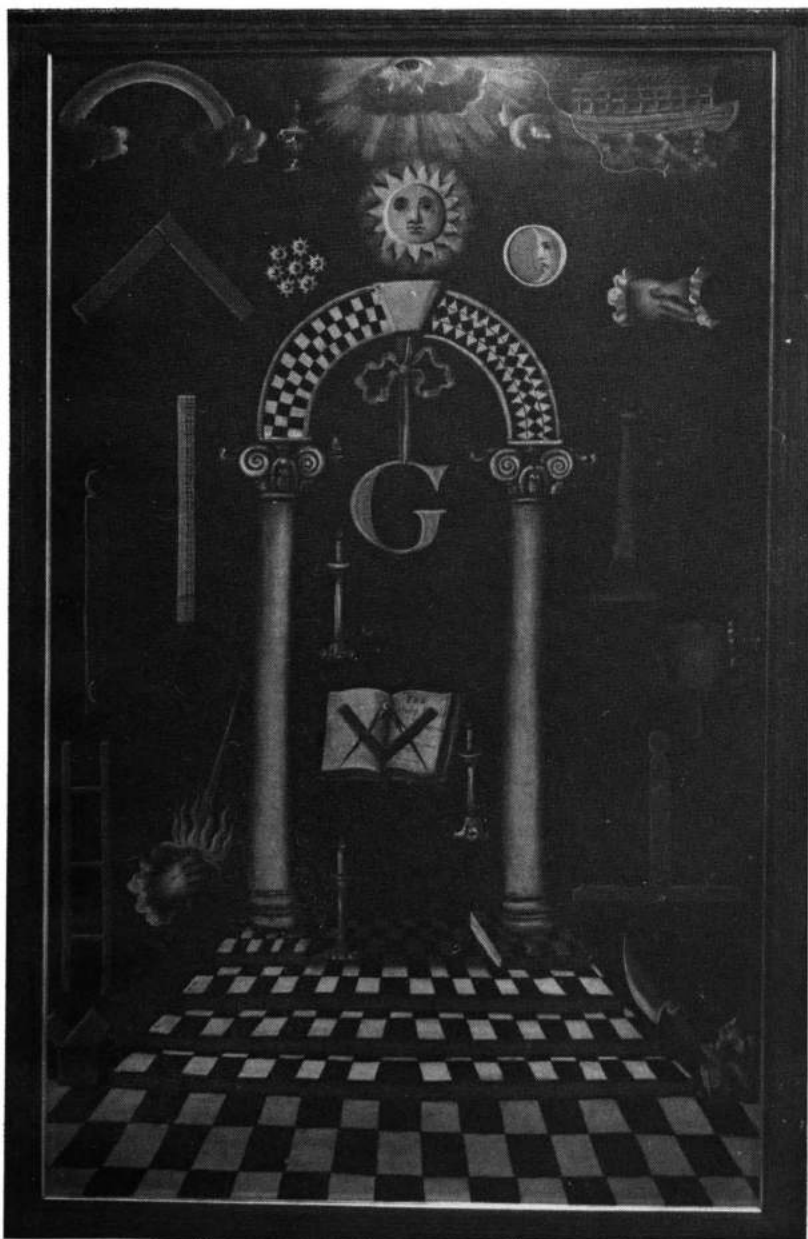
The other celebrated Master of the Lodge was the Duke of Sussex — one of the younger sons of George III. He was also a Modern and became Grand Master of the Modern Grand Lodge. With the formation of the United Grand Lodge of England he became its first Grand Master, an office he held for thirty years. It was said of him that he ruled in a manner both arbitrary and dictatorial. He certainly delayed the formation of the Masonic Benefit Society, proposed in 1799 by one Dr. Crucifix — on the grounds that a third charity would harm the two that already existed viz. 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 appointed treasurer absconded with £620 but despite this

the scheme prospered and in 1849 the foundations of a new home for fifty annuitants were laid at a site in Croydon. Dr. Crucifix did not live to see this happen.

The Duke by his action in 1821 produced serious trouble in Lancashire. The Provincial Grand Lodge of Lancashire had asked for the withdrawal of a previously presented Memorial but the Duke filed the request without making reference to either the Grand Lodge or to the Board of General Purposes. Several Lancashire Lodges were so incensed by this action that they refused all attempts at reconciliation and in 1823 four disgruntled Lodges formed their own Grand Lodge under the Grand Lodge of Wigan. As a direct consequence Liverpool Lodge No. 11 was erased and sixty eight masons of eleven dissentient Lodges were suspended. Forty two of these later submitted but the remaining twenty six were expelled.

The so called Grand Lodge of Wigan gradually faded away and ceased to exist after 1866. The Grand Registrar was placed in charge of the Province which, in 1825, was divided into two parts — West and East. West was centred around Liverpool — East around Manchester. The Duke of Sussex died in 1843 and was succeeded as Grand Master by the Earl of Zetland.

H. S.



The Hinckley Lodge Board

THE HINCKLEY KNIGHTS OF MALTA LODGE BOARD

The Masonic Hall in St. Mary's Road at Hinckley has a flat roof and consequently suffers from time to time one or other of the ailments of such structures. Recently when it was necessary carefully to inspect the roof there was found amid the dust, grime and damp a very old Lodge Board that, by the kindness of the Trustees, was allowed to come to the Museum at London Road. The local tradesman and art expert into whose care it was entrusted restored it and did this so magnificently that the bearer of it on its journey from Hinckley found it almost impossible to believe that it was the same board.

In the minutes of the Old Kings' Arms Lodge (now No. 28) dated 1.12.1735 mention is made of the Foot Cloth made use of at the Initiation of new members and this must have been some early version of the modern Tracing Board. However records of the Old Dundee Lodge (now No. 18) London, has many entries from 1748 to the end of the 18th century listing payment to the Tyler for 'Drawing the Lodge'—floor drawings appear to have been the more general practice. From 1774 onwards printed pictures of the Floor Cloths appear frequently in the French exposures—and from the 1760s in English exposures. This gives a somewhat sketchy picture of the probable origin of Tracing Boards and also of this, the type of which this Hinckley Board is such a good example—that of a type, all of which are variations on a basic theme, designed I feel to illustrate the masonic orders as practised in a particular meeting place without, like the Tracing Board, having a special part to play in Craft ceremonies. The Knights of Malta Lodge No. 50 was originally warranted in Macclesfield in January 1764 and transferred to Hinckley in February 1803 and it may well be that this board came along with the Lodge.

Of this board Bro. T. Haunch writes:—

'The old board is of an interesting design. I have not seen one precisely like it but the next boards of this type are variations on a basic theme. I agree that it is pre-Union—possibly from the 1790s or early 1800s and is of the Antients type. (This is shown by The Flaming Sword and the Mark and Mariner emblems.) The candlesticks are also typical of the period whilst the trowel and pot of manna are, of course, Pre Union symbols no longer associated with Craft Freemasonry after 1813.'

To anyone fortunate enough to be able to visit London Road the Board is now on display adjacent to the Ivanhoe Boards and is well worth detailed examination while the origin of its re-appearance should remind each of us to look carefully around for fragments of history may lie, as yet undiscovered, in many places.

MISCELLANEA

Part of the Grand Masters' Message to his Brethren in the Province of Saskatchewan reads

. . . . Seventy five years ago when this Grand Lodge was instituted this Province was in its infancy with a total population only 257,763 and comprised the small communities of Saskatoon, Prince Albert, Moose Jaw, Regina, Swift Current, Maple Creek and Weyburn. However in these fledgling communities Masons made Masonry flourish. They were not discouraged that Lodges were small for they knew that seven good dedicated Masons could constitute the foundation of a successful Lodge and I'm sure their visions of the future were not built upon great numbers. On the contrary they were built upon the knowledge that as few as seven M.M.'s, dedicated to each other and jointly accepting their obligation at Masonic Altars, obligations of moral conduct, the practice of virtue, the utmost extension of fraternal feeling and affection, sincere brotherly love and service to mankind made Masonry the strongest and most compact unit in the community after the Church and Synagogue of their choice.

From the Official Gazette of the Provincial Grand Lodge of Durham.

A REAL NEED

Today Masonry needs to provide something more than opportunity for social intercourse midst congenial surroundings and pleasant company. There are plenty of opportunities for such, good as it is, but within our teachings and our stories there is something more which can not only attract, but can hold the Brethren, if it be properly interpreted to them. The main opportunities for spreading that cement which firmly holds the units of our Order together are the Past Masters and particularly those not holding a specific office.

The door of opportunity for instruction for the younger Brethren is today wide open and if only those that should would take the trouble to do a little thinking, a little studying, a little reading they could render yeoman service to the Craft by gaining and communicating Masonic knowledge.

From Cleveland U.S.A. although penned locally:

'Just another point to make with every Brother who proposes a Candidate it is not only incumbent on the proposer to be quite sure that his candidate is a worthy man but it is also in his responsibility to see that his candidate has the opportunities of a daily advancement in Masonic knowledge.

The strength of a Lodge does not by any means lie in large numbers but the character of its members, and each Initiate will either strengthen or weaken the structure. So let us be certain that our

Order via our Lodges accepts only men who are upright, just and kind in all their dealings. The more we keep these principles in mind the greater will be our chances of making a mark in this world. Properly used Freemasonry can be a great resource and delight throughout life.'

Joseph Fort Newton a masonic historian and author wrote:

'the oldest extant document of the Craft, the Halliwell Manuscript, known as the Regius Poem and dated about 1390, is not only Christian but definitely Catholic. The early Craft Masons were loyal churchmen and, so far as we have record, remained so throughout the cathedral building period.'

With the advent of the Reformation in the 16th century Masonry underwent a marked change. It became allied with the movements which led to freedom of the peoples, liberty of conscience and independence of man and, from the time of Edward VI of England the Craft has been "Emphatically Protestant" according to Newton.

Henry S. C. Cummings of Brookline, U.S.A. — an ardent student of Masonry — states that 'the design of Masonry is to make each individual a builder — a master builder; not with stone and chisel so much as through good works, good deeds, good will, good habits and good intentions. . . .'

Once addressing new candidates he is reported as having said:

'As Masons we would have you make use of the tools of spiritual thinking, of living in harmony with others and of actually translating symbols into gracious living. . . .'

'It is imagination to think life has changed — faith, loyalty and integrity still stand.'

Lodge No. 6 was constituted at Kingston, Upper Canada on the 7th of August 1794 with By-Laws which contained twenty-six articles for its government and some of which today merit quotation appearing as a pre-amble of those By-Laws:—

RULES AND ORDERS

Which are to be punctually observed and kept by the Mark Ancient and Honourable Fraternity of Free and Accepted Masons according to the Old Constitutions granted by His Royal Highness Prince Edward at York in the year of our Lord Nine Hundred and Twenty Six.

In order to prevent all Feuds, Controversies, illegal Arguments or Debates, which might in any sort disturb or make void the true Interest and Meaning of this our unanimous Conjunction, we the Master, Wardens, Deacons and Secretary, together with the rest of

the Members of our Lodge No. 6 (by and with the Approbation and Consent of the Grand Lodge) have thought proper to subscribe and establish the following Rules.

No. 3 That the Master shall be chosen by Ballot; the Wardens shall stand as Candidates for the Chair on the stated Lodge night next before each St. Johns' Day and the Candidates shall withdraw while every free Member* gives his vote in favour of Him which he deems most worthy — each free member having one vote and the Master two votes.* * When done the Master shall order the Candidates before him and having carefully examined the Poll shall then audibly declare him (that hath the majority) duly elected.

* Vide Rule 13

* * That is when the number of votes happens to be equal — in such case the Master has two votes, otherwise he has but a single vote.

Then the Master Elect shall nominate one for the Senior Wardens' chair at which time the present Master and Brethren shall nominate one in opposition, to be ballotted for in like manner and so on in the choice of all inferior officers and that no person shall be put in such Election but such as are deemed to be able and worthy of Performance.

No. 6 That all the members of this Lodge shall dine together upon (or near) every St Johns' Day — that each Member shall pay 5/- on the Lodge night (next) before such Feast Day towards defraying the Charges of the Festival, that the Wardens shall be appointed Stewards to transact all matters relating to the Feast. That the new Master and all Officers shall be immediately installed after Dinner at which time all and every detail of the Accounts belonging to the Feast and Lodge affairs in general shall be properly settled and delivered to the new Officers and that all visitors who dine at the Festival shall pay ten shillings, Sojourners always at the Discretion of the Majority.

No. 8 That no visitor* shall be admitted after Lodge hours viz. Nine in Winter, Ten in Summer, nor at any time without the consent of the Presiding Officer and if admitted to the Lodge Room he shall perform a certain Ceremony in the Masters' Presence before he sits down, nor shall any Brother (that is not a Member of a Lodge) visit a Second Time, Sojourners excepted.

* Visitors' contributions to the Reckoning left at the Discretion of the Majority.

No. 13 All Fines, Dues etc. shall be paid on the Third (stated) Lodge Night next after they become due, otherwise the person so indebted shall not have a vote on St. Johns' Day, except some cause appear which may excite lenity.

CORRESPONDENCE

W. Bro. E. D. Sidgwick writes from Stockton, Cleveland:—

I have been invited to give a talk in my Lodge and have entitled the paper 'What is Freemasonry?'

(It is hoped that Bro. Sidgwick will allow this to be published in a future edition, Ed.)

Bro. Sidgwick also included the following extracts from the Masonic Initiation (W. L. Wilmshurst.)

'It may be a surprise to some members of the Craft to be told that our ceremonial rites, as at present performed, do not constitute or confer a real initiation at all.

You can go on making nominal masons by the thousand but you will only be creating a large organisation of men who remain as unenlightened on the mysteries as they always were.

. . . . the Candidate usually at the end of the three ceremonies, remains the same bewildered, benighted man he was before, knowing only that he is now by these formal rites entitled, at last, to the august title of Master Mason.

We are therefore justified in asserting that masonry as now unintelligently practised does not and cannot confer real initiation—it merely discharges certain ceremonial formalities. No more needed and useful work is to be done today than the education of its members—some of whom have no wish to be so educated.

We greatly need competent exponents of the meaning and symbolism of the Craft—not just expounders of the letter of its rituals and lectures. The duty and responsibility of providing this wider instruction lies upon all of those holding the rank of Installed Master.'

W. Bro. L. M. Sherwood writes:—

' . . . please tell me is the passage of Eccl. XII, 1-7 read during the third degree ceremony at all extensively in English Lodges despite a lack of authorisation in many English rituals '

(It is expected that it will take some little time to gain information to assist in answering this query. Ed..)

W. Bro. R. D. Bennett writes:—

'A correspondent in your 1979 Transactions discusses the significance between the position of the hands of the clock and the toast to the Absent Brethren. I have often heard that there is no genuine connection whatsoever. What is your opinion?'

The toast to 'Absent Brethren' is usually given at 9 o'clock by custom—not by law. The toast is simply a means of maintaining a

fraternal and spiritual link with the Brethren who cannot be present. It appears to be generally accepted that 'Absent Brethren', as a formal toast at a stated hour, came into widespread use during and after the 1914-1918 war—it is therefore easily understood why, in certain Lodges, it was then, and still is now, a silent sitting toast (Ed.)

This correspondent has submitted further questions which, it is hoped, will be dealt with in the next issue (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 1961/62
1963/64 to 1967/68
1969/70 and 1970/71
1972/73 onwards

at £2.50 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 Orations 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 Orations 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.
Flinn, T., P.M. 5247
Sharp, D. E., P.A.G.D.C., P.M. 4711
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, 7896, P.M.
Jackson, V. Revd. L., A.K.C., O.C.F., P.M. 7801
Prophet, Revd. Canon J. R. H., B.A., L.T., P.A.G.Ch., P.M. 4852, P.M.
Steele, W., P.A.G.D.C., P.M. 1265, 8033, P.M.
Walters, T. M. Li., M.B.E., P.M. 7007, P.M.
Donald, B. G. S., L.G.R., P.M., 4227, 8033
Starmer, H., B.Sc., P.M. 4711, P.M.
Hazell, E. V., P.M., 7778, 7896
Thorpe, F. A., O.B.E., J.P., P.M. 2028
Tompkin, J. E. R., P.A.G.Supt. Wks., P.M. 6514, 8320, W.M.
Ashcroft, N. B., P.M. 8276
Brown, A. F., P.M. 6514
Starmer, L., P.M. 7767
Stops, T. G. N., P.G.Supt.Wks., P.M. 4088
Gaskell, B., P.M. 3431
Stafford, F. A., P.M. 7744, 7896
Taylor, Gayton C., P.M. 2028, Prov.G.Master
Raybould, I., P.M. 2028, 7896
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
Ridge, J. A., P.M. 7841
McCroxy, R.M., M.B.E., P.M. 7762
Roworth, T. F., P.M. 2081, 7896
Clark, G. V., P.M. 3919
Lockley, H. R., P.M. 8729
Jacobs, C., J.P., P.M. 523
Tyler, A. E., P.J.G.D., P.M. 7767
Bleby, H. W., J.P., B.A., P.M. 6514
Asher, W. S., P.M. 7744
Vickers, D. B., P.M. 1772
Jacques R. T., M.F.D., P.M. 8350
Butler, A. R., P.M. 3919, W.M. 7896
Price, W.G.C., P.M. 378

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. 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
R.W.Bro. C. B. S. Morley, C.B.E., T.D., D.L., P.P.G.M.
R.W.Bro. C. C. Wilson, Prov. Grand Master for Derbyshire

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. Bilson, 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

* *Obit.*

*W.Bro.	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
*	„	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

* *Obit.*

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
"	Rev. Canon J. R. H. Prophet	...	...	...	...	1978-79
"	H. Starmer	...	...	...	...	1979-80
"	J. E. R. Tompkin	...	...	...	...	1980-81

* *Obit.*